

# THE CSDA *Signet*

“And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO YAH” (Exodus 28:36)

*A bi-monthly publication of The Creation Seventh Day and Adventist Church*

## *The* **NAME** *of the* **BEAST**

In the month of March, A.D. 313, Constantine and Licinius met at Milan, and formed an alliance, and jointly issued an edict, granting 'to the Christians, and to all, the free choice to follow that mode of worship which they may wish;' decreeing 'that no freedom at all shall be refused to Christians to follow or to keep their observances or worship, but that to each one power be granted to devote his mind to that worship which he may think adapted to himself.' This freedom was 'absolutely granted to them.' The privilege was 'also granted to others to pursue that worship and religion they wish,...that each may have the privilege to select and to worship whatsoever divinity he pleases.'

Plainly, with reference to the separation of religion and the state, this edict put the Roman empire exactly in the attitude in which the United States government stood at its organization and under its Constitution.

But, as we have seen, the rulers of the apostate church were anxious 'to assert the government as a kind of sovereignty for themselves;' and there was another portion of this edict upon which they seized and which they made to work to their advantage, in securing a union of the church with the state, by which they could indeed assert the imperial government as a kind of sovereignty for themselves. That other portion of the edict commanded that all the property of the Christians which had been destroyed, or confiscated, in the late persecution, should be restored 'to the Christians.' And it was definitely stated in the edict that this contemplated 'the right of the *whole body* of Christians,' and commanded that this property should 'without any hesitancy,' 'be restored to these same Christians; that is, *to their body*, and to *each conventicle* respectively.'

Now no sooner were the claims presented, and

restitution begun, according to the edict, than the Catholic Church raised the issue that only those in communion with her were Christians: and so insisted that only these were entitled to the restored property. She thus forced a governmental interpretation of the term 'Christians,' and a governmental decision as to who could properly bear the title of 'Christians.' And, since that church had given to Constantine her active support, in his campaign against Masentius, which brought to him the whole power of the Western empire, this issue which she raised, was pressed with this added force of the *political favor* which she has rendered to him and for which she demanded a corresponding return.

Accordingly, upon the first appeal, Constantine issued an edict to the proconsul in the province from which the appeal came, in which he said: 'It is our will that when thou shalt receive this epistle, if any of those things belonging to the *Catholic Church* of the Christians in the several cities of other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches; since we have *previously determined* that whatsoever *these same churches* before possessed, shall be restored to their right.' This was not true in fact: it was not 'the Catholic Church of those Christians,' but 'the Christians,' 'the whole body of Christians,' to whom it was 'previously determined' that the property should be restored.

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Yet this interpretation being that of the supreme imperial power, was final as to what was implied in this edict. And this *interpretation* was in effect a decision that those of the Catholic Church were the only Christians, and made the edict of Milan, from the beginning, bear that meaning.

It having now been decided that only those of the *Catholic Church* were Christians, **the issue was next raised as to what was in truth the Catholic Church.** A division of the church in Africa, that was not just then in communion with the bishop of Rome, claimed, equally with the communion of Rome, to be the Catholic Church. This also called for a decision on the part of the emperor.

Accordingly, still in the same month of the issue of the original edict of Milan,— March, A.D. 313,— Constantine addressed an edict to the proconsul of the province in which the question was raised, in which he specified that to be 'the Catholic Church, over which *Caecilianus* presides.' *Caecilianus* was the principal bishop in that province over that portion of the church which was in communion with the bishop of Rome. This was, therefore, in effect, with the decisions already made, to settle it that only those of the Catholic Church were Christians, and only those who were in communion with the bishop of Rome were the Catholic Church. The effect of this was, of course, to make the Church of Rome the standard in the new imperial religion.

However, the opposite party was not satisfied with this decision, but sent a petition to the emperor, requesting that he refer the matter to the bishops of Gaul for a decision. Constantine accepted their petition, and responded, so far as to refer it to a council of bishops. But, instead of having the council composed of the bishops of Gaul, he had it composed of the *bishop of Rome* and eighteen others, of Italy, before whom the contending parties were required to appear *in Rome* for the hearing.

The bishop of Rome here concerned and definitely named in the edict, was 'Miltiades;' the same as 'Melchizedek' who was the very bishop who had invited Constantine to come from Gaul to the rescue of oppressed Israel under the Pharaoh, Maxentius; and who thus early began to reap in imperial and joint authority, the fruit of that episcopal-political endeavor. And, thus, one of the very first steps in that union of church and state, was that 'the bishop of Rome sits, *by the imperial authority*, at the head of a synod of Italian bishops, to judge the disputes of the African Donatists.'— *Milman*. The council met Oct. 2, A.D. 313.

Of course, the council decided in favor of the Church of Rome. The defeated party appealed again to the emperor, asking for a larger council to consider the matters involved. Again their appeal was heard, and a council composed of 'many bishops' was appointed and held at Aries, in Gaul, August, A.D. 314. This council confirmed the decision of the previous council, in favor of the Church of Rome as the Catholic Church.

The defeated party again appealed— this time for a decision from the emperor himself. Constantine held a consistory, listened to their plea, and, in harmony with the councils already

held, pronounced in favor of the church of Rome as the Catholic Church.

The course of the positive growth, in favor and distinction, of the Catholic Church, throughout this whole procedure, is distinctly and most suggestively marked in the expressions used by the emperor in the successive documents which he issued in connection with the question.

As we have seen, in the edict of Milan, March, A.D. 313, 'the whole body of Christians' were included, without any distinctions or any suggestions as to any distinction.

But, when the issue was raised that only those of the Catholic Church were Christians, the next edict ran, *in the same month*: 'The *Catholic Church* of the Christians.'

Next, in his epistle summoning the first council, in the autumn of A.D. 313, he calls it '*the holy* Catholic Church.'

Next, in the summer of A.D. 314, in his epistle summoning the second council, he referred to the doctrine of the Catholic Church as embodying '*our most holy* religion.'

Then, at last, when the controversy had run its course of appeal to where it came to him in person, and he had rendered the final decision, a document issued A.D. 316, granted money, and announced the imperial favor, to the 'ministers of the *legitimate and most holy* Catholic religion.'

This final document also gave to *Caecilianus* and to the party who, with him, were in communion with the bishop of Rome, authority to call upon *the imperial officers* of the province, to enforce conformity upon those who 'wished to divert the people from the most holy Catholic Church by a certain pernicious adulteration;' and commanded him: 'If thou seest any of these men persevering in this madness, thou shalt without any hesitancy proceed to the aforesaid judges, and report it to them, that they may animadvert upon them, as I have commanded them when present.'

Thus was formed the union of church and state, out of which came the Beast, and all that the papacy has ever been, or ever can be. And it all grew out of the interpretation of a governmental document that was perfectly just and innocent in itself.

— A. T. Jones (First published in *Review and Herald*, May 8th, 1900)

Let us make the obvious parallel from history to present-day concerning a portion of this article:

“The issue was next raised as to what was in truth the [Adventist] Church. A division of the church in [The U.S.], that was not just then in communion with the [General Conference], claimed, equally with the [General Conference], to be the [Adventist] Church. This also called for a decision on the part of the emperor.” - Thus was formed the union of church and state, out of which came the image of the Beast, and all that apostate Protestantism using civil power ever has been, or ever can be.

# SEEKING THE SOURCE OF Sin

## Introduction

This article is a direct adaptation, and condensation of, an article on the Binary Angel portion of the CSDA website entitled “Breaking The Chains,” which may be read in full here: <http://csda.us/binary/essays/echains.html>

By the title, it must not be thought that this essay proposes to examine the source of sin on a cosmic scale. This is something that the Word declares to be “the mystery of iniquity,” that sin should intrude into a universe, or a human heart, that previously knew no sin. Instead, we are going to look at seeking the source of sin on a personal, individual level, as we as born-again Christians seek to remain steadfastly on the upward way, knowing that “he that endureth to the end shall be saved,” (Mat 10:22) and *confident* that we shall be among this number, for Yahshua the Christ “is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” (Heb 7:25) With this promise, and this faithful confidence, we must ask the question, then, “What must we do, when we find within ourselves a transgression?”

Anyone familiar with the teachings of the Creation Seventh Day and Adventist Church know well our strong focus on the victory over sin, pointing out that the Scriptures state just what they mean when they reveal to us that “Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God,” (1John 3:9) and, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” (1John 5:18)

At the same time, we must realize that “there is a sin not unto death,” (1John 5:17) for it is only the *unrepentant* sinners that suffer the everlasting consequences of transgression. What makes a sin “not unto death” is described in such early books as Numbers, where we read, “And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. But the soul that doeth ought presumptuously [...] that soul shall be cut off from among his people.” (Num 15:27, 30)

Presumptuous, or deliberate, sins are set apart as a different kind of transgression from those that are done “in ignorance,” and John’s first quoted statement (1John 3:9) points out that one who is truly born again “doth not commit” sin, the wording there implying some deliberation and choice.

This doctrine of the Bible is fully supported by a wealth of striking statements from Seventh-day Adventist writings, such as, “Let none deceive themselves with the belief that they can become holy while willfully violating one of God’s requirements. The commission of a known sin silences the witnessing voice of

the Spirit, and separates the soul from God. ‘Sin is the transgression of the law.’ And ‘whosoever sinneth [transgresseth the law] hath not seen him, neither known him.’ [1 John 3:6.] Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God.” [*The Great Controversy* (1888), page 472, emphases added]

Willful sin is declared to be different from ignorant transgression. Referring to Galatians 6:1, Ellen G. White wrote, “Here is a special direction to deal tenderly with those overtaken in a fault. This word ‘overtaken’ must have its full significance. It describes something different from deliberate sin; it applies to one who is led into sin unawares through want of watchfulness and prayer, not discerning the temptation of Satan, and so falling into his snare. There is a difference to be made in the case of one who deliberately enters into temptation, who marks out an evil course, covering his sins skillfully, that he may not be detected.” [*Gospel Workers*, page 397]

As the Word teaches, and as the Church of Yahshua teaches, one who commits “deliberate sin” is not a converted person, regardless of any other testimony they bear, regardless of how long they have been “churched,” and regardless of how emotional and powerful they remember the day they got “saved” to be. This plain declaration of Biblical truth does not seek to diminish the undoubtedly spiritual experiences of any Christian, no matter how nominal, but it must be understood, and clearly taught, that a full conversion is required for the saints of Elohim, for the apostle Peter declares that without holiness (this word is the same as that which is translated “sanctification”) “no man shall see the Lord.” (Heb 12:14)

This is not a hard teaching, but a hopeful one, because it points out that the truly sanctified life is not only possible, but freely given as a gift, and given with the expectation that it will be gratefully received. Those who say, “It is impossible,” or “I cannot do it,” or “perhaps some day” are living by sight, and not by faith, for if they lived by faith they would say, “NOTHING is impossible for God,” and believe that if He desires them to live lives perfectly free of sins, and they are willing to do it, no power of the flesh, or of wicked spirits, could ever hope to compare with that matchless glory.

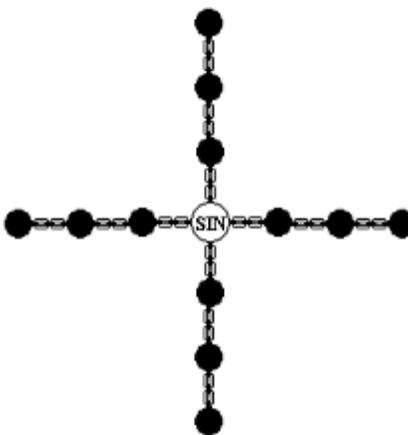
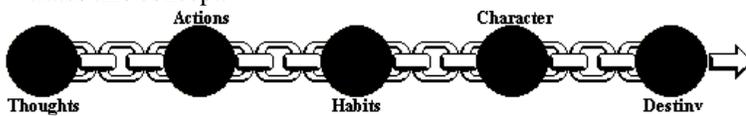
The question may rightly be asked, then, “As it says in the Scriptures, those who are sanctified may indeed find themselves involved in what the Book of Numbers calls a sin “through ignorance,” and in that covenant they were to bring a lamb as a sin offering. What, then, must be done of sins in the New?”

Let us begin to answer that question by examining what happens when sin occurs in the experience of the unconverted, of one who sins as a matter of course.

## The Natural Man

“Every man is tempted when he is drawn away of his own lust [*i. e.*, desires], and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.” (James 1:14, 15) This is the process as described in the Word of Yahweh. We find that sin always begins in the mind, in the imagination, when desires that are unholy are indulged and cherished. At some point thereafter, the sinful act is performed in harmony with the unchecked desires, and if the sin is left to pollute the character, it produces its appropriate wages: death. (Rom 6:23)

Based upon the principles of Scripture, Adventist doctrine rightly holds that there is a “chain” of causality that leads directly from thoughts to a man’s ultimate destiny. The figure below illustrates this concept.



Where sin is concerned is a chain of actions, the core of which is a false thought, and thus from a spiritual standpoint the natural or carnal man can be represented by the diagram on the left, which shows sin and self at the core of the personality, and actions streaming outward in every direction based upon a faulty foundation. The character of the man, as seen by outsiders, is the collective group of actions that lay on the outermost links of the chains.

Unfortunately, when “facing” a sin, both the convert and the worldling have a tendency to look directly at the actions themselves, and thus they see only the resultant acts at the ends of the chains. It would be as if the viewer were standing to the right of the diagram and looking at it from that standpoint. Only the rightmost “sphere” of that arm would be seen, hiding the two between itself and the sinful core, and masking the actual root of the transgression.

There are two errors that can be made at this point. The first error is to assume that the action itself is the problem. This reveals a “works-based” approach to religion, and thus the individual committed to sanctification may strive to put the sin away, but, failing to address the underlying issues, may be surprised and disappointed to see it, or a similar transgression, recur. The second error is to ignore the problem that is exposed, and seek to eliminate the core thoughts without first confessing and repenting of that which is already seen. This reveals a religion that

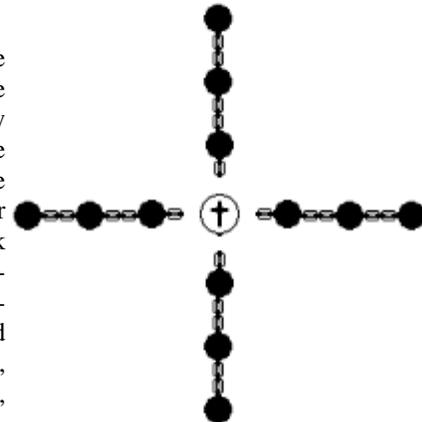
does not understand the complementary roles that justification (being declared righteous by Yahshua) and sanctification (being made righteous by Yahshua on every level, including practical) must play. Both these errors must, of course, be avoided by the committed Christian.

## The Spiritual Man

At conversion, the following promise is fulfilled by the Creator and Redeemer: “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” (Ezek 36:26) This does not, however, mean that the newborn Christian is necessarily educated in the Way already; it definitely does not mean that he immediately receives a refined character. Yahweh does not ever employ more force than is absolutely necessary, and therefore works through the principle of “agreement” to teach those who are in covenant with Him the way that they should walk.

“Shew me thy ways, O Yahweh; teach me thy paths.” (Psa 25:4) “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Mat 11:29) “As many as I love, I rebuke and chasten.” (Rev 3:19a) This is the method of correction: discipline for those who agree to a sanctified life, not compulsion upon the unwary or the unwilling.

A new heart is given to the Christian, but this is not the end of the process – it is only the beginning. Once “justified” by the acceptance of the Messiah, the believer then begins the lifetime work of “sanctification,” which involves putting away transgressions as they are revealed through the study of Scripture, the insight of the Holy Spirit, and the influence of one’s fellow disciples. Some activities, some thoughts and habits, of course, are obviously sin, and may be dispensed with immediately; but the most important change takes place in the very center of the personality, as shown in the diagram on the right.



No longer does the born-again Christian act consciously from the sinful, selfish core; but while the chains of inappropriate thoughts, feelings and actions are no longer anchored in the soul itself, they are nevertheless connected to false thoughts and incomplete ideas. It is the Christian’s duty to uncover and forsake these ghostly moorings according to the instruction: “learn to do well.”

This process of discovering and eliminating sin in the heart must never be confused with the concept of “legalism,” which eliminates justification altogether, and tries to perfect the character by “good” acts. The victory-believing, commandment-keeping Christian is keenly aware of his or her own inability to

be righteous apart from the Father's grace, the Son's sacrifice and the indwelling presence of their Spirit. We recall that the reason the Christian does not commit known sins is because Yahweh's "Seed remaineth in him." This has nothing to do with personal merit, but describes the only way one can be justified and remain in the sanctified life. Obedience, including this work of soul-cleansing, is merely the loving response of the justified, committed Christian to that gift that remains within.

## Expelling the Ghosts

As mentioned above, there are two errors that may arise when seeking to be clear of the false thoughts that lead to transgressions. By looking too closely at the act itself, and assuming that it alone is the problem, much may remain to trouble the soul after the initial issue is tackled. Delaying repentance of the action and attempting to travel back up the chain to the "root" before any confession and repentance is accomplished amounts to a journey in a dark and unmapped country without a lamp, for the Scriptures say, "The way of the wicked is as darkness; they know not at what they stumble," (Pro 4:19) and this applies to all who have not (yet) forsaken known sins. (Ezek 33:4, 8, 9) It is only by first having the soul cleared of the identified errors that Yahweh can fulfill His promise to His people: "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isa 42:16)

It is sometimes the case that a single thought or action may lead to a number of connected resultant transgressions, a "branching chain." In such a case, the humble Christian may actually benefit by being able to more easily identify the thought underlying them. In this, both the insight of the Holy Spirit (through conscience or discernment) and the help of the brethren may be of use. The Scriptures tell us that the Holy Spirit will guide us into "all truth," (John 16:13) and those who are being sanctified with us, particularly those inspired to work actively in the ministerial roles, are there to encourage us in righteousness, (Heb 10:25) in order to help refine our characters as the needs dictate. (Eph 4:11, 12)

It is often the case that "groups" of associated errors may thus be identified. For example, an individual may be uncharitable toward those in need, and at the same time a glutton. These two outward acts are evidence of a more "internal" issue of greed. If the individual becomes convicted of these things by self-examination, or after having it pointed out by diplomatic and loving saints, the real issues may thereby be revealed.

It must be remembered, and this is a key point, that seeking out hidden issues while ignoring known ones is gross error, for such a search cannot be aided by the full insight of the Spirit if the known problems are brushed aside. When the act of gluttony is pointed out in the hypothetical case above, the individual must not first say, "Yes, I see that, let me try to figure out how this began," or "Let me try to uncover why I am able to succumb to this temptation." This *is* necessary, but we are instructed,

"Repent [...] and ye shall receive the gift of the Holy Ghost." (Acts 2:38) That is the Gospel's order.

Acts 2, from which the above quote is taken, is a suitable example of this principle. The Hebrews, who crucified the Messiah through their covenant association with the corrupt religious leaders, did not, upon hearing Peter's speech, say, "Well, let me first see why the Sanhedrin did this, and where they went wrong, then I will return and be baptized." No, immediately "they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'" (verse 37) They realized that, since they were guilty, that immediate action was required to clear them from the stain of transgression, and after they were clear they began to learn the history of the matter, being equipped at that point to do so. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (verse 42) This is a template for how the Christian is to act when brought face to face with his actions; it should not be taken to mean that one must (or can) confess a sin before he or she is convicted it is a sin, only that one is to confess a sin as soon as its evil nature becomes apparent, and then afterwards, when properly equipped, to seek the "cause."

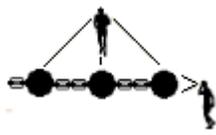
It is important, when seeing the errors and sins within one's character, that the temptations to depression or despair are forcefully rejected. The promise must be remembered, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom 8:1) We remember the promises of Christ, that He has given us a new heart, and a holy spirit, and that the sinful core that initially led to these sins has been removed; all that remains are phantoms. The Christian is to be encouraged when he or she finds an action or thought to forsake, for it is evidence that the walk of sanctification is progressing. Only worldlings and the reprobates are not interested in finding and eliminating faults of character, repenting when they are found.

## The Word of His Testimony

The Scriptures state, as referenced above, "And [Yahweh] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph 4:11-15) This really underscores such concepts as Church unity, balanced spiritual authority and the importance of the covenant relationship that all believers share through the blessings of Christ Yahshua.

This "fellowship of the Spirit" (Phil 2:1) provides the believer, if he is humble and truly seeking first the kingdom of

Heaven, (Mat 6:33) with an insight into his character that would be absolutely impossible to obtain in any other set of circumstances. This environment, so vital for Christian growth in this last generation, makes the members of Yahshua's Church into effective, cooperative "organs" in the spiritual Body. Among those described in the Scriptures are those who function, in a sense, as the "eyes" and "ears" of the Body, (1Cor 12:14-18) and this has a number of applications.



In addition to being able to tell the direction that the Church as a corporate entity ought to take in order to be most effective at advancing the Kingdom of Yahweh upon the earth, there are benefits of this arrangement for individual members as well. As the figure on the left shows, and as mentioned above, when one is faced with a sinful act recently uncovered in the life, he or she is often unable to see past the act itself. Another observer, however, particularly one with divine discernment and a similar commitment to sanctification, may be able to see further up the cause-and-effect chain to the root of the problem, or something near to it.

The Scriptures tell us, "Believe in Yahweh your God, so shall ye be established; believe His prophets, so shall ye prosper." (2Ch 20:20) It should not be thought that "prophets," particularly in the context of this issue, are only those who have a prophetic office, or a history of inspired visions and dreams. A prophet is simply one who speaks for the Father in Heaven. When helping His saints into the light, He may simply inspire a concerned witness to give a testimony about the matter before him.

How we respond to this may prove a great blessing on the path to sanctification. We read, "God resisteth the proud, but giveth grace unto the humble." (James 4:6) "By humility and the fear of Yahweh are riches, and honour, and life." (Pro 22:4) "Whosoever therefore shall humble himself as [a] little child, the same is greatest in the Kingdom of Heaven." (Mat 18:4)

The tendency of the carnal Christian is to fear being "judged" by fellow believers, and being judged by the *world* is something not tolerated. What we find in the genuine Christian experience, however, is a blessing of judgment, a love of the decisions between right and wrong, and a commitment to always choosing the right. We are told that, "Much food is in the tillage of the poor, but there is that is destroyed for want of judgment." (Pro 13:23) A lack of judgment is greatly detrimental to nations, to churches, and to individuals. A fear of judgment, at its core, is a hatred of the sanctifying process of Yahweh. Those more interested in developing the character of Christ than men-pleasing will be thankful for all the help that they can get.

## Conclusion

What this topic essentially boils down to is the principle of "order." The Scriptures tell us, "let all things be done decently and in order," (1Cor 14:40) and this applies not only to the administrative and evangelical aspects of the Church body, but the way in which individual members manage their lives as well.

There is order for dealing with conflict, there is order in the conversion process, and there is certainly order in dealing with sins as they come to light in the life.

While it is often the case that a Christian friend can assist the individual in finding the "core" issues more quickly, and on some occasions one with divine insight may read the heart directly (as did John the Baptist when the Pharisees came to him for baptism – Mat 3:7), much of the time the process of identifying sin and putting it away will be an individual one.

If it happens that the root cause can be identified immediately, that is wonderful, and prayer and confession may in that case lead to rapid and dramatic results. On the other hand, if only the initial or surface-sins are detected, (*i.e.*, the "acts") the Christian is not to leave it alone and run about seeking the cause. Proper order demands acknowledgement and confession of that specific sin, and prayer for insight regarding the remainder of the search for the false thought that lies at its foundation. Along the way, other false thoughts and detrimental actions may be discovered, and forsaken, and in this way the wound is healed from the outside in.

There are times, of course, when one must make the inside of the cup clean before the outside can be, (see Mat 23:26) but this ought not to confuse the dedicated Christian. In the circumstance Matthew records, Christ had come for the specific purpose of revealing the *core* sins of those religious leaders, and He said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." (John 15:22) They were not dealing with seeing the outside acts and not the inner causes.

The individuals to whom Christ was speaking were unwilling or unable to perform the orderly process of self-examination and sanctification, therefore He revealed to them the very core of their false thoughts (pride and hypocrisy). Now that they were aware of the filth on the inside of the cup, their first priority was to cleanse it without delay. The outside would thereafter be clean.

In the "normal" course of sanctification, however, the Christian is provided with a process that involves, as does everything regarding Yahweh, as little force as is necessary to accomplish the good work that He is doing inside of us. (Phil 2:13) We must identify the sins, confess them, repent of them, and then pray for greater insight. It is in this way that "the path of the just is as the shining light, that shineth more and more unto the perfect day." (Pro 4:18)

— D.P. Aguilar

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**Is true freedom but to break fetters for our own dear sake,  
 And, with leathern hearts, forget that we owe mankind a debt?**

**No; true freedom is to share all the chains our brothers wear,  
 And, with heart and hand, to be earnest to make others free.**

**They are slaves who fear to speak for the fallen and the weak,  
 They are slaves who will not choose hatred, scoffing, and abuse,  
 Rather than in silence shrink from the truths they needs must think  
 They are slaves who dare not be in the right with two or three.**  
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## *Change Our Name?*

Often to us the question has been posed, under various forms and pretenses, “Why do you not just change your name, and avoid all of this trouble you are in?”

Of course, truth be known, this is simply an indirect way of asking, “Why do you not just give up your current name?”

For it is apparent that we would seek no other name than our current, unless we were to first abandon that name for some reason. The reason presented to us, of course, is that our current name is the subject of controversy and ridicule, legal battles and accusations of theft. Why not, we are asked, simply give it up and teach under some other name the same gospel?

As it presently stands, our government has banned Seventh-day Adventism of any form outside of denominational control and regulation. It is said to us, “You can still believe whatever you want; you simply have to call it something else.”

Yet this we cannot do. It can be noted that the name “Christian” is not one that is ‘required’ for the preaching of Christ; one could call themselves a Messianic, or a Nazarene, or a host of other terms. Yet were our government or anyone else to demand us to deny the name “Christian,” how many would consent to “just change their name?” Few; for this would violate liberty.

No man, when faced with the options of death or denying he is a Christian, has ever rightly reasoned thus—“I can say I am not a Christian here and now, but still believe it in my heart.” Cowardice, dishonesty is what this would be labeled, and rightly so. To deny oneself as a Christian is to deny all that the term Christianity embodies and represents. To deny Christianity is to deny the acceptance and faith of Christ; even were you to call yourself something else to justify it in your mind. Is it not so?

We cannot acknowledge the united demand of church and state as a sound reason to abandon our name; for we are Creation Seventh Day Adventists. We are as much Creation Seventh Day Adventists as we are Christians, for the terms are equivalent, and to deny the name Seventh-day Adventist is to deny the acceptance and faith of Seventh-day Adventism. It is not simply a name; it is what we are; it is what we believe.

For us to deny the name Seventh-day Adventist would be for us to deny who and what we are, no matter the reasoning. The powers that be have thus made it illegal for us to be what we are—they have demanded that we deny it “in name only,” yet the name is the representation of it. What are we, if not Creation Seventh Day Adventists?

Liberty that is extended only to the masses is not liberty at all. Liberty, by its very nature, extends the same freedom to all, no matter how few or many they may be composed of. And we, as Creation Seventh Day Adventists, as Christians, cannot surrender our liberty. We **are** Christians, we **are** Protestants, and we **are** Creation Seventh Day Adventists. These things can never change.

## *Trademark Lawsuit Update*

The Court has issued a “Partial Summary Judgment” in favor of the General Conference of Seventh-day Adventists in the Seventh-day Adventist trademark lawsuit.

What this means in essence is that the question as to the name “Creation Seventh Day Adventist” has been decided before the trial and without the hearing of a jury. The judge declined to rule in favor of the Plaintiffs in the matters of the related term “Adventist” and the acronym “S.D.A.” opting to leave these for jury trial, which is was scheduled for October.

The option to appeal this decision has not yet been made. Meanwhile, the Plaintiffs intend to press for a “Final Summary Judgment” in regard to the name the Lord has given us. When granted, this means that the decision of the Court will be “enforced” against Pastor McGill and the CSDA Church, at which point non-compliance brings penalties such as fines, confiscation of property, and contempt of court charges potentially leading to jail time.

Pastor Chick is presently in Africa, where he has been for several months now on his second mission trip to the continent. It is uncertain whether he will return to the U.S. to face trial and the potential repercussions of non-compliance with the eventual Court order, or whether his presence at the trial is indeed required by the Court.

## *Camp Meeting Announcement*

Our annual Feast of Tabernacles camp meeting is approaching quickly. It will take place in Guys, Tennessee. The camp meeting will be held from the evening of Sunday, October 12 through the evening of Monday, October 20th.

If you plan to attend, please contact us toll-free at  
**888-284-2487**  
to make reservations.

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