# iomet

"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)

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"The just shall live by faith." Rom. 1:17.

This statement is the summing up of what the apostle has to say about the gospel. The gospel is the power of God unto salvation, but only "to every one that believeth." In it the righteousness of God is revealed. The righteousness of God is the perfect law of God, which is but the transcript of his own righteous will. All unrighteousness is sin or the transgression of the law. The gospel is God's remedy for sin; its work, therefore, must be to bring men into harmony with the law--to cause the workings of the righteous law to be manifested in their lives. But this is wholly a work of faith--the righteousness of God is revealed from "faith to faith"-- faith in the beginning and faith to the end--as it is written, "The just shall live by faith."

This is true in all ages since the fall of man and will be true until the saints of God have His name in their foreheads and see Him as He is. It was from the prophet Habakkuk (2:4) that the apostle quoted the statement. If the prophets had not revealed it, the first Christians could not have known of it, for they had only the Old Testament. To say that in the most ancient times men had but an imperfect idea of faith in Christ is to say that there were no just men in those times. But Paul goes right back to the very beginning and cites an instance of saving faith. He says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. He says of Noah also that it was by faith that he built the ark to the saving of his house, "by the which he condemned the world and became heir of the righteousness which is by faith." Heb. 11:7. We say that their faith was in Christ, because it was faith unto salvation and besides the name of Jesus "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

There are too many who try to live the Christian life on the strength of the faith which they exercised when they realized their need of pardon for sins of their past life. They know that God alone can pardon sins and that He does this through Christ, but they imagine that

that He does this through Christ, but they magne that having once been started they must run the race in their own strength. We know that many have this idea, first, because we have Living by Faith heard some say so, and Overcoming in Yahshua ...p. 1 second, because there are such multitudes of professed The Curse of Independence Christians who show the The error of offshoots ...p.4 

than their own. If they ever have anything to say in social meeting, besides the ever-recurring formula, "I want to be a Christian, so that I may be saved," they tell only of a past experience, the joy they had when they first believed. Of the joy of living for God and of walking with Him by faith, they know nothing, and he who tells of it speaks of a strange language to them. But the apostle carries this matter of faith clear through to the glorious kingdom in the following most forcible illustration:

By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God. But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:5, 6.

Note the argument to prove that Enoch was translated

by faith: Enoch was translated because he walked with God, and had the testimony that he pleased God; but without faith it is impossible to please God. That is enough to prove the point. Without faith not an act can be performed that will meet the approval of God. Without faith the best deeds that a man can do will come infinitely short of the perfect righteousness of God, which is the only standard. Wherever real faith is found it is a good thing, but the best of faith in God to take away the load of the sins of the past will profit a person nothing unless it is carried right through in ever-increasing measure until the close of his probation.

We have heard many people tell how hard they found it to do right. Their Christian life was most unsatisfactory to them, being marked only by failure, and they were tempted to give up in discouragement. No wonder they get discouraged. Continual failure is enough to discourage anybody. The bravest soldier in the world would become faint-hearted if he had been defeated in every battle. Sometimes these persons will mournfully tell that they have about lost confident in themselves. Poor souls. If they would only lose confidence in themselves entirely and would put their whole trust in the One who is mighty to save, they would have a different story to tell. They would then "joy in God through our Lord Jesus Christ." Says the apostle, "Rejoice in the Lord always, and again I say, Rejoice." Phil. 4:4. The man who doesn't rejoice in God, even though tempted and afflicted, is not fighting the good fight of faith. He is fighting the poor fight of self-confidence and defeat.

All the promises of final happiness are to the overcomer. "To him that overcometh," says Jesus, "will I give to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21. "He that overcometh shall inherit all things," says the Lord. Rev. 21:7. An overcomer is one who gains victories. The inheriting is not the overcoming; that is only the reward for overcoming. The overcoming is now. The victories to be gained are victories over the lusts of the flesh, the lusts of the eyes, and the pride of life, victories over self and selfish indulgences. The man who fights and sees the foe give way may rejoice; nobody can keep him from rejoicing, for joy comes spontaneously as the result of seeing the enemy give way. Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory. They have experienced only defeat. But it isn't so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight longs to be at the scene of conflict. Alexander's soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanguished foe. Now how may we gain continual victories in our spiritual warfare?

Listen to the beloved disciple:

I am crucified with Christ; nevertheless I live; yet not I, but

Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20.

Here is the secret of strength. It is Christ, the Son of God, the One to whom all power in heaven and earth is given, Who does the work. If He lives in the heart to do the work, is it boasting to say that continual victories may be gained? Yes, it is boast; but it is boasting in the Lord, and that is allowable. Says the psalmist, "My soul shall make her boast in the Lord" and Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Gal. 6:14.

The soldiers of Alexander were reckoned invincible. Why? Was it because they were naturally stronger and more courageous than all their enemies? No, but because they were led by Alexander. Their strength was in his leadership. Under another leader they would often have been defeated. When the Union army was fleeing panic- stricken before the enemy at Winchester, the presence of Sheridan turned their defeat into victory. Without him the men were a quaking mob. With him at their head they were an invincible army. If you had listened to the remarks after the battle of the soldiers who served under those and similar leaders, you would have heard the praises of their general mingled with all their rejoicing. They were strong because he was; they were inspired by the same spirit that he had.

Well, our Captain is the Lord of hosts. He has met the chiefest foe of all and has vanquished him single-handed. Those who follow Him invariably go forth conquering and to conquer. Oh, that those who profess to be His followers would put their trust in Him and then, by the repeated victories that they would gain, they would show forth the praises of Him who has called them out of darkness into His marvelous light.

John says that he that is born of God overcomes the world, through faith. Faith lays hold of the arm of God and His mighty power does the work. How the power of God can work in a man, accomplishing that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. Says Jesus, "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit." John 3:8. How the Spirit works in a man to subdue his passions and to make him victorious over pride, envy, and selfishness is known only to the Spirit. It is sufficient for us to know that it is done and will be done in everyone who wants that work wrought in him, above all things else, and who trusts God for the performance of it.

We cannot tell how Peter was enabled to walk on the water when the waves were rolling about him, but we know that at the command of the Lord he did it. So long as he kept his eye fixed on the Master, divine power enabled him to walk as easily as though it were solid rock underneath, but when he looked at the waves, possibly with a feeling of pride in what he was doing, as though he himself was doing it, fear very naturally took possession of him, and he began to sink. Faith enabled him to walk on the waves; fear made him sink beneath them.

Says the apostle, "By faith the walls of Jericho fell down after they were compassed about seven days." Heb. 11:30. Why was that written? For our learning, "that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Why, is there any prospect that we shall ever be called upon to fight armed hosts and to take fortified cities? No, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. But the victories which have been gained by faith in God over visible foes in the flesh are placed on record to show us what faith will accomplish in our conflict with the rulers of the darkness of this world. The grace of God, in answer to faith, is as powerful in these battles as in those, for says the apostle:

For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Cor. 10:3-5

It was not physical foes alone that faith enabled the ancient worthies to conquer. We read of them that they not only "subdued kingdoms," but "wrought righteousness, obtained promises," and, most wonderful and most encouraging of all, "out of weakness were made strong." Heb. 11:33, 34. Their very weakness became strength to them through faith, because the strength of Christ is made perfect in weakness. Who, then, shall lay anything to the charge of God's elect? since it is God that justifieth, and we are His workmanship, created in Christ Jesus unto good works. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us." Rom. 8:35, 37.

- E.J. Waggoner

"Is the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings." - Ellen G. White

## BIBLE QUESTIONS ANSWERED

### Q. What are "Faith" and "Grace?"

**A.** These are terms that are not easily defined, and commonly confused. Grace, which some consider to be an irresistible force exuded by the Godhead, is actually (and simply) undeserved favor. Because of Grace, man, who has sinned, has the opportunity to accept Christ and repent. Because of Grace it is written that, "We love Him, because He first loved us." (1John 4:19) Nowhere do the Scriptures speak of Grace as a causative power, as some believe it to be, but Ezra clearly defines it this way: "And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." (Ezra 9:8) In other words, grace is "a little space," an opportunity to follow the way of life, despite the fact that of ourselves we cannot seek Yahweh. (Rom 3:11)

Though man, of himself, is wholly depraved, grace is the gift we did not deserve, the ability to seek the Almighty, for "by the grace of God [Jesus] should taste death for every man," (Heb 2:9) thus "the grace of God that bringeth salvation hath appeared to all men," (Titus 2:11) and "if from thence thou shalt seek the LORD thy God, thou shalt find Him, if thou seek him with all thy heart and with all thy soul." (Deu 4:29) As the Messiah said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev 3:20) Grace is that undeserved ability to respond to the call of the Spirit and the Bride. "As I live,' saith the Lord GOD, 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek 33:11) Thus, He has given us grace that we may do just that, turn from our way and live.

Now, faith is our response to that gift. By faith we "find" or benefit from, grace; as it is said, "Noah found grace in the eyes of the LORD," (Gen 6:8) thus it was "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb 11:7) If we respond to Yahweh in faith (which is possible – but not forced – only by the fact that He first loves us and gives us the ability to do so), we "find" that grace to be "unto salvation," and so "we have access by faith into this grace wherein we stand." (Rom 5:2)

Again, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph 2:8) It is by grace, that is the means, the potential, the environment of salvation. It is through faith, that is the procedure, the response. Faith is the belief that Yahweh has the power to do all He says, and though man in his sinful condition cannot even do this, it is grace that makes it possible, for by the grace of the Almighty, "all things are possible," (Mark 10:27) and specifically - for those who have faith, "all things are possible to him believeth." (Mark 9:23)

# THE CURSE

# of INDEPENDENCE

There has been, in the experience of CSDA evangelists, something of a controversy going on in Adventism regarding the concept of "unity." All will agree, with a somewhat forced tone, that the ideal for the people of Yahweh is that they all be united in beliefs and basic practices. It is hard to argue with this concept in theory, for it is so clearly revealed in the words of the Messiah Himself. In the Gospel of John, one of the Master's last prayers on the earth contained the words recorded in the following passage:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:20-23)

Yet despite such a clear teaching, the opinions of various groups claiming the name "Adventist" appear to take the same course as their view on the concept of Righteousness By Faith or Victory Over Sin: "Maybe someday," or "This will happen, when Christ returns," or, "That is, of course, the goal, but practically speaking, it's not likely." Such comments of these, which reflect little confidence in the unifying power of the Holy Spirit, are found not just among the laity, but even the leaders of those who desire to be counted among the Redeemed. Men such as this have said to us, when we attempt to promote Yahshua's desire as written in John 17, "We just don't share the same burden for unity that your group does."

And yet, this is an unwitting admission of something far more serious. The Scriptures tell us, in addition to a clear teaching on unity, "we have the mind of Christ." (1Cor 2:16) Also, "He that saith he abideth in Him ought himself also so to walk, even as He walked," (1John 2:6) where the word "walked," there means something much broader than merely walking on our legs, but also "conducting one's self," and seeking the same goals and opportunities. The question may then fairly be asked, "If we claim to be Christ's but do not share His very intensely stated burden for the unity of His followers, are we truly His at all?"

Apathy on this issue is perhaps one of the greatest dangers we face. Some have seen the evils of the General Conference of Seventh-day Adventists, made all the more public by their recent draconian actions in the United States courts, and departed in disgust. They can hardly be faulted for this; however, it is not sufficient to simply leave slavery and wander out into the wilderness. Our Father in Heaven is no careless Leader, and no half-hearted Savior of His people. Whenever He calls His people to depart from their bondage, He never just leaves them to their own devices, or to make their own way. There is not one such example in the Scriptures.

When He called Israel out of Egypt, He had prepared for them a promised land. When, in Christ, He called us out of sin, He said to us, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14:1-4)

When He calls us, in these last days, to depart from the crumbling tower of modern, spiritual Babylon, (Rev 18:4) is it to be imagined that He has dealt with us in any lesser manner than His people in previous ages?

The problem is that with so many counterfeits to the truth out there, teaching half-Gospels, or focusing on some lesser issue than the victory we have won over sin and mortality in our unity with Yahshua, by the time many people hear the truth they are "burnt out" on organized churches. These are truly tragic cases, for so many can no longer dare to hope that, in addition to the precious gift we reveal to them of a life lived free from shame and failure, there also comes (automatically) a community of supportive saints that are fellow-travelers toward the Heavenly Kingdom.

Apathy, of course, is only one of the issues that stands in opposition to Christian Unity, and by the term "Christian Unity," I mean not merely an ideal espoused by Christians as a teaching, but a very real, visible, and actual unity for which Christ Himself prayed. Naturally, those who initiate divisive movements are not motivated by apathy; they are driven to do what they do.

We have no reason to assume that individuals who do this are anything less than sincere, yet we find misinformation, misapplication of the scriptures, or a false concept of prophecy, at the heart of many of the independent movements that result from these schisms. The spiritual effect of them is plain for anyone to read, as it is written plainly, "God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body." (1Cor 12:24b, 25) Even those who are accounted least in the Body of Christ are given honor and strength, that there should be unity despite the diverse kinds of people that compose the Church.

But what can be done to restore a sense of unity, when dealing with movements that are suffering from the curse of "independence?" I place the term "independence" in quotations, because the term signifies something that is not an actuality in movements that separate from the established Body of Christ for anything less than an overt calling-out by Yahweh Himself. While those in these movements may consider themselves independent of the corruption they left behind, this idea is rarely given serious consideration: If Yahweh Himself has not led us to where we now are, with clear signs, with a spirit of prophecy, with direct evidence that He has been the one guiding our steps, are we not also independent of His will?"

This question, rather than being given consideration, is more often met with outrage, and questions such as, "Are you suggesting we should have stayed in the movement that we left? Don't you know that they..." and a string of doctrinal errors, personal affronts, and unbiblical practices follow. It is not to be suggested that any of these things are to be ignored, yet there are two things that must be kept in mind.

First, one need only look through the Old Testament to find many examples of great corruption in Israel. Pagan influences had the chosen nation bearing witness to blatant idolatry, prostitution in the very Temple of Yah, selfish and godless kings, murder and exile of the few remaining messengers of Heaven, and even the sacrifice of children to heathen deities. Any finger-pointing about dress reform, health reform, military service, and so on fall far short of what Yahweh has tolerated among His chosen people in the past. Again, this is no justification for any of these things, and it is certain that we are responsible for far greater light than was given to pre-Christian Israel. And yet, the principle remains: an individual, or group of individuals has no right under Heaven to withdraw from the chosen of Yahweh unless something very specific happens, and that specific thing is none of those particulars listed above.

In every case, in every case, where Yahweh has instructed His people to depart from a former organization and found a new one, it is because that former organization has abandoned the principles of Heaven and then, in that "independent" state, united with civil authority to become a persecuting power. The Israelites with Rome, the apostolic movement with Rome, the Sunday-keeping Protestants with the U. S. Government... in every case this same pattern is seen.

And now, in these last days, there is such a reason for departing from church-state unions such as, but not limited to, the General Conference organization of Seventh-day Adventists (what most people consider to be "mainstream" Seventh-day Adventism) because of their union and unity with the world in opposition to Christ. In uniting with the U.S. civil government and becoming a persecuting power in the courts of the land, the GC brand of Adventism has followed in the footsteps of every organization of ages past from which Yahweh has told His people, "Depart for the sake of your very souls."

But that is just the first thing to keep in mind, that if one has

departed from what they once believed to be a valid Church for any reason other than this specific form of corruption, they are not following the voice of Yahweh as revealed in the Scriptures.

Second, whether they left for the wrong reasons (which would indicate a need for repentance) or the right one described above, Yahweh has a place in which He is gathering His people.

If either of these things is understood, it would completely eliminate the existence of modern independent movements! If the first was understood, people would remain in the Church until such a time as it was made clear they should depart there would not be home-grown church groups springing up, each with its own take on doctrine and practice. If the second were understood, the people would be actively seeking for the promised land, for the unified Body of Christ that had thereafter been given to faithful keepers. (Mat 21:41-43)

And for this second concept, Adventists in general have little excuse for misunderstanding or ignorance. In the writings of Ellen White, she spelled out in no uncertain terms: "God is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly." [Testimonies for the Church Volume One, page

The purpose of this article is not to point out the flaws that exist in the various independent movements out there (although from the Scriptures above, the very presence of such movements would indicate a "flaw"). Instead, it is to point out the beauty of the truth, that Yahweh has not been careless in His leading of the Christian people. He has gone ahead of us, as He has ever done, and prepared a place for His people to gather. It is not, according to the Bible and writings of Ellen White, something for which we must wait until the Second Advent. It is an active, united, current movement that will follow the leading of the Third Gospel Angel (of Rev. 14) through the time of trouble, and then onward into glory.

"But," some might say, "The Creation Seventh Day Adventist Church, though it calls itself 'a Church,' how is it different from the very independent movements whose existence it criticizes?" There are several distinguishing characteristics, which are these:

### 1) The CSDA Church claims to be the united Church of Yahshua in this last generation.

Many independent movements, in order to justify their own existence, must justify the existence of other small groups as well, in opposition to the words of the Scripture and Spirit of Prophecy writings. They may use the writings of individuals such as A. T. Jones to show that some early Adventists were not as much in favor of organization as the apostles, but these must be subjected to the Biblical writings, and not the other way around. Any movement espousing an ecumenical, "My group is ok, your group is ok, even if we disagree on some things," attitude is not fulfilling the prayer of Christ as read from John 17, and thus not fulfilling the will of Heaven. This is not a case of religious intolerance, but an acknowledgement of the need to hold up the unchanged, and unchangeable, standard to which Yahweh is calling His people. Individuals may choose to worship who or what they like, and we would never interfere with their right to make that choice by force, coercion, verbal abuse or any other unsanctified means; yet it is the duty of those who do know the truth not to leave the ignorant unwarned. (Ezek 33:8, 9)

# 2) The CSDA Church has as its primary function the revelation of the Gospel as described in Revelation 14 to the world.

Rather than focusing on the errors of some other movement, except to use it by way of contrast to the truth, the CSDA Church is based entirely upon "the commandments of God and the faith of Jesus." (Rev 14:12) Members of the Church present as their core doctrine the concept of Victory over Sin or, as it was called a century ago, Righteousness by Faith, which is nothing more or less than the ability Yahweh has given to His people to faithfully obey the commandments by means of the faith given through His Son. Most, if not all, independent movements actively demonstrate that they have some other *raison d'être* (reason for being) than this.

# 3) The CSDA Church understands, and can explain, the conditional nature of prophecy.

This is a great weakness in every movement other than the true Church of Christ. One of the key principles necessary for the proper and non-private interpretation of prophecy is the understanding that if the spiritual condition of the people to whom a prophecy is given changes, the fulfillment of that prophecy also changes. The Scriptures provide witness upon witness of this, and yet it is ignored by groups that continue to look forward to the fulfillments of various prophecies that will never come to pass... thus falling into great error, and deafening themselves to the true voice of the Spirit.

# 4) The CSDA Church claims direct prophetic justification for its experience and actions.

Members of the Church believe in, and accept as a *practical reality*, the words of the Scripture that state, "The testimony of Jesus is the spirit of prophecy," (Rev 19:10b) and believe this principle has been guiding their movements as a people. Rather than limiting this gift to any one individual or set of writings, we also accept this Word, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:28, 29) This

was clearly not the case in the early Advent movement, at least not in complete fulfillment. But such a time has come, and those who have not yet so much as heard of the movements of the Spirit in these last days (similar to the Christians remembered in Acts 19:2) are invited to "come and see." (John 1:46)

With such things in mind, it is the intention of the evangelists of this Church to reach out to those in the independent movements, particularly those associated with Adventism (who have received the most light) and invite them to submit to the prayer of Christ in John 17, the words of the modern day prophet in the *Testimonies* document, and the testimony of those who, in harmony with the continuing spirit of prophecy that resides in the Church of Christ, are moving forward in the Three Angels' Message, with the power and renewed authority of Revelation 18's Loud Cry for this final generation.

- D.P. Aguilar

While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly.

- Ellen G. White

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