



The Character of God

eNewsletter

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THE PILLARS OF THE FAITH AND THE CHARACTER OF GOD

The Law & the Sabbath: Are They Suggestions or Commandments?

by Marilyn Campbell

The way I want to approach the subject for this issue, I'm afraid will garner criticism from the very ones I want to reach. I can only beg you to "hold your fire" until you complete the article. If by then I have not cleared myself and you cannot say "Amen," well, perhaps I deserve your ire. Please keep in mind that these are my thoughts only which I share with you for consideration.

You already know how to support both the Law and the Sabbath from Scripture; therefore, I'll not talk about that.. The subject is, "The Law and the Sabbath: Are They Suggestions or Commandments?" Is Ellen White correct when she says:

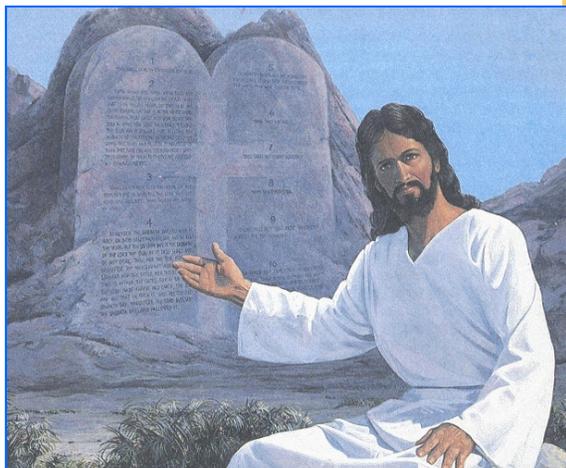
Ministers have taught the people that the law of God is not binding. But God certainly does not say so, and in the Day of Judgment that law . . . will condemn

the impenitent transgressor (Ms. 33, 1900).

Perhaps you don't recognize the authority of Ellen White's views. Here it is again from Scripture:

"Open my eyes, that I may behold wonderful things from Your Law." "Give me understanding, that I may observe Your Law And keep

it with all my heart. Make me walk in the path of Your commandments, For I delight in it." "So I will keep Your Law continually, Forever and ever." "I shall delight in Your commandments, Which I love." "So then, the Law is holy, and the commandment is holy and righteous and good." "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law." (Psalms 119:18, 34, 35, 44, 45; Romans 7:12; 3:31, NAS)



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“If you love me, keep my commandments” (John 14:15).

It seems strange to have to admit that within Christendom there exists some uncertainty regarding the keeping of the commandments. In the years leading up to our time, the commandments were considered binding by Christians, Adventists included, but today in some quarters we’re not sure. Why is that?

Simply because we have tried to keep them and failed over and over again. We preach a gospel that foresees complete victory over sin, but we can’t do it. This wholesale failure which we can’t seem to outrun makes us look for another solution.

Unfortunately, many—and Adventists are included—have looked for that solution in the commandments themselves, concluding they must be suggestions or general guidelines only. We have discovered that the commandments themselves cannot help us. They can only stand there, carved in stone, conveying their awful message to our discouraged minds. “Thou shalt not . . .” Where shall we go, what shall we do, to get the approval of that Law, the approval our hearts crave; where can we find that approval in the spirit and not in the letter? May I suggest it is not by diminishing the Law to a set of guidelines? May I suggest that it is very possible to keep the Law in the spirit of the Law, and that instantly—when you know the trick to it? May I suggest that the solution to this riddle is not

in the Law but in Christ, the one who gave His life for you upon Calvary’s cross, the One who *can* keep the Law and *did* keep the Law?

Is it correct Biblical interpretation to equate the Law with Christ? Yes. Psalm 119:173 says, “All your commandments (the Law) are *righteousness*.” And Jeremiah 23:6 declares that “This is his name whereby he shall be called, THE LORD OUR *RIGHTEOUSNESS*.” (See also 1 Cor. 1:30). They are both—the



This is the everlasting gospel. This is what we will teach the benighted billions in earth’s last days. It has seldom been taught this way. We have taught it in pieces but

Law and the Savior—*righteousness*. Where this is the case, that both entities equal the same thing, it reasonably follows that they equal each other. Both entities, in this case, equal righteousness. [emphasis supplied]

The Law Brings Us to Christ—That Law, rightly understood, we are trying to use for a purpose for which it was never intended. The Law is our schoolmaster to bring us to Christ (Galatians 3:24, 25). Only when utilized for that end can it fulfill its intended purpose.

What motivates us to seek to obey, to seek to have His righteousness? Second Corinthians 5:14 says “the love of Christ constraineth [motivates] us.” When at last we see the love of God, it does something to our spirit. We suddenly want all that He has for us; we desire to be what He desires. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). Seeing Him as He is, we want to return that love.

have never told the whole story about how to keep the Law. That Law—the two tables of stone—merely state God’s wishes, his wants, how He would behave if He walked among us. (And He did!) They are for information only. In your mind’s eye catch a view of those two tables of stone. Now superimpose a picture of Jesus upon it. Gradually fade the view of the tablets. You will have remaining a beautiful picture of the Savior, who is the power source, who *can* keep the Law, two thousand years ago on the hills of Galilee, in the sanctuary

at Judea and today in the hearts of people everywhere. He is the living representation of that Law; it is His character.

When He comes into our hearts, He does not leave His character behind. No. He *then* becomes *our* righteousness. “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances [the Law]” (Ezekiel 36:25-27, NAS).

How It Works

Many have wondered how the gospel works, when Scripture clearly says no one can be punished for another. Each individual takes his own consequences (See Ezekiel 18;



Jeremiah 31:29, 30). The punishment is *always* attached to the crime. How, then, can Jesus die for us? How can the life He lived become ours?

We can have His life only as we become one with Him, as He lives His life in us, as we abide in Him. Then all the requisites of the gospel are met. He didn't die outside of us; we died too—died to this world. He doesn't live outside of us and merely credit His righteousness to our account. Through the work of the Holy Spirit, He comes into our being and becomes one with us, bringing His character with Him. This is the essence of the gospel, “Christ in you, the hope of glory.” This is how sinful humans keep the Law of God.

“It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon His church” (DA 671. Read the whole chapter).

Marriage

God has given a wonderful symbol to illustrate this arrangement. “By the marriage is represented the union of humanity with divinity” (COL 307) Before human law, once the knot is tied, the two are considered one.

His sacrifice is wasted on anyone who refuses this intimate relationship. The story of God's love for us is the story of love far transcending



any other earthly model. The Song of Solomon, the story of the king's wedding banquet (Matt. 22), the parable of the ten virgins, the voice of the great multitude in heaven (Rev. 19:6, 7) are just examples, telling how the greatest love culminates in the wedding supper when the bride has made herself ready.

This theme of marriage is perpetuated throughout Scripture. For example, the arrangement is represented as a “wedding garment.” “Friend,” said the king. “how camest thou in hither not having a wedding garment?” (vss. 11-14) You see, the king had given him everything needed to cover him entirely and to serve as his ticket to the banquet. But this guest chose to come without the garment. This parable talks about the Holy Spirit, representative of Christ, and how He covers the surrendered human, coming alongside, coming into him, giving him grace for every moment. As the parable clearly shows, we cannot attend the wedding supper without the wedding garment. Is this experience real to you?

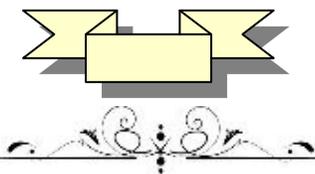
What does this have to do with the Sabbath? The Sabbath is the beautiful sign that this relationship exists and is complete in us. “Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you.” (Ezekiel 31:13). He sanctified the Sabbath when He created it on the seventh day of creation, and now it is the symbol that He has sanctified the believer. It is attached with unbreakable cords to His Law, showing that as long as the Law exists—as long as God exists (Remember, it is His character!)—so long will the Sabbath exist.

The Sabbath towers over time and space; its voice thunders over today’s booming technological marketplace, calling men and women to understand and value this arrangement. It is the only way that God can save us in these modern times. It is the loud voice proclaiming over the world that God is love.

For More Information See

The Language of Heaven: Unconquerable Power For Your Life

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"The whole spiritual life is molded by our conceptions of God; if we cherish erroneous views of His character, our souls will sustain injury" (RH 1/14/1890; emphasis supplied).

Preparation For Heaven

by Floyd Philips

Now the serpent was more astute than all the animals of the field which the LORD God had made. And he said unto the woman, Has God indeed said, Ye shall not eat of every tree of the garden?

(Genesis 3:1, JB 2000)

The link between the vulnerable and the exploiter is something I explored a few months ago. Yet it is a truth that keeps coming back insistently to my mind as I see how it applies pervasively to nearly everything I think about. In fact, I am coming to believe that the temptation to exploit may involve the core issue of our fitness for heaven. This may come as a shock to some of the pious and religious, but I am starting to see this as possibly the central issue for living in the presence of God and holy angels. Can we be trusted to live around the delicate balance and beauty of creation found in the rest of the universe?

This may be the real issue when Jesus said we will be judged by our works. We have too often assumed that by works He meant doing good deeds in order to earn entrance into paradise. But what if the works we are judged by are more along the way in which we treat the most vulnerable that we meet?

“Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? When did we see You sick, or in prison, and come to You?' The King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me'" (Matthew 25:37-40).

God has been bringing a number of scenarios to my mind lately that highlight this temptation of exploitation in practical ways so I can see better what is really going on.

How do I feel toward a woman when I see her as sexually vulnerable, whether or not she intends to make such a statement in the way she dresses or acts?

How do I react when I discern a fault in someone's character and am tempted to expose them?

How do I feel when I see a homeless person dressed poorly or begging on the street? How little compassion do I have and how much disgust or disdain do I feel towards them? How do I feel about people who exploit government assistance or seek to con me into giving them charity?

How do I react when I am accosted by a person who is certain that keeping the rules is the highest expectation of heaven and tries to use fear or shame to compel me to believe as they do?

How do I come across to little children who are weaker than I? Do I use my superior size and strength to intimidate them to comply to my wishes?

How do I relate to animals, whether pets or ones I happen across on the road or anywhere else? Do I exploit their weakness or use them simply to get pleasure for myself?

Do I in any way use any of my advantages to intimidate or compel anyone to do or believe in ways that I want them to in order to get my

way?

Do I feel it is more important for me to be **right** than for the love of God to be seen in me?

In all of these situations and many more, the singular issue involved is my disposition toward vulnerability. This is the temptation to exploit vulnerability, to gain something for myself at the expense of another. I am starting to see that this is the real issue that is exposed during experiences of judgment; what will be revealed when the light of true selfless, other-centered *agape* love suddenly exposes my hidden motives. Have I allowed God's love to transform me into a reflection of His attitude toward



the vulnerable, or have I harbored a spirit of selfishness while seeking to appear righteous by keeping the rules or keeping up pious appearances?

It is easy to point out the faults of those we readily identify as extortionists, pedophiles or even misogynists. In fact it is becoming quite popular to jump on the bandwagon of any number of movements to condemn some group of people we deem as a threat to us, to society or even to God's work on this earth. I am just as guilty as anyone when it comes to this, and I have my opponents that can

make me upset when I am confronted by them or observe those they abuse in the name of God. But Paul had something quite disturbing to say to people like me who feel justified in pointing out other people's obvious faults.

“Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for **you who judge practice the same things**” (Romans 2:1).

Years ago I puzzled over this verse trying to grasp why Paul would insist that if I feel strongly over issues of evil such as he had just listed previous to this verse, that I am practicing the very same things. How could it be possible that if I am opposed to homosexuality that I am a practicing homosexual? How could it be that if I get upset over someone who murdered that I am a murderer? Is it possible that if I condemn someone who is deceitful that this somehow makes me a deceiver? If I judge someone as being arrogant or a gossip or rebellious against authority that I am judged as doing those very same things? This line of logic simply didn't make sense to me.

So I decided to open my mind and simply accept that Paul knew something I didn't yet know and try to figure out what he was really saying in this disturbing statement. If he was revealing a truth, I decided it would not be safe to ignore it because it didn't make sense to me and go on looking for something that sounded better. If this is a serious warning to people who are seeking for true righteousness

(which is hopefully the case for those reading the Bible), then maybe I needed to give myself enough time to soak in this passage and discover what was missing in my understanding about this warning.

What I discovered was that Paul is absolutely right in his assessment of human nature. What I was missing was a proper understanding of what he was referring to specifically when he said that if I condemned others I was practicing the same things. As I carefully analyzed the entire passage previous to this to locate what might be the same things I could be guilty of doing, I discovered that he was referring to the originating reason behind all the symptoms of evil that he later listed. It was the cause that is the *same thing*, not the out-working of the symptoms resulting from that cause.

What I saw in these two chapters is how Paul was actually setting people up who were confident that they were better than the open sinners that they liked to condemn and shame and marginalize. In addition, what I discovered was that there are two main classes of symptoms: one class is found in the list given in the



last half of Romans 1 and the other class is found in Romans 2 where the same root produces evil fruit of self-righteousness, religiosity and pride.

The real shock came when I discovered to my horror that in reality I was not any better off than the open sinners listed, such as murderers or God-haters. In fact, it could be seen in the end that we who are filled with religious knowledge and who love to instruct others about spiritual topics and who enjoy the attention of being affirmed for our superior religious acumen, may in the light of heaven actually be the ones with a greater disadvantage. I recalled that those who seemed most attracted to Jesus when He was here on earth were most often the open sinners while the religious folk had the most problems with Him and ended up the most hostile to His version of God.

So, what is the original cause Paul mentioned that results in the fruits listed in both of these chapters in Romans? What did Paul say earlier that is key to understanding how we are really tempted rather than what we have assumed are the temptations we face? What is the common issue that each of us faces that results in either behaviors that most people see as sinful or in behaviors that

many consider pious and good and righteous but actually masks a spirit of pride and self-dependence?

The common sin is found in verses 18-20 of chapter one. This is the root cause of all sin, whether the open kind or the religious versions.



*This core cause is how we relate to the revelation of what God is actually like as impressed on our hearts by the Holy Spirit and also is seen in the world of nature where we see His principles that govern all of creation. It is this core issue of how we perceive God and what He is like that affects how we live life. And because we have all been infected with the virus of sin by believing lies about God, we are all predisposed to believe lies about the evidence He has provided to reveal His true character of selfless love, purity and—get this—*vulnerability!**

God's Vulnerability

I know, this came as a shock to me as well, but I am starting to see more and more clearly that an important part of what Jesus came to reveal about the Father is His aspect of vulnerability. Of course this

seems to contradict nearly every religion on earth, but then religion has been the cause of more problems and violence and trouble than anything else ever invented. The very belief that God resorts to violence to get His way betrays the fact that we are already deceived by Satan's accusing lies about Him, and these insinuations were only fully exposed by the witness of His Son.

Belief in an appropriate use of violence is really an endorsement of the satanic principle of exploitation. Violence is an attempt to force someone to do our will against their will. Violence always seeks to exploit vulnerability in another, whether it is successful or not. And get this—no one could be more able to exploit their superior advantage than the Almighty God of the universe who has all power and knowledge at His disposal. The fact that we think God uses His advantages to exploit anyone through the use of violence only goes to show how permeated we have become by the subtle insinuations and accusations against Him circulated by His archenemy.

The Exploitation of God

But if God is all-powerful and all-knowing and superior in every way to all of His creatures, how can it even be possible that He could at the same time be vulnerable? This seems impossible in our view, that God could be vulnerable in any way that we could take advantage of to hurt or exploit Him.

The answer is found at the very origin of sin, for when Satan was previously known as Lucifer, the light-

bearer and covering cherub for the very throne of God, the one who knew God better than any created being, Lucifer discovered the vulnerability of God and was the first who chose to practice the art of exploitation. It was Lucifer who invented exploitation and in so doing he transformed himself into a being now known as the greatest exploiter who has ever existed.

Lucifer's fall in Isaiah 14 and Ezekiel 28 as well as other places. Lucifer identified what he considered liabilities in the government of God, weaknesses in the way God chose to relate to His creatures. Then Lucifer chose to exploit these perceived weaknesses in God instead of embracing them for what they truly are—the greatest strengths of God's character of pure, selfless love.



If Lucifer's sin really involved exploitation of God and His creation, rather than breaking God's rules as most people think of sin, how did he do that and what were the vulnerabilities he exploited that he 'discovered' in God and His government? More importantly, what might we learn that is relevant for us who are just coming to understand what happened at the origins of this cosmic war?

The pattern of satanic exploitation can be seen both in Romans 1 as well as in the vivid descriptions of

Is it true that God is much more vulnerable than any of us have ever imagined? It seems to be an oxymoron to imagine that the Almighty God could be vulnerable in any way. Yet it is this very arena where Lucifer gained such widespread leverage of his proposals to introduce a new and improved form of government to address the 'problem' of the weak governing style used by God.

Because God's government never involves force or intimidation or fear but relies solely on love, respect, freedom and joy to guide the universe, Lucifer found fertile

ground for his revolution among the angels of God who had never been exposed to such notions before. Indeed such notions had never even existed up to this point and the entire society of heaven was extremely vulnerable to the accuser's subtle insinuations and suggestions about God's vulnerabilities and weaknesses. In this way Lucifer became the first and highly successful exploiter.

This is the original exploiter who leveraged his advantages to gain power for himself at the expense of God's reputation. And because God never resorts to force, never demands to have His own way, never seeks revenge or anything else that Satan invented to get access to power, He and His government became an easy target for the cunning machinations of the enemy. As compelling insinuations about the weakness of God's government seemed to be confirmed by the apparently weak response from the throne, Satan was emboldened to expand his slander and make increasingly harsh charges against God, realizing that God's selfless nature was Satan's greatest leverage to exploit for his own advantage.

The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a **knowledge of its grand central theme**, of God's **original purpose** for the world, of the **rise of the great controversy**, and of the **work of redemption**. He should understand **the nature of the two principles** that are contending for supremacy, and should learn to **trace their working** through the records of history and prophecy, to the great consummation. He should **see how this controversy enters into every phase** of human experience; how in **every act of life** he himself reveals the one or the other of the **two antagonistic motives**; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. (Ed 190)

Satan's Governance vs. God's

It is key that we grasp the differences between Satan's method of governance and God's system based solely on love, respect and freedom. It is because we are confused about how God governs His universe in contrast to the kingdom styles we are so used to living under that we fail to grasp the stark difference between these two systems. Yet the difference might well be defined as

the difference between living life in joyful vulnerability versus living life controlled by motives of self-protection and exploitation, seeking to control and manipulate others to get what we want for ourselves.

It is this core difference between *agape* love and selfishness that determines whether we will be prepared and allowed to live in the extremely vulnerable atmosphere of heaven. The real question is not whether we are 'good enough,' but rather whether we are safe or not. Entrance into heaven's society is not based on how much merit we can accrue here on earth or even how much merit we may derive from an appeasing death of God's perfect Son on the cross. Contrarily, acceptance into the society of angels and other perfect beings is determined on whether we are willing to be transformed to have a disposition that will be safe never to exploit any vulnerability anywhere.

Sin originally entered the universe through exploitation by the one who first came up with this idea, and sin will exit the universe when at last every being has chosen which side of this issue they wish to live on, either exploiting others for their own benefit or serving others through selfless love and service and respect, protecting all vulnerabilities anywhere.

As I am beginning to see more clearly, the entire war going on that began in heaven and now swirls around us here on this planet revolves around this issue of vulnerability and exploitation.



When viewed through this paradigm it becomes clear how our daily choices and our temptations revolve around this one issue. As I listed a few examples above, every temptation is really over whether I will exploit my advantages in relation to other's vulnerabilities or not. This is very different from viewing temptations in relation to keeping or breaking a long list of rules and prohibitions.

In this light it makes perfect sense that keeping the Law of God is summed up simply as love for God and for those around us.

Love is the opposite of exploitation when you really think about it. Therefore it might be re-phrased this way: Never exploiting God's vulnerabilities or anyone else's is to live in perfect harmony with the way God designed His universe to live and thrive and makes us safe to save.

It is one thing to begin grasping this truth with my mind; it is another thing entirely to be delivered from my fallen nature that constantly tempts me to exploit vulnerabilities where I encounter them. I am reminded increasingly of my selfish nature each time I am confronted with various temptations. But when I reinterpret these temptations in light of exploitation instead of about breaking some rule, I find myself very vulnerable to the power of sin to exploit me and drag me into hell. The clearer this truth comes to me the more vulnerable I feel to being overwhelmed, for I perceive that in me cannot be found

any good thing. I really resonate with Paul's frustrations expressed in Romans 7 as he laments his desire to do good while the compulsion to do evil—to exploit the vulnerability of others for his own advantage—is ever present deep inside.

“I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set



me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin” (Romans 7:21-25).

In Reality

So in reality I am the one being exploited and manipulated by this aggressive law of sin and death. When I find myself desiring to exploit others, what is really happening is that I am being manipulated against my

own desires to live only in love. That is the definition of exploitation—forced to do something against my will. This is why God will *never* resort to force to win this war, for to engage in violence and force He would be confirming the very accusations of His enemy that He is an exploiter.

Who Is the Victim?

Satan has long painted himself as the victim in this controversy while making God out as an all-powerful, distant disconnected deity never allowing Himself to be vulnerable

enough to be exploited. This was a compelling argument that worked with many of the angels, and even those who chose to remain loyal to God, retained troubling questions along this line until the death of God's Son exposed the true nature of Satan's character. It was only then that it became obvious to the watching universe that far from being

isolated and insulated from the disadvantages of His created beings, God Himself was willing to fully expose Himself to exploitation from both demons and humans to the point of death itself. In doing so God fully unmasked the lies of Satan about His detachment from the concerns of His creatures and revealed that not only was He willing to make Himself available to be exploited by sinners, but He would never waver in His love and would

forgive consistently all the way to the end.

The life and death of Christ proved conclusively that no matter how much anyone may exploit God's vulnerabilities to bring Him pain and suffering, He will never waver in His love and even His respect for our freedom to hurt Him or damage His reputation. The cross proves beyond a shadow of doubt that no one can do anything wicked enough to make God love them any less. Not even Satan himself can insult, shame or hurt God enough to lessen in the slightest the passionate love that God has had for him since the first moment he was created. This is the stunning revelation of the nature of the kind of love with which God runs the universe, and herein is found the power that is superior to all the inventions and counterfeits of His enemy.

At the cross violence proved ineffective to diminish the selfless love of God.

At the cross it was proven that God's vulnerabilities actually do exist and we are able to exploit them. Or we can choose to live vulnerably in solidarity with Him, for really He

came to live in solidarity with us in our vulnerability.

The Exploiter vs. The Vulnerable

The entire war between light and darkness can be summed up as a competition between an exploiter and One who always identifies with the vulnerable. The problem is that as victims of exploitation we most often wish that God would at times switch over to using more force to inflict punishment or violence on those who exploit us. Because of this intense desire to have a super-god willing to resort to violence to get even for us, our theology has come to reflect these cravings, and we weave into our belief systems doctrines that make God out to be a part-time exploiter. Like one famous pastor recently said, "I could never worship a God who I could beat up!"

But the truth is that God did come and let us beat Him up, and He did so for a very important reason, to show us the real truth about how He chooses to run His universe. He has made Himself publicly vulnerable, and all throughout history He has reminded us that He identifies with the vulnerable. (see Deut.

16:11,14; 26:12; Jer. 22:3; Zech 7:1) We must be willing to accept the conviction of the Spirit of truth sent to lead us into the truth about how to live God's way. If we resist allowing the vulnerability of God [to] become part of our own lives, we resist preparation for

living in the society of heaven.

Given the problem that we are born vulnerable and unable to overcome the power of selfishness in our own heart, God in Christ created a new version of humanity into which all have been adopted. As we choose to embrace the way of God which involves living from a new heart and allowing God's Spirit to transform us into His likeness, God teaches us how to live in vulnerable love. This prepares us to live safely for eternity around those who are vulnerable without ever exploiting them, but this kind of life must begin now. This is only possible through the work of the Spirit in our lives, preparing us to live in the delicate and incredibly rich atmosphere of heaven.

Fundamentally Incompatible

It is the work of Christ through His Spirit in this life to prepare us to live in a vulnerable atmosphere of pure love and joy. Without vulnerability it is impossible to enjoy the intense, bonding experience of receiving and giving love. Thus we can begin to see that we are really facing a competition between exploitation and vulnerability and the two attitudes are fundamentally incompatible.

The work that is necessary in our own hearts takes place as God brings us into relationship with others here on earth who are vulnerable and susceptible to exploitation. Thus it is helpful to see our temptations to exploit as opportunities to teach us how to be safe. When we arrive in heaven where vulnerabilities are likely much more intense, we must already



be prepared not to exploit them and thus introduce the infection of sin and selfishness into that vulnerable atmosphere of trust and openness.

If we want to live in heaven we must cooperate with the work of the Spirit here on earth as He trains us to recognize and appreciate the ways of heaven's society in relation to vulnerabilities. We must come to realize that vulnerability is not the real problem and that sin is exploitation. All of heaven and even God's reputation were extremely vulnerable before sin ever existed, and it was never a problem because love was the only attitude that prevailed there. Only when a being chose to begin exploiting vulnerabilities did evil even come into existence, so reversing the curse of evil necessarily involves restoring us to living properly around vulnerability and refraining from all exploitation.

Exploitation induces the desire for revenge. This is the brilliant strategy of the enemy, the mechanism that keeps us in bondage in his kingdom of fear and force. If we want to live in God's kingdom of love, we have to let go of all desires for revenge.

"Vengeance is Mine, and retribution, in due time their foot will slip; for the day of their calamity is near, and the impending things are hastening upon them" (Deuteronomy 32:35).

Cooperating With God

How do I cooperate with God's desire to transform me and make me fit for heaven? How can I know how to properly relate to the

vulnerable around me the way God would do? How does God deal with both the vulnerable and the exploiters? Does He seek to get even with those who abuse their advantages, or does He allow the natural principles He designed in creation to take their course over time without artificial intervention?

What I need to do is to study carefully the life of Jesus to learn how He related to the vulnerable.

- As I see how He treats people with utmost respect and kindness, like a woman still fresh from a sexual tryst being condemned and threatened by scheming religious people eager to make an example of her, I begin to see the incredible kindness of God that leads me to repentance.
- As I see how Jesus relates to a despised woman of a different race who is an outcast even among her own people and who subscribes to a competing religion, I encounter the kindness of God that leads me toward repentance.
- As I see how Jesus firmly but kindly deals with a Pharisee, too embarrassed to be seen with Jesus during the day but curious to discover why this Man seems so compelling and authentic, I feel the kindness of God leading me to repentance.
- As I see Jesus refusing to expose even those who openly exploited others, heaped shame on prostitutes, condemned those around them whom they viewed as inferior or stole money from the funds meant for helping the poor, I begin to appreciate a little more a kindness that has the power to lead me to repentance.

Is God really vulnerable? Just take a short look at Paul's description of love remembering that God is love.

"If God speaks with the tongues of men and of angels, but does not have love, He becomes a noisy gong or a clanging cymbal.

"If God has the gift of prophecy, and knows all mysteries and has all knowledge; and if he has all faith, so as to remove mountains, but does not have love, He is nothing.

"And if He gives all His possessions to feed the poor, and if He surrenders His body to be burned [or crucified], but does not have love, it profits Him nothing.

"God is patient, God is kind and is not jealous;

"God does not brag and is not arrogant, does not act unbecomingly;

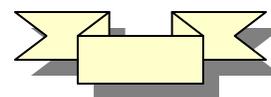
"God does not seek His own advantage at the expense of others, He is not provoked and does keep an accounting of wrongs suffered.

"God does not rejoice in unrighteousness, but rejoices with the truth;

"God bears all things, believes all things, hopes all things, endures all things.

"Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part and we prophesy in part; but when the perfect comes, the partial will be done away" (1 Corinthians 13:1-11, 13, adapted)

[All Scripture is from NAS95 unless otherwise noted.]



The Africa Mission

Part 1

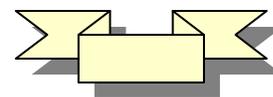
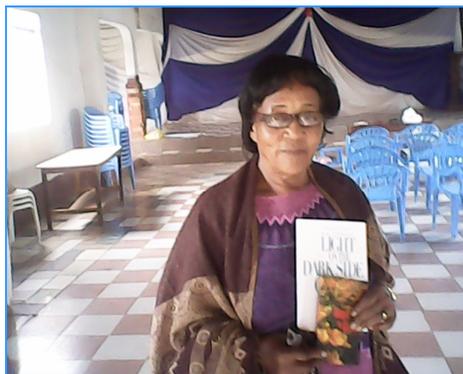
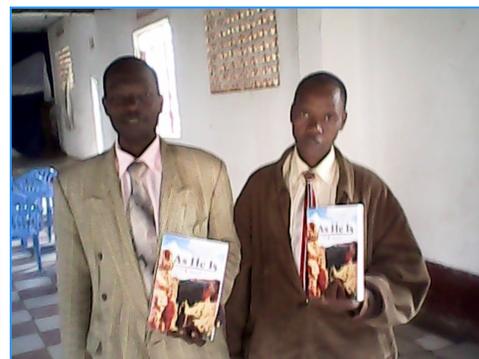
by James Ongiri

Attached I have forwarded to you the photos of the members of the church in Shinyanga-Tanzania whom I ministered to during their camp meeting, which took place on 5th-12th this month [July], 2011. I introduced to them the message of God's character and I thank the Lord because this year they wanted

to have more of it and righteousness by faith.

There are more groups in that country who need the revelation of the wonderful character of our God and I hope that the same message will extend to other African nations. So keep in prayer the work in this region so that God can open more ways of reaching these souls.

[Notice the books some are holding.]



The Africa Mission

Part 2

Our God Was Able

by Swany Ditman

from the Masai, which are the deepest into living by the old African ways. They still drink blood, eat raw meat, use poison arrows, swords, etc., and practice female circumcision. Sanitation doesn't exist in their camps, and flies are everywhere. My heart was torn out after them when I saw and heard how they live in today's world, but so in darkness. I determined right then and there that it would be one of my burning missions to help bring the gospel of deliverance in Jesus to them.

“For the Lord your God will fight for you. And I besought the Lord at that time, saying, Oh Lord God, thou has begun to show thy servant thy greatness, and thy mighty hand: for what God is there in Heaven or in earth that can do thy mighty works, and according to thy might” (Deut. 3:23, 24).

Who takes the reins?

“God will use ways and means by which it will be seen that He is taking the reins in His own hands. The *workers will be surprised* by the simple means that He will use to bring about and perfect His work of righteousness” (TM 301; emphasis supplied).



I did not always trust the Lord. I trusted more in what I could see and what I could do. I could trust Him when darkness covered my pathway and I couldn't see.

But now, in addition to trusting Him in the darkness, I have learned to trust in the Lord with what I *can* see and do. Going to Africa against my “better judgment” was the best thing God has done for me so far in my life. He must have chuckled as He worked out the details to get me there.

I had not even the slightest inkling of what awaited me there. You see, I had spoken at that prison in January about how it was not the fences and guards that held them as prisoners but their thoughts and choices. I had showed them that God is the only one who could set them free, whether inside or outside the prison walls. David was there that Sabbath, and he is one of the strongest ironman missionaries that I yet know. He is truly used by God to the Masai. Most of these boys are

Disasters

We are living in the last days when disasters are everywhere, and we have people like the Masai still without the gospel! God is about ready to do a great work as we have begun to sense for some time now, and He definitely began again in Africa.

Medical Missionary Work

The work that He began this past June with the gospel through the Medical Missionary Work, is just one example of this statement. I went over to teach medical missionary



The last events will be rapid!

“The days in which we live are solemn and important. The Spirit of the Lord is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are about to take place in our world, and the final movements will be rapid ones” (9T 11).

classes, and a whole society and organizational structure (God’s kind) was put in place; it made our heads spin. They now have a society called Life Tree Kisii. It has actually been started in the country as per God’s directions, with land donated to it and in the process of being put in its name. A church has been raised up there as well, and plans to build a church building to accommodate all who desire to come and be a part of the Gospel in that area.



Surprise In Kenya

“The *object* of the health reform and the Health Institute is not to quiet the pains of today. No, indeed! Its great object it *to teach the people how to live so as to give nature a chance to remove and resist disease*” (1T 643; HL 68; emphasis supplied).

“In teaching health principles, keep before the mind the *great object of reform*—that its purpose is *to secure the highest development of body and mind and soul*. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.

“The work of *health reform* is to be bound up with the gospel. These *cannot be separated*; for God has united them. . . .(5MR 135).

You see God has BIG plans for Africa and we all felt and sensed that God was about to do a great work there. He did, and He is doing a great work, and He has an even greater purpose in mind than just buildings of course. But first He must bring into unity all who are involved and working there in

order that He is able to use the workers in a greater capacity. While there in June of 2014, God led us into an upper room experience that hopefully will continue deeper and deeper among the brethren until Jesus has used them to His largest plan!



Our God was able to Heal those who came!

We had an average of five to 12 people a day coming for help, while we were there teaching school. No one invited them. Word of mouth by the Holy Spirit was their only invitation, and we turned no one aside. We finally had to send out word that we would see people on Fridays only in order that school could continue with a rested teacher, as she was getting worn out with continuous labor. Now, even as we speak, they still have several people coming every Sunday, Tuesday, and Thursday for health needs and Nelson, in the picture, is the main medical missionary who sees to the patients. John, David James are all busy with other parts of the work, and Richard, Albert, Gabriel, Kenneth and the



women are either gone or busy with other preparations to keep the building open.

Teaching

Our God was able to change lives through His (We had nothing to work with except the) Eight Laws of Health; therefore, we taught the people how to make changes in their food choices, preparations and eating habits; taught hydrotherapy their style to meet their accommodations; showed the benefits of regular early bedtimes

and how to rest; instructed the women how to avoid hormone disruption, and still do God's family planning.

Most of the ailments had a direct relationship to their diet and lifestyle. Most were dehydrated from drinking so much tea from the tea crops that Great Britain had brought in so many years ago. Some of the people never drank water, only tea. The tea is very toxic to health due to having caffeine, nicotine, and other chemicals in it. Dehydration is a very big problem among the men and the women. This was probably the most super cause of so much discomfort and





the African waters yet another time, and the waves are rolling out quickly—so quickly that our head swims!

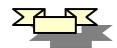
Those Who Came To Church (Below)

Soon and very soon we will have a church building for them to meet in. Now they must sit outside the building around the windows to be able to hear. The church would go immediately in behind the standing men at the back of the lot. Some of the banana trees would have to come out.

A Personal Word

My life changed. I determined to adopt a way of fasting until, with much prayer as well, we had enough money to build the kitchen/dining/storage building, in order that camp meeting 2014-Africa could have a place big enough to house the camp and feed the people, as well as for this November-December camp here in Kisii Highlands.

I returned to work at earning money for this project; I currently have sent \$4,200US plus maybe a bit more for this building through “GoFundMe,” and other donations. I purposed that I would NOT SPEND ANY unnecessary pennies—period—until not only this building but the church and the well were built also. I am determined those willing, on-fire people who hold the love of God with eager hearts and willing hands have what they need to spread the gospel of a soon coming, living, longing Savior who wants His people home!



Some of the People Who Came To Church



pain in these otherwise strong people.

A Teacher Of Health

I would never have believed that as a missionary I, a woman, a teacher of health, would be called upon to conduct worships, deliver a Sabbath 11th hour discourse along with everything else involved with teaching MMS. I felt totally inadequate and unprepared, but God had other thoughts. So with much prayer and deep humiliation, God was able to take little ole’ me and give me places to read and thoughts to present that flowed like water! Then not only did He do that, but He empowered those words in the ears of the listeners to so thoroughly purge the consciences that people were crying and praying and confessing their wrongs, and we all started out a closer group with renewed lives.

As instructed in Spirit of Prophecy, we began this center hub of a church, a medical missionary training center, and already it has branched out to these noted surrounding areas. In fact, James Ongiri took the precious message of God’s love and deliverance from sin as well as sickness to Tanzania, the country below Kenya two days after we left. He was there for two weeks, and many were helped. So the rock has dropped into



Sabbath Church Services



From

Patriarchs and Prophets

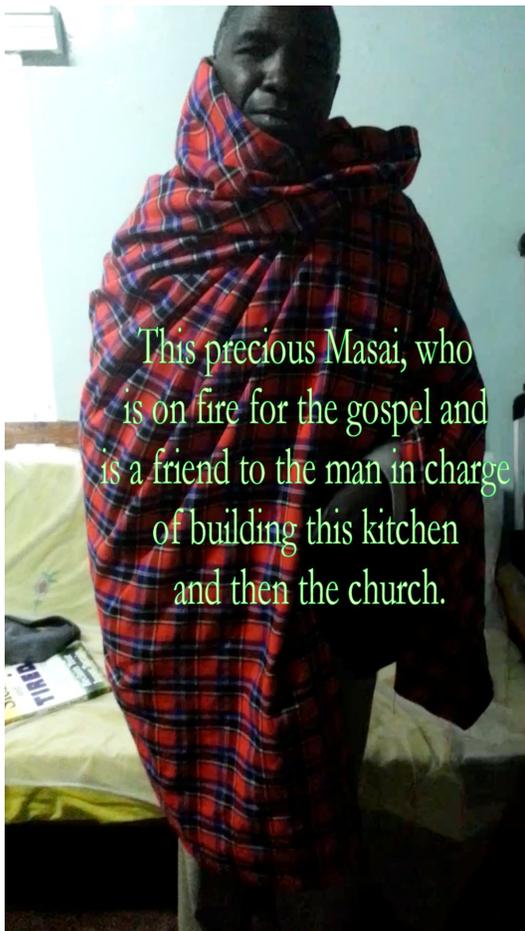
“A strong wind blowing from the sea ... brought flocks of quails, ‘about a day’s journey on this side, and a day’s journey on the other side, round about the camp, and about two cubits above the face of the earth.’ Numbers 11:31, RV. . . . *God gave the people that which was not for their highest good, because they persisted in desiring it*” (p. 382; emphasis supplied).

“The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. *His protection being removed*, they would be an easy prey” (p. 390; emphasis supplied).

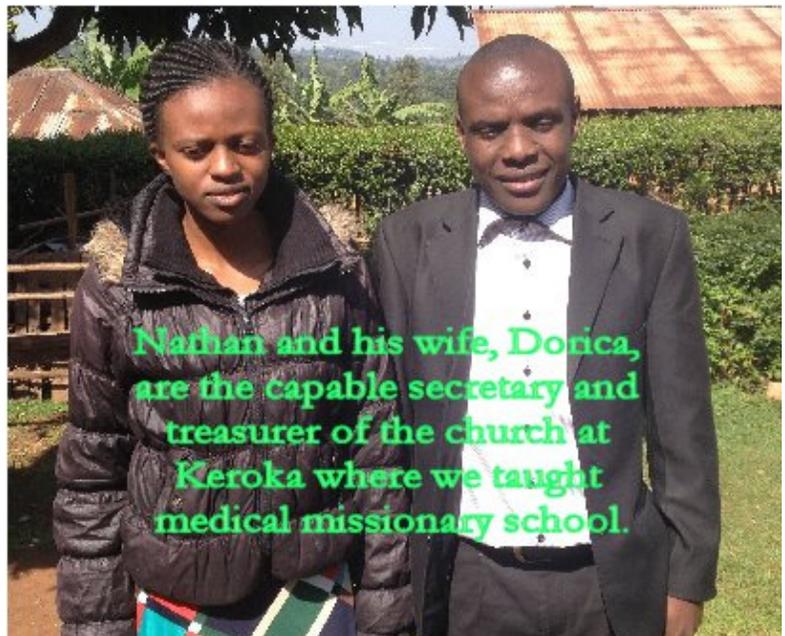
“The Lord had never commanded them to ‘Go up and fight.’ It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands” (p. 392).

Goals Achieved

- Well dug to serve the school and the church \$11,000US funds equals 130,952 Ksh
- Build the church, \$12,000US
- Finish building the current project, Kitchen, dining, food storage, and doubling as a meeting hall. \$10,000US
- Misc—computer fund, motor cycle for missionaries. sewing machines to support the work...maintain the MMS



This precious Masai, who is on fire for the gospel and is a friend to the man in charge of building this kitchen and then the church.



Nathan and his wife, Dorica, are the capable secretary and treasurer of the church at Keroka where we taught medical missionary school.

The Project

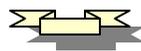
by Marilyn Campbell

It has been a busy summer and, unfortunately, I haven't gotten much done on the project. Attached please find the only two pamphlets I have completed the past two months, which are "The Wars of Israel" and "The Great Conflict of the Ages." Besides these I have completed "Jesus Revealed His Father," "God: Ultimate Blame-taker for the Universe," and "What Is the Wrath of God?" which you

have. Please advise what other titles you need, and I will try to supply them.

However, I am getting way behind on my YT channel, plus finishing the pamphlets. Therefore I declare a moratorium on the newsletter until I get caught up my other work.

Africa Mission needs your support. Get in touch with Nicola Straub, nickystraub@yahoo.ca.



For Meditation

"We need to have higher and more distinct views of the character of Christ.... We are not to think of God only as a judge and to forget Him as a loving Father. Nothing can do our souls greater harm than this, for *our whole spiritual life is molded from our conceptions of God's character.* We have lessons to learn of Jesus' love" (*Our High Colling* 176.5; emphasis supplied).

"Walk continually in the light of God. *Meditate day and night upon His character.* Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted as if borne by everlasting arms. *With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible*" (*Ministry of Healing* 514, 515; emphasis supplied).

Miscellany

Tim Jennings, M.D. Sermon

Here is a wonderful sermon by Dr. Jennings. I know you will enjoy it.

<https://www.youtube.com/watch?v=eA8ftVVyB-g>

GoFundMe

Anyone interested in raising money for some project in the cause should take a look at this. Already two projects (that I know of) have been successfully funded through this means.

<http://www.gofundme.com/>

Spiritual Detox

Please continue to pray for the “Spiritual Detox” program to be held in Vancouver in May 2015.

Back To Eden

The time is coming in the near future when we will have to know how to grow food for ourselves and our neighbors. Here is something from Back to Eden which will help you in that endeavor. http://www.youtube.com/watch?v=uM_gtZb8qyk&feature=youtupegdata_player

Demetrius Leach's YouTube Channel

<https://www.youtube.com/user/AmazingGospelTruth/videos>

The Healing Power of Forgiving Love

<https://www.youtube.com/watch?v=cWOHnBU1na8>

TFFG Florida

Here is the data for our brethren in Florida. If you have a few minutes to hear a good sermon, click on one of these links.

Website: <http://tffgflorida.org/>

YouTube: <https://www.youtube.com/user/TFFGFlorida>

Facebook: <https://www.facebook.com/tffg.florida>

<https://www.facebook.com/TruthForTheFinalGenerationFL>

Twitter: <https://twitter.com/tffgflorida>

Google: <https://plus.google.com/109153868717094333283/posts>

U stream: <http://www.ustream.tv/user/tffgflorida>



Your Money

For those interested in knowing where we stand on money:

<https://www.youtube.com/channel/UCH9q10wsJSGcGcCaymVIgpg>

Marilyn's Channel

<http://youtu.be/hMaItpis72c>

Offer

Although my first books are gone, I am willing to special order current books at my price (\$2.91ea. plus shipping) for anyone who wants them. Contact me for arrangements.