

The Midnight Cry

“Sanctify them through thy truth: thy word is truth.” John 17:17

The Nature of Man

“It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world’s Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and He will not only cleanse from sin and grant redemption through His blood, but will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden. It is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory.” *sc, 46.3*

“Many are inquiring, ‘How am I to make the surrender of myself to God?’ You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” *sc, 47.1*

“Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians.” *sc, 47.2*

“Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.” *sc, 48.1*



The Midnight Cry is a magazine by Seventh-Day-Adventists for Seventh-Day-Adventists. It is the editors' intention to bring the foundations underlying the faith of the Millerites and the Advent Pioneers back to light and to examine current prophetic topics. This includes information regarding practical country life as well as health matters. All our articles published to date are available for download on our website. Please visit: www.pip-ministry.com.

About our Ministry

PIP is a ministry active in the German speaking countries and run by Seventh-Day-Adventists. We have set ourselves the task of promulating the last warning message in Revelation 14 as it is found in the Bible and the Spirit of Prophecy. The biblical statements regarding the times of the end are being fulfilled today before our very eyes. The historic and prophetic understanding of the Seventh-Day-Adventists has become the present truth. We are the last generation. Our focus is the Prophetic Word but also each and every council God gives us through His Word. Wanting to know what the future holds is of no use to us unless we are already making experiences and being steadfast in these serious times. Through obedience towards the Word of God and through faith in God's promises we will be given this experience.

Together with the prophetic message, PIP puts great emphasis on the missionary health work, the latter being considered an 'entry wedge' that needs to be particularly realised by those who wish to accomplish God's work during the last hours of earth's history.

In our times, country life becomes increasingly important each day. PIP proclaims and upholds these truths of the end times. God's people have to prepare for the coming storm. This preparation requires experience and we need to learn how to live and survive in a simple manner – far away from the big cities.

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Abbreviations

Ellen G. White

AH	The Adventist Home	HL	Healthful Living
BC	SDA Bible Commentary, volume 1-7	LS	Life Sketches
CD	Counsels on Diet and Foods	MCP	Mind, Character, and Personality, Vol.1-2
CG	Child Guidance	MS	Manuscript
ChL	Christian Leadership	MYP	Messages to Young People
Ed	Education	SC	Steps To Christ
EW	Early Writings	T	Testimonies for the Church, Vol. 1-9

Other Authors

RH	The Review and Herald
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We need your Help in the Lord's Final Work!



PIP launched its first English newsletter called Advent News. The purpose and desire of this newsletter is to publish the Midnight Cry message in a written format. Many videos exist and proclaim the Midnight Cry message, yet PIP has recognized the need of compiling the information, (given in many presentations and at different locations) into a formalized written message. Therefore, we need your help to spread the Midnight Cry message. If you are interested in writing articles on the Midnight Cry message or you have proof-reading and grammar skills, please contact: www.pip-ministry.com



Studies & Testimonials

Share your studies and special testimonies with us! We would love to hear them.



True Education

Education is an important component of the present truth work, as we know the Lord has opened up schools of the prophets all around the world. Share your knowledge on what you have learned about true education from Inspiration.



Worldwide News

How is the Lord working in your part of the vineyard? It is always a blessing to read updates and news from those working in a personal capacity for the Lord and from those in ministry work.



Country Living

The Lord calls His people to separate from the city life and move to the country – often times a new experience for most of us. If you have any tips, experiences, or studies on this that you would like to share with our readers, please do!



Events

Have an event coming up? – Let us know! Camp-meetings, schools of the prophets, health seminars, etc.



Gardening

Growing your own food is a skill that many of us want to learn about! Whether you are a pro or a newbie to this activity, we would love to hear your tips, preferred methods, and any information that you have found beneficial or interesting for our readers.



Advent Pioneers

Millerite history and the works of our pioneers are an integral part of our learning experience in this movement. Please share any interesting information you know or an insightful passage from their writings that we would all enjoy reading!



Health & Natural remedies

The health message is the right arm of the Gospel. This realm of our message is of utmost importance! Share your knowledge with us on: hydrotherapy, natural remedies, diet and nutrition, homemade products, etc.

Bible Study



The Nature of Man

Introduction

By comparing and contrasting the following three passages from the Spirit of Prophecy we can see the nature of man is a fundamental theme of the third angel's message and therefore essential for all of us to understand. This article will attempt to investigate how Inspiration describes the nature of man. The first quote was written in 1862 during the Civil War which we now understand to have represented the time of Jacob's trouble and a time when the Millerites had already entered into the Laodicean condition. Please notice the three messages Sister White emphasises during that time.

"The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The subjects of the Sabbath [a], the nature of man [b], and the testimony of Jesus [c] are the great and important truths to be understood; these will prove as an anchor to hold God's people in these perilous times. But the mass of mankind despise the truths of God's word and prefer fables. 2 Thessalonians 2:10, 11..." *1T*, 300.1

Below Sister White is saying there is a danger the medical missionary work will overshadow the loud cry of the third angel, which she describes as containing the same three elements as above. She identifies "the proclamation of the soon coming of Christ" as the first element which parallels "the Sabbath" above because the Sabbath/Sunday issue was the mark of the beast for their time. Then one can see how "the nature of man" parallels "the necessity of obedience to the commandments of God" and

lastly both passages mention "the testimony of Jesus".

"Because of the ever-increasing opportunities for ministering to the temporal needs of all classes, there is danger that this work will eclipse the message that God has given us to bear in every city – the proclamation of the soon coming of Christ [a], the necessity of obedience to the commandments of God [b] and the testimony of Jesus [c]. This message is the burden of our work. It is to be proclaimed with a loud cry and is to go to the whole world." *6T*, 290.1

In the next passage Sister White repeats the same sentiment but this time explicitly identifying "the third angel's message" which we know for their dispensation was the Sabbath.

"The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel's message [a], the commandments of God [b] and the testimony of Jesus [c], is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it." *Letter 57*, 1896, *CD*, 75.1

Two Different Types of Glory

There are two different types of glory or glorification in Inspiration, and as they are so distinct one has to study them separately. We will call

them “Glory 1” and “Glory 2”. The two essential chapters for any study on the nature of man are Romans 6 and 1Corinthians 15. Romans 6 is a narrative on the symbolic resurrection of baptism and pertains to Glory 1, while 1Corinthians 15 is a narrative on the literal resurrection of the body and pertains to Glory 2. Both chapters were written while Paul was in Corinth so they are connected by time and geography as well as subject matter.

Introduction to Glory 1

Glory is a term Inspiration uses to describe a righteous character, free from sin. Sister White says plainly, “The glory of God is His character” (ST, September 3, 1902 paragraph 6) also represented in the second step of any three step message; “give glory to Him” (Rev. 14:7); “righteousness” (John 16:8), or the holy place in the sanctuary model. Glory 1 is therefore the study of righteousness by faith, or in the words of Ellen White above, “obedience to the commandments of God”. Synonymous terms might include the new heart, the inner person, the law written in the heart, the new covenant or Jesus sitting on the throne of your heart. This is a study of the higher and lower powers, and the nature of the will (or will power). The will controls everything and in essence the study of Glory 1 is all about the will, or one’s will power. In this study the entity which is being controlled is the body so one has to understand the human body as well as the human heart to understand Glory 1.

Glory 1 is studied in books such as “Mind, Character, Personality” and a particularly good source is *Steps to Christ* p. 47 emphasizing “the true force of the will” (SC, 47.1). The chapter is entitled “Consecration” which is a term very similar to sanctification, and sanctification is also the second step in the process of justification, sanctification, glorification.

Do not let it confuse you that Glory 1 is sanctification but in the above process glorification

is also the third step, as that glorification pertains to Glory 2.

The “man” in the nature of man study can be Adam, Eve, Christ, you, me or anyone, it makes no difference. In 1Corinthians 15 Paul uses Adam 1 and Adam 2 interchangeably as there is no difference between them. So a study of Glory 1 and Glory 2 explains the nature of Christ as much as it does of you and me.

Glory 1: The Three-Fold Nature of Man

“The nature of man is three-fold, and the training enjoined by Solomon comprehends the right development of the **physical, intellectual, and moral powers.**” *RH* January 10th 1882, para. 1

In the quote above, Sister White identifies three components to the nature of man:

1. Physical - The Lower Passions

Here Ellen White is not referring to your body as your body is just “the house in which we live” (*HL*, 13.5) and therefore not part of our nature. It is just our machinery if you will. You can cut off your arm but the arm is not you. While we are physical and spiritual beings, the physical is not the spiritual. The brain and the body are not taken to heaven. That is not to deny that there is an interaction between physical and spiritual and if the physical is manipulated, perhaps by health or diet, then the spiritual is affected for better or for worse. Sister White says, “The lower passions have their seat in the body and work through it” (*AH*, 127.2) so when she says we have a physical nature she is referring to the lower passions because they work through the body.

2. Intellectual - The Mind

The intellectual nature is the mind, or mental powers. Again it is not the brain as the brain is not us, it is just a part of the body like the arm

or the leg. The intellectual is the part of our nature which gathers information and attempts to understand it. The purpose of the mind is to gain knowledge as well as retrieve it through our memory. It could be thought of as a library full of information but to retrieve it you need a librarian. So perhaps the mind can be likened to a library and a librarian. The intellectual attributes are reason, memory, intelligence, understanding, logic, facts and figures etc.

3. Moral - The Will

The will controls our ability to make choices and decisions. The will decides to obey either the lower passions or the higher powers of the mind when it is time to eat for example. When you make an informed decision, with the correct information in your library, whether you decide to choose the moral or immoral depends wholly on your will.

The Fundamentals of Glory 1

The Higher and Lower Powers

Let us investigate three points Sister White brings to light in the following quote from Adventist Home *AH*, 127.2

“Our Bodies a Purchased Possession –

[1] The lower passions have their seat in the body and work through it.

[2] The words “flesh” or “fleshly” or “carnal lusts” embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. We are commanded to crucify the flesh, with the affections and lusts. How shall we do it? Shall we inflict pain on the body? No; but put to death the temptation to sin. The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ.

[3] All animal propensities are to be subjected to the higher powers of the soul. The love of God must reign supreme; Christ must occupy

an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.” *AH*, 127.2

[1] So the lower passions work through the physical body. You see, hear, taste, touch or smell something and it arouses your lower passions, feelings or emotions (e.g. lust, appetite, anger, hate, jealousy) which tempt you to sin. Notice, all of the lower passions are inherently benevolent and were put within us by God, but they can be corrupted. God is a jealous God and godly jealousy or a healthy lust for your spouse is good and comes from God. The anger of the LORD or the wrath of God are mentioned numerous times in the Bible and righteous indignation is a good, human emotion. A physical attraction for your spouse as well as a lust for healthy foods are all part of God’s original plan.

[2] “[T]he flesh of itself cannot act contrary to the will of God” (*Ibid*). The emotions themselves cannot disobey God. If you’re hungry and you eat something forbidden it was not the hunger that disobeyed God. It was your will that chose to obey your lower passions and sin. “The corrupt thought” can only “be expelled” by the will, not the emotions or lower passions.

The following terms are all synonyms; lower passions, flesh, fleshly, carnal lusts, lower nature, corrupt nature, animal propensities. God put them there and it is not wrong to have them as a part of our nature. It is not wrong to be like an animal in the above sense as animals get hungry, jealous, and have lust etc. We just need to have them converted to desire good and moral things if they currently desire bad, immoral things.

[3] The key to the study of Glory 1 is, “All animal propensities are to be subjected to the higher powers of the soul”. In this context “the soul” means the human being, the whole entity. So the word soul can be used differently in the Bible and Spirit of Prophecy.

Christ must reign over your higher (mental) and lower (emotional) powers. He rules the higher

powers which are to then rule over the lower powers. So the lower powers are to be brought into subjection to Christ, or the higher powers. The mechanism God has given us to make the correct decision is the will.

“I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being.” CG, 382

The above quote is saying meat eating can distort love, hate, anger, jealousy, appetite, lust and instead of being positive emotions, become corrupted. Please note that “love and sympathy” reside in the lower nature as they are emotions. So much like a deliberate rejection of truth can damage our spirituality, so too can eating flesh food damage our love and sympathy. A diet of flesh can result in a hardening of our hearts against truth.

The Old Covenant v the New Covenant

If Christ only rules the higher powers then that is akin to the old covenant because under the new covenant He rules (or writes His law in) the heart - the passions or the feelings. A false prophet is someone who is under the old covenant. They believe the law is done away with so it cannot be written on their heart. They are controlled by their feelings and emotions. Christ will not share His throne with the lower passions. Christ has to rule the heart. You have to stop being ruled by your corrupt feelings and only then will Christ sit on the throne of your heart.

The first step is to receive correct information in your mind, typically from the Spirit of Prophecy for example. Then you decide to obey that information. Once you have made the decision not to sin you will still love that sin however, and just have to grit your teeth and obey so to speak. This is the old covenant. It will take time for us to love God’s law, so then, over time, God changes your heart as you cannot, to de-

light to do His will, “I delight to do thy will, O my God: yea, thy law is within my heart” (Psalm 40:8). This is the new covenant. Being converted means you still have all the same feelings as they were put there by God. You still hate, but now you hate sin. You still have affections but now for one another. You still have an appetite but now for healthy food. You still have indignation but now for righteousness sake. When you ask Him to take sin away from your heart He does, but you are not “once saved always saved” and we rely on Him minute by minute. At first you may literally have to pray every minute, or every five minutes to take a nagging thought, feeling or temptation away, and believe me He does.

“When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives.” MYP, 72.1

Revelation 13:2

To use a parable, when pagan Rome left his seat or throne (Rev. 13:2) in Rome and moved to Constantinople, he also left his crown in Rome. Then the papacy took that throne and that crown and became the King of the North. In like manner the lower powers are expelled from the throne of our hearts and Jesus takes their crown and their throne. He refuses to share His throne and thus Jesus becomes a dictator of sorts, ruling our hearts. This is also known as sanctification or the law written in the heart. The process of sanctification includes both a state of progressive growth as well as a constant state. If you are a king you cannot become more of a king, but you can become a better king. If you are married you cannot be more married but you can grow better and better at being married. Thus it is the same with being a Christian.

To compare the divided heart with Jesus reigning in your heart, Romans 7 employs the sym-

bology of a marriage in that one woman cannot be married to two men. The throne of your heart is akin to the woman of Romans 7. A woman is a symbol of the church, or you. The current husband represents the corrupt lower passions, and the new Husband is Christ.

The Will

We have seen that the nature of man is three-fold. The emotions are the lower powers which work through the physical body, while the intellectual is the mental powers, and one's will power is the moral power as it has the power to choose right from wrong, moral from immoral. Let us look more at the role of the will.

"[T]he flesh of itself cannot act contrary to the will of God" (AH, 127.1).

This says the lower passions in and of themselves do not have the power to fulfill their desires. They cannot force you to do anything. They just sit there crying out to be satisfied. "The lower passions have their seat in the body and work through it" (AH, 127.2).

So your emotions cry out to your hand to reach out and take the flesh food and put it in your mouth, but your feelings alone have no ability to carry that out themselves. Therefore your emotions alone cannot prevent God's will, that He reigns on the throne of your being. It is your will, or your will power which can stop your hand from putting the flesh food in your mouth.

"Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, "Choose you this day whom ye will serve." Joshua 24:15. Everyone may place his will on the side of the will of God, may choose

to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil." Ed, 289.1

So the will is the choice or decision making mechanism. Every life situation requires a choice. Even doing nothing is a choice. So if you lose your temper and shout it is a choice, and a decision the will has made, not the lower powers. Remember the lower powers have no ability to act contrary to the will of Christ. Nor can the library or librarian, or raw information make a decision. The reality is, your anger told your will to decide to open your mouth and shout, and if you did not eat meat then your anger would not have been corrupted to defend self rather than be reserved for righteous indignation. *Mind, Character, and Personality*, chapter 76 (from p. 685) is recommended reading for *Decision and the Will*.

"Everything Depends on Its Right Action – The tempted one needs to understand the true force of the will. This is the governing power in the nature of man – the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, as far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him." 2MCP, 685.2

"Many are inquiring, "How am I to make the surrender of myself to God?" You desire to give yourself to Him, but you are weak in moral power [here this means will power], in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice.

Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.” SC, 47.1

The problem is not with the will. The will can make hundreds of good, moral or sensible decisions every day. The problem is the lower passions when they want to bully the will into choosing the flesh food for example, and every time bullies succeed they become more and more empowered. The will has to govern the feelings, not vice versa. If you ask most Adventists do they need God’s strength to abstain from eating meat, I would think most or all would answer yes. However millions of non-Christians are vegetarian in their own strength. They simply exercise their will power to resist in exactly the same way Adventists should overcome sin. The same way a non-Christian will decide not to commit adultery when tempted, an Adventist should in exactly the same way. Whether it is the Adventist through the writings of Ellen White or the atheist through a secular book, both gain the same information on meat eating and decide to stop in exactly the same way. The only process we rely on Christ for is changing our hearts to love vegetarian food or love our spouse, when in the above examples we did not.

The Nature of Adam and Christ

Adam was created with the perfect balance where his heart was controlled by his mind, or his lower passions were controlled by his higher powers - his intellect and will. Incidentally, in this model we see how the higher powers can be divided into two parts, namely the intellect and the will. The only change in Adam

after sin was that his will power was weakened while his lower passions were strengthened, thus the balance between higher and lower powers was upset.

As Adam’s lower passions now had a taste for sin, he would have a bent toward sin which if exercised would grow stronger and stronger. His lower passions would increasingly crave the immoral rather than the moral and his will power would become weaker and weaker in resisting. This imbalance would have been inherited by his children. Nevertheless, neither Adam nor his children ever had to obey the desires of these corrupted lower passions. When Jesus came He came with a perfect balance of the higher and lower powers. He was in no way unbalanced or had any tendency toward sin. He was born converted and maintained that converted state all His life. The difference between Adam’s nature and Christ’s was that Christ did not have the advantages of a perfect body. He came in a weak and defective human body degenerated by 4000 years of sin, and as we have discussed there is a clear relationship between our bodies and our spiritual being.

Sinful Nature or Sinful Behaviour?

So are we all sinners? Adventists today have become conditioned to overtly display modesty and declare, “We are all sinners”. Through apostate Protestantism, Adventists have imbibed a false doctrine that a “sinner” is no longer a “doing” verb but a “being” verb. In other words, sin is our nature or condition rather than our behaviour.

The study of Glory 1 shows us that sin is your choice, not your nature. You are not compelled to sin because it is in your nature to do so. There is not the time nor space in this article to study Psalm 1 and the two groups therein identified, but I can recommend Elder Parminder’s study on this in the sources below, particularly *The House In Which We Live* Parts 1-3 (Minnesota, September 2017).

Baptismal Vows

Twenty-two of the baptismal vows deal with Glory 1 where the mind controls the body. So Glory 1 is therefore debatably more important. Your mind told your body to go to a prophecy school or watch a video.

Equality

Men and women as well as all races and nationalities are identical on the inside. The mind or brain of a man is exactly the same as a woman. There are common misconceptions that a woman is better at multitasking, or more talkative, more emotional and less logical, or men suffer the lust of the eyes whereas women do not, or even that women have a weaker mind. Such misconceptions are dangerous and lead to suppressive gender roles and exploitation where women are continually oppressed.

The Fundamentals of Glory 2

So Glory 1 is the study and practice of the inner man, the heart, and overcoming sin. This has to be dealt with first before Glory 2 can take effect. As we alluded to when we mentioned the model of justification, sanctification, glorification, Glory 2 is the glorification of our bodies at the second advent. At the resurrection the inner being does not change, we only receive new outer bodies. Glory 2 deals with the change of the house in which we live at the second advent.

Both Glory 1 and Glory 2 are compared and contrasted in 1John 3:1-3. The glorification that verse 2 speaks of, “doth not yet appear what we shall be” is Glory 2, the glorification at the 2nd advent, or the immortal, glorious body, also spoken of in verse 2b, “when He shall appear, we shall be like Him”. Verse 3b explains that if you are hoping for Glory 2, a glorified body at the second advent, then you need to purify yourself now and overcome sin (see v4 onward), which is Glory 1. So 1John 3 explains the clear

connection between Glory 1 and Glory 2 and why one is necessary for the other.

1Corinthians 15 is another chapter explaining Glory 2, or the literal resurrection in a new and glorious body. The corruption spoken of in verse 42 is referring to a mortal outer body, not a corrupt inner character. It is then repeated and enlarged upon in verse 43 where the new incorruptible body is described as glorious, and finally in verse 44 it is explicitly called a spiritual body.

So while Glory 1 is a study of the inner person, Glory 2 is a study of the outer person, the body, and you must already have a new heart by this time. To receive a new body at the resurrection you must receive a new heart now. You have to have experienced Glory 1 to experience Glory 2. As Glory 2 deals with “the house in which we live”, where the outer body controls the inner (heart and mind), this study includes Medical Missionary, Counsels on Diet and Foods, Counsels on Health, Ministry of Healing. How you eat, dress, rest and exercise. The habit is the controlling factor here as opposed to the will.

Acts become habits, habits become character, and character is the heart as character is thoughts and feelings, which live in the heart. “This practice, often repeated, grows into confirmed habit, and becomes character.” *Ms 159, 1898, 1, 2 (Dec. 8, 1898, Speak Evil of No Man) & ChL, 60.3*

Baptismal Vows

Four of the baptismal vows deal with Glory 2 where the body controls the inner being, or the mind. If your body is healthy or unhealthy it will affect or control whether your heart and mind is healthy or unhealthy. If your heart or lower passions crave vegetarian or flesh foods. While these four vows are good advice they are no less important because if your body is weak your mind will be weak. As Glory 2 confronts the body it therefore confronts the difference between men and women, gender and gender roles, and therefore effects our view of

equality, including nationalistic or racial equality. I hope now we can see why Revelation 14:7 represents glory as the second step, but the sanctuary model represents glorification at the third step. Revelation is representing Glory 1 while the sanctuary is representing Glory 2.

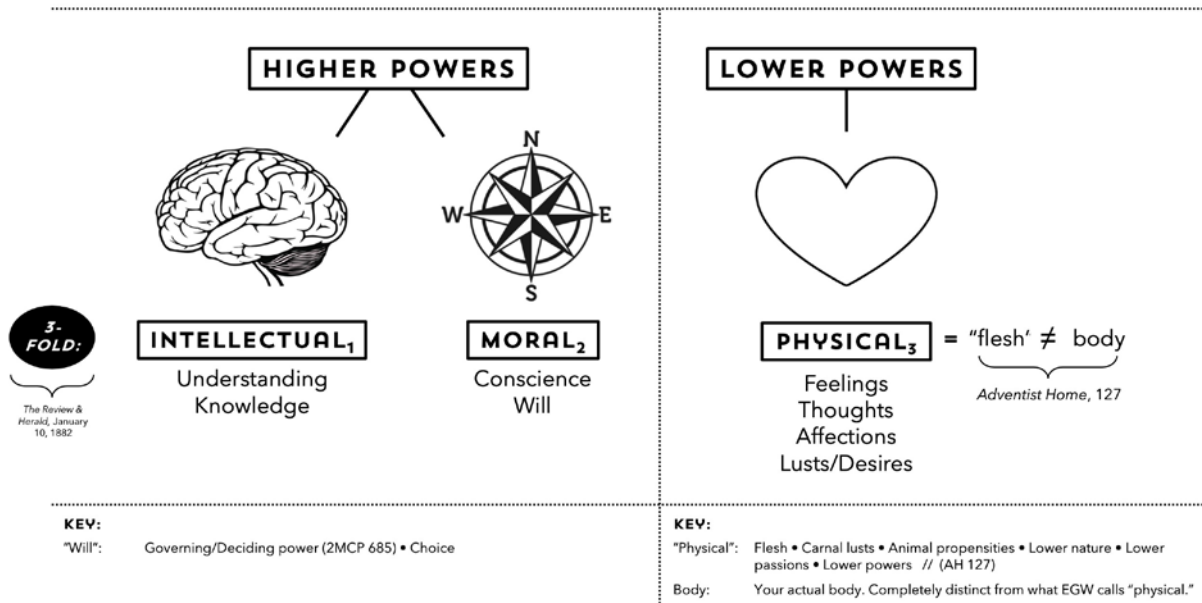
Conclusion

There is an inner man and an outer man. The outer man is the physical body, the house in which we live and pertains to the study of Glory 2. The inner man pertains to the study of Glory 1, and this nature is three-fold. The lower passions are the emotions which are inherently good but have become corrupted. The higher powers are the mind and memory and are simply gathering and recovering information. The will is the decision making instrument which decides whether to make a moral or immoral choice. When you feel hunger, your mind knows fruit is moral, flesh is immoral, and your will power chooses one or the other. In what could be described as a vicious circle, immoral choices today can weaken your will power for tomorrow. At its worst, I would imagine this could be the route of addiction. Adversely being sealed means settling into the truth both intellectually and spiritually, meaning the mental and physical nature, so you cannot be moved (4BC, 1161.6).

“The History to Be Repeated – Near the close of this earth’s history Satan will work with all his powers in the same manner and with the

same temptations wherewith he tempted ancient Israel just before their entering the Land of Promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. He will use his powers to their utmost in order to entrap souls and to take God’s professed people upon their weakest points. Those who have not brought the lower passions into subjection to the higher powers of their being, those who have allowed their minds to flow in a channel of carnal indulgence of the baser passions, Satan is determined to destroy with his temptations – to pollute their souls with licentiousness. He is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God’s law, whose mouths are filled with arguments in vindication of His law, against which Satan has made such a raid – over such he sets his hellish powers and his agencies at work and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness and has had great light, or if the Lord has used him as His special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored!” AH, 327.1

THE NATURE OF MAN



Sources:

- Introduction to the Nature of Man (23-01-2020): https://www.youtube.com/watch?v=ZGsJcWNJ4cQ&feature=emb_title
- The Nature of Man (24-01-2020): https://www.youtube.com/watch?v=ohzJTofohSY&feature=emb_title
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https://www.youtube.com/watch?v=APCYaNQecY&feature=emb_title
https://www.youtube.com/watch?v=FUr8M6JYO1E&feature=emb_title



Lest we Forget



The section “Lest we Forget” is a republishing of a series of articles printed in the 1990s by the SDA church. Since these articles give much historical background about the past history of our church, we thought it to be beneficial to republish the articles in our Newsletter. However, we alert the reader to keep in mind that these articles are simply published to learn historical background without any comment of present truth. The publisher of this Newsletter does not agree with every single statement in the articles. (Example: we do not consider W.W. Prescott to be a Pioneer)

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *LS*, 196

Holy Profession

by Josiah Litch*

CHRISTIAN PROFESSOR, – You profess to have put on the Lord Jesus Christ: but remember, “If any man have not the spirit of Christ he is none of his.” Again “If any man says that he is Christ’s, he ought himself also so to walk, even as he walked.” And it is only while we exhibit Christ’s spirit that we either give to others or have ourselves a good evidence of being his.

What then was the spirit of Christ? It was a spirit of love toward the wretched and perishing. He left all his glory behind, to humble himself, suffer and die for sinners; that they might not perish but have everlasting life. And shall we call ourselves Christians, the disciples of this Jesus, while we in fact do not and are not willing to make any sacrifice for the salvation of those for whom the Redeemer died? Have you spoken to that friend or neighbor of yours, with whom you daily converse in the merest trifles, respecting the awful subjects Of HEAVEN ... JUDGMENT and ETERNITY? Have you prayed and wept over that unconverted parent, brother, sister, child, or it may be, husband or wife? Have you spoken to them of their danger?

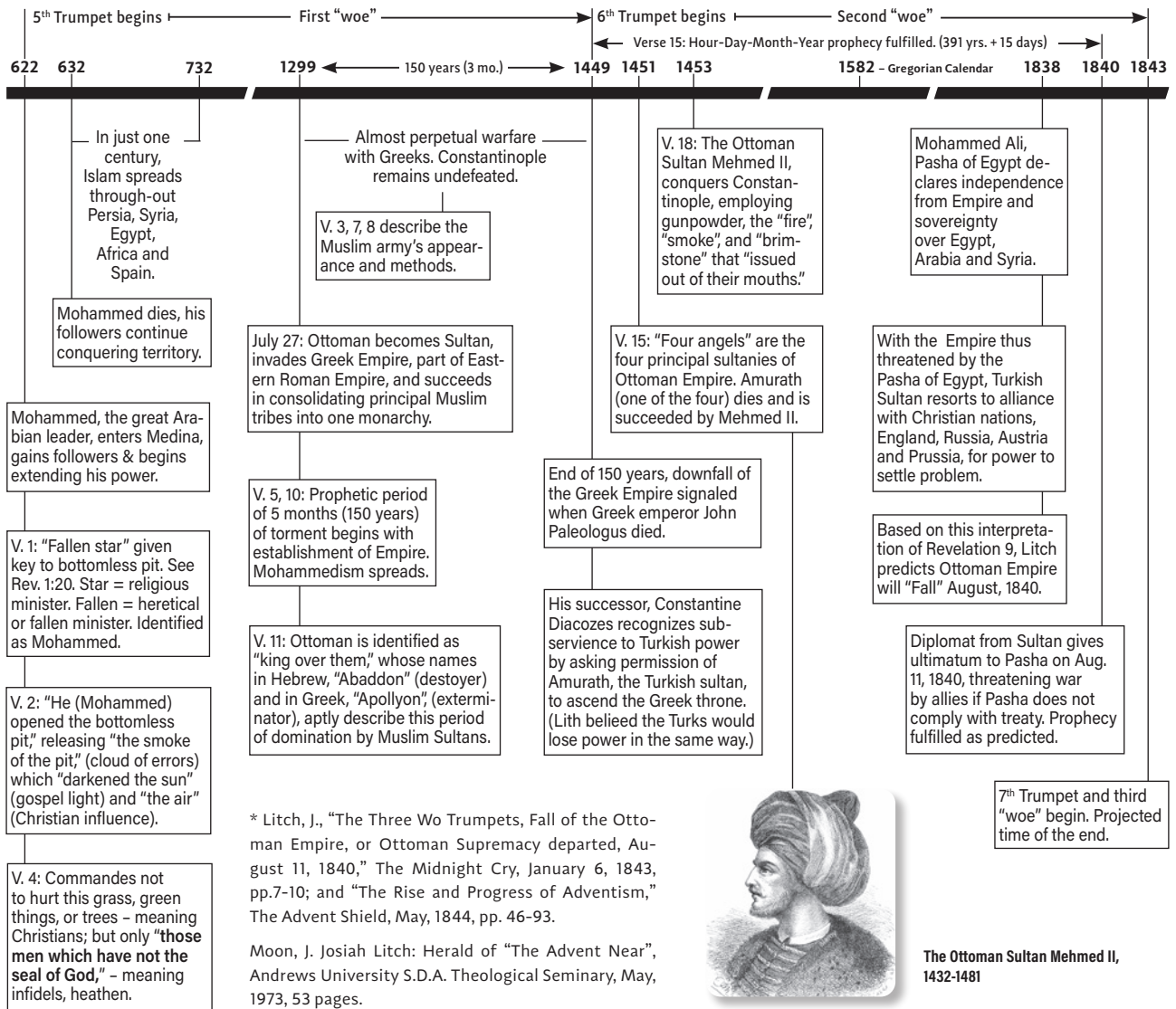
This is an employment worthy of the holy profession you have made; and should constitute the great and all absorbing business of life...The judge is even now at the door, how contemptible should all worldly pleasure appear, and how vastly important everlasting things.

UNCONVERTED SINNER, – This is your working day. ... Your sins have separated between you and your God, and unless removed they must ruin you forever. Do you ask what you can do? I reply, cease to sin, repent and believe on the LORD JESUS CHRIST, and you shall be saved. Do not imagine you will ever be any better by any process you can pursue, until you believe in Christ as your Savior, and through his merits that God can be just and yet be your justifier. It is the only way to pardon and salvation.... Why, then, if salvation is so important and the time so short in which you may secure it, can you find time to attend to every thing else rather than to this great work? “The time is fulfilled, the kingdom of God is at hand; Repent ye and believe the gospel.” L.

*Signs of the Times, January 1, 1841, p. 1.

The Rise & Fall of the Ottoman Empire

As interpreted from Revelation 9 & History by Josiah Litch*



Leaders Influence Miller against Truth

"... Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility. ... Many who had heeded the first and second messages now denied them, and there was division and confusion throughout the body. "I saw leading men watching him [William Miller], fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. "He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them." *EW*, 257

Triumvirate Leadership

When William Miller started preaching that Christ would come in 1843, he fully believed the churches would receive the message with joy and proclaim it everywhere. Seven years later, in early 1838, Miller was tired, ill, and discouraged. It was evident the message was unpopular. Miller didn't know that God was already leading in the lives of two men who would soon become his co-workers forming a triumvirate leadership for the great advent movement that was destined to rock the forties.

Miller's lectures had been published in 1836,¹ but all the ministers who believed the view previous to 1838, relapsed and abandoned preaching it, except for a certain Elder Fuller of whom little is known. "The current of public opinion was too strong for them...."²

At this precise moment, God enlisted in the cause a powerful preacher and student of Bible Prophecy, Elder Josiah Litch. He had read Miller's lectures and was impressed in a dream to preach the message. When he decided to do this, he wrote" ... [I was] alone, as an advocate of the doctrine, [but not discouraged] ... by the report that Mr. Fitch had given it up."³

Josiah Litch is therefore considered by most historians to be the "first well-known minister to adopt Miller's views, and the first to join him as a full-time ministerial associate."⁴ This talented preacher was later to be referred to as the Uriah Smith of the Millerite movement.

Between November and December of 1839, Joshua V. Himes also joined Miller [See LWF Vol. 2:4.], and with Litch became united in an informal leadership of the movement. Miller continued as the central figure with the key prophetic message; Himes

– as the dynamic publisher and public relations manager; and Litch – as the great promoter and defender of the Second Advent Movement. One example of their wise leadership is the list of nine specific suggestions to believers regarding how to accomplish the solemn task of witnessing about the nearness of the Lord's coming. These nine suggestions formed part of an address drafted at the second Advent Conference, June 15, 1841, and were, in effect, a strategy for non-sectarian evangelism. [See center box.]

One evidence of Litch's leadership, daring, and faith was the decision to rent the great Chinese Museum Auditorium in Philadelphia which seated six thousand.

William Miller lectured twice a day, for nearly two weeks in the over-crowded building. Litch reported that this campaign rocked Philadelphia from center to circumference. With the blessing

of God and in the power of the Holy Spirit, this triumvirate leadership worked an astounding increase and spread of the message just as Himes predicted in his famous words, ... "doors shall be opened in every city in the Union; and the warning shall go to the ends of the earth."⁵ - MS

STRATEGY FOR EVANGELISM*

by J. V. Himes & J. Litch

1. Maintain personal consecration, watchfulness and prayer.
2. Conduct one-on-one conversation about the second coming of Christ.
3. Form Bible study classes, to Schedule social meetings for prayer and preaching.
5. Question ministers as to the meaning of certain key texts.
6. Circulate the Advent books, but in this to neglect neither a preparation for the second coming, nor one's earthly business.
7. Remain in the churches and seek to bring about a more posit in attitude regarding the second coming.
8. Endure persecution, opposition and scorn with patience.
9. Establish Second Advent Libraries in all towns and villages.

Source: Nichols F.D – *The Midnight Cry, Review and Herald Publishing Association* Washington, DC. 1944, pp 86, 87

* Paraphrased

(1)(2) Litch, J., *Rise and Progress of Adventism*, The Advent Shield, May, 1844, p. 80, 81.

(3) *Ibid.*, p. 56.

(4) Moon, J., *Josiah Litch: Herald of "The Advent Near"*, Andrews University Thesis, May, 1973, p. 6.

(5) Nichols, F.D., *The Midnight Cry*, Review and Herald Publishing Association, Takoma Park, Washington, D.C., 1944, p. 72.

The Rise & Fall of Josiah Litch

by Marlene Steinweg

What a dream! Josiah trembled as he remembered its forceful message. Why did he have this dream? What did it mean? How would it effect his future?

Early Glimpses

Josiah Litch was born in Higham, Massachusetts, in 1809. We know little about his early life and training except that he was converted at age 17, that at one time he studied to be a physician, and that he became an itinerant minister for the Methodist Episcopal Church when he was 24 years old. Through his prolific writings it is evident his formal education was more than adequate. He became a man of conviction who had the “courage to advocate what he believed to be truth.”¹

In early 1838, as he skeptically read Miller’s Lectures, he was convicted of its truth. The arguments were so clear, simple, and scriptural that his own great arguments against the coming of the Lord vanished and he was delighted with the idea of the glorious reign of Christ on a renewed earth.² He then reasoned with himself, “If this doctrine is true, shouldn’t I try to understand and proclaim it!”³ He resisted this conviction, however, fearing that, if Jesus did not come as predicted, his having preached the doctrine would hurt his reputation.

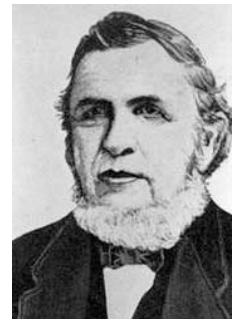
Then he had his spectacular dream through which the Lord humbled him and made him willing to bear reproach for Christ.⁴ He had been “called to this cause by such forceful evidence [that] ...to resist would be tantamount to turning from the Lord...”⁵ Without hesitation, he resolved to preach the truth on the subject of the Second Coming of Christ. Twenty-nine years old at the time, Litch had been an itinerant minister for five years.⁶ He immediately began writing about and preaching the doctrine wherever he went.

Litch Attains Prominence

Litch published an article in June of 1838, entitled *The Probability of the Second Coming of Christ about A.D. 1843*, in which he predicted the fall of the Ottoman Empire in August of 1840, as a direct fulfillment of the prophecies of Revelation, chapter nine. This awakened a great deal of interest throughout the northeast and, as the time approached, many opponents declared that the event would not occur, and that “then the spell would be broken, and Adventism would die.”⁷ Infidels were ready to jest; while believers trembled for fear that it should not come to pass as anticipated. More importantly, if this prophecy were fulfilled as predicted, many thought it would corroborate Miller’s use of the year-day principle in interpreting the 2300 days of Daniel 8:14.

When the Ottoman Empire effectively lost its independence on the precise day predicted by Litch, at least one thousand infidels accepted the Bible “as God’s revelation to man,”⁸ and the year-day principle received incontrovertible support. [See *The Rise and Fall of the Ottoman Empire*, pp. 2, 7, & Insert A.] Some modern Bible scholars disagree with Litch’s interpretation and application. Nevertheless, this fulfillment impressed Bible scholars and many infidels at that time in history.

Early in 1841, Litch was impressed to discontinue his itinerant ministry with the Methodist Episcopal Church, but it was hard for him to do so. He didn’t want to sever the strong ties he had with that church, and he was also concerned about the feelings and welfare of [his] beloved family ...”⁹ These two concerns formed an apparently insurmountable barrier against devoting himself exclusively to the work of proclaiming the Lord’s coming. This conflict was resolved at an annual Methodist Episcopal ministerial conference held that summer. On June 9, at Prov-



idence, Rhode Island, he appeared before the examination committee to answer for the doctrine he was teaching. The committee decided that Litch “held nothing contrary to Methodism, although he went in some points beyond it.”¹⁰ After this, he was left at liberty to devote his time to preaching the soon second coming.¹¹

Litch attended three other Methodist Episcopal conferences that summer, where he was able to preach the Advent for his fellow ministers and distribute about forty dollars worth of literature. He reported that the publications were eagerly seized upon by those “ambassadors of Christ” and long-cherished prejudices began giving way.¹²

During the time interlude between the summer of 1841 and the Disappointment, Litch never once turned aside from the inspiration of his dream. He worked full-time as a general agent, and also on the editorial staff of *The Signs of the Times*. He wrote prolifically and preached eloquently, often holding the Unwearied interest of thousands for an hour and a half as he spoke on the imminent return of Christ.

Disappointment and Decline

When S. S. Snow’s seventh-month movement caught on in the mid-summer of 1844 [See LWF 3:2.], Litch was very cautious and only accepted the new date eleven days before the fact. He declared, “I cannot praise God sufficiently that He has [permitted] ... me to behold this great light. I feel myself humbled ... and now lift up my head in joyful expectation of seeing the King of kings within ten days.”¹³

Interestingly enough, Litch once said regarding the event to occur on October 22, 1844, “It yet remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely.”¹⁴ This indicated he was so sure of the time that he thought it more probable to err in the prophetic interpretation regarding the

event. However, when Christ failed to come on October 22, he began to readjust his thinking.

In May of 1845, he reversed his position regarding the seventh month movement stating, “I believe we erred and ran off our track about one year ago.”¹⁵ He continued for a time believing that Miller’s first view was true and that the cry would continue till Jesus appeared in the air.¹⁶ At this time he joined the formal Adventists with Himes, Bliss, and Hale, who believed the error was the time and that the event was still future; that the “door” was still open and would be closed when Christ came. He opposed both the extremist branch with Turner and Snow, and the Sabbatarian branch with Bates, Edson and the Whites.¹⁷

He also joined with some leaders who sought to influence Miller against the light from heaven regarding the Third Angel’s Message and the commandments of God. [See box below.] These men failed to recognize and accept the message which would have best explained the “disappointment and cast a light and glory on the past.”¹⁸

Elder Litch progressively declined from his former position on prophetic interpretation, until he published in 1873, *A Complete Harmony of Daniel and the Apocalypse*,¹⁹ in which he repudiated almost every portion of Millerite prophetic interpretation including the year day-principle. His new interpretation placed all of Revelation from chapter 4 onward to be fulfilled in the future.²⁰

A Warning

“Elder Litch had that experience of genuine submission to the will of God, but he failed to maintain it. This failure led him to minimize the marked way the Lord had led in. his own past experience and in the movement he had been called to be a part of He was used by God as amighty herald of ‘the advent near,’ but he eventually denied almost every distinctive point

of the message he had helped to proclaim. His tragic experience is a warning for us all.”²¹

- (1) *Seventh-day Adventist Encyclopedia*, Commentary Reference Series, Volume 10, RH Publishing, p.705.
- (2) Litch, J., *Rise and Progress of Adventism*, The Advent Shield, May, 1844, p.55.
- (3)(4) *Ibid*, p.55.
- (5) Moon, J. Josiah Litch: *Herald of “The Advent Near,”* Andrews University Thesis, May, 1973, p.13.
- (6) The Advent Shield, p.64.
- (7) *Ibid.*, p.59.
- (8) Loughborough, J. N., *The Great Second Advent Movement*, Review & Herald Publishing Association, Washington, D. C., 1909, p.132.
- (9) The Advent Shield, p.62.
- (10)(11)(12) *Ibid.*, p.64,65.
- (13) Litch, J., Letter, *The Midnight Cry*, October 12, 1844, p.125.
- (14) The Advent Shield, p.81.
- (15) Litch, J., Letter, *The Advent Herald*, May 21, 1845.
- (16) Froom, L. E., *The Prophetic Faith of our Fathers*, Vol. IV, Review & Herald Publishing Association, Washington, D. C., 1954, pp, 828-842.
- (17)(18) White, Ellen G., *Early Writings*, Review & Herald Pub. Association, Washington, D.C., 1945 edition, p.257.
- (19) Litch, J., *A Complete Harmony of Daniel and the Apocalypse*, Claxton, Remsen, & Haffelfinger, Phil., 1873.
- (20) Moon, p.51.
- (21) *Ibid.*, p. 48.

Josiah Litch



One Great P.R. Man

Josiah Litch was a talented publishing and public relations man.. He worked as a general agent, traveling widely in behalf of the Millerite publications. As he traveled, he preached and opened up the work in new places. He was well known for his many articles on a wide range of subjects – some refuting supposed doctrinal error – others supporting Miller’s doctrine.

While editor of the *Signs of the Times* since July, 1841, his scholarly articles appeared in its columns ‘ as well as in many other advent newspapers often with nothing more than a simple “L.” to identify the writer. In Philadelphia, he edited a powerful advent paper, the Philadelphia *Alarm*, which later became the *Trumpet of Alarm*. Some of his publications are listed below.

Publication	Date
The Midnight Cry	Early 1838
Probability of the Second Coming of Jesus About May/June, May/June A.D. 1843	1838
Eight Fundamental Errors in Miller’s Theory (Rebuttal.)	March, 1840
Address to the Clergy	Mary, 1840
Our Work	June, 1841
Address to Clergy (Enlarged.)	July, 1841
Prophetic expositions (Refuting Dowling’s Reply to Miller’s Judaism Overthrown.)	Nov., 1842
Ami-Annihilationist (Refutes Conditional Immortality.)	Dec., 1842
Rise & Progress of Adventism	May, 1844
Messiah’s Throne & Traces of Millenial Glory	1855
Everlasting Punishment	1859
Prophetic Significance of Eastern & European Movements	1867
Complete Harmony of Daniel & the Apocalypse, (Repudiates year-day principle.)	1873

A Remarkable Prophecy

Comments by Ellen G. White

In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Rev. 9, predicting the fall of the Ottoman Empire.



Mohammed 560-632 A.D.

According to his calculations, this power was to be overthrown “in A.D. 1840, sometime in the month of August;” and only a few days previous to its accomplishment he wrote:

“Allowing the first period, 150 years, to have been exactly fulfilled before Diacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.” Josiah Litch, in *Signs of the Times*, and *Expositor of Prophecy*, Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction ... When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” GC, 334-335

Josiah Litch predicts the Fall of the Ottomar Empire



RECIPE

Vegetarian Sushi

- Nori Seaweed
- Japanese Rice or sticky rice
- Carrots
- Cucumber
- Korean Radish
- Avocado
- Baked Tofu and/or Gluten



- 1) You can use any type of hard vegetables.
- 2) This is what we commonly use.
- 3) Slice radish in thin long strips and soak in brine for several hours or overnight.
- 4) Wash and prepare rice.
- 5) Slice remaining ingredients (not seaweed) in thin strips.
- 6) Once all is prepared. Spread rice out over 3/4 of the sheet of Seaweed. Place pile of prepared slices in middle of the area you covered with rice. Then starting with the edge of the seaweed covered with rice roll up and over sliced food and continue rolling. Slightly wet uncovered edge of seaweed then finish rolling. Once all are in logs, you can slice into pieces around 3/4". Set aside ends and layer sushi on a plate and place ends on top of you pile.



Brine

- 1 cup water
- ½ cup Lemon Juice
- 2 Tbsp salt
- 1 clove minced garlic
- 2 thin slices of onion

Poem from Annie Smith



Depart from Sin

Could the deluded votaries
Of fashion and of song,
But see their danger, they would cry,
We've ventured here too long.

Yes, ventured o'er a precipice,
Held by a brittle thread,
While "fiery billows roll beneath"
The slippery paths we tread.

We've ventured to reject the call,
In love and pity given,
To flee sin's awful destiny,
And seek a home in Heaven.

Could tears prevail, could pity move,
You would not longer stand,
Exposed by every dashing wave
In you broad gulf to land.

But tears and pity cannot save,
Nor for one sin atone,

Redemption's purchased with the blood
Of Jesus Christ alone.

The debt is paid; salvation's free,
Though Jesus' life it cost,
And all who come to him he'll save;
Then why should you be lost?

Oh! be entreated to forsake The road that
leads to hell, And thus be fitted for the
place Where saints and angels dwell.

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