



IMPORTANCE OF THE TRUE CHURCH AND THE SPIRIT OF PROPHECY

Milos Bogdanovic

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TRUE CHURCH AND THE
SPIRIT OF PROPHECY
THROUGH DISCUSSION WITH STREET
PREACHER MR. TIN J.

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FOREWORD

There comes a hard time such as, according to Jesus' words, never was nor ever shall be (Matthew 24:21), and when the general escalation of evil leads people to turn to the concept of spirituality, not to be free from sin, but to find peace for their own conscience in their unrepentant sinful life.

Scripture describes this time as a time of the form of godliness (2 Timothy 3:1-5) and every religious deception aided by satanic miracles (Matthew 24:24), and how the severe temptations of that time can only be endured by those who are in the spiritual sense Jews (Revelation 7:4), which indicates the purity of their doctrine, and those who were not defiled with women (Revelation 14:4), which indicates those who have not fallen under the influence of apostate churches and their false teachings. The book of Revelation describes the spiritual apostasy of traditional Christianity and Protestant communities, which all together it calls by the term Babylon:

“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication.” (Revelation 18:2,3)

Jesus invites us to judge the correctness of beliefs by the fruits (Matthew 7:16-20), and that Christian apostasy has reached such proportions that all possible studies around the world reveal that believers are on average worse than atheists.

The reason why believers are worse than atheists is in the four fundamental delusions that are the characteristic of every false religion, and they are bad (fanatical) driving motives of religious zeal, formal definition of religious demands, techniques of deceiving of the conscience and lack of reasonable questioning, so that the believer would not become aware of the previous three delusions:

1) Bad driving motives: By intimidation, flattery to vanity, and the excitation of sentiment, a believer is prompted to do good works out of fanatical motives: guilt, pride and selfish sentiment, instead of true love.

2) Formal rules: Believer repents for the bad act or bad feelings, but not for the bad motives of the heart; so he will repent for saying a bad word to a friend, and not because he is such in his soul.

3) Deceiving conscience: Through the psychological effect of good works, rituals (confession, magical notions of communion...) and feelings (idolatry) believer calms the impure conscience and sins more freely than atheists.

4) Renouncing of reason: In order not to become aware of the previous three misconceptions, the believer relies on spiritual authorities who think instead of him, or on his feelings, or on blind rules of conduct, rather than to reasonably examine his driving motives and the meaning of his belief.

That is why the Scriptures warn that it is not good to tarry in the apostate churches of great Babylon - "lest you receive of her plagues" (Revelation 18:4), because this religious system "because she has made all nations drink of the wine of the wrath of her fornication" (Revelation 14:8). That is why God Himself calls his people:

“And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities.” (Revelation 18:4-5)

In order for people to be saved from the severe temptations of the last days, they need the “Church of the living God,” which by its doctrine at this time will be “the pillar and ground of the truth” (1 Timothy 3:15), and which by its prophetic light (Acts 2:17-18) will be a concrete response to the temptations of this time.

The aim of this observation is to point out the nature of temptations of today and the answer to those temptations through the doctrine of the true Church and the Spirit of true prophecy.

In order to discover the significance of the true Church and the Spirit of Prophecy, I will use a discussion with street evangelist Tin Jelacic:

A LETTER TO MR. TIN J.

Dear Tin Jelacic,

Brother in Jesus Christ,

I have looked at the examples of Your open preaching of the Gospel in the square in Zagreb, and although I have only words of praise for the very content of Your preaching, I have objections to the very context of the preaching, which I will explain immediately.

Your listeners have a very distorted notion of the basic spiritual concepts that You preach. They do not know correctly the character of Jesus, the concept of true love

and sin, so Your invitations are being misunderstood in accordance with the general ignorance of God's character, because people do not know God through Scripture, but through human tradition and through the projection of their own desires and fears to God. They should be instructed to study the Scriptures more meticulously in order to know God correctly, because only then they can understand Your calls correctly.

Your calls certainly disturb and move the conscience of a certain percentage of Your listeners, and as they are already wrongly taught to seek calming of their consciences through psychological satisfaction of confession and in the magical notion of communion, as well as through believing in the power of justification by good works, they will answer to Your disturbing of their consciences in a wrong way, because better way they do not know. Therefore, sermons that have the function of harvesting, and not sowing seeds, should be left for the end, only when people are previously taught the correct knowledge of God's character.

Also, I must admit to You that I read with a deep sympathy Your *"Open Letter to the Pastors of the Baptist Church"* which, unfortunately, describes not only the temptation of the Baptist community, but of the entire modern Christian world.

The factual condition of the majority of Christian churches is more than clearly described by Your words that *"instead of being clothed, churches are naked, and instead of seeing, they remain blind"* and also by stating that *"they do not seek real experience with Christ who changes human lives and who sanctifies, which means that*

all they have is the outward form of piety without the real power of the Holy Spirit”.

And then, in the continuation of your observation, You ask the essential question:

“Why do people no longer accept the call to repentance and holiness in the churches of Christ? Why is there so much hatred for correction and hatred for every admonition?”

Why do churches *“seek entertainment full of concerts, dramas and social gatherings? And the prophets and messengers of God are ridiculed, rejected and persecuted by them?”* Why do believers say *“Preach nice things to us! We want to be happy and blessed! Make us all feel good! And they reject the message of holiness and separation from the world”.*

You ask the right questions. However, although in the following text You present a lot of information and statements of how believers are not aware of their hunger for God, You do not at any moment present the answer to the questions asked! What is it that will make people aware of the need for God?

What is it that will awaken in human hearts the awareness of their own sinfulness and the need for the Holy Spirit who changes human hearts and makes the experience of spiritual rebirth?!

What is it that will lead people to cry out to God like David: “Create in me a clean heart, O God; and renew a right spirit within me” (Psalm 51:10)? What is it that will move a human conscience, and make a man to cry out before God as a publican, beating his breast and saying, “Be merciful to me a sinner!” (Luke 18:13)?

What is it that will make a man aware of his own sinfulness and guilt? The Apostle Paul says, "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said: Thou shalt not covet." (Romans 7:7) The purpose of the law is "that sin by the commandment might become exceeding sinful. " (Romans 7:13) "Through the law we become conscious of our sin." (Romans 3:20)

Why is God's law not mentioned anywhere in Your cry to preachers, when without the law believers cannot be aware of their sinfulness and their dependence on the merits of Jesus' sacrifice?

How can the Spirit rebuke people for being sinful, if their notion of Jesus' character is devoid of requirements of the law?

How will believers repent of their sinful desires, and want to achieve a true love, if their idea about the concept of love is not defined as the fulfillment of the law, and sin as a violation of the law?

How will people cry out to God for deliverance from the sinful motives of their hearts, if they have not become aware of their sinfulness through the law?

If they are not aware of their guilt, how will they become aware of the need for the merits of Jesus' blood?! If the notion of Jesus Christ is deprived of the requirements of the law, in what way it is more sublime than the notion that pagans have when they pray to Jupiter, or even Satanists, when they pray to Satan to remove the unpleasant consequences of sin and give them a feeling of happiness and success in life?!

Unfortunately, to many today, just like to the Samaritan woman, Jesus would say, "You worship what you do not know" (John 4:22) because they do not know God. And when He comes, Jesus will answer many who have worked miracles in His name, "I never knew you: depart from me, ye that work iniquity." (Matthew 7:23)

These people, like pagans, ask Jesus to free them from the consequences of sin which bother every sinful heart in the world, and those are the feeling of guilt because of sin, psychical tension, nervousness, restlessness, bad behavior, etc. We cannot proclaim these needs for removal of the unpleasant consequences of sin as a work of the Holy Spirit, because these are the needs of fallen human nature.

Such believers, when repent of sin, do not repent for breaking the law, but by sin they understand only the symptoms of sin in their thoughts, feelings and actions. That is why these people even after repentance remain the same as before repentance, because they do not repent of the iniquity of their hearts.

The Holy Spirit strives to convince these people that their natural motives of heart are selfish, that the desire for pleasure is a sin, but modern preachers present the concept of Jesus' love in such a distorted manner as if that love is a feeling by which believers will be able to satisfy their need for pleasure.

They present the love of Christ in a way that pleases the carnal heart, the heart that the Apostle Paul describes as living according to the flesh and therefore does not subject to the law of God:

"That the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh

but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.” (Romans 8:4-7)

If believers are not rebuked by the requirements of the law for their sinful desires for pleasure, then they come to Jesus in prayer out of sinful motives and ask Him not to relieve them of sinful desires, but to satisfy their sinful desires for pleasure. And in response to prayer, they have a deceptive experience with demons that evoke wonderful feelings in them, similar to those that have Orthodox and Catholic mystics in their spiritual experience.

As such persons do not understand the spirit of the law, they do not know how to repent of the most common sins. The believer will repent for saying a bad word to his brother, but he will not repent for being such, because he does not understand that the law rebukes his heart motives, and not only the manifested unpleasant feelings and bad actions.

A drug addict will attempt unsuccessfully to get rid of his vice, because he is not reprimanded at any moment for the very desire for intoxication but only for a bad way, so he redirects his desire into intoxicating with the emotion of love or popular music. As due to their impenitence such believers are not justified by faith, they are afraid of God’s law.

Instead of seeing in the law a sublime revelation of God’s character and having delight in law in their inner

self (Romans 7:22), in the law they see a shadow of judgment that really awaits them because of their impenitence. Since they cannot be satisfied with a simple faith in God when by their impenitence they are in conflict with Him, they are constantly burdened with the conviction of their salvation, by which they try to appease their impure conscience.

Instead of being satisfied with God's promises, they are constantly looking for proof that they are with God in their own feelings, miracles, signs and false spiritual gifts by which they deceive their impure conscience.

Since the fruits of their spirit are not in accordance with God's law, and since they live according to the flesh and not according to the spirit, living according to the law seems to them like a burden and legalism, because they would keep the law only as the fruit of the attempts to earn salvation by it, not as a result of a law that is inscribed in human hearts by the Holy Spirit in accordance with the following experience:

"Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man." (1 Samuel 10:6)

"I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them." (Ezekiel 36:25-27)

As the thirst of their soul is not satisfied in God, because they did not die to their Self, the thirst of their soul they try to satisfy by abusing the feeling of closeness with other believers, as well as by abusing music, by which they arouse feelings that stifle the awareness of their soul's emptiness and separation from God.

Popular music with spiritual words by which they intoxicate themselves, raises the level of the hormone dopamine just like marijuana, and thus blocks the pre-frontal cortex which is responsible for conscious and responsible moral decision-making. As their kindness is not the fruit of their heart conversion but of emotional ecstasy, the slightest stress is enough to spoil their feelings and make their goodness disappear. Their selfishness directed toward feelings is then thwarted and their depression is inevitable.

Instead of crucifying one's own Self on a daily basis through the requirements of the law, it is fed on a daily basis through the sentimental sermons, and it becomes so insatiable that even the slightest frustration leads to depression. Instead of being mature enough to endure all temptations and troubles, these self-proclaimed Christians become spoiled and oversensitive to the slightest sign of unrequited attention and love.

The spiritual house, built on the sand of human righteousness instead of on the Rock - Jesus Christ, cannot withstand even the slightest temptation, but collapses in a storm of trouble. As this sentimental fanaticism can easily be extinguished even by the most ordinary criticism, it taboos any criticism and re-examination, which is completely contrary to the spirit of former Protestantism and Baptism.

Reliance on feelings forms people who are very prone to repression, because they have a strong need to close the mouth of anyone who criticizes them and who spoils their feelings. As you can recognize, all of these are the consequences of disregarding God's law in the experience of the modern Baptist, and the evangelical Christian in general.

Generations of such believers have already filled the churches and they are interested only in their personal pleasure, and not Jesus who demands renunciation and dying to Self. The plight of the Baptist community has led some believers to attempt to reform the Baptist community. Dissatisfied with the liberal spirit of their Baptist church, they decided to establish a new Baptist church based on the 1689 Baptist Confession of Faith.

They were convinced that a return to the truth from 1689 would be a solution against the crisis in which their church finds itself today. In the seventeenth century, people were deeply aware of the requirements of God's law, and the light of that time that came through the belief of the Baptist community was a response to the temptations of that time.

But that light is powerless to respond to temptations of today. The temptations of today are general lawlessness, lack of true love, hedonism, intemperance and careless attitude toward spiritual issues. The mentioned temptations did not exist in 1689, and that is why it is clear that the Baptist convention from that year has no cure for their current problem.

But can we even think that God stopped the Reformation in the eighteenth and nineteenth centuries? No, God has always had His remnant and a church that had a

progressively greater light of truth that represented the answer to every degree of decadence of modern man. True love is always an answer to the need.

For some teaching to be from God, it is not enough to be true, in harmony with the Bible, but to be a response to the temptations that people have. God has always had His church, which by its teaching is “the church of the living God, the pillar and ground of the truth” (1 Timothy 3:15), because with its light it represents a response to the temptations of the people of its time.

In the time of Martin Luther, the main temptation of Catholics was justification by works and the use of indulgences, so God raised Luther to respond to the needs of the moment through him. Had Martin Luther preached to the Catholics the message of the prophet Jonah, “Yet forty days, and Nineveh shall be overthrown!”, he would only have led them to greater fanaticism. Catholics would give larger sums of money to priests and repeat “Ave Maria” more times a day. But Luther preached what was the right answer to the temptation of these people - the doctrine of justification by faith, also rebuking the false doctrine. And had the prophet Jonah, say, preached to the Ninevites the message: “God loves you! Salvation is by faith without works of the law!” none of them would repent of their iniquities, but would find an excuse for their iniquities in such a message.

The Ninevites would agree with the idea that God is love, but they would understand it as an excuse for impenitence. Such is the temptation of the people of this time, for we can truly say that the time has come to which Jesus referred as the time of iniquity when the love of many grew cold: “And because lawlessness will abound, the love of many will grow cold.” (Matthew 24:12)

To those who live lawlessly, preaching the truth of the cross as the main message means giving them an excuse for even greater lawlessness, as Martin Luther once remarked:

“The ungodly out of the Gospel suck only a carnal freedom, and become worse thereby; therefore, not the Gospel, but the law belongs to them. Even as when my little son John offends, if then I should not whip him, but call him to the table to me, and give him sugar-plums, thereby I should make him worse, yea, quite spoil him.”
(The Table Talk of Martin Luther, CCLXXXVII)

For those who openly break the law, the cure is an open rebuke for lawlessness, otherwise they will not become aware of their soul’s need for God. That is why the questions naturally arise: Which church preaches to this world that lives in prophesied lawlessness the significance of God’s neglected law?

Which church in this time of hedonism, with its doctrine of healthy eating, rebukes the intemperance and viciousness of modern hedonists?

Which church to the careless ones who say: “My master is delaying his coming” (Matthew 24:48) brings rebuke about the imminent coming of God’s judgment? So which church, with its present truth, is the right answer to the temptation of today?

There is only one church that is “the pillar and ground of the truth” (1 Timothy 3:15) precisely because by its teaching it represents a response to the temptation that people have today. Those who today lull their consciences with the words: “My master is delaying his coming”

(Matthew 24:48), this church warns: “ “Fear God and give glory to Him” (Revelation 14:7).

To those who live in lawlessness, its doctrine brings out the truth about the importance and depth of the requirements of God’s law. For those who live in the temptation of hedonism, this doctrine sets out the principles of a healthy diet and the principles of intemperance.

Those who live today in Babylon, which is a group of apostate churches that by their false teachings have become a danger to sincere believers, God is calling to come out of their communities, with clarification: “that ye receive not of her plagues” (Revelation 18:4), “because she made all nations drink of the wine of the wrath of her fornication” (Revelation 14:8).

I know that only the Adventist Church, with its doctrine, represents a response to the temptations of this time. The Adventist Church also knows the gift of prophecy as a feature of the end-time church because this gift is necessary to her due to the specific temptations of the end time.

The Adventist Church recognized this gift in the work of the Adventist prophet Ellen G. White. What are the new temptations due to which we need the gift of Ellen G. White today, and which were not so common in history before, that only now we would need a new light to respond to these special temptations of the end times?

What light is the answer to the temptations of the Baptist Church and other evangelical churches today? In order to find it out, let’s first define what temptations evangelical Christians have today, which they did not have three centuries ago. What temptations do we

immediately notice in the worship services of the evangelical Christians?

These are:

Seducing believers with sentiment and suffocating the conscience with fun; Excessive mutual closeness in which believers seek satisfaction; Neglected requirements of God's law (Advocating that the Ten Commandments are a yoke of slavery and that they have been abolished on the cross); A misconception of the notion of true love and conversion of heart; Seeking evidence of communion with God in signs, wonders and false spiritual gifts; Shifting one's own responsibility of choice to God; and intoxicating with music.

These delusions are the temptation of Babylon today, and in the work of Ellen G. White we find a clear answer to these temptations:

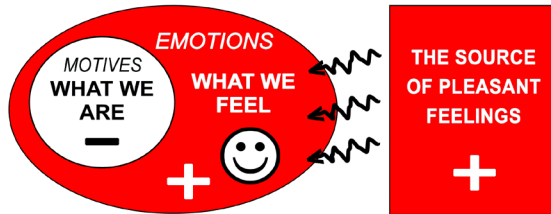
Ellen G. White exposes the wrong function of feelings:

"When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of a sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God." (Lt. 97,1898)

"Many precious souls, desiring earnestly to be Christians, are yet stumbling in darkness, waiting for their feelings to be powerfully exercised. They look for a special change to take place in their feelings. They expect some irresistible force, over which they have no control, to overpower them. They overlook the fact that the believer in Christ is to work out his salvation with fear and trembling." (Ms 55, 1910)

Fundamental Delusion of Hedonism and Mysticism:

“Emotions can satisfy me!”



Truth:

No matter how feelings are exalted, strong or prolonged, they can never satisfy the thirst of the soul, but can only suffocate awareness of human inner spiritual dissatisfaction.

“Many who speak to others of the need of a new heart do not themselves know what is meant by these words. The youth especially stumble over this phrase, “a new heart.” They do not know what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, “Ye must be born again.” Satan leads people to think that because they have felt a rapture of feeling they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come their house is swept away.” (MYP 71.2)

Ellen G. White criticizes sermons that evoke feelings by which a man intoxicates and stifles the need for God:

“The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life.” (Ms 59, 1900, par. 56)

“The feelings and sympathies of the people were stirred; but their consciences were not convicted, their hearts were not broken and humbled before God.” (3T 217.4)

“Jesting, joking, and worldly conversation belong to the world. Christians who have the peace of God in their hearts will be cheerful and happy without indulging in lightness or frivolity. While watching unto prayer they will have a serenity and peace which will elevate them above all superfluities. The mystery of godliness, opened to the mind of the minister of Christ, will raise him above earthly and sensual enjoyments. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The communication opened between God and his soul will make him fruitful in the knowledge of God’s will and open before him treasures of practical subjects that he can present to the people, which will not cause

levity or the semblance of a smile, but will solemnize the mind, touch the heart, and arouse the moral sensibilities to the sacred claims that God has upon the affections and life.” (3T 241.1)

Ellen G. White warns of false spiritual gifts that cause unhealthy excitement:

“Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. The fruits of all this have not been good. “Ye shall know them by their fruits.”

Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this and get up an excitement of feeling. But the influence of such meetings is not beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting because their happiness did not come from the right source. The most profitable meetings for spiritual advancement are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seeking to learn of Christ.” (1T 412.1, 1864)

Ellen G. White warns of the tendency to seek salvation in a feeling of closeness with other people:

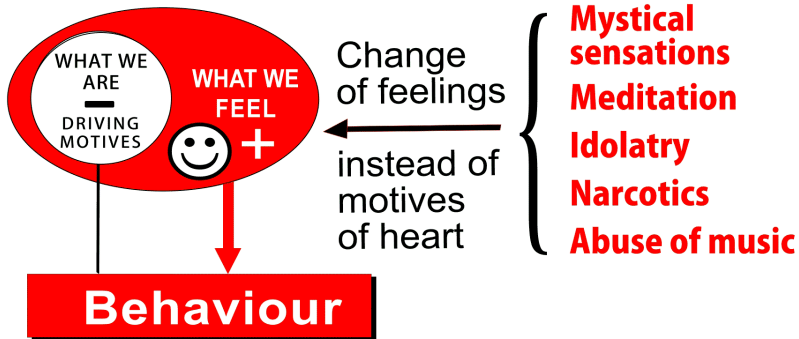
Ellen G. White criticizes those who: “have not within them the power to be happy; but they depend for happiness upon the company of other youth” (MYP 430.3) “You can be happy in Him if you had not another friend in the wide world.” (Lt 2b, 1874, par.3)

“Do not think that sentimentalism is religion. Shake yourselves from every human prop, and lean heavily upon Christ.” (HS 137.5)

“Christ carried out in His life His own divine teachings. ... He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserved dignity that did not encourage undue familiarity.” (Ms 132, 1902, par. 13)

“Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God’s cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence.” (RH December 7, 1886, par. 5)

Reform of the feelings



False spiritual rebirth - lawlessness in heart

Ellen G. White predicts false revivals:

“Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God’s word, relating directly to their eternal interests, are unheeded. ... In those churches which he (Satan) can bring under his deceptive power he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his

influence over the Christian world. ... There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead.” (GC 463-464)

“Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God... Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God.” (ST January 16, 1896, par. 2)

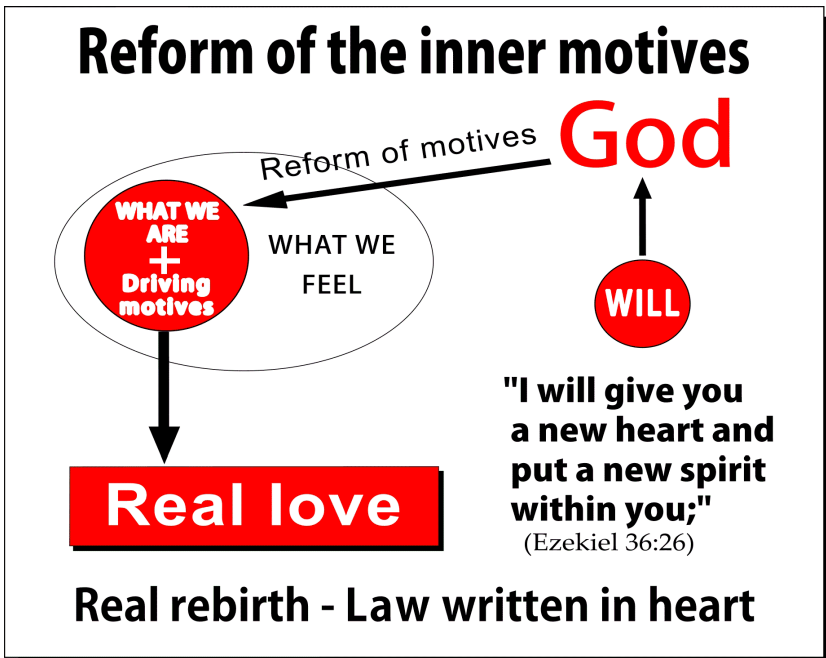
“There is a great variety of modern inventions to improve the evils existing in society. We have seen very little enduring good result from merely taking advantage of the impulse of the moment to induce men to promise or resolve to leave their sinful course. Reformation in men is very much needed, but the reformation made under excitement will seldom outlive the excitement in which it originated. It resembles the early dew which vanishes away. Conversions produced by moving the feelings through the relation of anecdotes and sensational songs do not bear the impress of heaven, but of man’s hand. Heart work is needed. The state of the heart regulates the life. The sinner needs to have clearly defined to his understanding what sin is, that he may work understandingly to repent of sin, which is to repent of transgressing the Father’s law. When this is fully comprehended by reasoning minds, the seed is sown for a true and thorough conversion.

Multitudes of varied faith will arise in these last days and will be crying, “Lo here!” “Lo there!” [Luke 17:21.] Such have found some way for the sinner rather than the Bible way, which teaches that repentance toward

God for the transgression of His law and faith in Jesus Christ the world's Redeemer, is the only door through which the sinner may enter. Let the mind and heart be imbued with the principles of God's law. Then they will yield obedience to its sacred claims, and gamblers will decrease and the wine cup be abandoned.

We have a very great many instances among us where men of debased appetites and with wrong habits have been brought before the law of God, the true mirror, and shown the defects existing in their moral characters, and then have been pointed to the atoning blood of a crucified Redeemer as the only remedy for sin. Their moral sensibilities have been aroused. They have been made to feel their human weaknesses when plied with temptations. They have felt that a belief in the truth alone could save them. They have accepted present truth. They have been truly converted. They have maintained their integrity in circumstances of great peril, and kept their garments undefiled. The sustaining power of genuine truth in the heart has revealed stern integrity of character and true moral worth. They have not an emotional religion. They have not a surface work. They have found true rock bottom. Real inward principle characterizes their lives. They stand on the elevated platform of God's holy law, and by faith they grasp the atoning blood of Christ which cleanses them from sin.

David sinned. He transgressed the law of God. A prophet was sent of God to reprove and convict David of his great sin. This prophet did not sing to David sensational songs; neither did he relate simple, humorous anecdotes. He brought before him an illustration of his own case in a figure and let David pass sentence upon



himself, then he stated, "Thou art the man." [2 Samuel 12:1-7.] David repented before God, whose law he had transgressed, and relied for pardon on the efficacy of the blood of Christ. Look at men who are professedly converted under the excitement of feeling. They are not brought to face the great moral mirror, the law of God, which discovers to them the defects in their character. The law of God is presented to them as a yoke of bondage in contrast to the freedom of the gospel. Cannot these men read in the Word of God for themselves, "Where there is no law there is no transgression"? [Romans 4:15.] They feel no binding claims of the law of God; as a natural consequence they have not a sensitive conscience toward sin. They have not a fixed principle. We may see such Christians in the churches everywhere—see them today one thing, and tomorrow

another. Let wealth and fame allure them and their feelings, which were wrought upon, will change.

There is no sacrifice of feeling or conscience which this class of spurious converts will not make to gain the prize. Do such men honor the Bible standard of true piety? Never, never. They are unsound at heart. Just when temptations arise, when the decision must be made whether they will follow inclination or principle, you will see that there is not firmness when it is really needed. If they do not deny their Lord like a Judas, or sell their honor like a [Benedict] Arnold, it is because they have not been tempted to do this. Oh, how much to be admired is a true, sincere Christian! Such an one will be loyal to God and true to his Saviour, living a life of unsuspected purity, cultivating habits of the strictest temperance, making the Word of God his daily study, earnest and faithful to duty, not wearying in well doing, growing up into full stature in Jesus Christ his Head. What training or education can bear comparison with that of preparing men to be obedient to the law of God, spoken from Sinai and engraven in stone?" (Lt 19a, 1875)

Ellen G. White warns of man's tendency to rely on others who will think instead of himself:

"Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man." (TM 93.1)

"Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to

learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” (GC 595.2)

Ellen G. White rebukes the confession of secret sins to another person, which is a feature of many modern Protestants:

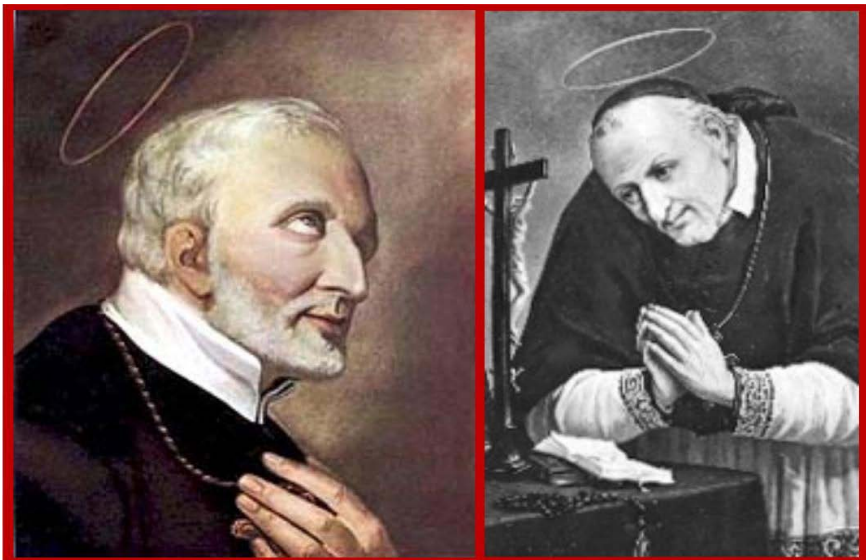
“I have been shown that many, many confessions should never be spoken in the hearing of mortals; for the result is that which the limited judgment of finite beings does not anticipate. Seeds of evil are scattered in the minds and hearts of those who hear, and when they are under temptation, these seeds will spring up and bear fruit, and the same sad experience will be repeated. For, think the tempted ones, these sins cannot be so very grievous; for did not those who have made confession, Christians of long standing, do these very things? Thus the open confession in the church of these secret sins will prove a savor of death rather than of life. ... I hope that none will obtain the idea that they are earning the favor of God by confession of sins or that there is special virtue in confessing to human beings. ... Confess your secret sins alone before your God. Acknowledge your heart wanderings to Him who knows perfectly how to treat your case.” (5T 645, 648, 649,)

“Every one needs a practical experience in trusting God for himself. Let no man become your confessor; open the heart to God; tell Him every secret of the soul. Bring to Him your difficulties, small and great, and He will show you a way out of them all. He alone can know how to give the very help you need.” (GW 418.3)

"The Lord has not made any human being a confessor for the sins that others have committed. ... Let those who have sinned confess their faults to God. Let them repent and make restitution to Him. If they do this, they may then be of some help to those who they suppose are in error. No longer will they be scavengers, feeding on the faults of others." (Lt 176, 1901, par. 5)

Ellen G. White warns of false humility:

"No man can of himself understand his errors. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jeremiah 17:9. The lips may express a poverty of soul that the heart does not acknowledge. While speaking to God of poverty of spirit, the heart may be swelling with the conceit of its own superior humility and exalted righteousness. In one way only can a true knowledge of self be obtained. We must behold Christ. It is ignorance of Him that



makes men so uplifted in their own righteousness. When we contemplate His purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace." (COL 159.1)

Ellen White criticizes entertainment and abuse of music:

"Amusements excite the mind; but depression is sure to follow." (HR March 1, 1872, par. 5)

"Satan will make music a snare by the way in which it is conducted." (Letter 132, 1900)

"They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. ... Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition. ... I saw that Satan had blinded the minds of the youth that they could not comprehend the truths of God's word." (1T 496-497)

"David's dancing in reverent joy before God has been cited by pleasure lovers in justification of the fashio-

nable modern dance, but there is no ground for such an argument. ... The music and dancing in joyful praise to God at the removal of the ark had not the faintest resemblance to the dissipation of modern dancing. The one tended to the remembrance of God and exalted His holy name. The other is a device of Satan to cause men to forget God and to dishonor Him.” (PP 707.2)

“There will be shouting, with drums, music and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. ... Men became excited, and were worked by the power thought to be the power of God.” (Lt 132, 1900, par. 22,23,25)

Ellen G. White warns of the temptation to seek evidence of communion with God in dealing with oneself and one’s feelings:

“Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions.” (1T 413.1)

“Remember that feeling is not an evidence that you are a Christian.” (The Gospel Herald 03-01-01 para. 14 p. 600)

“Others fall into a more dangerous error. They are governed by impulse. Their sympathies are stirred, and they regard this flight of feeling as an evidence that they are accepted by God and are converted. But

the principles of their life are not changed.” (Ms 55, 1910, par. 4)

“A healthy man, who is able to attend to the vocations of life and who goes forth day after day to his labor with buoyant spirits and with a healthy current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.” (SL 12.2)

“The True Witness declares that when you suppose you are really in a good condition of prosperity you are in need of everything.” (3T 257.3)

“Christ says, “Except a man be born again, he cannot see the kingdom of God.” [John 3:3.] He who has only an emotional religion is controlled by “another spirit,” not the Spirit of Christ. [2 Corinthians 11:4.] Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed.” (Lt136-1902.10)

“Feeling has nothing to do with faith. It is as distinct from faith as the east is from the west. We have the word of the living God. In that let us trust.” (GCB April 14, 1901, par. 26)

“We are justified by faith. The soul who understands the meaning of these words will never be self-sufficient.” (6BC 1109.1)

“While you look higher than yourself, you will have a continual sense of the weakness of humanity.” (DA 493.3)

“We are never to rest in a satisfied condition, and cease to make advancement, saying, “I am saved.” When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness—for of himself he cannot save his soul—he should never dare to say, “I am saved.” (NL 43.1)

“In order to receive help from Christ, we must realize our need. We must have a true knowledge of ourselves. Christ can save only those who know themselves to be sinners. Only as we see our utter helplessness and renounce all self-trust shall we lay hold on divine power.” (MHH 265.1)

Ellen G. White does not flatter the Adventist community or the cult of the church government:

“Let the son of deceit and false witness be entertained by a church who has had great light, great evidence, and that church will discard the message that the Lord has sent, and receive the most unreasonable assertions and suppositions and false theories. Satan laughs at their folly, for he knows what truth is. Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. “O that thou hadst known,” said Christ, “even thou in this thy day, the things that belong unto

thy peace; but now they are hid from thine eyes.” [Luke 19:42.]” (Ms 92, 1897, par.16, 17)

“Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.” (8T 250.3)

“This class will ever be at war with the leadings of the Spirit of God, especially with reproof. They do not wish to be disturbed.” (3T 361.1)

“I am now of the opinion that the Testimonies will not live among God’s people. They will be removed. I have some light on this point but cannot now give it. Said Christ, “I have many things to say unto you but ye cannot bear them now.” [John 16:12.] (Lt 16, 1875, par. 13)

“The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?” (6T 370.3)

“The Lord does not ask permission of those in responsible positions when he wishes to use certain ones as his agents for the promulgation of truth. But he will use whom he will use.” (RH July 23, 1895, par. 1)

“No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ. But many do not do this.” (GW 301.2)

“But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can.” (15MR 312.4)

“The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come.” (TM 106.1)

Ellen G. White warns of the dangers of modern satanic miracles:

“I was shown that by the rapping and mesmerism these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the

Son of God when on earth were accomplished by this same power.” (EW 59.2, 1850)

“God’s Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed.” (Letter 57, 1904)

“Men are deceived by the miracles which Satan’s agents have power to do, not which they pretend to do.” (GC 553.2)

“Satan will not only appear as a human being, but he will personate Jesus Christ; and the world that has rejected the truth will receive him as the Lord of lords and King of kings.” (5BC 1105.8)

“Satan is striving to gain every advantage. ... Disguised as an angel of light, he will walk the earth as a wonder-worker. In beautiful language he will present lofty sentiments. Good words will be spoken by him, and good deeds performed. Christ will be personified, but on one point there will be a marked distinction. Satan will turn the people from the law of God.

Notwithstanding this, so well will he counterfeit righteousness, that if it were possible, he would deceive the very elect. Crowned heads, presidents, rulers in high places, will bow to his false theories.” (FE 471.3)

“If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan’s temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the gro-

und again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so.” (RH December 16, 1890, par. 19)

Ellen G. White reveals the importance of personal communion with God:

“A piece written in the Spirit of God angels approve, and impress the same upon the readers. But a piece written when the writer is not living wholly for the glory of God, not wholly devoted to him, angels feel the lack in sadness. They turn away and do not impress the reader with it because God and his Spirit are not in it. The words are good but it lacks the warm influence of the Spirit of God.” (PH016 29.1)

“The greatest victories which are gained to the cause are not by labored argument, ample facilities, abundance of influence, and plenty of means; but they are those victories which are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. When Jacob found himself utterly prostrate and in a helpless condition, he poured out his soul to God in an agony of earnestness. The angel of God pleaded to be released, but Jacob would not let go his hold. The stricken man, suffering bodily pain, presented his earnest supplication with the boldness which living faith imparts. “I will not let Thee go,” he said, “except Thou bless me.” (4T 443.2)

“Successful work for Christ depends not so much on numbers or talent as upon pureness of purpose, the true simplicity of earnest, dependent faith.” (DA 370.3)

“Those men who are not called of God are generally the very ones that are the most confident that they are so called and that their labors are very important. They go into the field and do not generally exert a good influence.” (EW 98.1)

“The value of our work does not consist in making a loud noise in the world, in being zealous, eager, and active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. ... You must die to self, or your life work will be a failure.” (Ms 38, 1895, par. 26)

“When we have men as devoted as Elijah, and possessing the faith which he had, we shall see that God will reveal himself to us as he did to holy men of old. When we have men, who, while they acknowledge their deficiencies, will plead with God in earnest faith, as did Jacob, we shall see the same results. Power will come from God to man in answer to the prayer of faith. There is but little faith in the world. There are but few who are living near to God. And how can we expect more power, and that God will reveal himself to men, when his word is handled negligently, and when hearts are not sanctified through the truth? Men who are not half converted, who are self-confident and self-sufficient in character, preach the truth to others. But God does not work with them, for they are not holy in heart and life. They do not walk humbly with God. We must have a

converted ministry, and then we shall see the light of God, and his power aiding all our efforts.” (GW92 21.1)

Ellen G. White attaches no greater importance to the Sabbath than to other God’s commandments:

“You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths.” (Lt 77, 1895, par. 12)

“Christians of past generations observed Sunday while thinking they were keeping the Bible Sabbath, and there are now true Christians in every church who honestly believe that God established Sunday as the day for worship. God accepts their sincerity and integrity. But when Sunday observance is enforced by law and the world is enlightened about the true Sabbath, then whoever transgresses the command of God in order to obey a teaching of Rome will, in doing so, honor the papacy above God.” (LF 185.6)

Ellen G. White reveals the spirit of the law, that the motives of the heart are essential:

“It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished.” (2T 510.2)

“Many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives.” (2T 511.2)

“The apostle enforces the duty of giving from higher grounds than merely human sympathy because the feelings are moved. He enforces the principle that we should labor unselfishly with an eye single to the glory of God.” (3T 391.3)

“He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr’s death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.” (AA 318.2)

“Beware how you follow impulse, calling it the Holy Spirit.” (8T 296.1)

“You must watch, you must pray, you must meditate, you must investigate your motives and your actions.” (2T 564.2)

Ellen G. White reveals the purpose of troubles:

“The Lord in His providence brings men where He can test their moral powers and reveal their motives of action, that they may improve what is right in themselves and put away that which is wrong. God would have His servants become acquainted with the moral machinery of their own hearts. In order to bring this about, He often permits the fire of affliction to assail them that they may become purified. ... If we cannot bear these trials, what will we do in the time of trouble? If prosperity or adversity discover falseness, pride, or selfishness in our hearts, what shall we do when God tries every man’s work as by fire, and lays

bare the secrets of all hearts? True grace is willing to be tried; if we are loath to be searched by the Lord, our condition is serious indeed." (4T 84.4, 85.1,2)

"God sends trials to prove who will stand faithful under temptation. He brings all into trying positions to see if they will trust in a power out of and above themselves. Everyone has undiscovered traits of character that must come to light through trial. God allows those who are self-sufficient to be sorely tempted, that they may understand their helplessness." (7T 210.3)

"Our pride, selfishness, evil passions, and love of worldly pleasure must all be overcome; therefore God sends us afflictions to test and prove us, and show us that these evils exist in our characters." (3T 115.1)

"God is sifting His people, sifting their purposes, their motives. Many will be sifted till nothing remains—no wheat, no value in them." (Lt 1a, 1872, par. 16)

These quotes by Ellen G. White reveal the greatest possible light that God has given to any church at this time. Some evangelical Christians have replied to such quotations that they mean nothing to them, even though they are a response to their temptations, because only the Scriptures are their authority and not Ellen G. White. I tell them that Ellen G. White is not an authority for me either, but the Holy Scriptures.

But Ellen G. White is the greatest light or, in other words, the greatest explanation of the truth for this time. What is the greater authority in Scriptures? Is it when God writes the Ten Commandments on stone tablets or when Moses explains them?

God is the greater authority when He says in the Decalogue: "Thou shalt not commit adultery" (Exodus 20:14), but Moses gives greater light when he explains that God's law looks at the very motives of the heart: "That ye seek not after your own heart and your own eyes, after which ye use to go a whoring" (Numbers 15:39)

While God writes on the tablets, "Thou shalt not kill" (Exodus 20:13), Moses explains the meaning of that commandment: "You shall not go about as a talebearer among your people... You shall not hate your brother in your heart... You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD." (Leviticus 19:16-18).

So, although the light revealed through the words of Moses is greater, it is in accordance with the commandments of the Decalogue and represents, in fact, only a clearer and greater explanation of the Decalogue, but not a greater authority than God's words. The purpose of preachers and prophets is to give greater explanations of the truth, adequate to the specific temptations of those to whom they convey the message, but this does not mean that these explanations are greater authority, although they are a greater light of explanation:

"So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading." (Nehemiah 8:8)

Likewise, Jesus Christ was a greater light for people when He was on earth, but He always referred to the Old Testament as the authority of truth. On one occasion, after His resurrection, He hid from His disciples on

the road to Emmaus that He was the Christ because He wanted His disciples, on the basis of the Scriptures and not on the basis of His appearance, to come alone to the conclusion that He should have died for the sins of the world and rise from the dead:

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. ... And their eyes were opened, and they knew him.” (Luke 24:25-31)

Note that the authority of the Old Testament is a greater authority than someone who would rise from the dead:

“And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” (Luke 16:30-31)

Likewise the apostles themselves, although proclaiming the Gospel in words that are greater light and clearer explanation of the truth than the truth revealed in Old Testament times, do not regard the New Testament as greater authority of truth than the books of the Old Testament, so thus they praise those believers who by the scriptures of the Old Testament check the truthfulness of what they themselves preach to them:

“These were more noble than those in Thessalonica, in that they received the word with all readiness of

mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11)

One of Ellen White’s greatest and most cunning critics is Adventist preacher and author George R. Knight. As Ellen White sheds special light in response to temptations that were not so widespread in biblical times and are therefore not specifically addressed in the Bible, George R. Knight argues that those issues the Bible does not deal with are not important, and therefore we should not quote Ellen White about those issues. So, since the intoxication by emotions, abuse of music and parapsychological phenomena and many modern delusions were not the topic of the biblical prophets, we should not, according to George R. Knight, consider them important even today, to warn about them through the texts of Ellen White. However, precisely because every age in history has its own trials, there is also a special message for every age that is adequate to the trials of that age. Ellen White writes:

“Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried.” (EGW, GC 609.1)

Needs for greater and actual light did not cease with the departure of the apostles, but were predicted as a special characteristic of the last days, due to extremely difficult and cunning temptations:

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your

daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.” (Joel 2:28-31)

The gift of prophecy is recommended as especially necessary precisely because it is a response to a need, to the temptations that befall a man:

“Pursue love, and desire spiritual gifts, but especially that you may prophesy. ... But he who prophesies speaks edification and exhortation and comfort to men. ... But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? ... But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you. How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. ... Therefore, brethren, desire earnestly to prophesy... “ (1 Corinthians 14:1,3,6,24,26,39)

So, the writings of Ellen G. White are given today in accordance with God’s promise in Joel 2:28-29 as the greatest light for this time, but Scripture has always

been and remained the greatest authority of the truthfulness of any revelation whether it is from God or not.

So, dear Tin Jelacic, the answer to Your questions exists and is available to all of us, but as reaction of majority of people we can take the example of a rich young man, who turned and left Jesus, because he had his treasure which he considered more precious than that which Jesus offered him:

“Jesus said to him, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.” (Matthew 19,21-22)

The only way for man to overcome this temptation is not to ask himself and his heart what he wants, but to elevate Jesus to the throne of his heart and to find in Him, and not in himself, a strength to live according to God’s will. Those people who whole of their lives have been pleasing their Self, their desire for pleasure, have developed their great Ego to the extent that their own desire for pleasure is their supreme god and law.

Those who are accustomed to ask their Self, and to value themselves more than Christ, can hardly deceive their hearts and turn to the Lord. Years of the incessant feeding of their Self with pleasures have cemented their will and look toward themselves, and only with the hard effort of their will they can raise their look of trust from themselves to the Lord and obey the words of Jesus:

“If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desi-

res to save his life will lose it, but whoever loses his life for My sake will find it.” (Matthew 16:24-25)

“If anyone comes to Me and does not hate his ... own life also, he cannot be My disciple.” (Luke 14:26)

Milos Bogdanovic, mishabogdanovic@gmail.com

A REPLY TO TIN JELACIC’S FIRST ANSWER

> Dear Milos, I want to ask You something. Did You personally get to know Jesus Christ and does He know You, and does He live in You?

Dear Tin, why do You ask that question when my answer cannot be relevant?!

How many people have you met so far who claim to have met Jesus and that He lives in their hearts, and then you have noticed that their lawless life reveals that Jesus will truly one day tell them, “I never knew you; depart from Me, you who practice lawlessness!” (Matthew 7:23)

Notice, dear brother, that these are the people who are deeply convinced that they have communion with Jesus, and yet Jesus tells them that He never knew them. Look at the whole context of those words:

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’” (Matthew 7,21-23)

So, why ask people if they are born again of God from above, when their answer, their experiences and feelings are not reliable?!

> I pray for Your soul. Tin Jelacic

Think well to whom You pray, because You do not reveal the essence of knowing the One to whom You pray simply because you do not consider important that people who listen to Your evangelization already have a distorted knowledge of Jesus' character.

> Salvation and eternal life is in Jesus Christ, Milos, and only in Him.

True, but in which Christ do we believe? If you are already asking me "Have you personally met Jesus Christ" can I ask You, if You have personally met Jesus Christ, which Jesus have You met? What is that Jesus whom You met like?

In my text, I have given You two opposing notions about Jesus, one is a notion by modern Baptists, which is devoid of the requirements of the law. It is the lawless Jesus from whom people seek to satisfy their sinful desires. Jesus says that He never knew such believers, because they violate His law.

The second is the notion of Jesus which is in accordance with the doctrine of the Adventist church, which by law rebukes sinful desires, and from which believers cry out the relief from sinful desires, and not their satisfaction. That's a very big difference. What did You write to me in response to my warning about the importance of a correct notion of the One to whom we pray?

> The answer and solution for every man in the world is not in Adventism, Baptism, and any other -ism or any Church or religious organization.

Excuse me, dear brother, but these words of Yours contradict the Scriptures which unequivocally speak clearly of the church which is “the church of the living God, the pillar and ground of the truth” (1 Timothy 3:15), because with its light it represents the answer to the temptations of the people of its time. And Scripture also speaks of a set of apostate religious teachings - Babylon, about which it tells us:

“Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities.” (Revelation 18:4-5)

You do not consider it important that many people whose consciences are moved as a result of Your disturbance of their consciences will seek solace in confession and in the magical understanding of communion and their good deeds, instead of in the merits of Jesus Christ.

Sorry, but that means that you don't care about their souls and their salvation.

> The world is full of scribes, Milos, God is not interested in what is in Your head but what is in Your heart. If You want to receive the fire of the Holy Spirit You have to humble Yourself, break, melt, empty from Yourself and Your religion so that God can fulfill You.

I agree, but how will a man empty from himself, if he is not rebuked through the law for his Self? If we do not distinguish good from evil by our mind, how will we be

saved from relying on our sinful nature? What will save a man from relying on himself, if not the law that makes him aware of his own sinfulness and thus dependence on the righteousness of Christ?

How will a man become aware of the need to reform the motives of the heart, if he has not previously been rebuked by law for sinful motives of the heart?

> The Adventist Church is in the great apostasy, Milos, it is one great worldly machinery that leads people to hell and whose Father is the Devil. So, I beg You if You know God to run away from there as soon as possible, not to invite anyone there and not to give Your money there.

I agree that there is apostasy in the Adventist church, but it exists precisely because of the neglect of its doctrine which rebukes the manipulation with feelings, the abuse of music, and all the enumerated delusions that are promoted by the so-called evangelical Christianity.

The temptations of Adventism and Baptism are common, but the answer to those temptations exists only in Adventist doctrine. I'd like You to dissuade me if I'm wrong.

A REPLY TO TIN JELACIC'S SECOND ANSWER

> Milos, You said everything with your answer, and that is that Jesus Christ does not live in You and that You have not become familiar with Him, but that You are a disciple and a slave of Your doctrines, Adventist Church and dead religion. Unless You repent and become like a little child, You cannot enter the kingdom of God. Matthew 21.28-32.

But dear brother Tin, for what should I repent? What sins should I repent of if You do not acknowledge the need for God's law? If I, following You, do not acknowledge the requirements of God's law, I can repent, like most so-called evangelical Christians, only for the unpleasant symptoms of sin in my feelings and actions, while in my heart I will remain the same. Although we became closer through our correspondence, I must state that your comments are deeply disrespectful of my personality.

Namely, my first letter to You was a response to Your letter to the Baptist preachers, where you despair over the spiritual deadness of Baptist churches, asking question without the answer, question of why Baptist believers are unaware of the need for God.

In my first letter, I explained to You by biblical quotations that the cause of the crisis, not only of the Baptist Church but of the entire modern Christian world, together with the Adventist Church, is the neglected importance of God's law, only through which we can become aware of the need for heart reform and for the redeeming merits of Jesus' sacrifice.

My answer was biblically based on the quotes of the apostle Paul where he says of himself that without the law he would not be aware that desire is a sin (Romans 3:20; 7:7; 7:13). I also explained that the doctrine of the Adventist Church advocates the law in such a light that it is a response to the temptations of the modern lawless world, as well as to the specific temptations of apostate Christianity.

I documented these claims with adequate quotations from the Adventist prophet Ellen G. White. I expected You to be thankful to God because You were finally rea-

ding the answer to questions You asked in Your letter to Baptist preachers, but to which You did not know the answer.

I expected Your heart to rejoice in the great light with which God, through His servant Ellen G. White, so clearly exposed the temptation of abuse of closeness, music and the wrong function of feelings in general, in which modern Christians seek salvation instead of in God.

But instead of recognizing in the text a clear answer to the temptation of the people of this century, You attack my church by claiming without any explanation or argument that it leads people to hell and that its father is the devil and that I am a slave to the doctrines of the Adventist church and dead religion.

So if that really is the case, is it appropriate to present a judgment to me without a single sentence of reasonable explanation, as if Your brother Milos Bogdanovic does not have his own conscience and reason, a conscience that requires from his reason to understand what, according to You, he should accept. It would be correct that You present me with arguments that I can understand that I am mistaken.

But Your dealing reveals that You do not respect my personality, because You bring out judgments without reasonable explanation, expecting me to accept them on the basis of blind faith in You, and without critical analysis of reason, on the basis of the explanation You were obliged to give me.

You don't either respect the personality of the people You preach to in the square, because it doesn't matter to You that they understand Your evangelical call thro-

ugh the prism of traditional Christianity, rushing after Your call to seek salvation in the magic of communion and confession instead of Jesus Christ. You do not respect Your own personality either, because You base your communion with God on deceptive experiences and feelings, without a shred of self-critical attitude toward Yourself.

Had You had respect for Your own personality, Your conscience would lead You to a deep reasonable re-examination of the contents of my first letter, and You would not finish fasting and prayer until You deeply re-examined each point in the fear of God for Baptist believers, in the fear of God for the people in the square and in the fear for Your own soul.

It is obvious that this spirit of conscientiousness and responsibility does not exist in You. This concludes our discussion, which for You is obviously only for a testimony, and for all sincere people who will read it, I hope, salvation.

Milos Bogdanovic, mishabogdanovic@gmail.com

However, this was not the end. Tin Jelacic read my experience of conversion and contacted me with the following letter:

Dear Milos, I have read your testimony and I sincerely rejoice for Your liberation that You have experienced. Trust me, it was not my intention to hurt or humiliate You in any way with what I wrote to You, so please, forgive me. God teaches me to die daily to Self and to sin so that I can follow Jesus in Spirit and in Truth. His Grace and love have been too great for me in my life so far.

My burning desire and prayer for all people is to be saved and converted from sin to Jesus Christ as Savior and God, to receive forgiveness of sins and eternal life.

I care about every soul because the Son of God with His blood paid the price for the redemption and salvation of every man. I would love to meet You, Milos, in person and hug You as a brother and friend so we can talk about everything. My phone number is (XYZ) so if You want, I'll be glad to hear from You.

I wish You peace and God's blessing from the bottom of my heart. May God be glorified in our lives because only to Him belong Glory and Praise. And may His will be for all.

Maranatha, Tin

Milos Bogdanovic
mishabogdanovic@gmail.com
www.enlite.org

**SUMMARY: WHY ARE MODERN PROTESTANTS (ON AVERAGE)
WORSE THAN ATHEISTS?**

1) Distorted notion of love

God's character is distortedly presented in order to please the carnal heart and arouse human selfish sentiment. A person's goodness is not based on the reform of the heart motives, but on the reform of feelings. The believer abuses his feelings in order to intoxicate with them and stifle the awareness of vanity. He often seeks salvation in a feeling of familiar closeness. As soon as the stress of life spoils the feelings, the false human goodness disappears and unregenerated nature, that was suffocated by the provoked feelings, is revealed.

2) Neglected God's law

Sinful nature is not rebuked by the law, so the believer repents only for bad deeds and bad feelings, and not for bad motives of the heart, which he declares to be right because they are natural. As the sinfulness of the body is not rebuked by the law, a person lives according to the flesh, and deceives herself to live according to the Spirit. As her selfishness is not rebuked by the law, her Ego is not crucified, so the person is oversensitive, vulnerable and depressed.

3) Deception of conscience:

As due to impenitence a person does not have a clear conscience, she is constantly burdened with the evidence of God's acceptance that she seeks in her feelings, miracles, signs and false spiritual gifts. Every sign of God's love she perceives as a sign that she is saved, instead of seeing God's love as an occasion for repentance of her sins.

4) Renunciation of reason:

In order not to become aware of the previous three delusions, she renounces reasonable re-examination and relies on spiritual authorities who think instead of herself or on her own feelings. With popular music and religious elation, she causes a leap of dopamine and endorphin, which block the prefrontal cortex and the ability of reasonable re-examination.