

Marvin Moore Explains the Future

ALSO IN THIS ISSUE: GREAT CONTROVERSY EXPLAINS THE FUTURE ——— PART ONE OF TWO

As editor-in-chief of our primary NAD missionary periodical, *Signs of the Times*, Marvin L. Moore exerts a great influence in his frequent appearances at Adventist churches, campmeetings, and other church gatherings. His placement at Pacific Press enables him to regularly publish books containing his views. His articles in the *Signs* carry great weight with his hearers, many of whom do not know our faith and need correct guidance.

In this brief book review, we will look at one of Marvin Moore's books, which explains his position on coming events.

— PART ONE —

MARVIN MOORE EXPLAINS THE FUTURE

The Coming Great Calamity has 192 pages and carefully presents Moore's teachings on the final crisis which is soon to come on the entire world. Because the subject is a momentous one, Moore's beliefs on this are equally important, since he is in charge of our leading missionary periodical in North America.

Interestingly enough, although other books will have the chapter title on the top of each odd page, in this book, the words, *MARVIN MOORE*, appears in quite large italic print on the top right of every page opening. The present writer does not recall ever seeing an author's name printed on the top of every page opening of his book, much less in the largest print on each page opening. Marvin wants

Several years ago, we reviewed Marvin Moore's full-length book, *The Gospel vs. Legalism: How to Deal with Legalism's Insidious Influence (The Teachings of Marvin Moore on the Law and Standards [WM-688-690])*. In that book, he unsparingly attacked, as evil people, those who in the strength of Christ seek to put away their sins; obey the law of God; and live good, clean lives.

In this present book review, we will learn Moore's position on coming events.

you to know he is the author.

Moore begins by telling the reader that terrible judgments (floods, storms, earthquakes, etc.) will fall on the world in the end time. We will learn that this is a major theme of the entire book.

The next two chapters (chaps. 4-5) presents his view of "signs in the heavens" which, he says, indicate the judgments are nearing. Moore says that the earlier signs of 1780 (the dark day) and 1833 (the falling of the stars) really did not amount to much (pp. 42-43); but, he explains, something far greater is just before us: immense meteorites which may strike the earth (pp. 47-60).

(It should be mentioned here that meteors are the large rocks which fall out of the sky; meteorites are their remnants after they land on the earth; but we will here follow Moore's terminology. He calls them all "meteorites," and repeatedly speaks of "falling meteorites." Perhaps the editor of the *Signs* obtained a defective education. In other publications, he says that, for a year in the early 1970s, he attended the University of Dallas in Texas, which he admits is a Catholic institution which trains priests. So he did get some schooling before being hired on as a Pacific Press editor.)

In chapter 6, "*Balls of Fire*," Marvin continues on with his theory that great meteorites will land on the earth in the near future, as a signal that end-time events are about to begin (pp. 61-71).

As we open chapter 7 (pp. 72-79), we are relieved to at last find ourselves in Revelation 13. Hopefully, the fantasies are past, and now we will get into Bible truth. Moore mentions that there will be a great final message, and that there will be two great beasts which, together, will control the world. He also says that "the world's governments will be under the control of religious authorities" (p. 75). "The woman (the Christian Church) will ride the beast (government)" (p. 77).

We are on the edge of learning something, but it is not told. The above two quotations are as close as we come—anywhere in the book—to learning the identity of the evil powers in charge of the final

crisis. Instead, the chapter closes by directing our attention to what could be the nature of the “crisis” which will get all that started (p. 78).

Marvin Moore, quite obviously, does not care much for *Great Controversy*. He avoids its concepts as much as he can. Read *Great Controversy*, chapters 25-40 (pp. 433-652), for the truth about final events.

Throughout this book, Moore leans heavily on a few non-Adventist authors for his ideas. In the next chapter (chap. 8, pp. 80-83), Moore discusses Michael Barkun’s book, *Disaster and the Millennium*, in which Barkun says that men in control make sudden changes because a crisis occurs. Moore concludes the chapter with his theory, that last-day signs (meteorites) will be the means of getting final events started—and do it quickly.

Moore wishes to turn our eyes from the true cause of the final crisis, the National Sunday Law enacted by the U.S. Congress, under duress of modern apostate Protestantism working closely with the papacy,—to meteorites as the reason that “the Christian church” will begin controlling the beast.

In chapter 9 (pp. 84-91), Moore begins by telling us that we are a “Millenarian movement,” just as the Catholics and Evangelicals are (pp. 84-85). Although not clearly explaining the word, he means that “millenarians” are groups who believe that final events are about to begin. He repeats the point that it will be the immense disasters, previously discussed, which will bring on the millenarianism.

Moore is anxious that you keep your eyes on the disasters, not on Isaiah 8:20. In his view, it is not obedience to the law through the enabling grace of Christ that is the issue today and in the final crisis; it is physical calamities in the world around us on which we should focus.

Moore says that the final crisis could not have occurred in the mid- or late-1800s, because there were no physical crises at that time; they can only occur in the future (p. 91). Therefore Christ could not return until our time in history.

Surely, in the next chapter, Moore will finally get to the kind of issues we find in *Great Controversy*. We have good reason to expect this, since the book itself is entitled *The Coming Great Calamity*. Yet, upon turning to chapter 10, we find something entirely different is presented (pp. 92-107). And throughout chapter 11, we find more of the same (pp. 108-122). We are told about Catholic apparitionists who have had visions of the supposed Virgin Mary. (See my book, *The Marian Messages*, 112 pp., \$5.50 + \$2.00, for the most complete collection of their statements and the scenario

of Marian future events which should have occurred by 2001.)

By the time the average reader has completed chapters 10 and 11, he has lost the train of thought; and, somewhat muddled, he does not realize that Moore has no intention of telling him what the final crisis really is!

Opening chapter 12 (pp. 123-133), we find it carries the title, “*Disasters and the Crisis in Revelation 13*.” The disasters, we are told, will bring on the crisis; “and all Revelation 13 shows us is the world’s response to the crisis” (p. 124). Moore is careful to say nothing about Daniel 7, which is the parallel prophecy which details the attack on the law of God and those who keep it. Nor does he quote anything from Revelation 14:6-12, which warns us to come out of the false churches and keep God’s law by faith in Christ. Not one word is spoken about Revelation 12:17, which reveals that the end-time crisis will be fought over obedience to the Ten Commandments.

Basing his thoughts on another non-Adventist book he read (*The Addictive Organization*, by A.W. Schaefer and D. Fassel), Moore says that it is unexpected crises which cause managers of a business to exert excessive authority over workers. Therefore, Moore says, the unexpected disasters (*i.e.*, not the Sabbath-Sunday issue) will force religious and governmental organizations to grab control of all nations (pp. 126-131).

Does any of this sound like *Great Controversy*? No. Where does Moore go for his ideas? to non-Adventist books. Why is this man permitted to be in charge of our missionary periodical, *Signs of the Times*? Why are his books, containing these erratic theories published by our church and sold to our people in the ABCs?

As a result, we are told that there will be “arrests and court appearances, loss of employment, and imprisonment” (p. 132);—but we are not told a word about a National Sunday Law! Not one word.

In summary: Meteorites will cause the “Christian church” to control the governments, which will bring persecution. But we are not even told who will be persecuted or why they will be persecuted! Surely, the next chapter will give us that information!

Turning to chapter 13, we instead find that Moore tells us, not about the crisis, but how we should prepare for it. The chapter opens on a peculiar note. Moore says we should be afraid of telling people our Adventist faith, because it was more popular to talk about religion a hundred years ago (p. 134).

“Do you feel afraid to share your faith with your

neighbors and friends, yet guilty because you don't? Do you hear two little voices inside you—one saying you should and the other telling you people would be offended if you did? Join the crowd. Actually, I believe we need to listen to both of these voices. The voice [is it a voice from God?] that tells us that people would be offended if we approached them about our faith may be trying to give us an important message. One hundred years ago it was quite acceptable to discuss and even debate one's religious views with others. But today, religion has come to be considered almost a private matter as sex. Just as we don't run around talking about our sexual practices with everyone we meet, we are not supposed to talk about our religious faith with everyone we meet."—Page 134.

Unbelievable, especially coming from an influential church editor, speaker, and writer. Is there no committee anywhere in the church which checks on what is published? Why are they permitted to speak and write anything they wish, as long as they do not speak against leadership or get arrested by the police for a crime?

Having explained that we should no longer verbally share our beliefs with anyone, on the next page, Moore tells us how we can *still* "give the message." He says we should hand out copies of *Signs of the Times* to people. Not one word is said about giving them copies of *Great Controversy*, other Spirit of Prophecy books, or copies of *Bible Readings* (p. 135).

It is well-known, by readers of the *Signs*, that Moore refuses to permit any clear-cut Adventist doctrines in the pages of *Signs*, which might offend any group. He has publicly stated this himself.

On p. 136, Moore says that we can warn our neighbors that judgments are coming on the earth, if we do it tactfully. On p. 138, he explains what he means: We can warn them that the meteorites are going to fall. (Perhaps by this time, you think I am stretching it; well, here are his own words:)

"Since about 1990, scientists have increasingly been warning the world of the danger our planet faces from comets, asteroids, and meteorites. It's not a question of *whether* some of these objects will strike us, they say, but only of *when*."—Page 138.

"I don't mean that we should quote Ellen White to them. All we have to do is wait for the subject of asteroids to come up on the evening news or perhaps in our newspaper or news magazine, then ask our friends what they think about it all. After they share their opinion with us, we can tell them what we believe is coming. And we needn't hesitate to tell them that our belief is based on Bible prophecy."—Pages 138-139.

Moore does not stop there, but says that our

pastors and evangelists should hold meetings and warn others that meteorites are going to fall!

He ends the chapter on the same emphasis: Tell people about the judgments. But, wait a minute, is that our message for this hour in history? Is that why the Advent people were called into the existence? only to tell people about storms, floods, and meteorites? Are we not to urge them to keep the commandments of God, observe the Bible Sabbath, and thus avoid the mark of the beast when it is placed? Nowhere in this book do we find anything about telling the world about obedience by faith, the state of the dead, punishment of the wicked, spiritualism, or any other last-day delusion.

Chapter 14 is titled "*Preparing for the Disasters Ahead*." Notice that we do not need to prepare for the National Sunday Law, only for disasters.

On pp. 140-141, Moore quotes Ellen White's statement that "It is in a crisis that character is developed, and "a sudden and unlooked-for calamity" will occur (*Christ's Object Lessons*, 412). He spends the rest of the chapter trying to reinterpret those words. His position is this: We must prepare for the coming disasters. We do this by developing character. We develop character by being justified by Christ's grace. Character gradually develops afterward.

And that is it. Nothing about putting away sin, resisting temptation, overcoming evil, or keeping the law of God.

Yet it is difficult to touch on this subject without saying something about sin; for, surely, does not our relation to sinful actions have something to do with "character development"? Moore tackles this difficult task on pp. 144-145, by getting rid of our responsibility for our sins in one fell swoop. He does this, not by urging us to stop sinning through the enabling grace of Christ. Oh, no, Moore gets rid of sin by defining it away!

Moore says that sin is just "a condition of the mind and heart" that we cannot directly and immediately change.

"Let's deviate for a moment and discuss a major controversy that is going on in the Adventist Church today. This debate has to do with the nature of sin and the kind of preparation God's people must make in order to be ready for the end time. On one side are those who say that sin is basically what we *do*—the behavioral choices we make. And they quote texts such as James 4:17 to nail down the point: 'To him that knoweth to do good, and doeth it not, to him it is sin.'"—Pages 144-145 (*italic his*).

Liberals in the church are very angry when the faithful discuss the nature of Christ; although all sides agree that Christ was always sinless, they do not want it known that Christ took our nature and

fully resisted sin just as we today must do. Yet, as they teach a variant view of the nature of Christ, so they also teach a variant view of the nature of sin.

As liberals generally do, Moore puts Advent believers into one or the other of two categories: The first is those who believe in putting away their sins through the enabling grace of Christ. Moore calls them the “behavioral choices” people. He says they quote James 4:17 as their definition of sin. Moore is well-aware that James 4:17 is not a clear definition of sin, and that the only clear definition of sin is given in 1 John 3:4—but Moore does not mention either that or Ellen White’s authoritative statement on the matter:

“Our only definition of sin is that given in the Word of God; it is ‘the transgression of the law’ [1 John 3:4].”—*Great Controversy*, 493.

Then Moore describes “the other side”:

“On the other side are those who say that sin is essentially what we *are*. They do not deny that wrong behavior is sinful, but they affirm that the behavioral choices we humans make arise out of what we are on the inside; they are a reflection of our character. Those on this side of the debate quote passages such as Mark 7:23, where Jesus said that evil ‘comes from inside and makes a man unclean.’ ”
—*Page 145*.

That is about as subtle and tricky a statement as I have seen in a long time. Here is what it says:

Sin is not what we do (thoughts, words, actions), but a general state within our minds. Of course, we still believe that what we do is sinful, but we cannot directly change that,—because the sinful action is prompted by something deep inside that we cannot directly do something about. Instead, we must steadily work to improve our character.

Let us give that a second analysis:

Since sin is not what we do; therefore either our actions are not sinful—or we are not responsible, before God, for what we do! Since that is obviously heresy, we will add the opposite: What we do is sinful (we just said it isn’t). Yet, having admitted that, we maintain that we do not have the power to remove specific sinful acts from our actions. This is because sin is really something deep within our minds. The only way we can reduce sin in our minds is to gradually build character.

As the above analyses reveal, Moore uses double-talk to achieve his point. And his point is this: You cannot directly get rid of sin; therefore you are not directly responsible for it.

Moore quotes Mark 7:23 in defense of his position. But Jesus was saying that the evil outward word or action begins with an evil thought in our minds. We agree with that. Now, back to our direct quoting of Moore. He again speaks of those who

believe they should put away their sins:

“These two views of sin have everything to do with the kind of preparation we will make for the end time. Those who think of sin primarily as wrong behavior will make every effort to learn what is right and wrong *to do*; they will focus their attention on making right behavioral choices.”—*Page 145*.

As the liberals always do, Moore says that earnest Christians who try to obey God’s law and resist temptation are, always, only doing it in their own strength, apart from Christ; therefore they are doing wrong. The liberals will never admit that it is possible for anyone, through the enabling strength of Christ, to live a clean, godly, obedient life.

Why will they not admit this? Because they do not want to put away the cherished sins in their own lives! People who really want to overcome sin, and plead with Christ for help, will always find an ever-present help in time of need.

Continuing with Moore’s statement:

“On the other hand, those who view sin primarily as a condition of the mind and heart [something inside the head that you cannot directly do anything about] will focus their attention on cultivating their inner spiritual life and developing their character.”—*Page 145*.

That does not sound right, so Moore says something good about outward acts, but then quickly nullifies it. He is deeply concerned lest people become earnest about putting away their darling sins.

“This does not mean they will consider right and wrong behavioral choices to be unimportant. But they will recognize that correcting their wrong behavior depends more on having a godly character than on the choices they make at any given moment.”—*Page 145*.

So, according to Marvin Moore, pray, read your Bible a little, and just live life. Everything will work out okay. Do not worry if you are still indulging in open sins or secret vices; it matters not, for you are not held accountable,—since actions are not sin; sin is only something inside you which you cannot directly do anything to change.

Which, of course, means that Moore believes in the ghoulish Catholic doctrine invented by Augustine, the monk who admitted to the world he found it impossible to control himself sexually, so he came up with the idea that sin is original from Adam; we are born with it, we are not responsible for it, and we can be saved while continuing to indulge in bad things.

On the next page, Moore returns to his idea that

“the key preparation God’s people need to be making today in anticipation of the final crisis is character development” (p. 146). By the way, this book about the final crisis will never tell you what that final crisis is! Apparently it is just falling meteorites and church/state leaders, in reaction, demanding unknown things from those under their control. The book is a blank on such matters.

Sin all you want, develop character, and watch out for meteorites; that’s about all you will get from this book.

The remainder of the chapter concerns what the Virgin Mary is teaching the people and why we should keep it in mind (pp. 150-152). Would it not be better to read *Great Controversy* and keep that in mind?

The final chapter in the book (chap. 15, pp. 154-166) is titled “*Facing the End Time without Fear*.” Moore’s points are simple enough: Adventists tend to live in great fear of the future (pp. 154-155). Part of the problem is due to the fact that Ellen White wrote so much about future calamities (p. 156). The solution is to “have faith” (pp. 157) and keep practicing it (pp. 158-160). Above all, we should not talk to children about coming events till they are older (p. 161).

“I can still remember the day I first heard about the time of trouble. I was probably six or seven years old, and my mother read about it to my sister and me from the *Great Controversy*. I cried. My mother comforted me with the assurance that Jesus will protect His people, and I’m sure that helped. But I can still remember feeling very afraid.”—Page 161.

Moore goes on for a time about how frightened children become, when they learn such things. “I believe junior-age children are capable of handling this information if it is presented to them properly” (p. 163). Most of the rest of the chapter is occupied with the fears children have when they learn about end-time events. From reading this book, one gets the impression that Marvin Moore wants all Adventists to put *Great Controversy* on

their shelves and leave it alone.

Appendix A (pp. 167-178), bearing the title, “*Reflections on the Close of Probation*,” discusses his view that everyone can keep sinning and continue to be forgiven all through the final crisis till the final close of probation. (In other books, Moore says that Adventists will continue to be forgiven their sins after the close of probation.)

Appendix B (pp. 179-190) is entitled “*Questions about Christ’s Object Lessons, 412*.” In it, Moore theorizes that “the sudden, unlooked for calamity” in COL 412 refers, not to a coming crisis within the Adventist denomination but to one in the Christian world as a whole.

Spirit of Prophecy students clearly recognize that the National Sunday Law will bring a crisis to our denomination. No longer will it be legal to be a Sabbathkeeper. Obviously, every believer and church entity will have to make a momentous decision.

But the liberal Adventist view is that no crisis will be experienced by the denomination, its headquarters on all levels, or its workers. They will just keep taking the gospel of a finished atonement to all the world till the end.

On the front cover of Marvin Moore’s pathetic book is something just as pathetic: a sloppy watercolor of a reddish streak slamming into a bluish planet, producing an explosion of reddish dust. Poor Marvin has exchanged Bible-Spirit views of the future for his own unstable theories.

A close friend of mine had been a conference pastor in southern Illinois, when the 1989 North American Division ruling was handed down that salaried pastors and ministers in division territory could no longer ask that wedding rings be removed prior to baptism. Because my friend continued to do as Adventist pastors had done for over a century, he was discharged from the ministry.

Moving to Idaho, my friend was sitting one Sabbath morning near the front of a church in the Boise, Idaho area, when Marvin Moore, editor of the *Signs of the Times*, arose and began giving the

message of the hour.

Moore's presentation was primarily focused on one point: It is no longer necessary to worry ourselves about keeping the commandments of God. Behavior is not really important; it is faith in Christ that counts. If we have that, His grace will cover our sins. Hopefully, our conduct may improve, but it is faith in Christ that counts. We will always have sin in this life—even down to the day we see Christ returning in the clouds of heaven.

As my friend saw historic Adventist and Bible-Spirit of Prophecy beliefs being trashed underfoot, eventually he could take no more. Rising to his feet, he politely tried to make a corrective statement. His point was that, through the grace of Christ, we

must keep the commandments.

Immediately, in a white heat of anger, Marvin Moore pointed his finger at the former pastor and said something to this effect: "It is you perfectionists that are the problem in our church, and we won't have peace until we get rid of you!"

Within two or three days, my friend phoned and told me the sad experience. He had only tried to politely rectify things, and he felt crushed. It seemed that, in so many of our local churches, liberals were taking over. Worst of all, so many of the members were calmly letting it take place.

God did not call our people into existence to let this happen. We are to give the message to the world that many of us are now denying.

— PART TWO —

**GREAT CONTROVERSY
EXPLAINS THE FUTURE**

You have learned what Marvin Moore is teaching in his magazine articles, books, and presentations at campmeetings and churches.

Here is a basic guide to the wonderful truths about coming events, which you will find in the book, *Great Controversy*:

Future events are outlined in chapters 25 and onward. Here is a brief overview of those chapters:

Chapter 25 - God's Law Immutable. This chapter explains Revelation 13. It identifies both beasts and tells the meaning of the mark of the beast. Excellent supplementary material will be found in Volume 7A on Revelation 13 and 14.

Chapter 26 - A Work of Reform. The Bible Sabbath is mentioned in several locations in the book; but in this chapter the reader is told that it is the special work of God's people in the last days, to carry the Sabbath truth to the entire world.

Chapter 27 - Modern Revivals. This chapter explains several important points: the error in the modern Protestant teaching of "salvation apart from

obedience to the law of God." The final crisis of the Sunday law will be partially caused by an excited Protestant counterfeit revival. The law of God is extremely important; and, when this truth is omitted, sin is always underrated. Obedience to the law produces genuine sanctification. Healthful living is included in God's law. In their books and pulpit messages, far too many of our own workers are moving in the direction of the errors pointed out in this chapter.

Chapter 28 - The Investigative Judgment. This investigation of the lives of all who have ever professed to be God's people began in 1844. Soon, none know how soon, it will pass to the living. Probation is soon to close. It is now that we must prepare by searching our hearts and, in the strength of Christ, putting away our sins. This chapter contains the most complete description of the Investigative Judgment to be found in the Spirit of Prophecy.

Chapter 29 - The Origin of Evil. The most sweeping, panoramic chapter in the Spirit of Prophecy. It is simply astounding. From the fall of Lucifer on down to the end of sin; it is all summarized here! That is why I put it in the back of my 17-cents edition of *Steps to Christ*. The key point is that the controversy between Christ and Satan is fought over the law of God! The devil declares that it is faulty and need not, or cannot, be obeyed.

Chapter 30 - Enmity between Man and Satan. This brief chapter explains the "enmity" statement in Genesis 3:15. An important truth is explained here and is worth your careful thought.

Chapter 31 - Agency of Evil Spirits. There are millions of evil angels; this chapter warns us about them. If we do not continually submit to the guidance and control of God, we will fall under demonic influence.

The only GC closing-chapters book ever published, which contains all of chapters 25 to the end (chapter 42), is our *Entering Armageddon*. Other closing chapter books omit either chapter 25 (about Revelation 13) or chapter 35 (about the aims of the papacy). Oddly enough, not only does *Entering Armageddon* have the most chapters, it is the lowest cost of any GC closing chapters book: only 33 cents per copy, plus shipping, in boxfuls of 80 to the case. Ask for a copy of our *Missionary Book Order Sheet*.

Chapter 32 - Snares of Satan. This fabulous chapter lists all the snares in the devil's tool bag. Read it and find out which ones he is using on you and your loved ones right now.

Chapter 33 - The First Great Deception. There are five special deceptions in the last days. They concern the Sabbath, the law of God, the state of the dead, the punishment of the wicked, and spiritualism. This chapter explains the third and fourth of them: the condition of man after death and the truth about hellfire. The error of universalism (no final punishment of anyone) is also mentioned.

Chapter 34 - Spiritualism. The hideous dangers in the fifth deception are discussed here.

Chapter 35 - Aims of the Papacy. This is the chapter, above all others, which some of our leaders would like to cut out of *Great Controversy*. They are embarrassed by it. It is simply not ecumenical.

Chapter 36 - The Impending Conflict. The opening two paragraphs of this chapter masterfully summarize what the final crisis will be fought over. Would you like to know the events which will lay the foundation for that crisis? Read this chapter. They are taking place right now.

Chapter 37 - The Scriptures, a Safeguard. This is a parenthetical chapter. By that I mean it is a parenthesis chapter. It is not inferior to the others; but, before discussing the full impact of the final crisis, in the providence of God this chapter is put here to explain to God's children that they only find in the Inspired Writings the truths they are to believe and practice! The chapter says we cannot look to church leaders or church councils. (There are those who claim that church leaders

wrote *Great Controversy*, but that is a lie. Every chapter in the book reveals its divine origin.)

Chapter 38 - The Final Warning. The crisis begins, and the message of warning extends to all nations.

Chapter 39 - The Time of Trouble. Human probation finally ends and the great time of trouble begins. The seven last plagues fall. The time of Jacob's trouble reaches its climax. The faithful are about to be slain.

Chapter 40 - God's People Delivered. The Voice of God delivers His people and concluding events follow rapidly upon one another. The special resurrection. The wicked fall at the saints' feet. The small cloud appears. The glorious Second Advent. The meeting in the clouds. Arrival on the sea of glass. Entrance into the city. The view inside at some of the glories of the place.

Chapter 41 - Desolation of the Earth. We return to that moment when the Voice of God delivers His own,—and learn what happens to those who chose to be lost. "The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men" (p. 656). The wicked slain at the Christ's Second Advent. Satan on the earth during the millennium. The sentencing judgment in heaven during the thousand years.

Chapter 42 - The Controversy Ended. The Third Advent. The New Jerusalem comes down. Christ calls forth the wicked to life. Christ enters the city. Satan and the wicked prepare extensively for battle. The march to the city. The final judgment and the fire fall. The end of sin and sinners. Eternity begins.

"The gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same He made in Eden—perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to transgress My law? Who required this at your hands—to trample upon My rules of righteousness? 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.' The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His

righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. O that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice."—*Review, September 21, 1886; 6 Bible Commentary, 1072-1073.*

"God requires at this time just what He required of the holy pair in Eden, perfect obedience to His requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts.

"The faith in Christ which saves the soul is not

what it is represented to be by many. 'Believe, believe,' is their cry; 'only believe in Christ, and you will be saved. It is all you have to do.' While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, 'He that saith, I know him, and keepeth not His commandments, is a liar.'—*Review, October 5, 1886; 6 Bible Commentary, 1073.*

"The enemy has ever labored to disconnect the law and the gospel. They go hand in hand."—*MS 11, 1893; 6 Bible Commentary, 1073.*

"We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable."—*MS 5, 1885; 6 Bible Commentary, 1073.*

"The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears."—*Letter 119, 1897; 6 Bible Commentary, 1073.*

"The apostle Paul, in relating his experience, presents an important truth concerning the work to be wrought in conversion. He says, 'I was alive without the law once'—he felt no condemnation; 'but when the commandment came,' when the law of God was urged upon his conscience, 'sin revived, and I died.' Then he saw himself a sinner, condemned by the divine law. Mark, it was Paul, and not the law, that died."—*4 Spirit of Prophecy, 297; 6 Bible Commentary, 1076.*

"Through the plan of salvation the law holds its dignity in condemning the sinner, and the sinner can be saved through the propitiation of Christ for our sins, 'in whom we have redemption through His blood, even the forgiveness of sins.' The law is not changed in any particular to meet man in his fallen condition. It remains what it ever has been—holy, just, and good."—*Review, May 23, 1899; 6 Bible Commentary, 1076.*

"Paul in his Epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholy, profane, murderers, adulterers, liars, and all who depart from sound doctrine (1 Tim. 1:9, 10).

"The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to

them the defects in their character.

"Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of heaven, unless they are put away, and they become perfect before God."—*Review, March 8, 1870; 6 Bible Commentary, 1077.*

"No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—at-one-ment with God.

"Through faith in Christ obedience to every principle of the law is made possible."—*MS 122, 1901; 6 Bible Commentary, 1077.*

"The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith."—*Youth's Instructor, September 22, 1892; 6 Bible Commentary, 1077.*

"God loves His obedient children. He has a kingdom prepared, not for disloyal subjects, but for His children whom He has tested and tried in a world marred and corrupted by sin. As obedient children, we have the privilege of relationship with God. 'If children,' He says, 'then heirs' to an immortal inheritance . . . Christ and His people are one."—*Letter 119, 1897; 6 Bible Commentary, 1077.*

"If we comply with the conditions the Lord has made, we shall secure our election to salvation. Perfect obedience to His commandments is the evidence that we love God, and are not hardened in sin.

"Christ has a church in every age. There are in the church those who are not made any better by their connection with it. They themselves break the terms of their election. Obedience to the commandments of God gives us a right to the privileges of His church."—*MS 166, 1898; 6 Bible Commentary, 1079.*