

Jesus, Author *and* Perfecter of Our Faith



SABBATH AFTERNOON

Read for This Week's Study: *Heb. 10:35–39, Rom. 1:17, Hebrews 11, Josh. 2:9–11, Heb. 12:1–3.*

Memory Text: “Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God” (*Hebrews 12:2, NKJV*).

Hebrews 11 and 12 are probably the most-loved chapters of the book. They describe the Christian life as a race in which we all participate and in which all who stay faithful will receive the reward. They also describe the drama of Redemption as a race in which people of faith from the past persevered, despite sufferings, but have not yet received the reward.

And that's because the story ends with us, as well, not just them. We are the concluding act. The drama culminates with our entering and running the last part of the race, and with Jesus seated at the goal line at the right hand of God. He provides inspiration as well as the ultimate example of how the race is run. He is the ultimate Witness that the reward is true and that He is the Forerunner who opens the way for us (*Heb. 6:19, 20; Heb. 10:19–23*).

Hebrews 11 explains that faith is confidence in God's promises, even if we cannot see their fulfillment yet. This lesson will explore what faith is and how it is obtained through the examples of the past and, especially and centrally, through the example of Jesus, “the founder and perfecter of our faith” (*Heb. 12:2, ESV*).

* Study this week's lesson to prepare for Sabbath, March 12.

The Righteous Will Live by Faith

Read Hebrews 10:35–39. What is God saying to us in these verses?

Endurance is a characteristic of God's end-time people, without which they will not be able to receive the promises (*Rev. 13:10, Rev. 14:12*). In order to endure, however, believers need to "hold fast" their faith (*Heb. 10:23, Heb. 4:14*). Paul has shown that the desert generation was not able to receive the promise because they lacked faith (*Heb. 3:19*). Hebrews portrays believers as also at the threshold of the fulfillment of the promises (*Heb. 9:28; Heb. 10:25, 36–38*) and as needing to exercise faith if they want to receive the promises (*Heb. 10:39*).

Paul introduces his exposition on faith with a quotation from Habakkuk 2:2–4. Habakkuk had asked God why He tolerated the treacherous people who oppressed the righteous (*Hab. 1:12–17*). The prophet and his people were suffering; thus, they wanted God to act. God answered, however, that there was an appointed time for the fulfillment of His promise, and they needed to wait (*Hab. 2:2–4*). Habakkuk and his people lived, like us, between the time of the promise and the time of its fulfillment. God's message continued in Hebrews, " 'He who is coming will come and will not delay' " (*Heb. 10:37, NIV; see also Hab. 2:3*).

The message refers to Jesus. He is the righteous one, the embodiment of faith, who pleases God and provides life (*Heb. 10:5–10*).

Why, then, would He "delay"? He won't. He already has come to die for us (*Heb. 9:15–26*), and He will surely come again at the appointed time (*Heb. 9:27, 28; Heb. 10:25*).

God's message continued: " 'My righteous one shall live by faith' " (*Heb. 10:38, ESV*). Paul states the same in Romans 1:17 and Galatians 3:11. Romans 1:16, 17 is especially enlightening because it explains that the righteousness of God is "revealed from faith to faith." What Paul means is that God's faithfulness to His promises comes first, and His faithfulness produces, as its result, our faith and/or faithfulness.

Thus, because God remains faithful to His promises (*2 Tim. 2:13*), the righteous, in response to God's faithfulness, will remain faithful, as well.

Why is it important to recognize that our faith results from and feeds on God's faithfulness? How can we learn more to trust in His faithfulness to us and to the promises He has made to us?

By Faith, Abraham . . .

Hebrews defines faith as “confidence in what we hope for and assurance about what we do not see” (*Heb. 11:1, NIV*). Then it provides a list of faithful people from the history of Israel who exemplify what faith is, and it shows how they manifested that faith by their deeds.

Read Hebrews 11:1–19. What did these “heroes” of faith do that exemplified their faith? How are their actions related to the hope of things not seen?

Abraham is probably the most important character in this chapter. Abraham’s last act of faith is especially instructive regarding the true nature of faith.

Hebrews notes that God’s instruction to Abraham that he offer Isaac as a sacrifice seemed to imply a contradiction on God’s part (*Heb. 11:17, 18*). Isaac was not the only son of Abraham. Ishmael was the firstborn of Abraham, but God had told Abraham that it was all right for him to accept Sarah’s request and cast Ishmael and his mother out because God would take care of them, and because Abraham’s offspring would be named through Isaac (*Gen. 21:12, 13*). In the next chapter, however, God asks Abraham to offer Isaac as a burnt offering. God’s instruction in Genesis 22 seemed to flatly contradict God’s promises in Genesis 12–21.

Hebrews concludes that Abraham amazingly solved the conundrum by arriving at the conclusion that God would resurrect Isaac after he had offered him. This is amazing because no one had yet been resurrected. It seems, however, that Abraham’s previous experience with God led him to that conclusion. Hebrews 11:12 notes that Isaac was conceived by the power of God from one who was “as good as dead.” Paul also noted that despite Abraham’s being “as good as dead” and Sarah barren, Abraham believed “in hope . . . against hope, that he should become the father of many nations” because he believed that God “gives life to the dead and calls into existence the things that do not exist” (*Rom. 4:17–20, ESV*). Thus, Abraham must have assumed that if God in some sense already had given life to Isaac from the dead, He could do it again. In God’s leading in the past, Abraham saw an intimation of what He could do in the future.

Why is meditating on how God has led our lives in the past so crucial for maintaining our faith and trust in Him now?

Moses: Believing in the Unseen

Read Hebrews 11:20–28. What did these men of faith do? How are their actions related to hope and to things not seen?

Moses is the second major example in this chapter of faith. The life of Moses is introduced and concluded by two actions of defiance to the king. His parents hid him when he was born, because “they were not afraid of the king’s edict” (*Heb. 11:23, ESV*), and Moses left Egypt, “not being afraid of the anger of the king” (*Heb. 11:27, ESV*). The most significant action of Moses was, however, that he “refused to be called the son of Pharaoh’s daughter” (*Heb. 11:24*). The reference to Moses’ adoptive mother as “Pharaoh’s daughter” suggests that he was slated to be the next Pharaoh. Moses, however, was willing to leave behind the prospect of becoming the ruler of the most powerful nation at that time and to become, instead, the leader of newly freed slaves—refugees, actually.

Compare Hebrews 11:24–27 and Hebrews 10:32–35. What were the similarities between the situation of the original recipients of Hebrews and the experience of Moses?

The greatness of Moses was that he was able to see beyond the promises of the king of Egypt and look toward the unseen, namely, the promises of God. Hebrews says the key was that Moses’ sight was fixed on “the reward,” not on the riches of Egypt. This reward is the same reward mentioned in Hebrews 10:35, which God has promised to all who believe in Him.

Paul’s words about Moses’ decision must have echoed powerfully in the hearts of his original readers. They had been enduring reproaches and insults because of their faith in Christ. They also had been afflicted and lost their possessions (*Heb. 10:32–34*). Some were in prison (*Heb. 13:3*). In parallel sense, Moses chose to be mistreated with God’s people, exchanging the wealth of Egypt for bearing the insults associated with Christ because he believed that the reward of Christ was greater than whatever Egypt could offer.

What are some of the struggles that you have faced because of your faith? What have you had to give up for it? Why, ultimately, is the reward worth it, even if you can’t see it now?

By Faith, Rahab and the Rest . . .

Read Hebrews 11:31 and Joshua 2:9–11. Why was Rahab, a pagan prostitute, included in this text of sacred biblical characters?

Rahab is probably the most unexpected character whom we find in Hebrews 11. Rahab is one of two women mentioned by name. She is the tenth in the list, the first being forefathers and patriarchs of Israel, and each one is regarded as being righteous. When we come to her, we find that she not only is a woman but also a Gentile prostitute.

The most surprising thing is that she also is the thematic center and climax of the chapter. The list is organized in a unique way. Each entry begins with the repetitive use of the phrase “by faith.” The basic pattern is “By faith, So-and-so did such and such” or “By faith, such and such happened to So-and-so.” This repetitive pattern increases the expectation in the reader to hear the climactic assertion that “*by faith, Joshua led the people into the promised land.*”

But that’s not what the text says. Instead, Joshua is passed over, and the prostitute takes his place. After the mention of Rahab, the repetitive pattern ends abruptly with “and what more shall I say?” (*Heb. 11:32, NKJV*). Then, Paul hurriedly lists some names and events that he does not explain in detail.

Rahab’s deed of faith was that she heard, believed, and obeyed, even though she did not see. She did not see the plagues of Egypt or the deliverance in the Red Sea or the water flow from the rock or the bread descend from heaven, yet, she believed. She was a good exemplar for the audience of Hebrews, who did not hear Jesus preach or see Him do a miracle, and for us, as well, who did not see any of these things either.

“Rahab was a harlot who lived on the wall of Jericho. She hid the two Israelite spies sent to check out the defenses of that city. Because of her kindness to them, and her declaration of belief in God, the spies promised that the lives of Rahab and her family would be spared when the attack came on Jericho.”—Introduction to Rahab found in Ellen G. White, *Daughters of God*, p. 35.

Paul then continues (*Heb. 11:35–38*) with a list of the hardships many faced. The phrase “refusing to accept release” (*Heb. 11:35, ESV*) implies that they had the possibility to escape but chose not to, because their sights were set on the reward of God.

Though we have not seen any of these things happen (the six-day Creation, the Exodus, the cross of Christ), why do we have so many good reasons for believing that they did?

Jesus, the Author and Perfecter of Our Faith

Read Hebrews 12:1–3. What do these verses ask us to do?

The climax of the exposition on faith really arrives with Jesus in Hebrews 12. Paul started the letter with Jesus, who is the “coming one” and who “will not delay” (*Heb. 10:37, ESV*), and Paul concludes it with Jesus the “perfecter” of our faith (*Heb. 12:2, ESV*). Jesus is the “author and perfecter of faith” (*NASB*). This means that Jesus is the One who makes faith possible and is the Example who perfectly embodies what a life of faith is all about. With Jesus, faith has reached its perfect expression.

Jesus is the “founder” (*Heb. 12:2, ESV*), or author or pioneer, of our faith in at least three senses.

First, He is the only one who has finished the race in its fullest sense. The others talked about in the previous chapter have not yet reached their goal (*Heb. 11:39, 40*). Jesus, however, has entered God’s rest in heaven and is seated at the Father’s right hand. We, together with these others, will reign with Jesus in heaven (*Rev. 20:4*).

Second, it was actually Jesus’ perfect life that has made it possible for these others to run their race (*Heb. 10:5–14*). If Jesus had not come, the race of everyone else would have been futile.

Finally, Jesus is the reason we have faith. As one with God, He expressed the faithfulness of God toward us. God never gave up in His efforts to save us, and that is why we will reach the reward in the end if we don’t give up. Jesus ran with patience and remained faithful, even when we were faithless (*2 Tim. 2:13*). Our faith is only a response to His faithfulness.

In the end, Jesus is the “perfecter” of faith because He perfectly exemplifies how the race of faith is run. How did He run? He laid aside every weight by giving up everything for us (*Phil. 2:5–8*). He never sinned, ever. Jesus held His sight firmly on the reward, which was the joy set before Him, that of seeing the human race redeemed by His grace. So, He endured misunderstanding and abuse; He stared down the shame of the cross (*Heb. 12:2, 3*).

Now it is our turn to run. Though we can never achieve what Jesus did in our own strength, we have His perfect example before us, and so by faith in Him, and keeping our eyes on Him (as have the others before us), we press on ahead in faith, trusting in His promises of a great reward.

Further Thought: “By faith you became Christ’s, and by faith you are to grow up in Him—by giving and taking. You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey.”—Ellen G. White, *Steps to Christ*, p. 70.

“God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith.

“It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. ‘Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?’ Job 11:7, 8.”—Ellen G. White, *Steps to Christ*, p. 105.

Discussion Questions:

- 1 An early Christian scholar once wrote: “*Credo ut intelligam*,” Latin for “I believe in order that I may understand.” Hebrews 11:3 says that “by faith we understand” (*NKJV*). What is the relationship between faith and understanding? Why does faith often come before understanding? That is, why must we sometimes reach out in faith in what, at least at first, we don’t understand, and then afterward more understanding will come?
- 2 The Greek word *pistis* means both “faith” and “faithfulness.” Why are both meanings important in seeking to understand what living “by faith” means? How did the people in Hebrews 11 show, by their faithfulness, the reality of their faith? How can we do the same?
- 3 Though we understand that faith is a gift of God (*Rom. 12:3*), what role do we play, if any, in receiving and maintaining that gift?

Worshipping Like Jesus

By ANDREW MCCHESENEY

Three years ago, the Thirteenth Sabbath Offering helped establish a community center to reach people in Cambodia. But the community center, an “urban center of influence,” reached its first person before it even opened.

Koy Sopaon heard that construction work had started on the Essential Life Center and that the wages were fair, so he asked project manager Gary Rogers for a job. Gary, a U.S. missionary who works for Adventist Mission, had no immediate openings at the site in Battambang, Cambodia’s second-largest city, but he took Sopaon’s phone number.

Sopaon returned a few months later, and Gary, learning he had welding and bricklaying experience, told him he could start work the next day.

“Why wait until tomorrow?” Sopaon said. “I can start now.”

Sopaon, a leader in his own Christian church, was surprised to learn that Gary began each workday with a 30-minute worship. He had never held a job with worship, and he liked it.

As the group studied, he realized that things he was learning from the Bible were different from what his church taught. One morning, the worship focused on the seventh-day Sabbath. Sopaon read in Luke 23 about Jesus dying on the preparation day, the sixth day of the week, and being buried before the sun set for Sabbath, the seventh day of the week. He saw that the disciples stopped their work for the Sabbath and that Jesus rested in the tomb. It wasn’t until the first day that they brought spices to anoint His body. Surprised, Sopaon told himself, “Then the seventh day truly is the Sabbath!”

Seeing Sopaon’s belief, Gary asked, “Do you want to be like Jesus?”

Sopaon didn’t hesitate. “Yes, I do,” he said.

“If that is your desire, join us as we open the Sabbath together next Friday evening,” Gary said, inviting him to an Adventist gathering.

Sopaon came on Friday and returned the next day for Sabbath worship. He was amazed at how people greeted one another, saying, “Happy Sabbath! Happy Sabbath!” It made him feel that God could make him holy.



As Sopaon learned more about God, he began to return tithes. On Sabbath afternoons, he joined church members in helping the needy. He was baptized 18 months after starting to work on the construction site for the Essential Life Center.

Thank you for your Thirteenth Sabbath Offering that helped open the Essential Life Center, an “urban center of influence” in Battambang, Cambodia.

Part I: Overview

Key Texts: *Heb. 10:32–39; Rom. 1:17; Hebrews 11; Gen. 22:1–14; Josh. 2:8–11; Heb. 12:1–3.*

Lesson Themes: If one must look for a biblical definition of faith, one need not look further than Hebrews 11:1: “Now faith is the assurance of things hoped for, the conviction of things not seen” (*NRSV*). The whole chapter explains and exemplifies what it means to hold on to God’s promises, despite not having visible evidence for our faith. The faith chapter is introduced with a quote from Habbakuk 2:2–4. Habakkuk asks God why He does not intervene in the destruction of the righteous by the wicked (*Hab. 1:13; Hab. 2:1*). In response, God reminds Habakkuk that there will be a lapse of time before He acts. Contrary to appearances, this lapse constitutes no delay on God’s part. In the meantime, the prophet needs to exercise faith. Faith goes hand in hand with endurance (*Heb. 10:36–38*). The heroes of Hebrews 11 showed endurance and faith in the unseen. Abraham believed that God could resurrect Isaac from the dead (*Heb. 11:19*) because Abraham was as good as dead when he became the father of Isaac (*Heb. 11:12*). Moses, though destined to become the monarch of the greatest empire in antiquity since the Flood, chose ill-treatment, abuse, and suffering with God’s people rather than the fleeting palace pleasures of the pharaohs. Moses made this decision because he looked to the future reward promised by God (*Heb. 11:25, 26*). The audience of Hebrews could identify with Moses because they were going through similar circumstances. They, too, needed to look toward the future reward. The next rather remarkable example in Hebrews 11 is Rahab, a Gentile prostitute. Though a Gentile, she hears about God’s actions, believes in Him, and acts on her belief when hiding the Hebrew spies (*Josh. 2:8–11*). Similarly, the audience of Hebrews does not see Jesus but is called to believe and act in faith in response to God’s Word.

Part II: Commentary

***Creatio ex Nihilo* (Latin for Creation From Nothing):** This phrase portrays the view that the universe was created by God out of nothing. One of the classical texts to support a *creatio ex nihilo* is Hebrews 11:3: “By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible” (*NRSV*). This

passage can be interpreted that way. We will, however, look at an alternative understanding of this text.

After the definition of faith in Hebrews 11:1, Paul moves to the people of old who were commended for their faith (*Heb. 11:2*). The catalog of the faithful does not begin with Abel, surprisingly, but with us (that is, “we,” the audience) and Paul, the author. “By faith we understand” (*Heb. 11:3, NRSV*) expresses the intellectual outlook of a faith reality. We understand that the universe (literally the worlds) were created by God’s Word. Creation can be grasped only by faith, Paul asserts. Furthermore, that which is visible was not made from things that are visible. In other words, the world of Creation is visible, but its origin is not. Its origin is intellectually comprehended only by faith.

What is this invisible origin? Is it *ex nihilo*, “out of nothing,” that God created the visible worlds? The text says, “What is seen was not made out of things that are visible” (*Heb. 11:3, ESV*), which means that the things that are not visible are not necessarily nonexistent. For example, just because we do not see the wind does not mean the wind is nonexistent. Could it be that the invisible things out of which the visible worlds were made are a reference to the spoken “word of God”? If so, this is a clear allusion to the Creation account in Genesis 1, where God’s Word is the source of Creation. (“And God said” is repeated in *Gen. 1:3, 6, 9, 11, 14, 20, 24, 26*.) In other words, the sensory world is derived from a power that remains inaccessible to our senses—God’s powerful creative Word. If this is true, a better explanation of verse 3 emerges.

Instead of referring to *creatio ex nihilo*, Paul uses a parallel structure to underscore the invisibility of God’s Word. Notice the three sets of corresponding, interrelated ideas in Hebrews 11:3:

A “the worlds” (3a)	A’ “what is seen” (3b)
B “were prepared” (3a)	B’ “was made” (3b)
C “the word of God” (3a)	C’ “that are not visible” (3b)

Or to write the structure another way: [A] “By faith we understand that *the worlds* [B] *were prepared* [C] *by the word of God*, [A’] so that *what is seen* [B’] *was made* from things [C’] *that are not visible*” (*Heb. 11:3, NRSV*). Thus, we see that God’s invisible spoken Word creates visible worlds. This understanding of the verse corroborates Paul’s concern that his audience orient their lives to the things not seen but, rather, hoped for. “Now faith is the assurance of things hoped for, the conviction of things not seen” (*Heb. 11:1, NRSV*). In sum, we can say that God’s invisible Word produces visible worlds and our universe. This does not mean that God did not, or could not, create *ex nihilo*, but only that this text seems to be saying something else.

Thought Questions: By faith we, as well as Paul and the audience of Hebrews, understand that God created the worlds through His powerful yet invisible word.

1. What do you think motivated Noah to build an ark in spite of no previous floods or even any rain?
2. What do you think motivated Abraham to set out for a country he had not previously seen or explored?
3. What do you think motivated Moses to exchange a “prestigious” life in the palace of Egypt for a “miserable” life with the Exodus generation?

Esau Found No Repentance Though He Sought It With Tears: Hebrews 12:17 says of Esau: “For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears” (*NKJV*). This verse, like others in Hebrews (*Heb. 6:4–6, Heb. 10:26–29*), seems to speak in favor of no possible repentance. (In lesson 7, you can find a treatment of Hebrews 6:4–6: “The Impossibility of Repentance.”) Did God really reject Esau?

Hebrews 12 talks about running the race in which Christ is our Example of endurance. Endurance comes through discipline, and discipline strengthens weak hands and feeble knees. In addition, Paul admonishes his audience to pursue peace and holiness, “without which no one will see the Lord” (*Heb. 12:14, NRSV*). Every Christian is exhorted to live in peace and maintain harmony with everyone as far as it lies within his or her power (*Rom. 12:18*). Not only peace but also holiness is an essential attribute Christians are to pursue. What is the goal of the discipline that God inflicts upon His children? He wants them to share in His own holiness (*Heb. 12:10*). The absence of holiness and peace equals the absence of seeing the Lord. The absence of holiness is illustrated in the life of the sexually immoral person (Greek: *pornos*) and godlessness of Esau (*Heb. 12:16*). Paul comments on both Esau’s despising the birthright (*Gen. 25:29–34*) and losing the firstborn blessing (*Gen. 27:1–40*). With this context in mind, we will address the question: Did Esau find no place for repentance, though he sought it diligently with tears?

The KJV, NKJV, ESV, NIV, and NASB give the impression that Esau found no repentance even though he sought it with tears. Furthermore, these versions impress upon us the idea that Esau desired repentance, but for whatever reason, God denied him this chance. To solve the problem, we need to ask the following question: What does the pronoun “it” refer to in the phrase “he sought it with tears”? Is its antecedent “repentance” or “blessing”? In Greek, the pronoun “it” is feminine. Therefore, the antecedent of “it” must be a feminine noun also. In the

English translation, the closest noun in proximity to “it” is “repentance”: this proximity is the reason for the confusion. In Greek, both “repentance” and “blessing” are feminine nouns. However, the noun “repentance” is part of a fixed idiom and goes together with “place”/“opportunity,” which is why we translate the phrase in question as an “opportunity for repentance.” So, if Esau did not find an “opportunity for repentance,” what, then, did he seek with tears? Because the noun “place”/“opportunity” is a masculine noun, the feminine pronoun “it” cannot refer to the masculine noun “place.” Thus, the only other option is the somewhat further placed noun “blessing.” Esau could not find an opportunity to repent, although he sought the blessing with tears. Some translations, such as the NRSV, capture the Greek grammar correctly by translating the verse: “You know that later, when he wanted to inherit the blessing, he was rejected, for he found no chance to repent, even though he sought the blessing with tears” (*Heb. 12:17, NRSV*).

Such a translation also concurs with the narrative in Genesis 27:34–38. The narrative tells us that Jacob deceived his father by pretending to be Esau. When Esau came to his father with the savory food, Isaac was surprised because he thought he had just blessed his firstborn son Esau. Once Isaac realized that he had been cheated by his son Jacob, he “trembled violently” (*Gen. 27:33, NRSV*). Esau, on the other hand, realizing that the blessing had been given away, “cried out with an exceedingly great and bitter cry, and said to his father, ‘Bless me, me also, father!’ ” (*Gen. 27:34, NRSV*). After the dialogue with his father, “Esau lifted up his voice and wept” (*Gen. 27:38, NRSV*). In sum, we can say that Esau did not weep for an opportunity to repent of all the things he did in his godless lifestyle; rather, he wept for the lost blessing, which his brother stole from him. That is exactly what Paul means when he says: “He found no place for repentance, though he sought it [the blessing] diligently with tears” (*Heb. 12:17, NKJV*). God offers opportunity for repentance to everyone who wants to repent (*Rom. 2:4; 2 Cor. 7:9, 10; 2 Tim. 2:25; 2 Pet. 3:9*).

Part III: Life Application

In the span of its history, our church has survived several crises. During the twentieth century, we faced controversies over the issues of inspiration, the role of Ellen G. White, the nature of Christ, the Godhead, the remnant church, Creation versus evolution, et cetera. The twenty-first century seems to have brought these issues back and more.

1. What would be the consequences if we as Seventh-day Adventists gave in to the belief system of evolution or theistic evolution? Discuss.

