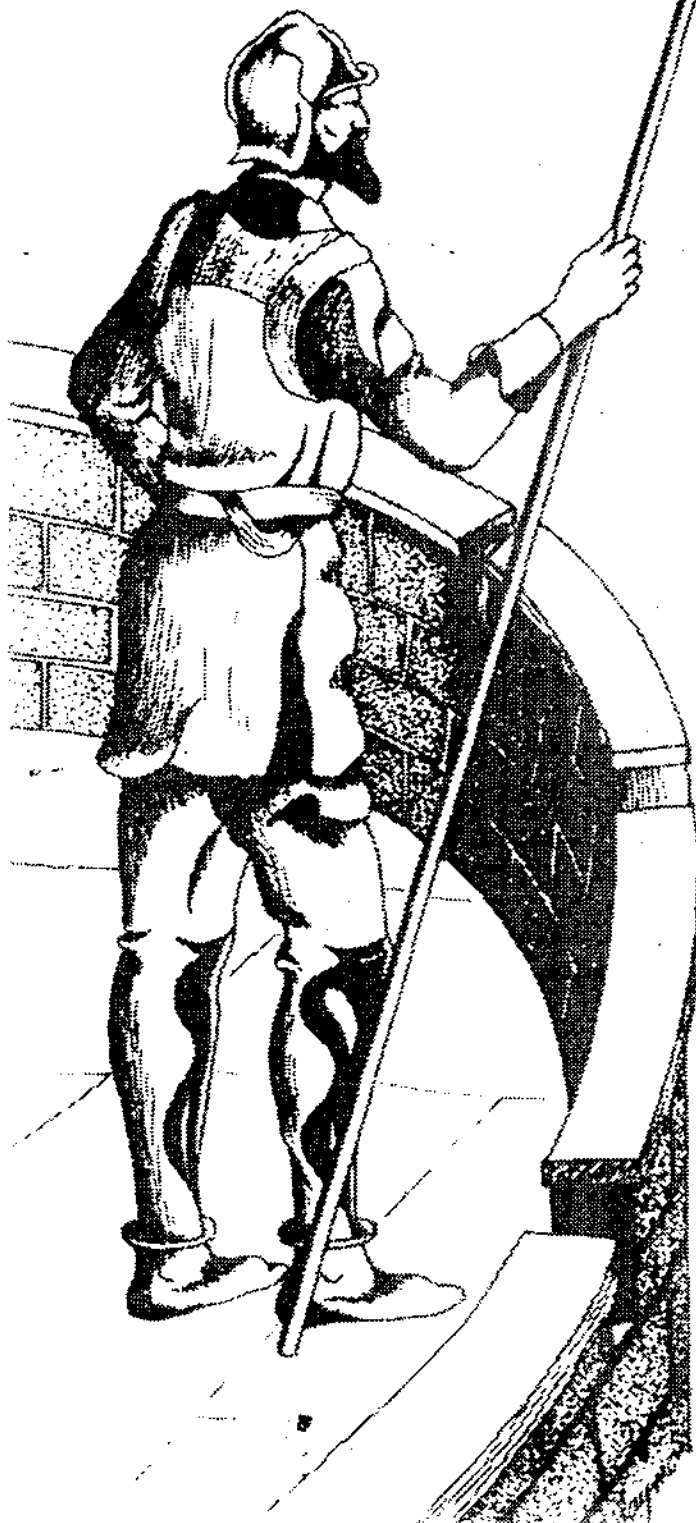


*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*

Eze. 7:6 (Moffatt)



THE REVIEW BEGINS ...

Salvation Basics

IN CHRIST ALONE - "JUSTIFIED FREELY" - BY FAITH ALONE

SANCTIFICATION - "SIMUL JUSTUS ET PECCATOR"

SUBJUGATION & MANIFESTATION - THE 1888 MESSAGE

Editor's Preface

With this issue, we begin a year's review of the basics of truth which we have covered at various times during our thirty two years of publication. Even in this first issue on "Salvation Basics," we only touched certain aspects of the plan of redemption, such as the "final atonement." Hopefully when we review the sanctuary doctrine, we can detail more completely what the Word says about this final event in the High Priestly ministry of our Lord Jesus Christ.

We have endeavored to keep it simple, yet we have entered words from the Greek text, giving their meaning and grammatical force so that those who wish deeper study may do so. We believe that the comments and revelation arising from the Joint Declaration between the Roman Catholics and the Lutherans are providential. It should serve as a wake-up call to many who perceive of themselves as "historic" Adventists that there are not two ways of choice to be acceptable with God. One is that pure gospel which Christ revealed to Paul, and the other is Rome's version set forth in the decrees of the Council of Trent - the Tridentine gospel. Sadly, many who profess Adventism are caught up in the deceptive writings of those who promote this Tridentine gospel. It is hard, yea difficult, to recognize and to acknowledge one's worthlessness except in the light of Calvary as did Paul, who confessed - "God forbid that I should glory save in the cross of our Lord Jesus Christ." Think of the Example. He who could call worlds into existence by His word, accepted a humility so as to redeem man where He could only confess: "I can of mine own self do nothing." Yet professing to be "followers of the Way," we boast of our works and vaunted righteousnesses thinking thereby to merit salvation. May God be merciful to us all - sinners saved by grace through the redemption that is in Christ Jesus our Lord. May our confession ever be - "Now unto Him who is able to keep (us) from falling, and to present (us) faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. May we join the chorus in singing - "Worthy is the Lamb that was slain to receive... glory."

*“Review, and
then Review again, and
Review all that you’ve Reviewed”*

Salvation Basics

Are there two ways by which men may be right and acceptable to God? The signing of the “Joint Declaration on the Doctrine of Justification” this past year has raised this question? At a news conference prior to the signing, Cardinal Cassidy said that the conferees, both Lutheran and Roman Catholic, found nothing in their contemporary teaching that was contrary to the “two traditional strands” of the Council of Trent and the Lutheran confessions. The Jesuit theologian, Avery Dulles, in a lecture on the Declaration captioned his analysis as - “Two Languages of Salvation.”

Lars P. Qualben, in his textbook for college and seminary classes, lists four Reformation principles as set forth by Luther. Number one reads - “Man is justified by faith alone and not by works.” (A History of the Christian Church, p. 216). In the same textbook, the position of the Council of Trent is given - “The doctrine of justification left room for work-merit.” (ibid., p. 331) Reduced to simplest terms it is either salvation by faith alone or salvation by faith plus works. There is no way that these two positions can be reconciled. For Adventists it was the issue in 1888, and it is the same now involving most of those who claim to be “historic” Adventists, they placing themselves on the side of the Council of Trent.

In the solution of this question - Are there two ways by which men can be right and acceptable to God? - two other fundamental positions of the Reformation must come into play: 1) “The Bible is the only source and standard for faith and life;” and 2) “The Bible must be interpreted by the aid of the Holy Spirit.” (ibid., p. 217)

In Christ Alone

The first gospel introduces the salvation theme with a command of “the angel of the Lord” to Joseph

that the child born to Mary was to be called, “JESUS: for He shall save His people from their sins” (Matt. 1:21). When this child as a grown man began His ministry He was introduced as “The Lamb of God which taketh away the sin of the world” (John 1:29). He would declare of Himself - “I am the way, the truth, and the life, no man cometh unto the Father but by Me” (John 14:6). The Apostolic witness would be - “Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved” (Acts 4:12). Paul would write to Timothy - “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5).

The Old Testament witness bares the same testimony. When Abraham was asked by Isaac, “Where is the lamb for a burnt offering?” he replied - “My son, God will provide Himself a lamb” (Gen. 22:7-8). Through Isaiah, God declared - “There is no God else beside Me, a Just God and a Saviour; there is none beside Me. Look unto Me and be saved, all the ends of the earth: for I am God and there is none else” (45:21-22). “I, even I am He that bloteth out thy transgressions for my own sake, and will not remember thy sins” (43:25).

The Scripture testimony is clear and distinct. Salvation is through and by One only, and man can add nothing to what this One has achieved.

“Justified Freely”

To the church at Rome, Paul wrote that we who are sinners are “Being justified freely by His grace through the redemption that is in Christ Jesus” (3:24). Here in this brief statement Paul has summarized the whole of God’s initiative for saving man. “Justified” (δικαιουμενοι) is a present participle in the passive voice. The sinner is being justified; he is the recipient of the “grace” of God because of the redemption provided by Christ Jesus.

In his letter to the Ephesians, Paul emphatically excluded any contribution on the part of the sinner. He stated - “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” (2:8-9). A literal translation of this text reads - “For by grace ye are, having been saved through faith. And this is not out of you; of God (is) the gift. Not out of

works, in order that not anyone should boast."

By Faith Alone

A careful analysis of this verse is in order. "For by grace ye are." This is similar to the language Paul used of himself in writing to the Corinthians. Recognizing his unworthiness to even be an apostle, he wrote - "But by the grace of God, I am what I am" (1 Cor. 15:10). He reminded the Ephesians that prior to being what they now were they had been "aliens to the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus" they who were far off were "made nigh by the blood of Christ" (2:11-13).

Further, "Having been saved through faith" (σῳσμενοι δια πιστεως), rather than "saved through faith." The word is a perfect passive participle. The emphasis: the sinner is being acted upon, and the provision for the resultant status is completed. And this (και τουτο) is not of yourselves. "It is the gift of God." In the Greek this sentence is in the emphatic form; "Of God (is) the gift." Then follows a further emphasis of man's inability to contribute - "Not of works, lest any man should boast (καυχησηται).

Paul uses this word, "boast" elsewhere in his letters. After affirming the justice of God in His act of justifying the sinner, he asks a question - "Where is boasting (καυχησις) then? It is excluded. By what law? of works? Nay: but by the law of faith" (Rom. 3:26-27). He had already testified to the Galatian believers as to his boasting. He wrote - "God forbid that I should glory (καυχασθαι), save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world" (Gal. 6:14).

How shall I relate to this provision? Consider the price paid. Peter says that we have "not been redeemed with corruptible things, as silver and gold... but with the precious blood of Christ, as a lamb without blemish and without spot" (1 Peter 1:18-19). This costly redemption, God offers to the sinner as a free gift. "It is the gift of God." With it comes also a life assurance policy. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). How then shall I relate to God's costly provision for me? How does one relate to any giver and his offered gift? You accept it, or reject it. There is no bartering as to what you can do to contribute to the gift.

Observe closely that this gift is based upon One, and One only. It is available because of "the redemption that is in Christ Jesus" (Rom. 3:24). It is "a propitiation (for our sins) through faith in His blood" (Rom. 3:25). The gift comes "through Christ Jesus." (Eph. 2:7; 1 Cor. 15:57; Rom. 6:23) In its reception, I must relate to Him. To the Philippian jailer who asked, "What must I do to be saved?" Paul replied, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30-31). Jesus answered a similar question the same way. To the materialistic seekers who asked, "What shall we do, that we might work the works of God?" (Note carefully the "work-merit" they wanted to know about), Jesus replied - "This is the work (singular) of God, that ye believe on Him whom He hath sent" (John 6:28-29).

It is over this singular condition of God that many stumble and fall, yet believing they are on the right road because of their works of which they boast. Instead of crying out, "I believe, help thou mine unbelief," they prefer to "Laodaceanize" (Rev. 3:17a). The problem with those who may be sincerely hesitant to "believe only" (Luke 8:50) may be a matter of linguistics. In our English language, we have no verb form for the noun, "faith." Not so the Greek. The answer Paul gave the jailer - "Believe" (πιστευσον) is the verb form of the same word used in Hebrews 11:6 - "Without faith (πιστεως) it is impossible to please (God)." It would be better to read our English word, "believe" as "have faith." Thus Paul said to the jailer - "Have faith in the Lord Jesus Christ and thou shalt be saved."

What results from the exercise of faith in the Lord Jesus Christ? Faith comes from hearing the Word of God and acting upon what it says. (Rom. 10:17). That word says - "All have sinned, and come short of the glory of God" (Rom. 3:23). As a sinner born in sin, I cannot alter my status. But He whom God "set forth to be a propitiation ... for the remission of sins" says to me - "If you confess your sins, I will forgive and cleanse you." (1 John 1:9) You will be declared righteous in my righteousness. (Rom. 3:25-26) Your "sins and iniquities will I remember no more" (Heb. 10:17). "As far as the east is from the west, so far" will I remove your transgressions from you (Ps. 103:12). I thus stand before God as if I had never sinned, declared righteous, yet still in the

"condition" resultant from sin.

Though a forgiven sinner, I can have a status change. The Word tells me that "to as many as receive Him, to them gave He the power (εξουσιαν - authority or privilege) to become Sons of God" (1:12). This reception of Jesus leads to a restoration of that which was lost by sin. It is "Christ in you, the hope of glory" (Col 1:27). This experience is emphasized for the Laodicean. The True Witness says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. 3:20). How can I ever conceive of not letting Him come in who has done so much for me?

Sanctification

It is at this point that a new experience begins in the life that does not end, except that I choose to end it, as long as life continues. It is called sanctification. The question arises: Does this contribute to my salvation? In other words, is "merit" accrued by my works that I do in living a sanctified life? Consider for a moment a hypothetical situation. Say you live one day free from any act of sin. Your conscience is clear before God at the end of the day. You do not have to ask God for forgiveness for any sin committed that day for you committed none. How much merit did you accumulate for the short fall of yesterday? None, absolutely none!

Look at the question from another angle. If sanctification can produce holiness by which we can prepare ourselves through works to live in the sight of a Holy God without a mediator, then the one who started first has the advantage in reaching the objective. Yet the Bible tells of a dying thief (a sinner) who was assured a place in the kingdom of God, without one day of sanctification. The same One who gave the thief that assurance, Paul declares is "of God ... made unto us ... sanctification," so that no one can glory (καυχωμενος - boast) in himself. (1 Cor. 1:30-31). In relating the words spoken by Jesus to him on the way to Damascus, Paul told Agrippa that the gospel committed to him provided "forgiveness of sins, and (an) inheritance among them which are sanctified by faith that is in (Jesus)" (Acts 26:18). "Sanctification by faith"? Yes, that is what the risen Lord told Paul. This testimony of Paul both before Agrippa and to the Corinthian church

requires more study than we have given them. It seems that those who advocate a "work-merit" concept, as does the Roman teaching in the Council of Trent, do not understand an illustration Jesus used. It reads:

Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded him? ... (Note carefully the lesson drawn) So likewise ye, when ye shall have done all those things commanded you, say, We are unprofitable servants: we have done that which it was our duty to do. (Luke 17:7-10)

You do not, nor can, accrue merit by doing the things which it is your duty to do. The requirement in grace, is not different than was the requirement in Eden, but doing that which is required is not merit by which I obtain salvation. Salvation "is the gift of God: not of works, lest any man should boast." After so stating, Paul enunciates the above concept of Jesus' illustration by stating, "We are (God's) workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). We do that which it is our duty to do.

True sanctification is laying aside faith in self, and placing it in "the redemption that is in Christ Jesus." We bare "about in the body the dying of the Lord Jesus, ... that the life also of Jesus might be manifest in our mortal flesh" (II Cor. 4:10-11). This dying to self is a daily matter (I Cor. 15:31). That experience, and that experience only, will place us, whether we face death or the close of all human probation, where God can accept us in the Beloved.

"simul justus et peccator"

There is a factor in seeking to live in this "mortal flesh" the "life of Jesus" with which we are confronted. This mortal flesh makes very real to us that though forgiven, and "led by the Spirit," there is still the "condition of sin" which produces a daily conflict. Paul wrote about this to the Galatians. He

penned -

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (Gal. 5:17)

Paul enlarges on this conflict in his letter to the Romans. In Chapter 7, verses 14 - 25, Paul details what he wrote to the Galatians in the above verse, then he defines the victory that comes by being "in Christ," and "Christ in you" (8:1-18). This he follows with a revelation of what God has done because of sin, and the final deliverance (8:18-25). We, too often, consider these various steps outlined by Paul as separate and distinct from each other, and spend time arguing whether in the first section, Paul is talking about his life before conversion, or whether he is talking of his experience as the follower of the Way. Keep in mind there can be no conflict so long as the "flesh" reigns supreme; but when one chooses to receive the "true Light," then the conflict between the flesh and the Spirit begins in earnest. One realizes with Paul, that in the flesh, "dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not" (7:18).

Paul affirms that there are two laws seeking jurisdiction: 1) "the law of sin which is in my members" (v. 23); and 2) "the law of my mind" in which has been placed "the law of God" (vers. 22-23; Heb. 10:16). By "the law of sin" in his "members" Paul is speaking of the "body" (v. 24) and "the flesh" (v. 25). Then he concludes - "so then with the mind I myself serve the law of God; and with the flesh the law of sin" (ibid.). Or as Luther declared - "simul justus et peccator" - simultaneously justified and yet a sinner. So long as we are in the flesh, we face the law of sin - the condition of sin resultant from the first sin. But as Paul adds - "I thank God through Jesus Christ our Lord." Then he begins outlining the steps in the deliverance from "the body of this death."

"There is therefore no condemnation to them which are in Christ Jesus" (8:1). No condemnation, and yet still in the condition of sin? Does Christ accept such a one? Yes! Of that Man, it is written, - "This man receiveth sinners and eateth with them" (Luke 15:2). Even to the Laodicean, when he recognizes himself as "wretched, and miserable, and poor, and

blind, and naked," and opens the door, Jesus says, "I will come in to him, and will sup with him, and he with me" (Rev. 3:18,20).

How can this be? "The law of the Spirit of life in Christ hath made me free from the law of sin and death" (8:2). What did Christ do which frees me from condemnation and by which He can fellowship with me? Paul responds - "God sending His own Son in the likeness of sinful flesh, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit" (8:3-4). The One sent of God walked as Jesus in the flesh who had received from the womb of Mary, a body in which was "the law of sin and death" (Gal 4:4). He condemned that law of sin in the flesh and conquered death, thus He can free the sinner from condemnation and that law's dominion.

Previously, Paul had written that since Christ died --- He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. (6:10-12)

Here again Paul refers to the "mortal body" in which is the law of sin and death. But he tells us to do something - "reckon (λογιζεσθε - consider) ye also yourselves to be dead indeed unto sin." But you know what the reality is, you are not dead unto sin. Here again must be exercised faith, the same faith by which you were justified but this time be in Him who "of God is made unto us... sanctification" (1 Cor. 1:30). Not only was Jesus "raised for our justification" (Rom. 4:25), but He was called to be a priest forever after the order of Melchizedec for our sanctification. This progressive victory is to be realized by those who "walk after the Spirit" which has been "sent forth into all the earth" from "the Lamb" standing before the Throne of God. (Rev. 5:6). In Romans 8 the contrast is between those who are "minding the flesh" and those who are "minding the Spirit." (vs. 6-7, margin)

While in Romans 6, Paul admonishes not to let "sin reign in your mortal body," in Romans 8 he speaks of the Spirit who can, and will "quicken" our "mortal bodies" as assisting us in "mortifying the deeds of

the body." Such a one in whom the Spirit so works, is declared to be a son of God. (8:11-14). The questions come, which we must answer honestly, when will this mortification process be fully realized, and when will sin be completely dethroned in our lives?

Subjugation & Manifestation

Paul in this discussion of sin and victory over sin states two concepts to which too little thought has been given:

1) He writes - "For the creature (κτίσις - human race) was made subject to vanity (ματαιότητι - frailty (Thayer)), not willingly, but by reason of Him who hath subjected the same in hope" (8:20). God, Paul declares, mandated the law of heredity so that the law of sin and death passed unto all the descendants of Adam. However, He subjected the race in hope. Even those who "have the first fruits of the Spirit" must wait for "the redemption of the body" (ver. 23). Though justified, we must wait in the condition of sin until the deliverance "from the body of this death" is consummated at the return of Christ (Phil 3:20-21).

2) While Paul declares that those who are "led by the Spirit of God, ... are the sons of God" (ver. 14), he also states that "the earnest expectation of the creature waiteth for the manifestation of the sons of God" (ver. 19). If already "sons of God," why a manifestation of something they already are? Two other translations of the thought of this verse read:

The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited - yet it has been given hope. - Phillips

All creation is yearning, longing to see the manifestation of the sons of God. For the Creation was made subject to futility, not of its own choice, but by the will of Him who so subjected it.. - Weymouth

The plan of salvation will not end in a "fizzle" but in a burst of glory in God's final demonstration that even the condition of sin will be no impediment to a sinless life. The human race has been "subjected

in hope." Through the witness of the Spirit we "wait for the hope of righteousness by faith" (Gal. 5:5). It is the Spirit who "helpeth our infirmities (ασθενεια)... because He maketh intercession for the saints (holy ones - αγιων) according to the will of God" (Rom. 8:26-27).

If we must wait in hope for righteousness by faith, it is not ours now, for "hope that is seen is not hope: for what a man seeth, why doth he yet hope for" it? (Rom. 8:24) Righteousness by faith is to be realized through the Spirit's intercession, for He helpeth our "infirmities." This same word is used by Matthew quoting Isaiah concerning the coming Messiah, who "Himself took our infirmities (ασθενειας)" (8:17). In the same way that Jesus conquered the condition of sin, a group of God's selection will give the final demonstration of the fullness of "the everlasting gospel."

Herein is to be found the fundamental revelation for us of Jesus as our Example. He declared, "I can of mine own self do nothing" (John 5:30). He told the disciples in the upper room - "The Father that dwelleth in Me, He doeth the works" (John 14:10). Thus the saints of earth's final hour will recognize their nothingness and will not boast of a work-merit, but will recognize that it is Jesus in us through the indwelling Spirit that is the hope of glory. (Col. 1:27)

The sanctuary service in its unique revelation of God's redemptive work speaks the same message. The sinner came confessing, bringing the prescribed offering. The direction was - "He shall lay his hand upon the head of the sin offering" (Lev. 4:29). It was not a gentle touch upon the head of the victim, but his full weight. The blood of the slain animal was taken by the priest, and the record states - "And the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (4:35). On the Day of Atonement, the record is just as clear: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (16:30). Forgiveness and cleansing was not the work of the sinner, but the work of the priest and/or high priest in behalf of the sinner. In fact if anyone did any work "in that same day" God would destroy him from among the people. (Lev. 23:30) The spiritual significance of this should be noted by those advocates in "historic Adventism" who are

promoting the Tridentine gospel of Rome, of "faith and works" as merit for salvation. The fact cannot be controverted that one can no more cleanse himself of the condition of sin, than he can provide through his works for the forgiveness of his sins.

The 1888 Message

The 1888 Message has been closely linked to the Three Angels' Messages of Revelation 14. The first stated fact of the Biblical revelation is that the first angel comes "having the everlasting gospel to preach" to all of earth's dwellers (v. 6). It must be clearly understood that this is not a new gospel, by the "everlasting (αἰωνίον - age-long) gospel" - the same gospel given by Jesus to Paul. (Gal. 1:8, 12). This gospel given to Paul is what we have endeavored to set forth in this "salvation basics" issue.

Why did those to whom were committed the Three Angels' Messages need the wake up call of 1888? For two reasons: 1) "As a people we (had) preached the law until we were as dry as the hills of Gilboa, that had neither dew nor rain." (R&H, March 11, 1890) In other words in 1888 and prior they were preaching the law instead of the gospel.

True, God had called out a people and given them the Sabbath as the sign of loyalty to Him. This was part of the Law, but what was missed is that the Sabbath was God's rest - Adam had not worked even one full day prior to the first Sabbath - and now through the Sabbath God was inviting men in sin to enter into that rest which was provided by Jesus. (Matt. 11:28-30 cmp. with Heb. 4:1-4) We had missed the gospel that the Sabbath intended to convey.

And 2) Unless we understand "justification" by faith, we cannot perceive, much less believe, that the cleansing of the final atonement is on the same basis - our great High Priest doing for us what we cannot do for ourselves.

The result is that we go about proclaiming the necessity of doing works so as to merit the cleansing of the final atonement. This work-merit is being proclaimed as "historic Adventism" and so it is - Adventism before 1888, and much of Adventism since that time because we simply will not accept

the fact that Paul was given the Gospel he proclaimed from Jesus Christ by direct revelation. The salvation proclaimed in that Gospel is simple - "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

(Footnote: There are other aspects to the basics of salvation which we have not even touched, such as the covenants. There is more to the concept of God's rest in the Sabbath than that merely noted above. We need to consider further the concept of Jesus as our Example, and how it has been distorted in a "historic Adventist" publication. Then there is more to consider from the "unfinished" business of last year such as the Doctrine of God. All of this, besides noting the "eventful" year of 2000 as it unfolds.) #

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Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, "God be merciful to me a sinner." I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:10-14)

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