“B ut the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the preparation of the way of the Lord. His wilderness ministry was a most striking, literal fulfillment of prophecy.” 5BC 1115.

This was a conscious choice that John made. He knew his duty. It was up to him to choose the course he would follow.

“John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God’s great book of nature. In the wilderness, John could bring his appetite under control, and dress in accordance to natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in his power through which he would enter. But his habits of life were so pure and natural that he could discern the foe, and had strength of spirit and decision of character to resist him.” 5BC 1115.

We need this discernment today, as we face the greatest deception to ever come upon mortals. We are told that John could “discern the foe” because of his pure life habits. There were things that he did to preserve these habits of purity.

“John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years.” 2SP 47.

What a determination! What a resolve and strength of purpose! How did it work for him? What were the results?

“The childhood, youth, and manhood of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world’s Redeemer, was marked with firmness and moral power. Satan could not move him from his integrity.” RH March 3, 1874.

Please note that from a child, he could not be moved. What an example to each one of us. We are so ready to excuse our behavior, or the behavior of others by saying, “Oh, he is just a child,” or “He is so young. He can’t help himself; he doesn’t understand.”

I dare say that if we made the resolve that John did, and surrounded ourselves with circumstances to improve spirituality as John did, we, too, by the grace of God, could have the spiritual life and discerning power that he had.
Our Mission - It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days remaining for this world are few, and we must work quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—Editors

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Jean Handwerk
Fearing social, physical or financial discomfort or loss, we shun the reality that “it will take all to enter glory.”

The Sin of Presumption
Ellen G. White
The great inquiry should be, How can God be glorified, and his truth vindicated?

The Chosen Generation
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He end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night, to surprise the sleepers off guard and unready. May the Lord grant to bring His Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober.” GC Bulletin, 1893, 132-133.

Presumptuous vs True Revivals

Prayers for revival are wonderful—and necessary. “A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” RH, March 22, 1887.

But if those prayers are presumptuous, meaning if “quick and easy” revival is sought without the necessary and more difficult, more time-consuming, deeper soul-searching work of individual and corporate repentance and reformation, then the revival sought would be on man’s terms, but definitely not God’s. True revival will result in seeking and preferring godly living—a forsaking of the world’s ways and an embracing of divine standards and a proclamation of a singular message that will attract the attention of the world’s honest-in-heart.

It’s now or never that we must decide whether to seek true revival in our own hearts, because from the parable of the wheat and the tares, we know the entire church will never be revived. Revival must come on an individual basis, and from that cumulative group, the remnant church will become the church militant. On that church, Jesus can safely pour out His Spirit in the latter rain.

Revival’s Cost and Consequence

This personal revival has a standard, a cost, and a consequence.

Our Firm Foundation
“All that will live godly in Christ Jesus shall suffer persecution.” “If we suffer, we shall also reign with him: if we deny him, he also will deny us.” 2 Tim 3:12; 2:12.

What is it that will attract the persecution? It will come when we reach the stage of spiritual development wherein we become true peacemakers. “Blessed are the peacemakers [reconcilers to God, making peace with Him]: for they shall be called the children of God.” Mat 5:8. God sees this work as humanly demanding, quite beyond our ordinary human resources, because while He blesses this effort, He anticipates our need for strength and courage to do it. Immediately in the next verses He gives us two blessings and two promises to encourage us: “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” Mat 5:9-12.

Here we observe that God’s idea of peacemaking, i.e., reconciling others to God, results in persecution! But there can be no higher or wiser standard. So if we commit to God’s method of peacemaking, we must also incur the consequence, which is persecution—hardly a pleasant thought for anyone. God’s view of persecution may be different from ours, because He regards it worthy of blessing when it is done “for righteousness’ sake.” He even says to “rejoice” because of it, and promises a “great” reward: “the kingdom of heaven.”

Adventism’s Ministry of Reconciliation

What exactly is this ministry of reconciliation—this peacemaking—that God gives us to do? We are Seventh-day Adventists. Our unique purpose in this period of history is to bear God’s last message to the world: the three angels’ messages of final judgment in progress and the warnings related to the mark of the beast, which include identifying the beast and his image. “Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence. There is a constant supplanting of God’s truth by the theories and false doctrines of human origin. Movements are being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God’s people. Every soul will be tested.” 5T 546.

“Men will exalt and rigidly enforce laws that are in direct opposition to the law of God. Though zealous in enforcing their own commandments, they will turn away from a plain ‘Thus saith the Lord.’ Exalting a spurious rest day, they will seek to force men to dishonor the law of Jehovah, the transcript of His character. Though innocent of wrongdoing, the servants of God will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy.

“It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment.”
and religious bigotry.” 9T 229.

“Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God’s people will feel the hand of persecution because they keep holy the seventh day. . . . But God’s people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods.” 9T 229-230.

“It Will Take All...”

If we are true to our Redeemer, if we hope to receive His righteousness as our own, then we must stand, unmoving, for His name, His character, and His principles. Delay in making our decisions to do so can be fatal. “The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause. The angel said: ‘Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering, It will take all to buy the field.’” Christian Experience and Teachings of Ellen G. White (CET), 108.

This may sound daunting, What to do if we are not by nature “bold and unyielding”? What if we are afraid of rejection, ridicule and persecution?

Right now, too many “have to a great degree lost the spirit of self-denial and cross-bearing.” COL 303. We must seek changes in character from the Holy Spirit, because our salvation depends upon it. We are told, “We must be partakers of Christ’s sufferings here, if we would share in His glory hereafter. If we seek our own interest, how can we best please ourselves, instead of seeking to please God and advance His precious, suffering cause, we shall dishonor God and the holy cause we profess to love. We have but a little space of time left in which to work for God. Nothing should be too dear to sacrifice for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.” CET 104.

To Live, We Must Die

Shall we hope to enjoy the heavenly benefits without having undergone the refining process necessary to do so? “. . . I was pointed to the remnant on the earth. The angel said to them, ‘Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ’s sufferings here if ye would be partakers with Him of His glory hereafter.’” Early Writings (EW), 66.

“They were unwilling to risk anything upon the promises of God...”

Ellen White’s inspired view of any suffering is this: “Heaven will be cheap enough, if we obtain it through suffering.” EW 67. Indeed, Paul appreciated the trials he endured: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” 2 Cor. 4:17.

High Standards

The standards are high; we must not in any way diminish them. We must not to any degree allow people to remain comfortable in their present states. “We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure,
Refusing lesser tests of criticism, disaffection, and ostracism—even before serious religious persecutions accompanying the Sunday law arise—many ministers and members take their stands for “peace and safety.” Yet “God’s faithful messengers are to go steadily forward with their work. Clothed with the panoply of heaven, they are to advance fearlessly and vigorously, never ceasing their warfare until every soul within their reach shall have received the message of truth for this time.” Acts of the Apostles (AA), 219-220.

“As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ’s sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, ‘Deny self; ye must step fast.’ Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, Nay, we will not regard the institution of the beast.” EW 67.

What Holds Us Back?

We must know what it is—at its most elemental level—that would prevent us from attaining the standards. What is the cost that may be rejected as too high? It is the same as it always was. “The land to which we are traveling is in every sense far more attractive than was the land of Canaan to the children of Israel.

... What stayed their progress just in sight of the goodly land? ... It was their own willful unbelief that turned them back. They were unwilling to risk anything upon the promises of God. ... The history of the children of Israel is written as a warning to us ‘upon whom the ends of the world are come.’ We are standing, as it were, upon the very borders of the heavenly Canaan. We may, if we will, look over on the other side and behold the attractions of the goodly land. If we have faith in the promises of God we shall show in conversation and in deportment that we are not living for this world, but are making it our first business to prepare for that holy land.” That I May Know Him (TMK), 169.

Ye will have to die a greater death to the world than ye have ever yet died.

Plainly reiterated, “It is not a lack of knowledge of spiritual light and understanding that will separate any soul from the presence of God. These are not the things that will decide his destiny. It is the truth, brought home to the understanding, but rejected because of the cross it involves, that will condemn the sinner in that day of final judgment.” RH, September 13, 1898.

We shrink from inconvenience, discomfort and loss, whether physical or social or economic, yet we are told that “those who live godly in Christ Jesus will suffer persecution.” There is no compromise. There is no middle ground. There is no loophole. There is no “easy way out.” It’s all or nothing. It’s complete and willing divestiture of self for Christ’s sake, or it’s complete and willful retention of even a tiny portion of spiritual leavening, that, by its presence, totally disqualifies one for heavenly citizenship. It’s all or nothing.

“I entreat you to make earnest work for eternal life. Break the snare of Satan; work against his devices. Let this be the language of your soul. ‘There is nothing in the universe that I fear so much as that I shall not know all my duty, or that, knowing, I shall fail to do it.’ ‘Stand up for Jesus’ were the words of a dying saint. Yes, Brother I, stand up for Jesus. It will take all to do this. ... But stand up for Jesus. In the presence of your relatives and friends, in all your business relations, in your associations with the world,—anywhere and everywhere, under all circumstances,—stand up for Jesus.” 5T 341.

Decision Time Is Now

In a vision of June 27, 1850, Ellen White’s ‘accompanying angel said, ‘Time is almost finished. Do you reflect the lovely image of Jesus as you should?’ Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel’s message. Said the angel, ‘Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died.’ I saw that there was a great work to do for them and but little
It’s complete and willing divestiture of self for Christ’s sake... 

It’s all or nothing, and the decision must be made now. “At this time the church is to put on her beautiful garments,—‘Christ our righteousness.’ There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize His law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God’s arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will, by the good works which they shall behold, be led to glorify our Father in heaven.” CET 207.

“. . . Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” Romans 13:11-12.
When the Christian worker is pressed by the adversaries of God and his truth, and is thus brought into difficult places, he should remember the example of Christ, and learn from it not to be presumptuous. Instead of rashly attempting to make a providence for himself, he should patiently wait for God to deliver him. And none should feel that they have a right to ask for an interposition of divine power in their behalf, simply that they may be saved from personal annoyance, or that they may not suffer humiliation and anxiety. The great inquiry should be, How can God be glorified, and his truth vindicated?

David’s Living Faith

In their encounters with the enemies of the truth, Christians should move in the strength and fear of God, as did David when he met Goliath. There were assembled the armies of Israel and Philistia, and before them stood the giant, his massive form towering high above other men. He was armed with a spear like a weaver’s beam; upon his brow was a helmet of brass; his body was inclosed in a coat of mail; greaves of brass were upon his limbs; and a target was between his shoulders. And listen! From this mighty giant, this trained man of war, comes the challenge, ringing out on the still air, “I defy the armies of Israel this day; give me a man, that we may fight together.”

The proud boaster struck terror to the hearts of the men of Israel. But David asked, “Who is this uncircumcised Philistine, that he should defy the armies of the living God?” And David said to Saul, “Let no man’s heart fail because of him; thy servant will go and fight with this Philistine.”

Was it presumption that led David to think that he might be a match for Goliath? Was it a spirit of pride and self-sufficiency that made him dare to meet this mighty warrior who was defying the Israel of God? David had none of this spirit. Modest and unassuming, he did not make this declaration trusting in his own wisdom, skill, or power, but in the strength of God, who had delivered him out of the paw of the lion and the bear when he was watching his father’s flocks in the wilderness.

No Human Dependence

In obedience to the royal command, the king’s armor was placed upon David; the heavy helmet of
brass was set on his head, and the sword of Saul was girded upon his thigh. But David could not go out with these; he had not tried the king's armor, and was unaccustomed to the use of the sword. With a staff in his hand, and a sling for his only weapon, he went to meet the boastful champion of the Philistine host. When the proud giant saw his antagonist, he scornfully and indignantly asked, “Am I a dog, that thou comest to me with staves?” And he cursed David by his gods. After this outburst of passion, he exclaimed that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord’s, and he will give you into our hands.”

David's heart was not in the least intimidated; for he knew in whom was his trust. “Thou comest to me,” he said, “with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand,” “that all the earth may know with lofty disdain to the youthful shepherd who had accepted his challenge, “Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field.”

With what anxious interest do both armies watch the unequal combat. The Philistines and many of the Israelites think David fool-hardy; but this is but for a moment. As he runs to meet Goliath, he adjusts a stone in the sling, and presently it has sped to its mark, and is imbedded in the forehead of the giant. A dimness comes over his sight; he reels, and falls heavily to the ground, like some mighty oak overthrown by a lightning stroke. Consternation seizes upon the Philistines, and they make a confused and hasty retreat. The warriors of Israel, with a shout of triumph, follow the flying hosts, and the victory is complete.

Here we have an example of lofty courage, of a humble, but living faith. David’s trust was not in himself, neither was his motive a selfish one. But he was ready, in the strength of God, to meet Israel’s foe, to test Jehovah's might against a heathen giant, that he might “take away the reproach from Israel.” This was the divine plan for distinguishing David, Israel’s future king, and for humbling the adversaries of the true God.

meeting Goliaths

Those who are loyal to God, keeping all of his commandments, will meet a spirit of opposition similar to that which David encountered. Learned men, proud and boastful in their supposed superiority, will feel, as did Goliath, to despise the little band who are loyal to God. Many of these never graduated from a college; but, with the Bible in their
hands, they stand in defense of the truth of God, and vindicate his Sabbath, which has been trodden beneath lawless feet. But the Lord can make his strength perfect in man’s weakness. If, like David, men will forget self, and seek to honor God and to vindicate his name and his truth, he will work mightily with them, and crown their efforts with success. But there are many who take the glory to themselves if the work of God is prospered in their hands. They become proud and self-sufficient, and flatter themselves that their success is owing to their own superior abilities. Prosperity would often prove the ruin of the one thus honored of the Lord. Our compassionate Father in Heaven pities the weakness of our nature, and bears long with our follies. If this were not the case, he would not have given his Son to come to a fallen world and bear the buffetings and temptations of Satan, that he might show men how to overcome.

The enemies of the truth will grow stronger and more bitter in their opposition to the law of God. They will resort to ridicule and insult; they will wrest and misinterpret the Scriptures, and will sustain their positions by human opinions and arguments. They will present things in a false light, and thus pervert even honest minds. They will glory in their strength, as did the Philistine giant, and for a time they may appear to prosper. But their triumph will not always last; they will themselves fall into the pit which they have digged for others.

**Counsel for Combat**

When, in the providence of God, we are brought in contact with these revilers, and find ourselves in positions of peculiar trial, we should not allow ourselves to become irritated at their provoking taunts and insulting words, which are calculated to throw us off our guard, and lead us to reply in our own spirit. Neither should we make rash moves to free ourselves from these unpleasant positions, where we must suffer humiliation and defeat.

In the presence of opposers of the truth, and while in conversation with them, Christians should be careful not to exalt self or to utter a word to provoke or irritate. Let them taunt and sneer if they will; but go straight forward as though you heard them not. Sometimes the greatest victories are gained through silence. Self may clamor for vindication; but silence gives time to give a “reason of the hope that is in them,” but “with meekness and fear,” lest the words they utter shall be of a character to make an unfavorable impression, and balance minds in the wrong direction. The honor of God and the salvation of souls should be their ruling motive; then they will not mar the work by a rash, presumptuous spirit.

**Diligence, with Meekness & Fear**

The people of Christ are his representatives upon the earth. They are to labor for the salvation of souls. This is the purpose for which our Saviour made his advent into the world, and he was steadfast in carrying out that purpose. He did not allow himself to be diverted in the least from his great work. He was not swerved from his course by the opposition of his enemies, or the flattery and persuasions of his friends. In this, as in all things, Christ is our example. We must be diligent and faithful in the work that has been committed to our hands. We must reach the people, not through the strength of argument merely, but through the mighty power of God working through our efforts.

Especially should ministers feel their responsibility in this matter. They are dealing with minds, and it is necessary that they should be as wise as serpents and as harmless as doves. They should be ever ready to give a “reason of the hope that is in them,” but “with meekness and fear,” lest the words they utter shall be of a character to make an unfavorable impression, and balance minds in the wrong direction. The honor of God and the salvation of souls should be their ruling motive; then they will not mar the work by a rash, presumptuous spirit.

*Signs of the Times*, March 4, 1886.

Ellen G. White, 1827-1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an inestimable blessing to God’s people around the world. ☪
Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” Rev. 19:7. The bride of Christ is to keep herself pure, sanctified and holy.

The true church of Christ is in a highly exalted position. The church is the bride of Christ, and we are to join ourselves to our leader Jesus Christ. The Holy One of Israel is our only leader and steadfast friend. “But thou art holy, O thou that inhabitest the praises of Israel.” Ps. 22:3. Let us not take our eyes off His great love for His church.

It is this generation and not another one that will see the return of King Jesus. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of the darkness into his marvelous light.” 1 Peter 2:9.

All power is available from on high to keep us from all evil. All the resources of heaven are available to His faithful children. The lovely Jesus is ever willing to pour out His Spirit on us. God help our faith to grow, and each day may we reach higher and higher towards heaven.

“We are living in the last days of this earth’s history, in an age of sin and corruption, and like Noah we are to so live that we shall be a pleasure to God, showing forth the praises of Him ‘who hath called you out of darkness into his marvelous light’ (1 Peter 2:9). In the prayer which Christ offered to His father just before His crucifixion, He said, ‘I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil’ (John 17:15).” 1 SM 90.

Shall we serve the Holy One of Israel, cost what it may in this short life? My heart’s desire is to be converted like a little child and faithfully serve the mighty God of heaven.

Enoch’s Example

We can learn much from the study of those who have lived before us. What are we told of the life of Enoch, who is a type of the...
last generation of faithful saints that will be alive before the return of the Lord? We learn that “he was the steadfast, unwavering servant of the Lord. . . . Enoch’s faith waxed stronger, his love became more ardent, with the lapse of centuries.” PP 85.

Enoch was honored with special revelations from God, yet “he was one of the humblest of men.” Ibid. He was no hermit but did take much time in solitude, giving himself to meditation and prayer. “To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven.” Ibid. Praise God! Oh, to live in the very atmosphere of heaven.

Enoch’s example is for us in these closing moments of time. Few like the message of warning that must be given in our day. God’s love must be fully revealed and this message of mercy will swell into a loud cry just before the return of Christ.

His Methods and Strength

“Enoch became a preacher of righteousness, making known to the people what God had revealed to him. . . . ‘Behold,’ he declared, ‘the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.’ Jude 14, 15.

“He was a fearless reprover of sin. While he preached the love of God in Christ to the people of his time, and pleaded with them to forsake their evil ways, he rebuked the prevailing iniquity and warned the men of his generation that judgment would surely be visited upon the transgressor. It was the Spirit of Christ that spoke through Enoch; that Spirit is manifested, not alone in utterances of love, compassion, and entreaty; it is not smooth things only that are spoken by holy men. God puts into the heart and lips of His messengers truths to utter that are keen and cutting as a two-edged sword.

“. . . The servants of God are to bear a similar message to the world in the last days, and it will also be received with unbelief and mockery. The antediluvian world rejected the warning words of him who walked with God. So will the last generation make light of the warnings of the Lord’s messengers.” PP 86. But we can take hope in the fact that some will take heed to the warnings.

Please carefully review how Enoch labored for souls. How he took time out to commune with the Source of all life. He withdrew to spend time with God, hungering to be changed and made holy. “Great peace have they which love thy law: and nothing shall offend them.” Ps. 119:165.

“In the midst of a life of active labor, Enoch steadfastly maintained his communion with God. The greater and more pressing his labors, the more constant and earnest were his prayers. He continued to exclude himself, at certain periods, from all society. After remaining for a time among the people, laboring to benefit them by instruction and example, he would withdraw, to spend a season in solitude, hungering and thirsting for that divine knowledge which God alone can impart. Communing thus with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus.

As he came forth from these divine communings, even the ungodly beheld with awe the impress of heaven upon his countenance.” PP 86.

It is with awe that the ungodly are to view the impress of heaven upon our faces as we reflect the love of Jesus out of our hearts. Faith that works by love and purifies the soul is the principal that Enoch’s life exemplified. “And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.” Gen 5:23, 24. God, help us to walk hand-in-hand with You one day at a time, until we can see You face-to-face. AMEN.
To our readers: The hour in which we live, coupled with the need and requests for deeper Scriptural understanding, led Hope International to add Theological Waymarks as a monthly feature of Our Firm Foundation. Its introduction having been accomplished and its definitive role in the magazine established in the lead articles for several months, Theological Waymarks will now be the concluding article in the magazine.

We have now come to our last two Bible texts of Daniel 8:13-14 that need to be addressed and defined. Let us move directly to this next segment of our study:

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13.

“Then I heard” שָׁמַע (shama) Usage: AV - hear 785, hearken 196, obey 81,
publish 17, understand 9, obedient 8, diligently 8, shew 6, sound 3, declare 3, discern 2, noise 2, perceive 2, tell 2, reported 2, misc 33; 1072 verses 1159 hits. A literal translation would read “And she will hear” (feminine singular future tense, as written in the original Hebrew). Who is the “she”? Why, of course, it is he who speaks. We have the spirit of truth, and the spirit of error.” 1 John 4:6.

Turning to John chapter 8, we find these words: “Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and abode not in the truth, when he speaketh a lie, ye believe me not. Which of you convinceth me of sin? W e h e s p e a k e t h a l i e , h e s p e a k e t h o f s e c r e t s , o r the wonderful numberer’ (Hebrew: Palmoni).

“We find then in verse 13: the speaker, called the wonderful numberer; the holy one, and Daniel. These were the three persons in the vision. Now the more literal translation of the text makes plain that the speaker was the one called Palmoni; for the Hebrew reads as follows: La-pal-monı̂, Ham-da-bar unto Palmoni, the speaker.

“The Hebrew word, Palmoni, is a contracted word. It contains the elements of two Hebrew words. One is, Pele, and the other is Ma-na. The Hebrew word, Pele, means wonderful. See Isaiah 9:6. The word, Mana, means numbered. See Daniel 5:25-26. So this contracted Hebrew word, Palmoni, literally means wonderful numberer. This Wonderful Numberer is none other than the Lord Jesus Christ. See Isaiah 9:6.

“So one person in the vision, recorded in Daniel 8:13, was the Lord Jesus; the second person, represented by the holy one, was the angel Gabriel. See Daniel 8:16, and compare with Luke 1:19. The third person was Daniel, the prophet. There was something about this vision which Daniel could not understand. So the angel Gabriel asked the Lord Jesus a question for the benefit of Daniel, that the desire of Daniel might be made clear. Instead of the Lord Jesus turning to the angel Gabriel and giving him the answer, the prophet Daniel says that the speaker turned to him, to Daniel, and gave the answer direct to him. Here is what the prophet says: “And He said to me,’ etc. Daniel 8:14.

“So Christ turned His attention directly to the prophet, and gave the answer to him personally.”

It was none other than Christ Himself who said to Daniel, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14. By Christ Himself revealing to Daniel the events that were to transpire at the end of this prophetic period, we are shown the utmost importance heaven places upon this prophecy.

“How Long” is “Until When”

Our next phrase under consideration in Daniel 8:13 is “how long...?” “How⁵⁷⁰⁴ long⁹⁷⁰ (ad-mätay). The use of the preposition ‘ad (until) and the conjunction wa (when), in the answer of the Holy One, clearly indicates that the phrase ‘ad-mätay is inquiring about the termination of the vision and not about its duration, and should read, “Until when.” This understanding is evidenced in Gabriel’s response to Daniel’s confusion: “So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.” Daniel 8:17.

Also, in a second conversation held for his benefit, Daniel heard the question, “How⁵⁷⁰⁴ long⁹⁷⁰ (ad-mätay) shall it be to the end of these wonders?” Dan. 12:6. Regarding mätay, Baker and Carpenter’s...
Complete Word Study Dictionary: Old Testament (AMG: 2003) states, “With ‘ad- on the front, it has the sense of how long, until when. . . .”

Note, too, the answer for the question in Daniel 12:6 is also in the context of the time of the end. The end point (termination) is again given, which was the focus of the question as well as Daniel’s concern: “. . . when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Dan. 12:7.

On this topic Ellen White wrote that the two questions were essentially the same: “One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided. A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?” TM 114-5. This is an important point that has been overlooked by many. The whole emphasis looked forward to the cleansing of the sanctuary and the removal of sin from the universe.

The entire question, of course, reads, “[Until when] shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Daniel 8:13. There is a definitive issue here that needs to be understood and illustrated that we will address in the conclusion of this series. At this time, though, we will address an enigma that has perplexed many a mind.

Three Terms to be Understood

In Daniel 8:13 we have three noun phrases: “the daily,” “the transgression of desolation,” and “both the sanctuary and the host.” Notice that the last two topics are linked together as one: “to give both the sanctuary and the host to be trodden under foot.” We have, then, three elements that are to be understood at the end of the vision, which we know to be from Oct. 22, 1844. However, Daniel 8:14, being the response to the question in verse 13 involving those three elements to be understood when the vision ends, supplies only one answer which is not specific to those three terms, but more comprehensive. Note that the answer is in the context of the sanctuary: “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” 6663 (nitsdaq). How, then, does this answer in verse 14 help us understand those three terms? Indeed, the three terms or elements are to be comprehended in and through an understanding of the sanctuary. Here is where the beauty of the Hebrew language comes into play. We’ll start with the action promised in the answer of verse 14: “then shall the sanctuary be cleansed.”

Three Meanings for Sadaq

In Hebrew thought, it is not unusual for all nuances of a word to occur in a single usage. What is implied is the word in all its complementary meanings. That is the clear implication in Daniel 8:14. The Hebrew word for “cleansed” 6663 (nitsdaq) contains three basic English meanings, all related to the root word sadaq.

Sadaq: Usage: AV - justify 23, righteous 10, just 3, justice 2, cleansed 1, clear ourselves 1, righteousness 1; 40 verses 41 hits. In our study the Niphal verb form of this root appears only once in the Old Testament, in Daniel 8:14 (nitsdaq). The more specific, single meanings of the root word are indicated by the texts in which we find them.

Understanding Sadaq

Turning to The Complete Word Study Dictionary: Old Testament (AMG: 2003) we have this acknowledgement: “6663. sadaq: A verb meaning to be right, to be righteous, to be just, to be innocent, to be put right, to justify, to declare right, to prove oneself innocent. The word is used twenty out of forty times in the simple stem. In this stem, it basically means to be right or just. God challenged His own people to show they were right in their claims (Isa. 43:26). The verb can also connote being innocent, for God’s people, through the Lord,
will be found innocent (Ps. 51:4[6]; Isa. 45:25). Job argued his case effectively, proving himself right and vindicated (Job 11:2; 40:8). The ordinances of God were declared right by the psalmist (Ps. 19:9[10]). In the passive stem, it means to be put right. The verb refers to the altar in the second Temple being put right after its defilement (Dan. 8:14). In the intensive stem, the verb means to make or to declare righteous. Judah, because of her sin, made Samaria, her wicked sister, seem righteous (Ezek. 16:51, 52); the Lord asserted that northern Israel had been more just than Judah (Jer. 3:11; cf. Job 32:2). In the causative stem, the verb takes on the meaning of bringing about justice: Absalom began his conspiracy against David by declaring that he would administer justice for everyone (2 Sam. 15:4). The Lord vindicates His servant (Isa. 50:8); every person of God is to declare the rights of the poor or oppressed (Ps. 82:3). In Isaiah 53:11, it has the sense of the Servant helping other persons obtain their rights. Once in the reflexive stem, it means to justify oneself, as when Judah was at a loss as to how he and his brothers could possibly justify themselves before Pharaoh (Gen. 44:16)."

In summary, then, the various stem and verb forms of sadaq have the three basic meanings of (1) “to put right” or to “restore;” (2) “to cleanse;” or (3) “to vindicate.” With this Biblical understanding and foundation, we are ready to analyze those three noun phrases in Daniel 8:13.

**“Restoring” the “Daily”**

The first of the noun phrases that was to be understood at the end of the vision is “the daily” (tamid). Usage: AV - continually 53, continually 26, daily 7, always 6, alway 4, ever 3, perpetual 2, continual employment 1, evermore 1, never 1; 103 verses 104 hits. We have already documented in our February article that the “daily” (tamid), when used in the context of the sanctuary, always referred to the work of the priest in the first apartment of the sanctuary.

We have also demonstrated in our June and July articles how the little horn usurped the prerogatives of God, and how and when the “daily” was restored to His church and to the inhabitants of the earth in the renewed knowledge of Christ’s work in the sanctuary above. Remember, we have only three main word uses of sadaq that can be applied to these three noun phrases for their interpretation. “The daily,” the first of those noun phrases included in the question of Daniel 8:13, has to be either (1) “restored” or “set right” before the inhabitants of the earth after the passing of Oct. 22, 1844? Yes. Knowledge and understanding of this “continual” heavenly mediation was reestablished or “restored” to believers after that time.

**Restoration Anticipated in Revelation 11:1**

To substantiate that claim from the Bible, we are going to reiterate an aspect we documented in our June issue that we feel is absolutely essential for the reader to fully grasp. By doing so with the added context of this issue’s study, its significance and application will become clear:

In Revelation 10, in the eating of the little book lying open in the angel’s hand, John the Revelator foresaw that suppression of truth would end. Then in Revelation 11:1, referring to post-1844, Christ’s command was given to spread the great gospel of Christ’s present intercession for us in heaven: “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar...”

Why was the church then told to take a reed and measure the temple and the altar? “Reed,” in the Greek, is kanne, from which we get our word “canon.” Canon means “rule” or “law,” or, as Webster defines it, “a standard used in judging something; criterion.” Criterion means “a standard, rule, or test by which
a judgment of something can be formed.” The Greek word for measure, applied to a building or object, means to “preserve” or “restore” it. In other words, we are to use the Bible, the canon or rule of scripture, in our work of examining and restoring the temple and the altar. Revelation 11:1 tells us the temple and altar were to be restored to the knowledge of God’s people; Daniel 8:11 had prophesied that aspect of the gospel would be “taken away.”

The Protestant Reformation accomplished much, but it did not restore the truth concerning the heavenly sanctuary or the “daily,” that is, Christ’s ministration and function at the altar in that sanctuary. The papacy took away the “daily” and cast down the “place” (His foundation, to hear and answer prayers and to forgive sins) of his (Christ’s) sanctuary, or “temple,” by setting up a counterfeit priesthood, sanctuary and altar. The altar that was to be measured or restored is the altar of incense. That altar in the earthly sanctuary was especially connected with the ministry of the priest in the first apartment. When the Roman Catholic system developed, the world was deceived into looking to the Catholic system of priesthood for its salvation. The great truths of Christ’s heavenly sanctuary and of His mediation before the altar in that sanctuary were cast down, lost or, better stated, usurped (see Great Controversy, 55). Since 1844 these grand truths have been restored to the world through the remnant church. (See Daniel 8:13 and Revelation 11:1-2.)

No wonder Ellen White said: “The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.” Letter 208, Manuscript Releases, Vol. 8, 245. Thus we have a prophetic application with a perfect historical fulfillment.

Was Paganism “Restored”?

Nevertheless, to be totally equitable, let us theoretically render the “daily” as paganism. Given the only three interpretations for “cleansed” to be applied to those noun phrases, “the daily” being the first of them, we then naturally ask, “Was paganism “restored” or “set right” in 1844? No. Was paganism “cleansed” in 1844? No. Was paganism “vindicated” in 1844? No, absolutely not. Thus for the paganism view, there is neither historical nor biblical substantiation for any of those sadaq verb applications.

Horizontal vs. Vertical Focus

In fact, the focus on paganism sadly results in the failure to apprehend the power and inherent expectation in the true interpretation involving the heavenly sanctuary. The paganism view focuses on the controversy between pagan and papal Rome. It has an earthly, human-to-human or “horizontal” focus. In contrast, the ministry of Christ view has a “vertical” emphasis, revealing an approaching cosmic showdown, namely, the end of the great controversy between Christ and Satan. This controversy is depicted in every chapter of Daniel. One is led to conclude that to continue to proclaim the “daily” as paganism is to deny the veracity of the scriptures and the integrity of Ellen White, to close one’s eyes to the facts of history, and to subvert the unity that Christ prayed for in John 17.

“Transgression of Desolation”

We turn our attention now to the second noun phrase under discussion in Daniel 8:13, one that especially prompted us to address this issue in the first place: “the transgression of desolation.” The misinterpretation of the “daily” has unfortunately led to a second misinterpretation, that of “transgression of desolation.” Knowing what we know, we could not allow our brothers and sisters to face a courtroom misinformed and unprepared,
should they be so required to answer for their faith. Through reasoning together, we also hope for unity among believers. “In union there is strength; in division there is weakness and defeat.” Our High Calling, 170.

Simply put, paganism advocates mainly point back to Uriah Smith’s Daniel and the Revelation, 164-5, for their meaning and interpretation of “the daily” and the “transgression of desolation.” They declare that these two noun phrases represent two desolating powers, the “daily desolation” representing paganism through all its history, and the “transgression of desolation” representing the papal form through all its history. But there is no biblical or Spirit of Prophecy evidence to be found for such assertions.

**The Bible Its Own Expositor**

Ellen White wrote, “The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor.” TM 106. And she called this rule of interpretation by William Miller “simple but intelligent and important.” “Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me... then his guessing, desire, creed or wisdom is my rule, not the Bible.” RH, November 25, 1884.

Unfortunately, never once has any advocate of the paganism position—from its conception in the early 1800s to the present day—presented his or her Biblical or Spirit of Prophecy support to back the claim that the “transgression of desolation” is the papal desolating power.

To verify that claim for ourselves, we have combed through all ninety verses and ninety-three hits on the word “transgression.” Usage: AV - transgression 84, trespass 5, sin 3, rebellion 1; 90 verses, 93 hits. What is the “transgression that causeth horror”? Turning again to the scriptures for our answer, we will see that the “transgression” (pesa) is connected with God’s people:

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression (pesa), and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:24.

The connection between transgression and God’s faithful will be confirmed again in Leviticus 16. This side of the Second Coming, the only thing that needs to be cleansed in the heavenly sanctuary on the Day of Atonement is the confessed sins and transgressions of God’s people that have gone beforehand to the judgment (1 Timothy 5:24):

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions (pesa) in all their sins: and so shall he do for the tabernacle of the congregation, that re-
maineth among them in the midst of their uncleanness.”

“And Aaron shall lay both his hands upon the head of the live goat, and confess upon him all the iniquities of the children of Israel, and all their transgressions (pesa) in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” Lev. 16:16, 21.

Thus the pesa (“transgressions” or “sin”), as we have seen, is connected with God’s people, and it’s also inextricably linked to the heavenly sanctuary. “This word primarily expresses a rebellion against God and His laws. . . . In addition to the act of transgression itself, this term can also be used to convey the guilt that comes from the transgression (Dan. 8:12, 13; 9:24); or the offering that is presented to atone for the transgression (Mic. 6:7).” (Baker and Carpenter’s Complete Word Study Dictionary: Old Testament. AMG: 2003.) Since the sins of God’s people have been transferred to the sanctuary, the sanctuary must be “cleansed” of its accumulated pesa before the atonement can be considered complete.

**Applying the Test**

It should be clear to all that the so-called papal desolating power was not “restored” in 1844, nor was it “cleansed” in 1844; nor was it “vindicated” in 1844.

Let us now apply the same three verbs to the “sin” interpretation of “transgression of desolation,” to see if it will stand the test of investigation. Was the “transgression of desolation” to be “restored,” cleansed,” or “vindicated”? Indeed, “transgression” or sin will be cleansed forever from the heavenly sanctuary and from the books of record of God’s people.

In complete and public transparency, having already offered a $1000 “first-finder’s fee” for substantive proof from the Authorized Version that the “daily” is a pagan desolating power, we now extend the same offer for supported evidence from the Authorized Version that the “transgression of desolation” is an anti-God desolating power in the form of the papacy. Such proof, if forthcoming, will be published in this magazine.

“The term ‘sanctuary,’ as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the ‘true tabernacle’ in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The ‘true tabernacle’ in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ unquestionably points to the sanctuary in heaven.”

Great Controversy, 417.

In Daniel 8, then, the actual cleansing of the sanctuary is referred to only in the noun phrase “transgression of desolation.” When paganism adherents connect “transgression of desolation” to a papal desolating power, the true and necessary understanding of investigative judgment is subverted. The true Biblical concept of the investigative judgment, foretold in the language of “transgression of desolation,” has been removed and replaced with an earthly entity when, in fact, it’s a timely event of universal import and eternal weight.

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**Miqdas and Qodes**

It is appropriate now to study two particular Hebrew words that often arise in discussions of Daniel 8. In languages in general, and in the Hebrew language in particular, the context determines which word to use when several words have closely related meanings, or when one word may have more than one meaning. In Daniel 8:13-14, the word used for “sanctuary”⁶⁹⁴⁴ is qodes. Usage: AV - holy 262, sanctuary 68, (holy, hallowed,...) things 52, most 44, holiness 30, dedicated 5, hallowed 3,
consecrated 1, misc 3; 382 verses, 470 hits. Qodes\(^{6944}\) can refer to either the first or second apartment of the sanctuary, as Ex. 26:33-34 and numerous other scriptures illustrate. In regard to the word “sanctuary” in Daniel 8, the shift from miqdas in verses 11-12 to qodes in verses 13-14 of Daniel 8 comes about because qodes is the key term used in Leviticus 16:16, 19, and 30 relative to the “cleansing” of the sanctuary on the Day of Atonement. In other words, when the context regarding the sanctuary deals with “cleansing,” qodes is always used. The reader will also find that qodes\(^{6944}\) is another terminological link between itself and Leviticus 16, as qodes is used no less than seven times in Leviticus 16 to designate the most holy place. See Lev. 16:2-3, 16-17, 20, 23, 27. As an added point of interest, we point out that the Hebrew word miqdas\(^{4720}\) is used as the “sanctuary” in Lev. 16:33, but it is rendered “the holy\(^{6944}\) sanctuary”\(^{4720}\) (literally, qodes miqdas), clearly designating the sanctuary of the Lord.

**Anointing the Most Holy**

Daniel 9:24 illustrates the timing and anointing of “the most Holy”\(^{6944}\) (qodes). This major event was to transpire at the end of the seventy weeks. We know the end of the seventy weeks took place in AD 34. Thus the heavenly sanctuary was to be anointed in a very special way at that time. When Christ ascended from the earth to be our great High Priest in the heavenly sanctuary, it was for the purpose of administering its benefits in behalf of humanity. The event that marked the anointing of that sanctuary in heaven was the descent of the Holy Spirit, better known as Pentecost. See Acts 2:14-16; 5:31-32. The anointing of the sanctuary was a prerequisite for its intended use. See Ex. 30:26; 40:9-15. Hence, Daniel 8:13-14 foreshadows the termination of the anointing of the heavenly sanctuary by the initiation of the cleansing of that same sanctuary.

**“Cleansing” of the Sanctuary**

It should be noted by all that, of the three basic word meanings for sadaq (nitsdaq), Ellen White agrees with the word “cleansed” for heaven’s primary focus to be conveyed to the reader. This is in harmony with the Septuagint and the Theodotion, the oldest manuscripts of Daniel written in the Greek. They translate nitsdaq as “shall be cleansed.”

Sadaq is associated with cleansing in at least two other scriptures, as well. Job 15:14: “What is man, that he should be clean\(^{2135}\)? And he which is born of a woman, that he should be righteous\(^{6663}\)?” “Clean”\(^{2135}\) (zakah), i.e., “to be innocent:--be (make) clean, cleanse, be clear, count pure,” is equated with “righteous”\(^{6663}\) (sadaq), translated “to be (causat. make) right (in a moral or forensic sense):--cleanse, clear self, (be, do) just (-ice, -ify, –ify self). . .” Briefly, zakah (“innocent, clean, cleansed”) is paralleled with sadaq, which can also mean “cleansed.”

In Job 4:17, another parallelism presents the same pairing of meaning. “Shall mortal man be more
just265 than God? Shall a man be more pure2891 than his maker?“ "Just"t6663 (sadaq) is equated with "pure"t2891 (taher), i.e., “... morally innocent or holy:--be (make, make self, pronounce) clean, cleanse...”

So what was to be cleansed in the heavenly sanctuary in 1844? The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day [continual, continually] the repentant sinner brought his offering to the door of the tabernacle and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. ... Such was the work that went on, day by day [continual, continually], throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal.” Great Controversy, 418.

“Daily,” day by day, continually, the repentant sinner brought his offering for his sin to the door of the tabernacle of the first apartment, but once a year a special work in the second apartment became necessary for the removal of the accumulated sins of Israel on the Day of Atonement. While the “daily” ritual involved the cleansing or restoring of the individual, the yearly involved the cleansing of the sanctuary. The point not to be missed here was the necessity of the removal of the aggregate confessed sins of Israel. What is “sin”? “... 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.

Spiritual, Universal Dimensions

The implications of Daniel 8:13-14 are clearly cosmic in their scope. To misinterpret the message of those verses by suggesting that the “daily” and “transgression of desolation” are referring to anti-God desolating powers is entirely unwarranted, as well as unscriptural. Such interpretations totally miss the spiritual and universal ramifications involved. By so interpreting, paganism advocates have misapplied the only words in Daniel 8 that point forward to the investigative judgment beginning in 1844. God forbid that we hold any longer to tradition and unscriptural teachings, or misrepresent this solemn message of the sanctuary to the world and to our fellow church members.

To be continued.

Heidi Heiks, editor of Our Firm Foundation magazine, has been a college educator, an author, and a radio speaker for The People of the Book radio program. He continues to write and is currently a teacher and speaker for Hope International throughout the United States.

Heidi Heiks has supplied for Adventist readership, both scholarly and lay, the historical and legislative documentation from primary sources that describes what really happened in AD 508 and 538. Finally, the dates for the commencement of the 1290- and 1260-year prophecies are fully established. Submitted beforehand for critical review before the most prestigious scholarly institutions within Adventism the world over, it is now presented with the endorsements of William H. Shea, Ph.D., associate of the Biblical Research Institute of the General Conference, professor at Andrews University; Herbert Edgar Douglass, Th.D., professor at Pacific Union College, president of Atlantic Union College; and others. To obtain your copy of this documentation in hardback, call or visit our bookstore and request the 508 538 1798 1843 Source Book (Preliminary). BEHH-5085 $19.99
According to a recent article in a London, England, newspaper, a commuter bus has a very unusual rider several days each week. Every morning the bus picks up passengers on their way to work. It makes its usual stop in front of a row of houses on a busy highway through town. Almost every morning, among all the people boarding the bus is—you would never guess, so I will tell you—a cat! Yes, it’s true. A full-grown all-white cat, wearing a purple collar with no tag, boards the bus with the other passengers.

As soon as he gets on the bus, the cat heads to a safe spot under one of the seats. He stays out of the way of human feet so his feet or tail won’t get stepped on. He rides just about a quarter of a mile down the road. Then he gets off when the bus stops at the next bus stop to pick up more riders.

He seems to know exactly what he’s doing. Would you believe that that bus stop is right in front of a store selling fish and chips! (Chips, in England, are what we call french fries.) I imagine that cat goes right to the back door to search or meow for fish parts to eat. What a nice breakfast it must have—for a cat. No wonder his fur looks so soft and healthy.

He never gets a bus ride back to his neighborhood. The bus drivers figure the cat walks the many blocks back to his home. Do you suppose he’s heard our Seventh-day Adventist health message, which says it’s good to have some exercise after a meal? Exercise helps your body digest your food.

Those bus drivers have agreed on a name for their regular furry rider. They call him Macavity, the mystery cat. His owner never seems to be with him and he’s doing things cats don’t ordinarily do.

Isn’t it wonderful that our God has put such a purpose in a cat’s head? Now we humans can wonder and talk about His creation. People call animals “dumb animals,” but that doesn’t mean they’re stupid creatures. They can’t think like humans can, but Macavity proves they’re not stupid. What “dumb” really means is that they can’t speak. People who are so surprised or shocked that they can’t talk right away are said to be “dumbfounded” or “dumb with astonishment.” Macavity is a “dumb” animal, meaning he can’t speak like humans can. But he sure seems pretty smart to do what he’s been doing, wouldn’t you say?

God made all the animals and trees and flowers and rivers and oceans and mountains and clouds and sun and stars and more. He did that so that we would have an idea of how much He loves us (lots!) and how much power He has to save us from our sins (all we need).

But people living in towns and cities sometimes don’t get to see much of His creation. What they see is mostly what people have built, not what God created. They don’t see too many fields, hills, wild animals or beautiful sunsets in the evening. Buildings block their view.

Sometimes it’s harder for people living in towns and cities to think about God than it is for people living or working in the country. So God helps the people in towns and cities see His love, too. He causes such things as cats to get rides on public transportation buses. Then we start thinking about our Creator who made that amazing cat. And then we start to believe that God can do what He promises.

See how our loving Father in heaven always finds a way to help us believe in Him? 😊
Miracle Cure Part 2

Heather Olson, RN

Last month’s article on the importance of water continues:

Now, take any one of those [dehydration] symptoms and present it to a physician. If you’re too sleepy, there are pills to give you energy. If you have a headache, there are many choices for what type of pill you can take. Nausea? No problem. Take some medicine. What about paresthesia [tingling]? Oh, no, you’d better see a specialist. Obviously, it’s a serious problem! Bad eyes? Better send you to the ophthalmologist. Delirium? We also have a pill for psychotic disorders. Do you see what I’m talking about? Do you see how easy it would be to misdiagnose something as simple as dehydration? Personally, I have gone to different doctors throughout my life, and none of them ever asked me how much water I drink. Sad, but true.

So hopefully you understand that you need to be drinking plenty of water. How much do you actually need, though? In his books, Dr. Batmanghelidj (Dr. B) suggests that you drink half of your body weight in ounces. For example, people weighing 150 pounds would need at least 75 ounces a day. So on and so forth.

The average person has about 50 quarts, nearly 100 pounds or 65% of their total weight, of water in their body. A lean, muscular adult’s body may be as much as 75% water, while an obese adult, with an abundance of water-poor fat tissue, may be only about 50% liquid. But much of this is lost in the regular process of life. How much is really lost? About 15 percent of water loss is through the act of respiration (that’s right, breathing). Another 20% is lost through perspiration (sweating), and almost 65% is by excretion (urine). So even though you don’t necessarily realize it, you’re losing water constantly. That is, unless you’re not breathing, and then you may have bigger problems than dehydration.

I get a lot of people who tell me they just don’t like water. They prefer juice or tea. Something with some “flavor.” What do I tell them? Learn to like it. Nothing can substitute for water. Coffee, tea, soda, alcohol, milk and juices are not the same as water. And besides, caffeinated beverages dehydrate you even more because you urinate out more than the volume of water contained in the beverage. So the only answer is pure water. And you’ll be surprised how much you will start to like it. Even if you don’t want it or don’t “feel” thirsty, make yourself drink it. I actually set a timer on my computer that goes off every couple hours, reminding me to drink my water. Do whatever it takes to get your daily supply!

“Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:14.

“If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared.” Testimony Studies on Diet and Foods, 151.

“In health and in sickness, pure water is one of Heaven’s choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drank freely, it helps to supply the necessities of the system, and assists nature to resist disease.” Ibid., 151.

Throughout the scriptures and Spirit of Prophecy, water is spoken of as a cleansing, healing agent given to us by our Creator, yet most of us neglect our body’s cries for the healing benefits of water.

“Thousands have died for want of pure water and pure air, who might have lived. . . .” Ibid. Over and over we are given counsel, yet...
MK [Member of Knesset] Zevulun Orlev...has announced the findings of a poll showing a 56% support rate [and a 30% objection rate] for his proposed legislation making Sunday a day of rest and allowing some public transportation and entertainment on the Sabbath.

“Orlev’s bill would change the official approach to Sabbath as the country’s day of rest. Though businesses and government offices would continue to be closed, places of entertainment would be permitted to open—and public transportation, now banned in most cities on the Sabbath, would be available for that purpose. The bill stipulates that such transportation and entertainment would be carried out with maximum sensitivity to the religious public....

“Orlev’s bill...calls for a second day of rest during the week—Sunday—during which businesses and offices would be closed. This would enable Sabbath-observant families to spend more time together, Orlev explains. Work hours lost to Sunday would be made up largely by increasing the workday on Mondays through Fridays from 8 to 9 hours.

“...Support for the bill increases as level of religious observance decreases....

“...Orlev said his bill was formulated with the help of leading religious-Zionist rabbis, and does not openly permit activities that are forbidden by the Torah, ‘but rather does not mention them.’” Hillel Fendel, Arutz Sheva Israel National News Service, May 31, 2007.

END-TIME PERSPECTIVE:
“The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.” Lam 4:12.
“Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God.” RH Feb. 6, 1900.

China’s Water Crisis: Harbinger for the World?

“One can drive a hundred miles in any direction from Beijing and never cross a healthy river. One passes river after river that has dried up. And in 80 percent of those Shanxi rivers that are still flowing, water quality has been rated ‘unfit for human contact’ or for agricultural or industrial use. From there to the Yellow River, some 300 miles away, we traversed [six rivers] and many other legendary rivers; all of them are now almost bone dry. All that remains to memorialize these watercourses are highway bridges, left behind like vestigial organs. The Yellow River itself [was] once known as ‘China’s Sorrow’ because of its propensity to flood, killing millions. At its lower reaches in Shandong, it is not uncommon for the river to cease flowing into the Bohai Sea altogether.

“…Their per capita daily water use is only one eighth that of Americans, so there are limits to how much more they can conserve. Drought [and overuse of surface water for irrigation]…has forced farmers to turn to groundwater. But overextraction has caused water tables to fall by as much as 10 feet a year.” Orville Schell, “Where China’s Rivers Run Dry,” Newsweek, April 16, 2007.

END-TIME PERSPECTIVE:

“Nothing but a living faith will save you in the fearful scenes which are just before you.” 2SG 231.

Abortion

Job Security: Forced Abortions

Seven months pregnant, “Wei Linrong…knew her baby would be born dead. Local officials dragged her to a hospital, injected her abdomen with chemicals to kill her baby, and lingered to make sure that he died. Her forced abortion was one of at least 60 in the province that took place under the direction of Chinese officials [within twenty-four hours].


END-TIME PERSPECTIVE:

“Mary often remonstrated with Jesus, and urged Him to conform to the usages of the rabbis. But He could not be persuaded to change His habits of contemplating the works of God and seeking to alleviate the suffering of men or even of dumb animals.” DA 90.

Cruelty to Animals

The severe wounds…on a German shepherd found dumped [along a rural road] may have been inflicted after the dog’s death, SPCA investigators said….Drug dealers…use dogs as ‘drug mules,’ forcing the animals to swallow self-contained drug packets….In some cases, drug dealers can retrieve the packets from the dog’s feces. But in more brutal instances, the dogs are cut open to access the contraband. Because [the dog] was apparently gutted as well as suffering tongue and rectum cuts, the SPCA is considering the drug-related death a credible theory.…” Deborah Marko, The (Vineland, NJ) Daily Journal, May 13, 2007, B8.

END-TIME PERSPECTIVE:

“We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil.” 3SM 416.

What Shall Befall Us?

“Nature’s fury made life miser-
able...from one end of the nation to the other, with people forced out of their homes by wildfires near both coasts and the Canadian border and by major flooding in the Midwest. And although the calendar still said spring, the first named storm of the year was whipping up surf on the beaches in the Southeast....” Roger Petterson, “Extreme weather, fires befall nation,” Yahoo News, May 9, 2007.

END-TIME PERSPECTIVE:
“We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.” PK 278.


“A Moving Experience”
President Bush, a Methodist, said he felt “awe” in the presence of Pope Benedict XVI, calling his first visit to the pope a “moving experience.” The pope expressed his hope for a “regional” and “negotiated” solution to the crisis in that region, citing concern that the “society that was evolving would not tolerate the Christian religion.” The number of Christians remaining in Iraq has lessened since the war began. Wilkinson and Gerstenzang, “Pope Pushes Bush on Mideast,” L. A. Times, June 10, 2007.

END-TIME PERSPECTIVE:
A Christian presence in Iraq is important to the pope. “Despotism is now seeking to obtain a foothold in every clime, but its day will soon be ended. ‘For her sins have reached unto heaven, and God hath remembered her iniquities....’” Bible Echo, February 1, 1897.

Continued from page 24
we refuse to follow it. Just like God asked the Israelites, I also ask you, “Why will ye die?”

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1. During the time of Miller’s preaching, America faced
a. division over slavery
b. a temperance movement
c. rapid expansion westward
d. all of the above

2. Who said, “Show us from the Word of God that we are in error; we have had ridicule enough; that can never convince us we are in the wrong; the Word of God alone can change our views”?
   a. James White
   b. Martin Luther
   c. Martin Luther King
   d. William Miller

3. Using lies and misrepresentations, opponents excited prejudice and contempt toward early Adventists. What else resulted?
   a. People lost faith in God’s Word.
   b. People doubted Word of God could be understood.
   c. Increase in scoffers and unbelievers
   d. All of the above

4. The facet of the preaching that aroused the greatest opposition was
   a. the proclamation of a definite time for Christ’s coming.
   b. the frightening beasts of the book of Daniel.
   c. the detailed recounting of history.
   d. the many uncredentialed laymen teaching the first angel’s message.

5. With whom did gospel ministers of the popular churches unite to ridicule Miller’s teaching?
   a. All of these answers
   b. Popular and religious press
   c. Blasphemers and infidels
   d. Drunkards and gamblers

6. Seeing the ministers’ “strange bedfellows” (see #5), many discerning souls
   a. turned away entirely from religion.
   b. studied scriptures for themselves.
   c. became confused and lost.
   d. were greatly amused.

7. The second angel’s message, “Babylon is fallen. . . .” was proclaimed in
   a. fall 1844.
   b. early winter 1844.
   c. summer 1844.
   d. spring 1844.

8. How many removed themselves from the fallen churches when they heard the second angel’s message?
   a. About 10,000
   b. About 20,000
   c. About 40,000
   d. About 50,000

9. Prior to October 1844, division and fanaticism appeared in the early Advent movement only
   a. during the bold proclamation of the Advent message.
   b. during summer 1844, during a period of perplexity concerning the dates.
   c. among the educated class.
   d. among the uneducated class.

10. The mistake in reckoning was discovered
    a. early October 1844.
    b. right after the first disappointment.
    c. spring 1844.
    d. summer 1844.

**Source:** Ellen G. White, Life Sketches, 196.
ELLEN WHITE

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Leslie Hardinge

Lamb, The

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Letters to the Editor

We’re so thankful someone actually took the initiative to deal with the issue of the “daily” and finally resolve it so we can move on in unity.

Ohio

We more than appreciate the wonderful DVDs we receive from you. So many have changed from tapes to CDs, but it’s much nicer to see the church and speakers; it’s like being there, almost. The only complaint we have is that we wish we could afford to get some for every Sabbath! We aren’t able to get out and go to church and worship so they are a real blessing.

JZ&HB, Alabama

I want to thank you for being such a blessing in my life. I am being moved to a lower security facility and I ask that you please keep me on your mailing list.

RY, Oklahoma

Many thanks for your thorough work on “the daily.” It is the position I have held for some sixty years. God bless you for making things so obviously clear.

OJ

I grew up in the SDA church but fell away. Then my mom told me about your DVDs and gave me your phone number to call and sign up for the monthly DVD. I feel that the Lord is sending me to you. I really enjoy the DVDs and get such a blessing from them. I want to start returning tithe again, through you. Thank you for being there for me, and for all the health products you offer. I’ve already bought some of them.

SJ

We thank you for your dedication to the TRUTH! It is very difficult to find the “Straight Testimony” these days. We are in the last days, and our family continually prays for the outpouring of the Holy Spirit. We no longer have a church to go to, but we praise God for the DVDs for our church service.

Gs

I have a prayer list of 1022 names. I am putting your ministry on the list, also. Please pray for my little ministry. I am 83 years of age and have poor vision and low energy but God is helping me do it with a magnifier.

FH, Illinois

I hope you put your “daily” materials in book form. It needs to be sold the world over.

C

[Editor: You are not the first to make that request. Hope International plans to publish the series shortly after it’s completed.]

I consider your magazine a very important tool for myself and others in this time of the end. I enjoy the straightforward truth that I can read and share with others. I believe we only have to pay close attention to what is happening around us every day and we can very easily realize that the end is not near; the end is here.

HP

A fellow church member shared this magazine with me and it’s the best magazine I have ever held in my hands! Please send a free gift sample magazine to these people. I am sure they will subscribe once they realize how valuable it is.

KB

Please renew our subscription. This publication in my view is by far superior to the Adventist Review. To be blunt, there is no comparison.

JEs, Wisconsin

Thank you for the “daily” articles. In my library I also have your 508 538 1798 1843 Source Book (Preliminary). Needless to say, I could barely put it down. I’m now waiting for the second edition.

IJ, Hawaii

Thank you again for all the hard work you do. Your magazine, bookstore and DVD ministry have all been a blessing. Keep your courage strong. You will soon see the harvest results of your seed planting.

Ss
And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 21:4-6