

Our Firm Foundation

Volume 23, Number 7 • July 2008



A Study of An Apparent Contradiction in Scripture

You Are Bought
With a Price
Part 3

Importance of Receiving
the Holy Spirit

"Politically Incorrect"
Christianity

Is God Particular?
Part 2

The King of the North
Part 7

Fanaticism In Diet - Part 2

Does the Bible
Contradict Itself?
Page 12

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

Editorial

Joe Olson



Joe Olson serves as the executive director and chairman of the board of Hope International. He also travels as an international speaker.

Theological Waymarks

Beginning next month, we have decided that we are going to move the Theological Waymarks section of the magazine onto our website at www.hopeint.org.

The reason for the move is that there is so much information to share with you, we simply cannot put all of it into the magazine without either taking up the whole magazine or having endless “parts.” We want to be able to maintain some sense of continuity. In order to do that, we need to have all of the material together in one place and one time.

At our website, we have the luxury of being able to include all of the material at once, without having to sacrifice space or continuity of thought. We have tried to present the materials we have in as clear and concise a way as we can, but some things get lost over time when you have the same article in eight, nine or ten magazines.

We have struggled with how to get the materials that we have out to the people without inundating them with a lot of the needed documentation and historical perspectives. For those that had been following the “daily” articles, each month we tried to address another issue or error that had clouded the truth. Unfortunately, because there were so many issues to address, it took several articles.

We have the goal of continuing to bring to you, with a firm “thus sayeth the Lord,” all of the truth that has in many cases been covered up with superstition, unbelief and error for many

years, and providing as much historical documentation as we can discover. In order to do this, we need the freedom of more space in which to present the materials we find, and so we needn’t be concerned about what people remember was said in each previous article.

We have many subscribers that give their past issues to others to read. They send them to foreign countries or to prisoners. There are many people that want to read the magazine that either cannot afford it, or cannot afford the extra postage to get it to them, especially in the case of foreign postage.

As a result, these people cannot easily go back to previous issues and “recap” what was said in the last few magazines. This is the problem we hope to address by putting all of the material together in one continuous strain for each topic. It also makes it much easier for those who want to do Bible studies on one of the particular topics we address. All of the material will be available for immediate download and printing.

What will we do with the space that is left in the magazine? We almost always have a standing list of articles waiting to get into the magazine, but space limitations have prohibited them from being included in a timely fashion. Some excellent articles are still in our readers’ heads or hearts. We encourage you to share with other readers your personal studies, spiritual insights, and the like. As time progresses, we will need to strengthen one another ever more earnestly. Writing is one way to

do that. There is also so much good, inspirational, soul-stirring material from the pen of Inspiration. Lastly it will give us more room for the Newswatch articles and health articles.

It is a constant juggle to try to make the magazine easy to read and make it spiritually relevant at the same time, all the while trying to meet the needs of our subscribers. We need your constant prayer and intercession that we might follow the path that the Lord lays out for us.

We are striving to be faithful stewards of the Lord’s blessings and every issue of the magazine, every individual article, is gone over in a very painstaking way to make sure it is all truth and leads people to a deeper and closer relationship to Jesus Christ.

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” Isaiah 28:9, 10.

“We need now to present the truth in its important bearings. We are to walk every step understandingly. Blessed light from the Word of God is to come to the people. No new and strange thing is to be introduced now, unless it is proved by much diligent investigation and most earnest prayer. Blessed light from the Word of God is ours to receive and in assurance give to people.” 10MR 313.

Table of Contents

Volume 23
Number 7
July 2008

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. —*Editor*

Executive Director: Joe Olson

executivedirector@hopeint.org

Editor: Heidi Heiks

editorial@hopeint.org

Director of Hope For Health: Heather Olson, R.N., C.H.

hopeforhealth@hopeint.org

Bookstore Manager: Kaye Olson

shipping@hopeint.org

Layout & Design: Sherrie Steele

sherrie9950@yahoo.com

Our Firm Foundation is published monthly by:



Hope International

P.O. Box 220

Knoxville, Illinois 61448 USA

Phone: 309.343.1844

Monday-Thursday 8:00 a.m. - 5:00 p.m., Central Time
Friday 8:00 a.m. - 12:00 p.m., Central Time

Fax: 309.343.3721

Email: office@hopeint.org

Web: www.hopeint.org

About Hope International - We are a lay ministry founded, supported, and operated by Seventh-day Adventists to assist God's Church in the proclamation of the Everlasting Gospel in every way that is consistent with the principles of God as revealed in Inspiration.

Invitation to Writers - We are accepting article-length manuscripts for possible publication in *Our Firm Foundation*. We prefer that submissions be submitted in Word .doc format as a computer file. Include a digital picture and a short bio. Please address all correspondence to Editor, *Our Firm Foundation*, P.O. Box 220, Knoxville, IL 61448, or by email to editorial@hopeint.org.

Subscription Information: See page 30 • Shipping & Sales Tax: See page 30

Content credited in this publication is the property of its respective owner(s) and is licensed or used with permission. Other items are the property of Hope International.

Cover Photo: Shutterstock.com All Photos unless otherwise noted: Shutterstock.com

Volume 23, Number 7

You Are Bought With A
Price: The "Penalty Death"
Part 3 - Page 4

Barry J. Mellor

**Importance of Receiving
the Holy Spirit - Page 8**

Ellen G. White

"Politically Incorrect"
Christianity
Page 10

Maxim Balaklitsky; Maxim Serbin

Sojourn To Egypt - Page 12

Clark Floyd

Is God Particular?
Part 2 - Page 15

Joe Olson

**The King Of the North
Part 7 - Page 18**

Heidi Heiks

News Watch - Page 24

**Fanaticism in Diet - Part 2
Page 26**

Kevin Paulson

Historical Footnotes
Page 29

**Letters to the Editor
Page 31**

You Are Bought With A Price:

The “Penalty Death”—Part 3

Jesus could not have gained the victory over every element of the penalty death unless He, by faith, submitted to every element of the penalty itself.

Barry J. Mellor



Faith, Not Feelings

Did Jesus gain the victory before He died? Absolutely! The victory over feelings. It was in conscious faith that Jesus gained that victory! What is faith? “Now faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 11:1. Jesus “could not see through the portals of the tomb.” But had He not, shortly before, met with Moses and Elijah on the Mount of the Transfiguration? See *The Desire of*

Ages, 421. Had Moses not been raised from the grave (first death)? Had Jesus Himself not recently called Lazarus back from what Jesus Himself called only “a sleep”?

So what grave could Jesus not see through? The grave of those who are eventually separated from God! The grave of sin, which He had become for us. However, since we have to exercise faith in God’s Word, which “Word” relating to God’s justice did Jesus

have to trust in? See Deuteronomy 8:3 and Matthew 4:4; see also Luke 10:28; Psalms 16:10 and Acts 2:25–27. Jesus knew that He had done no wrong. He had not personally violated the law. The sin which He had become was yours and mine. Satan could find nothing in Him.

Jesus’ Faith Then Saves Us Now

Just as He assumed our fallen human nature, so He also assumed our sin and bore fallen human nature and sin into the grave—an eternal grave—from which it would not rise the second time when all is fulfilled. But as He hung in agony on the cross, none of this could be “seen.” Jesus had to trust in His Father’s justice that the Father would “not suffer His Holy One to see corruption.” He had to trust that His Father would raise Him again after He had rested on the Sabbath in the tomb. It was a supreme act of faith, on Jesus’ part, for Him to declare, “It is finished.” “Father, into thy hands I commend my spirit.” Remember “the just shall live by faith.” Jesus is “the just;” it is His faith that saves us. His “faith is the victory!” “A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died.” *The Desire of Ages*, 756.

Now the temple veil is torn from top to bottom. Now the sacrificial lamb escapes from the nerveless fingers of the priest.

“Type has met antitype in the death of God’s Son. [Not in the tasting!] The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all.” *Ibid.*, 757.

The New and Living Way

What is this “new and living way”? What is the power that raised up Jesus from the dead; that assures redeemed man of eternal life; that is the key to salvation from sin (in which we are dead) and of victory over death (obviously victory over the second death)? Romans 8:11, has the answer:

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

The permanent indwelling presence

of the Holy Spirit in the redeemed was made possible only by Jesus effecting the reconciliation, by dying in sinful man's place—thereby remitting sin until its final termination. In John 14:17, Jesus made the promise of the indwelling of the Comforter in the lives of His followers:

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

During Old Testament times the working of the Holy Spirit on men's hearts was predicated upon the promise of the redemption effected by Jesus' sinless life and His death on our behalf. The New Testament is based upon “better promises,” for our reconciliation has been accomplished. Man can now become a permanent union of humanity and divinity—as Jesus was—by being born again of the Spirit and by having, through choice, the indwelling presence of the Holy, Divine Spirit. That indwelling of the Holy Spirit can be for all eternity if we “faint not” and pass our earthly probation on God's side of the equation.

Jesus said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” John 14:16.

Humanity and Divinity United

We are warned not to grieve away the Holy Spirit, “whereby we are sealed unto the day of redemption.” The indwelling presence of the Holy Spirit—the union of humanity with divinity—is man's assurance of eternal life, for man's life is united to divinity and divinity cannot die, whereas fallen humanity will perish forever. The redeemed only “sleep.” Their life is hid with God through the agency of the mighty third person of the Godhead: the Holy Spirit. When the redeemed come forth from the grave, they do so in glorified humanity—like Jesus! The living saints are changed in the twinkling of an eye and also receive glorified humanity.

Faith is the Victory

In *The Desire of Ages*, pg. 756, we read of Jesus' final moments as He drank the last of the cup of death: “Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs

in the cup of human woe. [Notice, this is the cup of “human woe,” not the final cup. Still not the penalty of the law!] In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love.

“The penalty threatened is not merely temporal death, for all must suffer this. It is the second death, the opposite of everlasting life.”

By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God [Jesus was now laying “down His life”—like Isaac, submitting Himself to the sacrifice presided over by the Father], the sense [feeling] of the loss of His Father's favor was withdrawn. By faith, Christ was victor.” Jesus was trusting His Father to raise Him to restored and eternal unity with His Father.

We Share His Victory

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” Romans 8:11.

“Whom God hath raised up, having loosed the pains of death. . . .” Acts 2:29.

“Who verily was fore ordained before the foundation of the world, but was manifested in these last times for you: who by him do believe in God, that raised Him up from the dead, and gave Him glory, that your faith and hope might be in God.” 1 Peter 1:20, 21.

Finishing His Work

“Christ did not yield up His life till He had accomplished the work which He came to do. . . .” What work was that? It was to show that fallen human nature, united with Divinity can perfectly keep God's law; to vindicate the character of God; to show and demonstrate what God is really like; to refute Satan's misrepresentations and to redeem fallen man. His act of submitting to the final, sacrificial phase of the Plan of Redemption was the last work that Jesus had come to do on earth. But did the Father permit “His Holy One” to see death? There was no one to stay

the Father's hand as there had been with Abraham. “. . . And with His parting breath He exclaimed, ‘It is finished.’” *The Desire of Ages*, 758.

“In death He [Jesus] gained the victory over its [death's] power; in rising again, He opened the gates of the grave to all His followers.” *Prophets and Kings*, 701.

“In dying, He condemned the originator of sin and disloyalty to suffer the penalty of sin—eternal death.” *Testimonies*, vol. 6, 230.

The battle had been won. Satan, as well as sin and death—which are Satan's power—had been defeated by the “faith of Jesus.” Submission to the penalty for sin—on behalf of fallen man—was Jesus' part in the sacrifice. How readily we forget the Father's part: the performing of the sacrifice—the taking of the Lamb's life.

His Fallen Humanity Died Forever

The fallen humanity of Jesus bore sin to the grave. In justice, because Jesus had never sinned in that fallen humanity, God the Father could raise Him up again. See Romans 8:11. However, let us never forget that Jesus' fallen humanity never rose from the grave. Jesus' fallen humanity died forever. Glorified humanity rose from the grave. Sin, which Jesus had become, He bore to death—eternal death. Jesus “condemned sin in the flesh.” Romans 8:3. Satan—he who had the power of sin and death—was defeated; his power was now broken. Satan's fate, sin's fate, was now eternally sealed. The redeemed who have died before Christ's Second Coming will all come forth from the grave with glorified humanity. Those redeemed who are still alive at His coming will all receive glorified humanity before ascension. This “mortal” body—subject to eternal death—must “put on immortality,” because this “flesh and blood” “cannot inherit the kingdom of God.” However, the lost will retain their fallen humanity, and finally all fallen humanity will, together with sin and its author, be consumed root and branch—each suffering the penalty of the law—as God performs “His strange act.” By contrast, the redeemed will eternally praise God the Father, the Son, and the Holy Spirit that Jesus paid the penalty for them.

The Penalty

Some have stated that in the Sacred Writings they cannot find where it is stated that Jesus died the second death! As we have seen, the prophet uses the term “second death” interchangeably with the term “eternal death,” and the prophet in both usages indicates that what these terms describe is the penalty for sin. The prophet also clearly states and emphasizes that Jesus paid that penalty. What other reasonable conclusion can one come to other than that Jesus paid the penalty which is clearly that death which is defined as the “penalty”?

“Through death He destroyed ‘him that had the power of death, that is, the devil.’ Hebrews 2:14. This act [dying] decided the destiny of the rebel chief, and made forever sure the plan of salvation. In death He gained the victory over its power; in rising again, He opened the gates of the grave to all His followers.” *Prophets and Kings*, 701–2.

“The penalty threatened is not merely temporal death, for all must suffer this. It is the second death, the opposite of everlasting life. God cannot save the sinner in his sins; but he declares that the wicked, having suffered the punishment of their guilt, shall be as though they had not been. Says an inspired writer, ‘Thou shalt diligently consider his place, and it shall not be.’ Psalms 37:10. In consequence of Adam’s sin, death passed upon all mankind. All alike go down into the grave. But through the provisions of the plan of salvation, all are to be brought forth from their graves. Then those who have not secured the pardon of their sins must receive the penalty of transgression. They suffer punishment varying in duration and intensity according to their works, but finally ending in the second death. Covered with infamy, they sink into hopeless, eternal oblivion.” *The Spirit of Prophecy*, vol. 4, 364.

“Through the provisions of the plan of salvation, all are to be brought forth from their graves.”

The Lake of Fire and The Second Death

With consternation others refer to Revelation 20:14: “And death and hell were cast into the lake of fire. This is

the second death.” And they refer also to Revelation 21:8: “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death,” implying that the “lake of fire” is being defined as the “second death” and since Jesus did not burn in the lake of fire, how could He have died the second death?

Let us look closely at these statements to see whether they are correctly understood. Revelation 20:14 refers to two abstracts being cast into the lake of fire: firstly, “death,” and secondly, ‘hell’ (or *gehenna* or *sheol*), which is the grave. Is the lake of fire the second death, or is the total and eternal elimination of these aspects of Satan’s rule the second death? Personally, I see these two abstracts as representing him who has “the power of sin and death,” namely Satan. And it is the lake of fire that finally and eternally eliminates Satan (see Revelation 20:10) and all he represents. That final elimination is the second death—even though this is the first time that Satan is dying. Once again, it seems to me, Inspiration uses the term “second death” as representing the state of “eternal death.”

The second text, Revelation 21:8, is even more clear. The “second death” is all those various grades of sinners having “their part” in the lake of fire. What is “their part in the lake of fire?” To suffer eternal death when they are consumed. The torments of the lake of fire that the wicked suffer is the execution of God’s vengeance; the ultimate finale is the penalty or second death.

It is also to be noted that some of those finally expiring in the lake of fire have previously died at the end of their probationary lives, have been raised in a special resurrection to see Him coming in the clouds of glory, have been destroyed by the “brightness of His coming,” are raised at the end of the millennium to die the second death (even though, for them, it is the third time that they die). Thereafter, they are as nothing for all eternity. The term “second death” simply describes eternal death, not necessarily the mechanism which brings it to pass. It is a term used to describe the “penalty of the Law!” Similarly, the term “firstborn” does



not always refer to the one who has the first birthday, but refers to a status or standing with God.

When Was Victory Gained?

It has been published abroad that Jesus gained the victory over death while still alive and that He then died the first death, rested from His victory during the Sabbath and then simply rose from “sleep” [first death] on the first day of the week. The truth is that Jesus gained a series of victories, most notably in the wilderness temptation, in the Garden of Gethsemane, and finally on the cross. See *Prophets and Kings*, 701. On the cross Jesus gained the ultimate victory, best described in *Testimonies*, vol. 2, 209–215:

“... The glorious Redeemer of a lost world was suffering the penalty of man’s transgression of the Father’s law. He was about to ransom His people with His own blood. [Only when His blood was shed was the ransom met.]

“... Christ is dying! He is in despair! His Father’s approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They can only behold in amazement their loved Commander, the Majesty of heaven, suffering the penalty of man’s transgression of the Father’s law.

“He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands.”

“Even doubts assailed the dying Son



of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror [Does this sound like the complete achievement of victory before Jesus died—"laid down His life?"] and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which is death [We already have established that the first death is not the penalty.], were all that He could realize through this amazing darkness. [No sense of victory.] He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: 'My God, My God, why hast Thou forsaken Me?'

"Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. . . .

"Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom.

Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: 'Father, into Thy hands I commend My spirit.' He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. . . .

His Work on Earth Completed

"Jesus did not yield up His life till He had accomplished the work which He came to do, [He lived a life sustained by faith—a life reflecting the utter trustworthiness of the Father. Laying down His life in total submission and faith was the ultimate victory] and exclaimed with His departing breath: 'It is finished.' Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered: 'It is finished.' The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. . . .

"When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. . . .

"Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great salvation?"

"Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great salvation?

The Magnitude of The Atonement

". . . Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God. They suppose that while the wrath of God was felt by His dear Son, he had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that

He had the abiding evidence of His future glory. Here is a great mistake. . . .

"The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. . . .

"When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value."

Error Must Be Met; Truth Established

Is it important to understand and to teach the difference between the concepts of Jesus dying either the first or the second death? I believe the statement in *Testimonies*, vol. 5, 292, which states, "Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous." Jesus stated that the Holy Spirit, which He sends, would guide His followers into "all truth," that His followers would know the truth and the truth would set them free.

It is error which attempts to insinuate itself among God's remnant and bring about division. That is why God's prophet has declared that error must be met! To teach that Jesus did not die that death which is the penalty of lawbreaking implies that Jesus has not "paid it all" for you and me. He could not have gained the victory over every element of the penalty except He, by faith, submit to every element of that penalty. Inspiration tells us that He "exhausted the penalty." It was in being raised from the penalty death that Jesus demonstrated His power over the second death. PRAISE GOD!

Concluded.



Barry J. Mellor of Tennessee: Sailor, Entomologist's Assistant, Clerk, Qualified Auto Technician, Student, Mission Farm Manager & Business Economics Lecturer, Town Mayor, Farmer, Maintenance Man & Lifestyle Counselor (self supporting), Builders' Carpenter, Church Company Leader, Preacher.

Importance of Receiving the Holy Spirit

Ellen G. White

Limited Comprehension Expanded Only by Holy Spirit

During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor—the opening of our hearts to the Holy Spirit. On one occasion Christ told His disciples, “I have yet many things to say unto you, but ye cannot bear them now.” Their limited comprehension put a restraint on Him. He could not open to them the truths He longed to unfold; for while their hearts were closed to them, His unfolding of these truths would be labor lost. They must receive the Spirit before they could fully understand Christ’s lessons. “The Comforter, which is the Holy Ghost,” Christ said, “whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The Sentinel’s Question to All

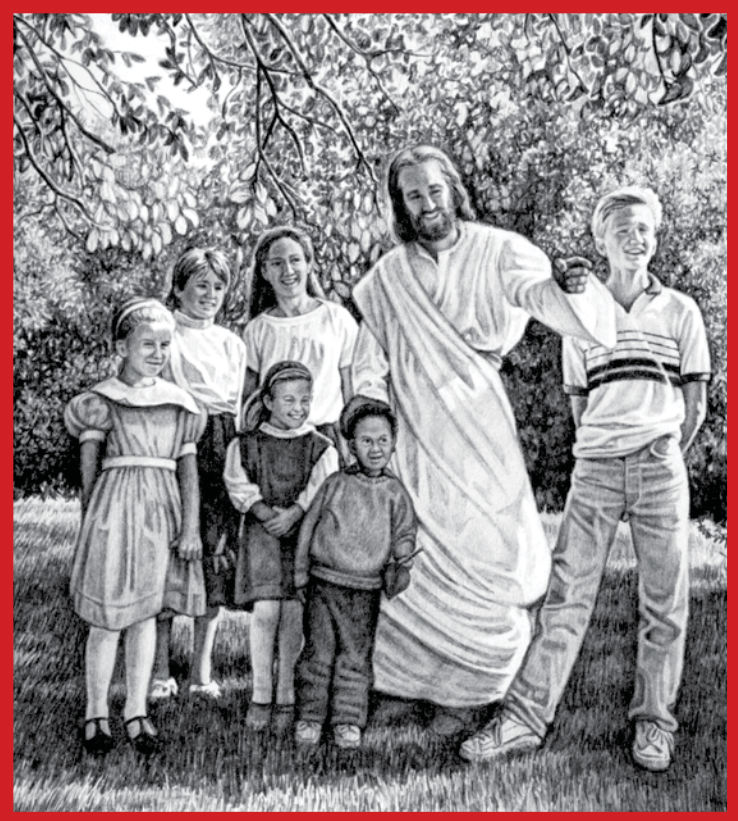
In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, “Have ye received the Holy Ghost?” A measuring-line was in his hand, and only very, very few were admitted into the building. “Your size as a human being is nothing,” he said. “But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

Character Decides Entrance

“You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you cannot be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You cannot join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in His beauty if you are not yourself a representative of His character.

Required: Full Surrender

“When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for Him to order, mold, and fashion. Take upon your neck His yoke. Submit to be led and taught by Him. Learn that unless you become as a little child, you can never enter the kingdom of heaven.



We must comply
with “the conditions
of discipleship”
if we wish entrance
to the heavenly courts.

Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another.

“Abiding in Christ is choosing only the disposition of Christ, so that His interests are identified with yours. Abide in Him, to be and to do only what He wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it cannot be as something apart from Him.

A Purified Conception of Spiritual Things Needed

“The moment His yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and He gives gladness in doing the work. Mark the points: ‘Learn of me; for I am meek and lowly in heart’ (Matt. 11:29). Who is it that speaks thus?—The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren.”

Spiritual Pride Addressed

As these words were spoken, I saw that some turned sadly

away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, “What must I do to be saved?” (Acts 16:30). The answer was, “Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.” Words were spoken which rebuked spiritual pride. This God will not tolerate. It is inconsistent with His Word and with our profession of faith. Seek the Lord, all ye who are ministers of His. Seek Him while He may be found, call upon Him while He is near. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isa. 55:7).

You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ.

As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument.—*The Review and Herald*, April 11, 1899.

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in the knowledge of the Lord. Before the work is closed up and the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.—*Letter 30*, 1907.

From *Selected Messages*, Vol. 1, 109-111.

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 incalculable blessing to God’s people around the world.

"POLITICALLY INCORRECT"

Contemporary society affirms that the secular ways are the best guarantee of the peaceful coexistence of civilized people. We will attempt to show that when the Church accepts the standards of political correctness, which are founded upon a secular worldview, it is tantamount to refusing its mission and, therefore, its essence. Instead, the Church members are to defend their right to preach the biblical view of sin as the universal reason for interpersonal conflicts.

Origins of Secularism

Secularized thinking is a product of a collective mind, rather than a creation of some individual philosophers. It is not to be treated as, for example, atheism or Marxism. It is a complex phenomenon; most of its reasons have to do with the high level of technology that our civilization has achieved so fast. The rapid growth of industry and urbanization cut a person away from nature. Unlike the country life with its multiple tasks, the industry turns a worker into some sort of machine that keeps performing the same operations. At the same time, the idea of man's exclusiveness and domination over nature becomes very popular.

Technology opened up new communication possibilities giving access to intellectual resources of other nations. The world became a "global village." Very often a person knows more about people from another country than about his next-door neighbor.

Intellectuals discover many different ways for solving problems. That leads to the belief in the relativity of all things and values. Therefore, as the secular

people say, man should live only according to his own standards, without taking into account other authorities.

Secularism and Religion

The facts show that *secularism is a natural stage in the development of today's society*. Every culture that gains access to education opens the door of man's self-reliance and challenges the church dogmas. Even the positive features of a religious lifestyle are considered obsolete; man's attention is focused on the novelties created by the secular worldview.

We observed this process in the early 1990s in the post-Soviet Ukraine. First there was a hope that the end of the Iron Curtain would become the beginning of a religious revival. But that hope quickly turned into disappointment. The initial interest in religion was gone; a few years later religion became just a regular part of the social processes. For the Ukrainian "man on the street," it lost much of its importance.

First Effects

At first, secularization is something neutral—maybe even something positive. As its advocates proclaim, secularization "frees" man's personal space from the tyranny of Church and society. But they forget that man's so-called personal opinion is more often than not imposed on him from the outside by the media, politics, advertisement, fashion, education. Spirituality is understood as decency. It goes hand-in-hand with the popular opinion that since God lives in every man's heart anyway, there is no need

to be involved with the Church.

The secular worldview rejects biblical faith—faith that leads to worship.

It is obvious that the secular worldview rejects biblical faith—faith that leads to worship. Here is what we understand to be reasons for it.

Why the Rejection of Biblical Faith

First, if the religious worldview is based on the principle "God is the measure of all things," then the secular worldview proclaims "Man is the measure of all things."

Second, in its essence, secularism is a "convenient" substitute for a religious faith. But this "convenience" does not come from man's real needs; it is formed by the society as a way of self-indulgence. Religious faith "prevents" man from living as he wants!

Secularism to Blame

The advocates of secularism try to separate the result of this self-indulgence—abortions, family breakdown, AIDS, drug addictions—from their source. In the developed countries, where secular worldview has triumphed, technology and high standards of living only expose interpersonal problems. Very often it is seen as a rule: the more wealth and education a person has, the more lonely and isolated he is. It is hard for him to understand others and even himself. In the developed countries, it is the wealthiest people who have the highest rate of suicide.

Maxim Balaklitsky; Maxim Serbin

Under secularism's influence, the church becomes ineffectual.

CHRISTIANITY

Extreme individualism and disappointment with God and people separate man both from the past and the future. He is limited by the present and seeks only what is practical. Despair and lack of higher authorities may lead to the idea that by transcending moral norms, man can become the master of his fate. This is the way taught by Carlos Castaneda; the same ideology is typical for the New Age movement.

Final Effect: Mysticism

Now we see clearly the end result of secularized thinking! The need for a meaning in life that transcends the visible, on the one hand, and rejection of religion (especially Christianity), on the other hand, leads to mysticism that satisfies imagination but does not offer any unchanging moral norms.

The church is forced to accept those rules and to not condemn sins in public. In return, it can keep its official status in a certain country. And that is called political correctness.

It is important to notice that the “bridge” leading to mysticism is superstition: a belief in what looks like a cause-and-effect connection. The secular man is not interested in the “source” of the supernatural force. He only cares about the result—satisfying all his desires (hence the motto of Anton LaVey, the ideologist of contemporary Satanism, who taught “Do what you want”). Strangely enough, this idea of following one’s own desires is also popular among Christians. For

example, the religious movement called “Christian Science” gives mystical interpretations of biblical concepts.

Ethics Also Affected

The belief in the relativity of all values is also transferred to ethics. The wish for instant gratification makes man insensitive to immorality—both in his own life and in the lives of others. This attitude to the problem of evil, which is conditioned by superstitions and mysticism, leads (in a subtle way) to Satanism.

Therefore, the secular way of thinking is not spiritually neutral. Moreover, it does not even solve the problems it tries to deal with. This can be clearly seen in the area of public relations. The society’s “tolerance” of its members’ individual traits and vices is not based on sincere respect. Rather, it is based on the idea of “armed neutrality.” Secular governments defend the rights of the homosexuals for the same reason they defend the rights of the Protestants in the former Orthodox countries. They treat both issues as same in kind.

Influence on the Church

The worst thing is that the church is forced to accept those rules and to not condemn sins in public. In return, it can keep its official status in a certain country. And that is called political correctness.

When the people of God accept that, they cease to preach God’s judgment on sin, and thus they fail to carry out the Church’s most important task. The Church stops being light and salt, stops

being what Christ told it to be.

Therefore, in the Church’s acceptance of secular standards, it loses its essence—that is, the Church destroys itself; it fails its mission; and it leaves the people still with their sins.

Inaction Leads to Loss

When the Jews rejected God’s will (Luke 7:30), God chose other laborers for His harvest. But in order to do that, much had to be sacrificed: people, time, material possessions.

Because of the apostasy of 1888, the Church lost the unique opportunities for global preaching available at that time. Unfortunately, there are many other examples.

True Religion the Only Way

Real harmony in relationships is possible only among saints, not among sinners who agree to condone each other’s vices. What the world needs to understand, above all, is the fact that the main reason for all social and inner conflicts is man’s sinful nature. The alternative to the secular way of life, rather than coming to terms with other people’s sins, has to be characterized by meeting those needs that lead to sanctification.

Real harmony in relationships is possible only among saints, not among sinners who agree to condone each other’s vices.

The authors are from Kharkiv, Ukraine.

A lit candle with a bright flame sits on a dark surface. Below it, the cover of a Bible is visible, with the words "HOLY BIBLE" embossed in gold. The scene is dimly lit, with the candle providing the primary light source.

Sojourn To Egypt

Clark Floyd

A Study of An Apparent Contradiction in Scripture

“In order to understand the truth of God, there is need of deep research, that we may discover in the teachings of Christ new aspects of truth, and behold the exceeding breadth and compass of grand old truth, of which we have only a superficial knowledge. The searching of the Scriptures would reveal the harmony existing between the various parts of the Bible, and the bearing of one passage upon another. We do not perceive the meaning of the word of God without much study; but the reward of the study of the Bible is exceedingly precious to him who fears God and earnestly searches for truth as for hidden treasure. At the present day there are a large number in our churches who are not sufficiently interested in Bible study to seek to understand the mysteries of the truth. They do not go below the surface. Those who are living in these last days, who acknowledge the binding claims of the law of God, have no ordinary responsibility. They are not to be satisfied with the surface truths.

“That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation.”

That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation. Celestial truth is represented as treasure hid in a field, ‘which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field,’ that he may work every part of it to discover the golden ore or precious

gems. The earth itself cannot reveal treasures of as great value as can the Bible. No toil can so repay the diligent worker, as can the search for truth. Let the mines of revelation be properly worked, and the unsearchable riches of Christ will be revealed.” *Review and Herald*, November 15, 1892.

Scripture Never Contradictory

The Bible never contradicts itself, although sometimes it may appear to do so. The Holy Spirit is always consistent. If there appears to be a contradiction, we need to study out the Scriptures, comparing scripture with scripture until we find where the flaw is in our own reasoning.

To some there may appear to be a contradiction between certain Bible verses in the Old Testament. This study will show you how to see through an apparent contradiction.

An Apparent Inconsistency

In Genesis 15:13, 14 we read: “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them *four hundred years*; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”

In Exodus 12:41 we read: “And it came to pass at the end of the *four hundred and thirty years*, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

Not only does it seem like we have a conflict between the two time periods—400 years and 430 years—but it also appears that the children of Israel were in Egyptian bondage for at least 400 years, if not 430 years.

This article will show that the children of Israel were in Egypt—from the time Jacob entered to the time Moses left—only 215 years, and that the time periods, when properly understood, do not conflict with each other.

Two Lands Considered One

To begin our study, it is important

to understand the world in which Moses, the author of both statements of Scripture, lived. Canaan was both economically and politically dependent upon Egypt during the time periods we are discussing. Therefore, it is not unusual “to find both lands included in the singular ‘a land’.” (SDA Bible Commentary, Vol. 1, 314.) The LXX renders Exodus 12:40 as follows: “And the sojourning of the children of Israel while they sojourned in the land

after, cannot disannul, that it should make the promise of none effect.”

Notice that we have the same time period as in Exodus 12:41. We have an event at the beginning of that time period, the making of a covenant, and another event at the end of that time period, the law.

In the Bible we have the first covenant with Abram found in Genesis 12:1–4, as well as the age of Abram when that covenant was given:

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.”

The next verse, verse five, tells to where they departed, the beginning of their sojourn: “They went forth to go into the land of Canaan.”

THE CLOCK BEGAN TO TICK!

And, of course, the law was entered into with the children of Israel at their departure from Egypt at Mount Sinai.

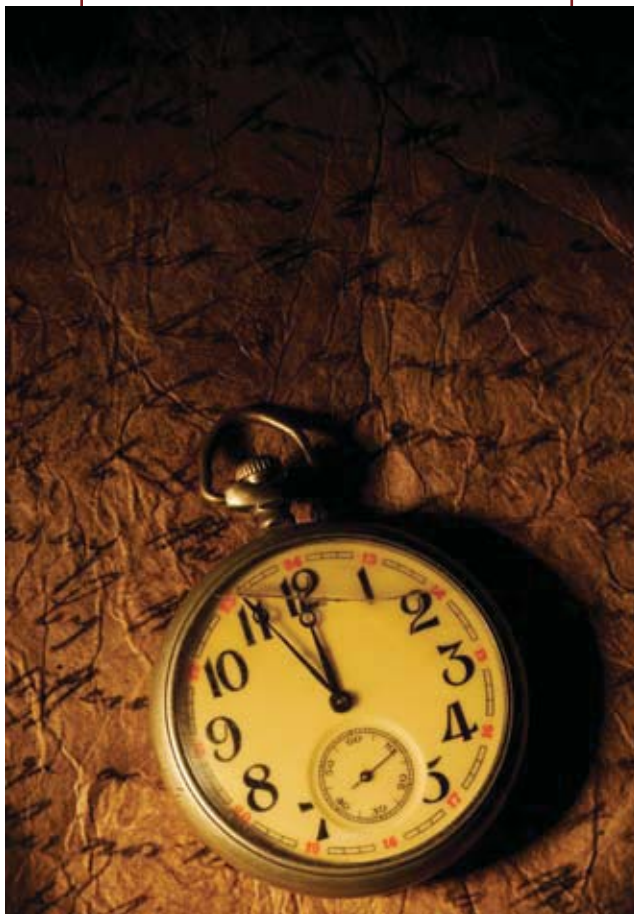
Dating Entrance into Egypt:

A Chronology

If we can determine when the children of Israel entered into Egypt, we can tell how long they were in Egypt. We know that they entered Egypt with Jacob (Israel) at the bequest of Joseph and Pharaoh, and remained until led forth by Moses.

Remember, we have a time period of 430 years that takes us from the covenant made with Abram at Haran to the law from Mount Sinai with Moses. Abram was 75 years old when the covenant was entered into.

Isaac was born to Abram twenty five years later, when Abram was one hundred years old. (Gen. 21:5) At this point



of Egypt and the land of Canaan, was four hundred thirty years.”

Both affliction and servitude of the children of Israel are included in the prophecy in Genesis. We shall look into these statements as we get deeper into our study to see how both parts of this prophecy are perfectly fulfilled.

The 430 Years

One of the real keys to understanding the prophecy in Exodus is an inspired statement by Paul in the New Testament. In Galatians 3:17, we read: “And this I say, that *the covenant*, that was confirmed before of God in Christ, *the law*, which was *four hundred and thirty years*

we have used up 25 years of the 430 years, leaving 405 years until the law.

Often, it is in resolving the conflicts that we think exist in Scripture that strengthens our faith in God and in His Word.

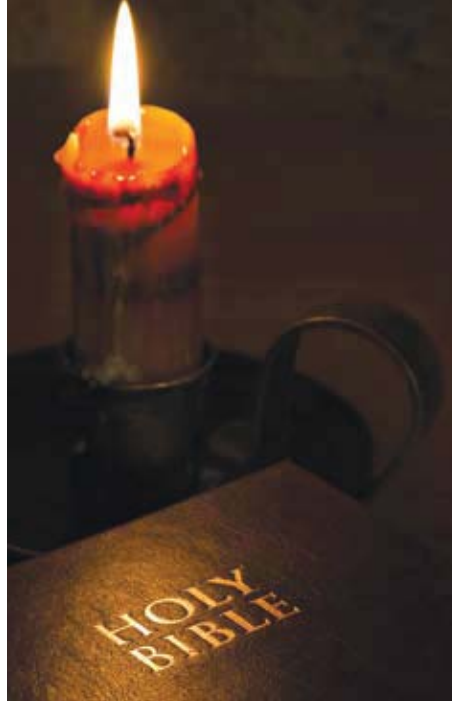
Isaac married Rebekah when he was forty years old, and more importantly as far as the time line goes, Isaac had his son, Jacob, when he was sixty years old. (Gen. 25:20, 26) If we subtract 60 from our remaining time line of 405 years, we have 345 years left on the time line from the birth of Jacob to the giving of the law.

Remember again, we are looking for the amount of time the children of Israel (Jacob) were in Egypt. We find their entry into Egypt in Genesis chapter 47, and Jacob's age is given in verse 9: "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. . . ."

Subtracting the 130 years from the 345, we have 215 years from the time the children of Israel came into Egypt with Jacob until they left with Moses and the giving of the law at Mount Sinai.

Explaining the Difference

How do we explain the 400 years given in Genesis as compared to the 430 years in Exodus and Galatians? We need to compare what they each are speaking about. The verse in Exodus speaks only about coming out of Egypt. The verse in Galatians speaks about the covenant and the law. The verse in Genesis, which is the 400 years, speaks of servitude and affliction. So apparently the servitude and affliction do not start at the giving of the covenant, but some 30 years later. Is this borne out in Scripture? Yes!



"As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:29.

Twenty-five years after the covenant, Isaac was born to Abram. Children were usually weaned around the age of three. (According to 2 Macc. 7:27, Jewish mothers nursed their children for three years. Second Chron. 31:16, speaking of the "daily portion" of the males that served in the temple, refers to their genealogy from three years old and upward.) "And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking." (Gen. 21:8, 9) "Ishmael dared openly to mock the heir of God's promise." (*Patriarchs and Prophets*, 146.) We don't know for sure from the Bible what the age of Isaac was when Ishmael began to mock him, nor what age Isaac was when the mocking became persecution and affliction of Isaac. We know

the mocking began after he was three, and by the prophecy we are studying, it must have begun to bother Isaac when he was five; it became persecution:

Dating the Persecution

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Gal. 4:28, 29.)

This persecution began around 30 years after the giving of the covenant. And persecution continued throughout the remaining 400 years. Jacob fled for his life from Esau (Gen. 27:41–43) and later from Laban (Gen. 31:2, 21, 29). Joseph was sold by his own brothers as a slave and later unjustly thrown in jail (Gen. 37:28; 39:20). The children of Israel, finally, were sorely "afflicted" by the Egyptians after Joseph's death. (Ex. 1:8, 12). (See *SDA Bible Commentary*, Vol. 1, 314.)

Perfect Harmony

The Bible comes together in perfect harmony. There are 430 years from the making of the covenant to the law at Sinai, while the time of persecution and affliction is only 400 years. The children of Israel are in Egypt, the country, for 215 years. Abraham and his heirs to the covenant are in Canaan for 215 years before entering Egypt. The total time away from Haran is 430 years.

A good study connected with this is the study of the generations that were in Egypt—only four: Levi, Kohath, Amram and Moses. They came out in the fourth generation, as stated. They were not there under persecution as long as many have believed.

We, as God's people, need again to be people of the book. Often, it is in resolving the conflicts that we think exist in Scripture that strengthens our faith in God and in His Word.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2nd Tim. 2:15.

"The holy scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus." 2nd Tim. 3:15.



Clark Floyd resides in Leicesters, North Carolina. He is a board member and a speaker for Hope International.

Our Firm Foundation

PART 2 Is God Particular?

God rightly expects those who desire eternal life to know and obey His will in every loving particular.

Joe Olson

Part Two continues and expands upon the fact that God indeed means exactly what He says, and that the details matter.

“Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak....” Let me interject here that if God tells you not to eat or drink or even go back the same way you came, then don’t hang around there! You can’t be tempted if you are where the temptation is! Remember Eve!!

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

“...And he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art; and an

angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.” 1 Kings 13:11–18.

That reminds me of this verse: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Galatians 1:8.

If God tells you to do something, you’d better do it! Remember, Satan can and will appear as an angel of light!

“For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.” 2 Corinthians 11:13–14.

Well, what happened with the man of God?

“So he went back with him, and did eat bread in his house, and drank water.” 1 Kings 13:19.

Okay. Let’s do a recap here. Who told him not to eat or drink in that place? God. Who told him to it was all right? Man. Whom do you listen to?

Started with Adam and Eve, didn’t it? Went on with Cain and Abel. Still going on, isn’t it?

“When the Lord gives a man a command such as He gave this messenger, He Himself must countermand the order.”

What happened to the disobedient prophet?

“And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith

the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.” 1 Kings 13:20–24.

This is so important, especially for us upon whom the last days have come:

The Take-to-Heart Message

“The man of God had been fearless in delivering his message of rebuke. He had not hesitated to denounce the king’s false system of worship. And he had refused Jeroboam’s invitation, even though promised a reward. But he allowed himself to be overpersuaded by the one who claimed to have a message from heaven.

“When the Lord gives a man a command such as He gave this messenger, *He Himself* must countermand the order. Upon those who turn from the voice of God to listen to counter orders, the threatened evil will come. Because this messenger obeyed false orders, God permitted him to be destroyed.” *SDA Bible Commentary*, Vol. 2, 1033.

Do you see how this will apply as we hear from all over the world that God has changed His day of worship?

Let's do another recap here.

Who told us to keep the Saturday Sabbath? God. Who is telling us that the day has been changed, and we don't have to keep the Saturday Sabbath any more? Man. Whom should we listen to? It's just not rocket science, is it?

A Practical Application

How about another illustration from my days in electricity? The senior maintenance man that I mentioned earlier was wiring up an electric hot water heater. He was just about done. He had run the power to a disconnect box by the water heater and had brought the wires out of the water heater. All that had to be done was to connect the wires together.

He told his son-in-law, who was helping him, to connect the wires while he went to do something else. His son-in-law was afraid. He thought he might do it wrong. His father-in-law told him he could not possibly mess things up. Just connect either wire to the other and turn it on.

So, his son-in-law said "okay" and proceeded to hook the wires together. He took the two wires from the water heater and tied them together, and took the two wires coming out of the disconnect box and tied them together. Guess what happened?

When he turned the power on, he blew the disconnect right off the wall! You see, there is *always* a right way, and a wrong way.

An Example for Our Time

In chapters 4–6 of 1 Samuel, we have the story of the ark of God being taken by the Philistines. Without going into a lot of detail, the Philistines were stricken with death, tumors, suffering—and they wanted to get rid of that thing.

"And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great

slaughter. . . . And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you." 1 Samuel 6:19, 21.

Uzzah's Fatal Act

Now we will resume the story in 2 Samuel. "And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the LORD on all manner of instruments made of



fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Samuel 6:2–7.

Was God Too Extreme?

Does that seem harsh to you? After all, wasn't he just trying to steady the ark so it wouldn't fall down off the cart? But there is always more to the story!

"The fate of Uzzah was a divine judgment upon the violation of a most

explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. . . . (And we know God wasn't kidding about that!)

"The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings upon each side of the ark and were never removed. To the Gershonites and Merarites, who had in charge the curtains and boards and pillars of the tabernacle, Moses gave carts and oxen for the transportation of that which was committed to them. 'But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders' (Num. 7:9). Thus in the bringing of the ark from Kirjathjearim there had been a direct and inexcusable disregard of the Lord's directions. . . .

Unconfessed Sins Lead to Presumption

"The Philistines, who had not a knowledge of God's law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God. Upon Uzzah rested the greater guilt of presumption. Transgression of God's law had lessened his sense of its sacredness, and with unconfessed sins upon him he had, in face of the divine prohibition, presumed to touch the symbol of God's presence. God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgments upon thousands." *Conflict and Courage*, 176.

Unconfessed sins?! Are you out of your mind? And you dare to come near the throne of God? For that is what the ark represented.

Remember what happened to Moses' face when he was just *near* God? He was so bright the people couldn't look at him! And Moses never got to see God, just his back parts! And Uzzah is just going to walk by it and reach out to touch it?! Not a good plan!

Reverence His Ways and Obey

"Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. Today he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel that it is unimportant to obey a 'Thus saith the Lord' in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we *must* lose sight of self, and keep in view God's glory." *Review & Herald*, September 14, 1905, italics added.

Can you see the reasoning now for Uzzah's death? If God would have allowed this act of transgression to go unpunished, Satan, along with every other transgressor, would have thrown this up in God's face and accused him of partiality and unfairness.

Note that God accepted what the Philistines did to get rid of the ark from their land because they did not know. But these men knew, Uzzah knew, and did it anyway.

There is a huge difference here. AND, Uzzah had unconfessed sins upon him.

Do you suppose that we can come into God's presence with unconfessed sin upon us and it will be okay?

Probationary Time Given

Sin can't exist in God's presence. Sinners can't look at God and live! That's why all sinners die at the coming of Jesus. If they have unconfessed sins upon them when He returns, they will be blotted out by the brightness of His coming.

"And then shall that Wicked be revealed, whom the Lord shall

consume with the spirit of his mouth, and shall destroy with the brightness of his coming:" 2 Thessalonians 2:8.

"For our God is a consuming fire." Hebrews 12:29.

But what if God didn't destroy them? What if He did take all people, all sinners, all rejecters of His grace—everyone?

"It is in mercy to the universe that God will finally destroy the rejecters of his grace."

Listen to this: "Could those whose lives have been spent in rebellion against God be suddenly transported to Heaven, and witness the high, the holy state of perfection that ever exists there,—every soul filled with love; every countenance beaming with joy; enrapturing music in melodious strains rising in honor of God and the Lamb; and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb?—No, no; years of probation were granted them, that they might form characters for Heaven; but they have never trained the mind to love purity; they have never learned the language of Heaven, and now it is too late. A life of rebellion against God has unfitted them for Heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from Heaven is voluntary with themselves, and just and *merciful* on the part of God.

Once Will Hardened, No Disposition to Obey

"Like the waters of the flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is

too late to turn the current of their thoughts in the opposite direction,—too late to turn from transgression to obedience, from hatred to love." *Great Controversy* 88, 542–543.

"God can accept no partial obedience, no lax way of treating His commandments."

And finally, as we come full circle with our message today, a final quote about Cain:

"In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until 'the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.' 'The earth also was corrupt before God, and the earth was filled with violence.' Gen 6:5, 11.

Destruction Was and Is Mercy

"In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy he destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of his grace." *Ibid.*, 543.

Is God particular? Yes! Thank God! In mercy, He **is** particular, that we might live throughout the ceaseless ages of eternity as a complete, happy, harmonious family. Never again to be controlled or tempted by sin.

Can you say: "Praise the Lord?"
Is God Particular? What say you?



Joe Olson serves as the executive director and chairman of the board of Hope International. He also travels as an international speaker.

Theological Waymarks

Part 7

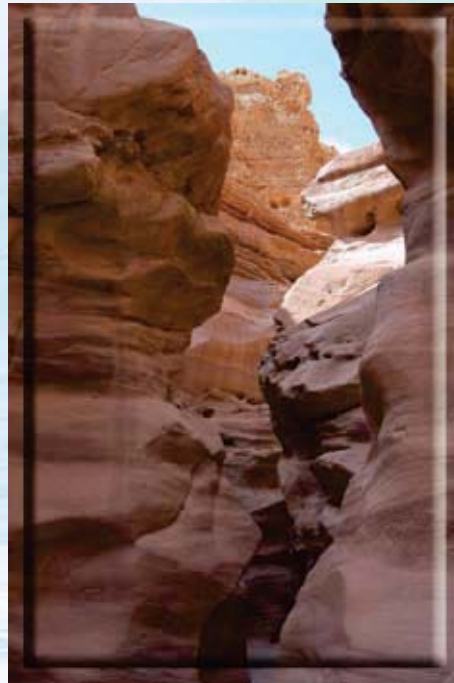
The King of the North

*Our foundation and duty regarding the final call of mercy;
a sure identity for the “glorious land.”*

Dan. 11:41 “He shall enter⁹³⁵ also into the glorious⁶⁶⁴³ land,⁷⁷⁶ and many⁷²²⁷ countries shall be overthrown:³⁷⁸² but these⁴²⁸ shall escape⁴⁴²² out of his hand,⁴⁴⁸⁰, ³⁰²⁷ even Edom,¹²³ and Moab,⁴¹²⁴ and the chief⁷²²⁵ of the children¹¹²¹ of Ammon.”⁵⁹⁸³

In this issue, we will briefly review our sacred obligation, as the church of God, to give the law of God the prominence that is needful as the culmination of human history approaches in the impending abrogation of that law. Through us, God intends that the people of the world be given a final opportunity to contrast the government of God with the oppressive rule of Satan, through his human agents. Then we will present final arguments regarding the identity of the “glorious land.” With those objectives in mind, we now begin:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the



presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.” Rev. 14:9–12.

God’s Warning Beforehand

However, before these awful judgments descend upon humanity, God in mercy will first send forth His consecrated laborers to sound the trumpet of alarm:

“The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. He will not close up the period of probation until the message shall be more distinctly proclaimed. The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel. There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world.” *Testimonies*, Vol. 6, 19.

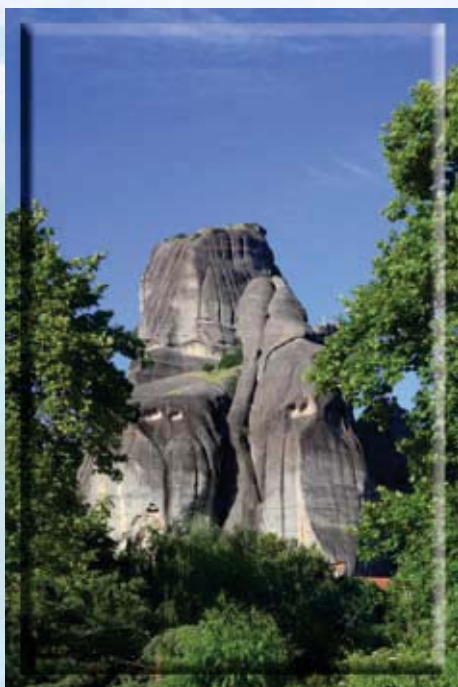
The Warning Rejected

Many, however, will be led to reject

the Lord's merciful call. Ellen White reveals the intent of the clergy and their united effort to obtain public consensus.

"If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday." *Review and Herald*, December 24, 1889.

Inspiration tells us that intention will meet with success. Compulsory Sunday worship in direct opposition to the fourth commandment (the seventh-day Sabbath) will be legislated into power. The fires of persecution



will be rekindled. With the image to the beast thus to be set up, the last invitation of salvation will be extended to a perishing world. Now is sounded the command:

"He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls." *Great Controversy*, 609.

We Dare Not Remain Silent

As it was regarding the second angel's message, so it will be likewise if one remains silent during this critical period of the third angel's message. It will be at the peril of his own soul. But God's true people must and will press on, heedless of personal consequences:

"Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, 'Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God.'" *Review and Herald*, January 1, 1889.

Detractors' Biblical Argument; Our Reply

The argument will be pressed upon us that obedience to the nation's Sunday law is mandated by God, based on the verse just quoted. The instruction to meet that argument was given to us over a century ago:

"The question is asked, Shall we not obey the powers that be?--Yes, when they are in harmony with the higher powers that be." *Ibid.*, April 15, 1890.

The principle is straightforward. Heaven has given the state a line to which it can go and no more. It has also given to the church a limit to which she may extend, and no further. Those parameters can be found in Romans 13. While Romans 13 deserves a study of its own, suffice it to be said with the following. The external, physical acts referred to in the last six commandments, while reflecting man's divinely appointed duty to man, are also under state oversight for temporal enforcement. However, matters of the heart and conscience, delineated on the first table of the Law, are solely between man and God. When religious authorities presume to intrude upon the internal applications of the first four commandments, and to require an external expression of mental acquiescence, and when the state endeavors to penalize those who don't comply, then religious freedom will have been abridged and humanity must recognize the law of a higher power at whatever the cost it may inflict upon themselves:



*If one remains silent
during this critical period
of the third angel's message,
it will be at the peril of his own soul.*

"The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. But when its claims conflict with the claims of God, the word of God must be recognized as above all human legislation. 'Thus saith the Lord' is not to be set aside for Thus saith the church or the state." *Testimonies*, Vol. 6, 402.

Role of the State Limited

The role of the state cannot extend to matters of the heart and conscience. "To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority is sacrificing the very principle for which the evangelical Christian so nobly struggled." *Great Controversy*, 201.

We are referred to an example in God's Word. "[King] David's power had been given him by God, but only to be exercised in harmony with the divine law. When he commanded that which was contrary to God's law [the numbering of his kingdom], it became sin to obey. 'The powers that be are ordained of God' (Romans 13:1), but we are not to obey them contrary to God's law. The apostle Paul, writing to the Corinthians, sets forth the principle by which we should be governed. He says, 'Be ye followers of me, even as I

also am of Christ.' 1 Corinthians 11:1." *Patriarchs and Prophets*, 719.

Our instruction from the apostle Peter under the same condition declares, "We ought to obey God rather than men." Acts 5:29.

And in another instance, ". . . the prophet [Daniel] boldly yet quietly and humbly declared that no earthly power has a right to interpose between the soul and God." *Prophets and Kings*, 542.

One cannot misunderstand the counsel: "When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be." *Testimonies*, Vol. 1, 201–2.

Prepare for the Test before Us

Cognizant, then, of the great test of faith and character before us, now is the time for us to fortify our minds with God's word and commit to memory those precious promises, for it will be in this hour that many of us will have to stand alone, deprived of our Bibles, to answer for our faith before the legislated assemblies of the land:

"Put away the foolish reading matter and study the Word of God. Commit its precious promises to memory so that when we shall be deprived of our Bibles we may still be in possession of the Word of God."

Manuscript 85, 1909, p. 10; *Manuscript Releases*, Vol. 10, 298.

Final Thoughts on Daniel's Two Symbols for Church

Having thus condensed the essential parts of instruction for God's people regarding the second and third angel's messages, we encourage the reader to pursue these vital concepts in their fullest application, as they have been largely ignored in recent times. We ask the reader to keep in mind the facts and interpretation provided in the February issue regarding the identity of the "glorious land" that Rome assaults when she "enters." Despite the many

terms or titles given "the glorious land," it has only one identity: spiritual Israel, "the people of the Lord," Mt. Zion. In subsequent issues, readers were equipped with an understanding of Daniel's use of "glorious" as it pertains to God's church, as well as the issues, actions, and actors involved in the second and third angel's message. We are now able to address one last essential thought on that topic before we move on to our next clause in Daniel 11:41.

Dan. 11:41
"He shall enter also into the glorious land. . ."

Church Militant and Triumphant

The two symbols designated by heaven for the church in Daniel 11



are "the glorious land," verses 16 and 41, and "the glorious holy mountain," verse 45. The two terms have several commonalities. Both are glorious; both are real estate; both verse 41 and 45 are symbolic. It is obvious two very similar entities are being described, and rightly so. They share a mutual identity—God's church—depicted by Daniel in two stages of its development. The first stage is the church militant; the second, the church triumphant. The distinction between them is as important as their similarities. We are told "the Church militant is not the Church triumphant." *Review and Herald*, December 31, 1901. They have their application in different

time periods, as we will now show.

Daniel 11:45 reads: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

What does a mountain represent in prophecy? A kingdom: "Behold, I am against thee, O destroying mountain [Babylon], saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Jeremiah 51:25.

Why does Daniel call the church the "glorious holy mountain" in verse 45? Because the church is now the "church triumphant," although little beknownst to the people of God on earth at that time. Since a mountain in prophecy denotes a kingdom, Daniel's use of "glorious holy mountain" in verse 45

indicates God's kingdom has been made up. When does this occur? The answer should interest us mightily, as it pertains to our time. The latter portion of the verse tells us when it happens. Let's read it again:

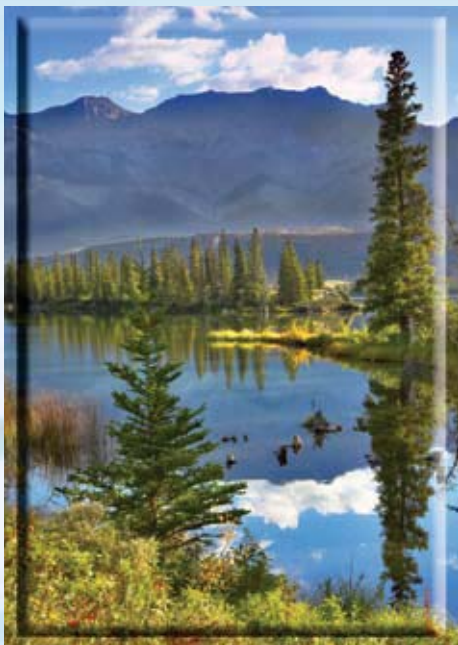
The Timing of the Change

Daniel 11:45 reads: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

God's kingdom is made up shortly before the power of the King of the North is broken. But when is *that* to take place? Let us read the answer in the very next verse:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

The King of the North is broken at "that time" when Michael stands up. That action closes human probation



and starts the falling of the seven last plagues. The question that still remains to be fully answered, though, is, “When is Christ’s kingdom made up?” Ellen White clarifies that it is when he pronounces:

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”

Daniel’s use of “glorious holy mountain” in verse 45 indicates God’s kingdom has been made up.

“Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.” *Early Writings*, 279–80.

Isaiah 4:2–3 portrays God’s church at that time as well: “In that day shall the branch of the LORD be beautiful and glorious. . . . And it shall come to pass,

that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.” (The reality of this will not be experienced until the Second Coming.)

The subjects of Christ’s kingdom were all numbered, all those since the days of Adam for whose sins He had atoned, including all those still living who were sealed at “that time.” The righteous living and dead compose His kingdom, the “church triumphant,” in place when Michael stood up—hence the appropriate symbol of identity, “the glorious holy mountain.” It will happen at the close of probation.

Nature of Militant Church

On the other hand, “the church militant,” termed in Daniel 11:41 “the glorious land,” has its reference to an all-encompassing, Christ-professing church. However, not all who profess to be members of His church here on earth are counted as having citizenship in His heavenly church:

“God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one

phant. Those who are carnally minded will be found in the church. They are to be pitied more than blamed. The church is not to be judged as sustaining these characters, though they be found within her borders.” *Review and Herald*, January 16, 1894.

“The church militant is not the church triumphant. There are tares among the wheat.”

This is clearly but sadly illustrated from those who lose their way all along the path:

“The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at the eleventh hour, they will receive equal wages with those who have wrought through the whole



there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat.” *Testimonies to Ministers*, 61.

“Let everyone who is seeking to live a Christian life, remember that the church militant is not the church trium-

phant. There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? *Some of them*

are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks." Ibid., December 24, 1889, italics added.

Steps in the Assault

In verse 41, when the King of the North "enters"⁹³⁵ (besieges, assaults, or surrounds) he is first seen assaulting the "glorious land," the church militant, Christ's commandment-keeping church. This crisis takes place first in America and then is witnessed throughout the rest of the world. We have already documented how the "same crisis will come upon our people in all parts of the world" because His church, spiritual Jerusalem, is scattered worldwide.

An Error in Application

Here is where those who say the "glorious land" is the USA run into an irresolvable problem. Those who hold that position correctly interpret the prophecy in the particular that the assault explicitly comes *from Rome against* the "glorious land." However, after allowing Inspiration to describe the initial nature of America and her change in character, we will reveal the fundamental error of application made by those same individuals:

"And he had *two horns* like a lamb.' The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet



as 'coming up' in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. *Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity.*" *Great Controversy*, 441, emphasis added.

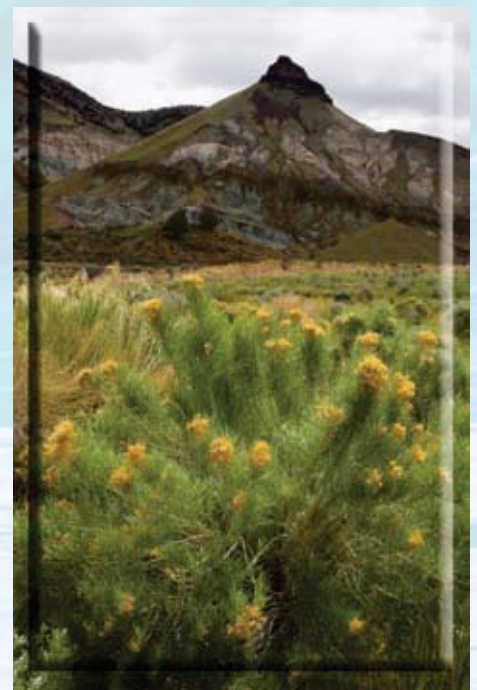
Evidence Lacking

Republicanism is the state or civil aspect of the USA. Protestantism is, of course, her religious aspect. The question, then, is very simple: Where is the evidence that it is the United States that is to be assaulted? In fact, we read a very different scenario:

"Then the *Catholics bid the Protestants to go forward*, and issue a decree that all who will not observe the first day of the week, instead of the seventh

day, shall be slain. And the Catholics, whose numbers are large, *will stand by the Protestants. The Catholics will give their power to the image of the beast.* And the Protestants will work as their mother worked before them to destroy the saints." E. G. White, *Spalding and Magan's Unpublished Manuscript Testimonies*, 2, emphasis added.

When the Catholics "stand by the



Protestants" and "give their power to the image of the beast," that obviously does not describe a military assault against apostate Protestantism. In fact, it is apostate Protestantism that will be

first and foremost to “stretch her hand across the gulf to grasp the hand of the Roman power.” It is that combination of American Protestant churches that initiates the relationship with Rome. In so doing, even the citizens of the US will be influenced to demand and welcome with open arms this child of the papacy:

“Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure *public favor*, will yield to the popular demand for a law enforcing Sunday observance.” *Great Controversy*, 592.

What Then Does Rome Besiege?

Since the apostate Protestant religious powers and the citizenry agitate for the image to the beast, Rome evidently does not assault them. So what exactly does Rome invade? Is it perhaps the civil or judicial power of the USA?

Inspiration tells us that “as America, the land of religious liberty, *shall unite* with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” *Testimonies*, Vol. 6, 18.



“The nation [America] will be on the side of the great rebel leader.” *Testimonies*, Vol. 5, 136.

When the two apostates—church and state—“shall unite” “in forcing

the conscience and compelling men to honor the false Sabbath” (for only the state has the means to force and compel humanity), does that unity of purpose reflect a military assault upon or act of aggression toward the civil government of the USA by Rome, as the prophecy demands? No. To the contrary, all three entities are seen as working in perfect union with one another.

Matching Term with Entity

Would Jesus, knowing beforehand the end from the beginning (see 6 SD-ABC 1082), inspire Daniel to use the term “glorious land” to describe the nation that has just instituted a national Sunday law with punitive consequences for those who will not concede to a false sabbath? After all, the sole event and timing of this prophecy is Rome’s “entrance” at the right hand of fellowship from apostate American Protestantism. Would it not be a misleading—or even an outright false—description on heaven’s part of that heaven-defying civil power that unites with Rome?

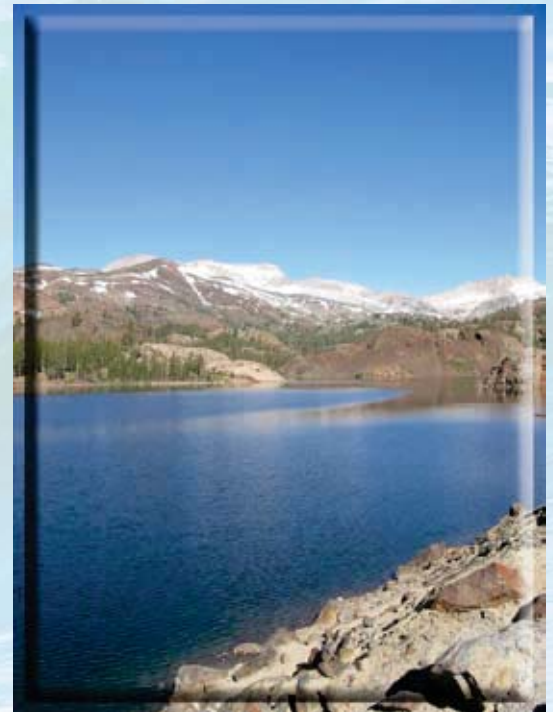
Would Jesus . . . inspire Daniel to use the term “glorious land” to describe the nation that has just instituted a national Sunday law . . . ?

The religious, political, economic and legislative aspects of America, including her citizenry, will have been nothing but cooperative in setting up the image to the beast, making any hostility on the part of Rome unnecessary. Therefore, if Rome’s attack does not come upon any of them, we are down to just two choices for the definition of the “glorious land.” Either that phrase is a symbol and the assault comes upon Christ’s church, as interpreted above, or the interpretation for “land” must be the literal soil of the United States that Rome is to besiege. There is nothing else left for it to mean—unless, of course, the theme of Daniel 11 is again the great controversy between Christ and Satan. In that perspective, it can readily be seen in the verses we’ve

been discussing that Satan orchestrates his wrath through his three earthly representatives, and at their head is the bishop of Rome. The assault, then, is on Jesus Christ, through the person of His witnesses, His church.

“He [Christ] will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God.” *Desire of Ages*, 331.

We pray this examination ends the differences of opinion regarding the meanings of the two terms discussed, and leads to unity of the faith among the brethren in this particular. Especially do we hope that now any fog of confusion has been lifted, the readers see the direct and present application



of the prophecy to themselves, as individual members of God’s remnant church.



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.

News Watch



Terror from the North?

"Catastrophic Terrorism at the Border: The Case of the Canada-United States Border" is the title of an article in *Homeland*

Security Affairs, Supplement no. 1 (2007). Dr. Todd Hataley of the [Canadian] Royal Military College wrote of "the 4,000-mile largely ungarded border with Canada [that] may pose the biggest threat to U.S. security.... Homeland Security's report to Congress noted that 'there is an undisputed presence in Canada of known terrorist affiliates and extremist groups, including Hezbollah, Hamas, and the Armed Islamic Group of Algeria.'..."

"The U.S. and Canada have made much of the fact that their common border is the longest undefended border in the world.... Canada accepts nearly everyone that wants in. And since there's been no terrorism in Canada..."

"...We've left a tattered, 4,000-mile screen door unlocked at the top of our country.... While 90 percent of Canada's population lives within 100 miles of the U.S. border, the states bordering Canada are among the least populated in our country.... Surely a border fence isn't a realistic solution...." W. C. Douglass, MD: douglassreport.com, April 28, 2008.

End-time perspective: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day..." Ps. 91:5.



US to take DNA after arrests

Federal law enforcement in the US plans to begin taking cheek-swab DNA samples from anyone they arrest, and from foreigners who are detained, whether charged or not. Right now, such samples are limited to convicted felons only. This expanded database, said to be intended to prevent violent crime, "raises civil liberties questions about their potential for misuse of such personal information, such as family ties and genetic conditions." The justice department says that such use would be against the law.

"There are dozens of federal law enforcement agencies, ranging from the FBI to the Library of Congress Police," making about 140,000 arrests annually. Justice officials estimate the new collecting parameters would add DNA from 1.2 million more people. Eileen Sullivan, Asso. Press, April 17, 2008.

End-time perspective: In our worries about the future, remember that "the persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel." AA 105.

Food Price Rise Is Global Crisis

A sharp rise in food prices has become a global



crisis, said the US Secretary-General calling for immediate international action in a statement made while meeting with top leaders on how the UN and the European Union can "forge closer ties." World Food Program has appealed for almost a billion dollars.

He urged international leaders to meet on an "urgent basis" to discuss how to improve economic distribution systems and the production of agricultural products." Veronika Oleksyn, Asso. Press, April 25, 2008.

End-time perspective: "Parents should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing." AH 164.



Bypasses and Mental Decline

"In 2001, an article in the *New England Journal of Medicine* reported that 5 years after bypass surgery, 42% of patients showed decline in mental

function of approximately 20 percent or more. A study published this year (2008) in the *Annals of Thoracic Surgery* using MRI testing just after bypass surgery found brain damage in 51% of patients. Three years after their time on the bypass pump, significant permanent reduction in mental capacity was identified in 31% of patients. I am not talking major



Jesus a "State of Mind"

In his latest book Deepak Chopra, a best-selling new age author, "challenges Christian doctrine while presenting an

alternative: Jesus as a state of mind, rather than the historical" Jesus or Son of God. "I said to myself, 'Why not write a book that takes Jesus' teachings—and it doesn't matter if you're Christian or not—and learn from this and improve your life?'" Tania Fuentez, Asso. Press, April 12,

2008. (Contributed by Irene Judd.)

End-time perspective: Rejecting the Bible for a book containing some of the Bible's teachings through spiritualist eyes: "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" Mat 23:17.

stroke here; but these patients can't remember names or numbers as they once did, experience sleep disturbances (including nightmares), suffer mood swings, and lose intellectual acuity. Approximately 30 percent of people suffer persistent depression and some even contemplate suicide." Dr. John McDougall: drmcDougall.com, April 12, 2008.

End-time perspective: "True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind." CH 445.



"The Word according to Oprah"

That local newspaper's headline indicates the extent to which Oprah's TV "church" and her online course in spiritual power are attracting hype—and interest. The graphic with the article showed a standing Oprah in stained glass, holding a globe in her right hand (see illustrated *Great Controversy*, center section).

"Oprah has hosted a 10-week online class with... spiritualist teacher Eckhart Tolle," whom she calls "a prophet of our time." Viewers can ask questions of him via video streaming.

Oprah, raised Baptist and "the highest-rated talk-show host in American history," "suggested that many people move toward confidence in their own inner sense of what works in their lives and decide they no longer

need hierarchies to tell them what to believe." She considers herself a "Christian who is open to all sorts of spiritual traditions."

One interviewee called Oprah "a visionary." Oprah has "given us all a great gift," said another. "I don't have as much mind chatter." Gary Soulsman, *News Journal* (DE), April 12, 2008.

End-time perspective: Oprah's "gift vs. God's: "The gift of God is eternal life."

FDIC's "Death Watch"

"On January 14, 2008, the FDIC web site began posting the rules for reimbursing depositors in the event of a bank failure. The Federal Deposit Insurance Corporation (FDIC) is required to 'determine the total insured amount for each depositor... as of the day of the failure' and return their money as quickly as possible. The agency is 'modernizing its current business processes and procedures for determining deposit insurance coverage in the event of a failure of one of the largest insured depository institutions.' (fdic.gov/news/news/financial/2008/fil08002.html)

"The implication is clear; the FDIC has begun the 'death watch' on the many banks which are currently drowning in their own red ink. The problem for the FDIC is that it has never supervised a bank failure which exceeded 175,000 accounts. So the impending financial tsunami is likely to be a crash-course in crisis management. Today some of the larger banks have more than 50 million depositors, which will make the FDIC's job nearly impossible....

"...FDIC Chairman Shiela Bair warned that 'as of Sept. 30, there were 65 institutions with assets of \$18.5 billion on its list of *problem* institutions;' although she wouldn't give names.

"It means there's going to be an unprecedented wave of bank closures in the US and that people who want to hold on to their life savings are going have to be extra vigilant as the situation continues to deteriorate. And it is deteriorating very quickly." Mike Whitney, *The Market Oracle*, February 7, 2008.

End-time perspective: "In the day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake the terrible the earth." Isa 2:20-21.

Mankind's Greatest Need

Iranian President Ahmadinejad said "mankind's gravest need today is a global government..." explaining "the rule of single law in the entire world is a bare necessity for mankind.... 'The existence of a thousand laws in the world, and then expecting that the global society would reach a status of equilibrium, justice, and tranquility is wishing for the impossible.' 'It is not possible to observe global justice under such conditions that each country is ruled [by] a different set of laws.'" *Islamic Republic News Agency*, Jan. 22, 2008.

In another speech, he said that America has turned into a large prison where the media are keeping the truth from Americans. TrueFacts.co.uk, April 30, 2008.

End-time perspective: "I was shown that if the true Sabbath had been kept, there would never have been an infidel or an atheist." CET 86.



Health Gem

PART 2

Fanaticism In Diet

Last month the author cautioned about extreme or inflexible views regarding health reform. He wrote about the varying opinions about the use of vegetable oils in the diet. He now continues his coverage of disputed interpretations of Ellen White's dietary counsel.

Meat Alternatives

Again we need to separate real issues from false issues. The question here is not whether some of the vegetarian meat products manufactured by the church and others have at times contained harmful ingredients or an excessively high content of fat and salt. Rather, the question some have raised is whether the manufacture of such products is in any case the production of “unnatural” food, and whether such foods were intended by Ellen White to be only “transitional” for those hitherto accustomed to eating meat. One friend of mine, a health lecturer now well-known on the historic Adventist speaking circuit, recently stated at a meeting I attended that manufactured meat substitutes were “transitional food, not translation food.” He went on to say, not entirely in jest, that such products were “an image to the beast.”

But to claim that all processed foods are unnatural, and thus to be avoided by those preparing for translation, is to flatly contradict Ellen White's strong support of the Adventist health-food industry. She writes, “By many the health foods are looked upon as of man's devising, but they are of God's originat-

ing, as a blessing to His people.”¹

She goes on to say that “it is God's purpose that health foods shall be manufactured in many places.”² Light on the “food question is to be to His people today as the manna was to the children of Israel.”³ No Ellen White statement that I am aware of says that these foods were intended by God to be *only* transitional. Regardless of how many times I have heard people say this, no one has ever—to my knowledge—backed up this claim with inspired support. Unless such support can be found, it is quite inappropriate for anyone to say that such products should be excluded from the diet of those preparing for translation.

We cannot force Ellen White's statements about returning to the original diet to teach more than what the context indicates.

We need to give our Adventist health food manufacturers credit for their recent efforts to reduce the amount of fat, salt, and other controversial ingredients in some of their products. It is essential that the true health reformers among us do their part to encourage such changes.

No one has the right to make any dietary standard normative for God's people in the absence of a plain “thus saith the Lord.” We all have the right to express our opinions based on available research, but opinions they must remain, unless inspired writings indi-

cate a specific stand.

Missing the Point

Some have tried to discourage the use of meat substitutes because, in their words, “there were no Vega-Links or FriChik in the Garden of Eden.” But neither did the Garden of Eden include wheat mills, blenders or pots in which to cook legumes—appliances used by every natural-foods cook with whom I am familiar. The earth's climate before the Fall was doubtless such that no cooking of any kind was necessary. But since the earth today is not the perfect environment Eden was, more food preparation is essential, particularly with grains and legumes. As we noted before, we cannot force Ellen White's statements about returning to the original diet to teach more than what the context indicates.

There are those who claim that to even imitate the appearance or flavor of unhealthful foods is undesirable, perhaps an encouragement to try or to go back to the real thing. Such persons tend to view these “imitations” as yet another example of church members getting as close as possible to the “borderline” between good and evil without crossing over. One friend of mine stated to me that true health reformers should not even seek to simulate the appearance or taste of “Satan's products.”

Such extreme piety misses the point of what the health message is all about. Foods such as meat and ice cream are not bad because they taste good, but

because they contain physically destructive ingredients. If such foods can be simulated with good flavor but without the harmful ingredients, the object of health reform is achieved, at least in the physical sense. To think that sanctity is achieved by subtracting anything that tastes or feels good from one's lifestyle is a mark of medieval monasticism, not historic Adventism.

Giving Up Dairy Products

Ellen White is clear that the time will come when the use of any animal products will be unsafe due to the increase of disease in the animal creation.⁴ Many historic Adventists are now convinced, and with good scientific reason, that this time has come. Some say it came at least forty years ago. But it should be noted that Ellen White's statements in this regard are nearly always combined with warnings against extremism on this particular issue. Examples include the following:

"But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem."⁵

"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs, but my message is that you must not bring yourself to a time of trouble beforehand."⁶

Meat vs Milk, Eggs, Butter

The concept of degrees in health reform, with certain issues holding greater or lesser importance than others, is clearly endorsed by Ellen White. In one statement she distinguishes health practices that are sinful from practices which, though less than desirable, are not sinful:

"Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground, meat, eggs, butter, cheese, and such articles placed upon the table."⁷

In another passage she elevates the danger of meat over the danger of eggs and dairy products, declaring

that "milk, eggs, and butter should not be classed with flesh meat."⁸ The importance placed upon vegetarianism is accentuated by her statement that "among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet."⁹ In even stronger language, she writes elsewhere, "Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them."¹⁰

The emphasis on flesh meat as posing a greater danger than dairy prod-



ucts is equally clear in Ellen White's comments regarding the health habits of ministers. Concerning the use of butter, she wrote as late as 1904, "Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I cannot see the need of butter where there is an abundance of fruit and of sterilized cream. Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion."¹¹ But she takes a decidedly less tolerant tone toward ministers who use flesh meat:

"Let not any of our ministers set an evil example in the eating of flesh meat."¹²

"Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it?"¹³

God Will Reveal When

Church members in the Pacific Union

Conference were recently blessed by a courageous editorial written by the union president, which spoke of current evidence regarding disease in animals and quoted Ellen White's predictions of this very thing.¹⁴ The balanced clarity of this editorial was both helpful and refreshing. We should thank the Lord for ministers and church leaders who continue to recognize that personal behavior exerts a direct impact on our relationship with God.

Ellen White says that God will reveal the time when eggs, milk, and other dairy products should be discarded from our diet. She does not say exactly how God will reveal this, though it is probably fair to say that He will reveal it through objective evidence and common sense. But a course which appears sensible to some may not be instantly perceived as such by other equally consecrated persons.

Caution about Setting Norms

Since God has not stated precisely how and when He will disclose the time for eliminating these foods, we need to be most careful—even with today's new scientific evidence—in our zeal to make abstinence from these products a normative standard alongside vegetarianism, abstinence from tea and coffee, and other counsels with clear inspired support. Certainly we should all be free to share our evidence with others and to urge prayerful consideration thereof. But it is quite another matter to insist, for example, that no dishes containing eggs or dairy products be served at church potlucks. We should keep in mind the earlier Ellen White statement about not allowing such issues to create disunity. Historic Adventists have no inspired authority to impose such standards on fellow church members, and it is not hard to see—as we pointed out before—how such rigidity can provoke needless opposition.

Clarifying the Cheese Issue

Perhaps a word should be said about questions surrounding the use of cheese. Because of Ellen White's strong statements against cheese in the diet,¹⁵ many have placed its use in a category separate from that of other dairy prod-

ucts. However, a look at the totality of Ellen White's comments on this subject provides a more balanced picture. Ellen White's earlier statements on the use of cheese were written in the context of America, where almost all cheeses available were of the strong, sharp variety. Elder W. C. White explains what happened when these statements were brought to Europe:

"When this book (*Ministry of Healing*) was being translated into German, the publishers wrote to Sister White, stating that cheese was much used in Europe and that there were many kinds of cheese that were healthful. In response to this, Sister White gave instructions how to reply, and on March 27, 1906, W. C. White wrote to Elder Conradi as follows:

"Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion."

"In answer to your letter of March 7, I will say that I have given faithful study to the questions you raised. Mother has read your letter, and in harmony with her instructions, I suggest the following [changes] for *Ministry of Healing*:

"On page 302, second paragraph, last two lines: "Strong cheese is still more objectionable."

"This leaves off the sentence, 'It is wholly unfit for food,' and gives 'cheese' a qualifying adjective. . .

"In response to this advice the statement in *Ministry of Healing*, German edition reads, 'Strong, sharp cheese should not be eaten.'"¹⁶

This clarified statement was not intended to exclude such food items as cottage cheese, cream cheese, and similar unaged cheeses.¹⁷

Conclusion

In short, if we just follow clear, inspired counsels regarding diet and health, we will have more than enough to advise against many practices of contemporary Adventist conduct. Let us ever bear in mind the following words of caution from the Lord's messenger:

"The narrow ideas of some would-be health reformers have been a great injury to the cause of hygiene. Hygienists should remember that dietetic reform will be judged, to a great degree, by the provision they make for their tables; and instead of taking a course that will bring discredit upon it, they should so exemplify its principles as to commend them to candid minds. There is a large class who will oppose any reform movement, however reasonable, if it places a restriction on the appetite. They consult taste instead of reason or the laws of health. By this class, all who leave the beaten track of custom, and advocate reform, will be accounted radical, no matter how consistent their course. That these persons may have no ground for criticism, hygienists should not try to see how different they can be from others, but should come as near to them as possible without the sacrifice of principle.

"When those who advocate hygienic

reform go to extremes, it is no wonder that many who regard these persons as representing health principles, reject the reform altogether. These extremes frequently do more harm in a short time than could be undone by a lifetime of consistent living."¹⁸

"Do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist."¹⁹

Kevin Paulson is a free-lance writer living in New York.

¹ E. G. White, *Counsels on Diet and Foods*, 269.

² Ibid.

³ Ibid.

⁴ Ibid., 411.

⁵ Ibid., 353.

⁶ Ibid., 358.

⁷ White, *Selected Messages*, book 3, 287.

⁸ _____ *Testimonies*, vol. 7, 135.

⁹ _____ *Counsels on Diet and Foods*, 380–381.

¹⁰ Ibid., 382.

¹¹ White, *Medical Ministry*, 269.

¹² _____ *Counsels on Diet and Foods*, 399.

¹³ Ibid., 402.

¹⁴ Tom Mostert, Jr., "Has the Time Come?" *Pacific Union Recorder*, May 2, 1994.

¹⁵ White, *Counsels on Diet and Foods*, 368–370.

¹⁶ Letter of W. C. White to L. R. Conradi, March 27, 1906, quoted by W. C. White in "The Use of Cheese" (E.G. White Estate Document).

¹⁷ Ibid., pp. 2–4.

¹⁸ White, *Ministry of Healing*, 323–324.

¹⁹ _____ *Counsels on Diet and Foods*, 366.



Are you wanting to change your diet, but you don't know where to start? Hope For Health now offers a complete line of delicious gourmet vegan foods and snacks to help jump-start your new diet. From our crispy chick strips and beefstyle mix to our sweet and salty strawberry pineapple crunch, from our mouth-watering beef jerky to our orange vanilla almonds, we have something for the whole gang! If you've been trying to kick the chocolate habit, but you can't find anything good to replace it with, look no further. We have deliciously creamy, vegan, carob-covered nuts and fruits, like no other carob you've tried before. If you'd like more information or if you'd like to place an order, please call our health line at 309-343-5853.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." E.G. White, *Life Sketches*, 196. Many today have neglected to study the history and people that made up the early days of the Advent movement. To help encourage interest in Adventist history, we have put together questions about people and events of our past. Our goal is to spark faith and further study into "the way the Lord has led us, and His teaching in our past history."

Historical

Footnotes



Source: Excerpted from *The Great Second Advent Movement* by J. N. Loughborough (Pacific Press, 2003), available at Hope International Bookstore.

1. In April 1852 the Whites moved to Rochester, NY. That summer they traveled as far east as Bangor, Maine, holding meetings and visiting scattered Sabbath-keepers. How long were they gone from their new home?
 - a. 1 month
 - b. 2 months
 - c. 3 months
 - d. 4 months
2. In their absence, J. N. Andrews gave a series of lectures on present truth in Rochester. Where were they presented?
 - a. The White home
 - b. The city's central park
 - c. A rented Grange hall
 - d. His own barn
3. At those meetings 8 First-day Adventists accepted the Sabbath messages. Who was one of them?
 - a. R. Pierson
 - b. S. Haskell
 - c. J. N. Loughborough
 - d. O. Stowell
4. Right after the Whites returned home, Mrs. White had a vision of a member committing adultery. His confession upon reproof showed the source of the vision
 - a. Was still mistrusted.
 - b. Was supernatural.
 - c. Reproved sin.
 - d. B and C
5. Uriah Smith's first contribution to the *Review* was
 - a. A poem.
 - b. An article on the trinity.
 - c. A 3-parter on Christian education.
 - d. Current events.
6. Little more than ____ months after hearing and studying fully the three angels' messages, Uriah Smith became part of the staff of the *Review*.
 - a. 7
 - b. 6
 - c. 5
 - d. 4
7. Elder Smith maintained his connection with the *Advent Review and Sabbath Herald* as editor and writer for
 - a. 30 years.
 - b. 40 years.
 - c. 50 years.
 - d. 60 years.
8. After ____ opened, he taught in the Biblical department.
 - a. Battle Creek Sanitarium
 - b. Battle Creek Academy
 - c. Battle Creek College
 - d. Battle Creek Theological School
9. For almost 2 years the Messenger party's printed lies took up considerable time to refute. Matters came to a head when a member of that party, during an Adventist meeting,
 - a. Interrupted with shouted accusations.
 - b. Distributed the Messenger publication among the people.
 - c. Tried to dismantle the tent.
 - d. Barred Mrs. White's entrance.
10. The Lord gave His solution in a vision to Ellen White:
 - a. Print more *Review* magazines.
 - b. Publicize the attack on her.
 - c. Stay the course they'd begun.
 - d. Ignore the Messenger party; internal arguments would finish them.

Answers: 1:c; 2:a; 3:c; 4:d;
5:a; 6:c; 7:c; 8:c; 9:b; 10:d.

Hope for Health



NEW! An all-natural AWESOME snack. Perfect for hiking, traveling, kids' parties, or any time! Rich in vitamin E. No trans fat. No salt. No cholesterol. Great flavor!

8 oz. Awesome Almonds\$8.99 HXAA-OVAA



Here is a great vegan find—a wonderful snack for traveling! It is often difficult to find vegan food on the road; this is an easy item to carry along. Also wonderful for hiking. We have your health in mind, and supply only the BEST vegan foods available.

Cowgirl Jerky\$1.99 OXVD-CJER
Hickory Pepper Jerky\$1.99 OXVD-HPJE
Hot Chili Pepper Jerky\$1.99 OXVD-HCPJ



100% Vegan Donuts and Donut Holes

An all-natural treat for special events, kids' parties, or any time! 100% vegan. Cholesterol free. No hydrogenated oil, but plenty of great taste!

Also try our wheat-free spelt donuts, and our gluten-free donuts.

Cinnamon Spelt Donut Holes.....\$4.59 HXNU-CSDH	Spelt Carob-Iced Donut\$1.69 HXNU-SCID
Gluten Free Cinnamon Donut.....\$1.69 HXNU-GFCS	Spelt Glazed Blueberry Donut\$1.69 HXNU-SGBD
Pumpkin Pie Donut\$1.59 HXNU-PPDO	Apple Spice Glazed Donut.....\$1.59 HXNU-ASGD
Soy Yogurt Glazed Donut Holes.....\$3.99 HXNU-SYGH	Carob Coated Plain Donut\$1.59 HXNU-CCPD

To Order Call Today: 1.800.468.7884 or Visit us on the web at: www.hopeint.org

**Prices listed above do not include shipping and handling or sales tax*

Hope International does not solicit tithes; however, we are a tithe-worthy organization and accept tithes. We use the tithe only for the gospel ministry. Donations designated "Gospel Ministry" will be considered tithe.

Subscription Order Line: 1-800-468-7884

Subscription Information

United States US \$23.99 per year
Canada & Mexico US \$34.99 per year
Foreign (Air Mail) US \$59.99 per year
Large Print Edition Black & White US \$29.99 per year
Large Print Edition Color US \$39.99 per year
Audio CD or Cassette Edition US \$36.00 per year
Foreign Audio & Large Print Edition Please Inquire

Shipping, Sales Tax & Currency

For all products advertised in this publication (unless otherwise noted): • **USA destinations:** \$0.00-\$25.00=\$6.25, \$25.01-\$50.00=\$9.25, \$50.01-\$100.00=\$13.50, \$100.01-\$200.00=\$16.75, \$200.01 or more \$2.99

• **To destinations outside the USA:** Please add 22% shipping, minimum \$9.50. • If actual shipping charges are greater, you will be billed the difference.

Sales tax: Illinois residents, please add 6.5%.

All money sent must be in US funds, drawn on US banks.

Subscription Assistance

We strive to keep our subscription prices as low as possible. We want this material to be available to all. If your finances cannot meet the requested amount, please send whatever you can. Those desiring to assist in providing subscriptions for individuals with limited funds should send a gift marked "Subscription Assistance" to Hope International. Your donations are tax deductible

Letters to The Editor



■ I don't know how I received this DVD on "Caffeine and Mind Control," but am I glad I did. I was taking Anacin with caffeine occasionally and was convicted that I needed to try something more natural for my pain management. Whatever I have to pay, I want to keep getting these DVDs. I would also like a health catalog with all of your health products and I want your "Good News" newsletter, as well. Thank you for the blessing of the messages you are sending out!

LJ, Pennsylvania

■ The *Our Firm Foundation* magazine is the purest form of truth that we've ever laid our hands on! Great ministry!

KB, Nebraska

■ The articles in *Our Firm Foundation* magazine are very good. I do the quiz first thing when I receive it!

AD, Michigan

■ Father in heaven, bless each one connected in any way with Hope International, including the printer of *Our Firm Foundation*. Thy word to us is our sure and firm foundation, which we are so privileged to hold in our hands and read.

AW, Texas

■ We worship at home and the DVDs really help. Thank you.

WA, Virginia

■ We are impressed to give an increase for the month to help where

needed most in God's work there at Hope.

SE, Idaho

■ Thanks for everything. Continue what you all are doing. It is very enlightening. God bless.

BU, Texas

■ Your website is attractive, and your message is inviting and inclusive, not critical as I had expected. I feel impressed to learn more about you and consider more support for your work. Please send me your newsletter.

HF, Washington

■ Happy to know that you are still around. I found an old copy of *Our Firm Foundation* from 1994 and still enjoy the articles.

AW, North Carolina

■ It is both good and encouraging to learn of you and the work you are doing in giving the trumpet a certain sound. Do it, for it is the Master's bidding. VERY soon He comes to gather all the faithful ones HOME. See you there, by His grace. Heaven is a good place, friends. This note is meant to inform you I enjoy your site.

NO, Kenya

■ Thank you so much for the great articles on the king of the north. We wait eagerly for each installment! Please send a subscription to this wonderful, truth-filled magazine to these friends of ours.

SD

■ We are blessed by the DVDs of the month you've been sending us. We also have other SDA Christians view them with us.

A&JK, Nebraska

■ I sure did love the DVD on the clay! My husband is ill and can't make it to church, so it was particularly enjoyable for him to have it to watch.

IF, Virginia

■ I just watched the DVD "Caffeine and Mind Control." I absolutely loved it and was convicted to give up almost all of my coffee drinking. I usually drink 6 cups a day. Now I have only 2 a week, and I plan to give it all up. I believe that Sister White is a prophet of God, but I had no idea she had that much to say about coffee. Thank you very much! I just wanted to let you know how much it meant to me and that it has caused me to change my habits and lifestyle. God bless the work you are doing!

GD, Texas

■ We appreciate the DVDs so much. We do not attend the local churches so these serve as one of the sermons for the month. Please continue sending them.

WA, Virginia

CRUNCH...

Hope for Health

Who says that a healthy snack needs to taste healthy? As far as we're concerned, why not make it something that you can actually look forward to? Crunchy Clusters are truly natural, made from pure ingredients without artificial preservatives, flavor enhancers, sweeteners, or colors. These bite-size clusters are tasty and convenient.

Hope for Health's Crunchy Clusters are so good, you might have to remind yourself that you're eating something healthy.

Strawberry-Pineapple Crunch



10 oz. Bag \$8.99 HXNF-SPCR

Cran-Blueberry Crunch



10 oz. Bag \$8.99 HXNF-CBCR

Cran-Tropical Crunch



10 oz. Bag \$8.99 HXNF-CTCR

To Order Call Today: 1.800.468.7884 or Visit us on the web at: www.hopeint.org

*Prices listed above do not include shipping and handling or sales tax



Hope International
P.O. Box 220
Knoxville, Illinois 61448

NON-PROFIT ORG.
U.S. POSTAGE
PAID
PERMIT NO. 557
HARRISBURG, PA