There is a special resurrection, the first of the three end-time resurrections. During Christ's final trial before the Sanhedrin, He presented a remarkable prophecy. Addressing His remarks to the High Priest, Caiaphas, who was presiding over the trial, Christ replied:

I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt:26:64

The Bible speaks of two distinct resurrections. The righteous dead are raised at Christ's Second Coming and the wicked dead after the Millennium.

For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. I Thess 4:15-17

Here we see that the righteous dead arise to life at the Second Coming. Speaking of this first resurrection, the apostle John informs us of the time of the resurrection of the lost:

But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection. Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom [is] as the sand of the sea. Rev 20:5-8

All evidence of Scripture indicates that Caiaphas died unrepentant. Caiaphas is last mentioned in Scripture as prohibiting Peter and John from preaching the Christian message (Acts 4:6). If the indisputable evidence of the resurrection of Christ did not lead him to repentance, it is most unlikely that he ever did make matters right with His Lord and accept His grace.

Since Caiaphas would be expected to be raised with the wicked of all ages after the millennium, how could Christ's prophecy that Caiaphas would witness His Second Coming be fulfilled?

The two great prophetic books outlining the history of the world from the time of the flood to the destruction of the wicked, combine to present the solution to this mystery.

Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. Rev 1:7

Here John describes the Second Coming which will be viewed by all alive, both the redeemed and the unrighteous. In addition a second group is included, "they also which pierced him". It is within this group that Caiaphus will be found. All who took leading roles in the condemnation and crucifixion of Jesus will have the unwanted privilege of seeing the One whom they derided, spat upon, battered, flogged, crowned with thorns and nailed to the cross, returning in majesty and glory as the King of kings and Lord of lords.

What a time of remorse and horror that will be for these wicked ones! Their terror at the sight of the glorified Christ defies description. No doubt the members of the Sanhedrin who condemned Christ, King Herod, and Governor Pontius Pilate, will be among this group.

Scripture also tells of those who have been enlightened by the message of salvation but later rise up against the truth they once believed and proclaimed. These are said to be as crucifying to themselves Christ afresh.

For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were...
made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame. Hebrews 6:4-6

It is likely that the most significant of this group will be resurrected also, to witness Christ’s return. Foremost among these will be those who vicariously mistreated Christ through the persecution of His saints.

Daniel provided further details concerning this special resurrection.

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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt. Dan 12:1-2

The prophet Zechariah looked to this special resurrection and spoke of the hopelessness of the remorse of those who had instigated Christ’s crucifixion when they look upon Christ coming in glory.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn. Zechariah 12:10

We notice four elements in these verses:
- Michael shall stand up just prior to this time
- The time of trouble such as never was
- The saints are delivered
- Many, both good and evil, will be resurrected

The standing up of Michael signifies the completion of the Pre-Advent Judgment. The time of trouble refers to the seven last plagues which fall soon after the conclusion of the Pre-Advent Judgment.

The deliverance of the saints, to which this passage [Daniel 12:1-2] alludes, no doubt primarily refers to God’s deliverance of them from the universal death decree issued against the righteous by the threefold union of the governments of the world, Roman Catholicism and apostate Protestantism. Secondarily, it refers to the ultimate deliverance of the saints to heaven.

The wicked who are raised do not constitute all the dead who are lost. The prophecy described the resurrection of “many” unrighteous; it does not declare all to be raised at this time. This resurrection is set just prior to Christ’s return, for it is placed in the midst of the “time of trouble such as never was”.

This special resurrection probably occurs at the time of the great earthquake of the seventh plague. It includes some of the righteous dead: heroes for Christ who have stood mightily for His pure faith in times of trial and test.

The reactions of the two classes of the resurrected will present contrasting emotions in response to Christ’s coming. One class will shout with rejoicing:

...Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation. Isaiah 25:9

The second class cry to the rocks and the mountains,

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev 6:15-17

The special resurrection will demonstrate the marked contrast between the redeemed and the lost of past ages. The saints will be gathered to heaven and the lost destroyed again, to await the judgment and eternal death at the close of the millennium.

Remembering 2 May, 2008...

Hope bears our spirits up. We are not parted forever, but shall meet the loved ones who sleep in Jesus. They shall come again from the land of the enemy. The Life-giver is coming. Myriads of holy angels escort Him on His way. He bursts the bands of death, breaks the fetters of the tomb, the precious captives come forth in health and immortal beauty. (2SM 259)
Another Look at Romans Seven and Eight
by David Pennington

These two chapters of Paul’s letter to the Romans have over many centuries generated more debate, argument and even bad blood between Christians than any other two contiguous chapters of Scripture. It therefore seems almost impudent to sally into this theological minefield, waving a white flag to the combatants, and saying, “There’s a way through this theological impasse!”, so let us have a closer look…

To summarize: one group argues that in Romans 7 Paul is describing his present Christian experience, whilst the other group argues that that cannot be so, for verse 24 expresses the hopelessness of a lost person, “Who can deliver me from this body of death?” The second group goes on to argue that Ch 7, v 25 and most of Chapter 8 is the answer to this hopeless cry. These two groups of people have often been described as “liberals” and “conservatives”, although technically that definition may be flawed. Nevertheless I will use those descriptions to aid the reader in knowing which group is being referred to. Table 1* (at end of this article) helps to characterize the two groups’ typical theology.

Arguments used by Liberals centre mainly on the tense of the verbs in Romans 7, where the tense is present, so therefore, they argue, it MUST be describing something being experienced by Paul at the time he was writing, which was many years after his conversion. They support these arguments mainly from Paul’s own writings, where he describes himself as “the least of the Apostles” (1Cor. 15:9) and as a sinner “of whom I am chief” (1 Tim. 1:15) and that, during his life he claimed he had “Not...already attained” (Phil. 3:12).

Furthermore, Liberals use Romans 7:14, “but I am carnal, sold under sin” to indicate a converted Christian is still a slave to sin. They again press the present tense of the verb “am” to prove their case. If we look at the text we can see where they are coming from, as the passage Rom. 7:14-24 clearly describes a hopeless state of internal moral conflict…

For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? (Rom. 7:14 - 24)

Conservatives, on the other hand look at this passage and ask, “How can this describe the experience of a converted Christian?...it reeks of despair and a feeling of being lost”. Of course, verse 25 brings the beginning of the answer, “I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin”, but introduces another quandary...is this a schizophrenic Christian, who serves God with the mind and the Devil with his body? No wonders they conclude that the preceding verses do not describe the experience of a converted Christian.

Of course, both groups can’t be right, can they? Or perhaps, just maybe, looking more deeply at the Scripture we might find a small passageway through the darkness leading to the real Light...

When we take “absolutist” positions, we have to have completely watertight arguments. It is in the nature of absolutism that no doubt or alternative explanation to a statement can be entertained. Therefore, when we take the position that Paul in Romans 7 is UNDOUBTEDLY describing his past pre-conversion state, then the opposition will take the present tense of the verbs in the passage above and beat the conservative over the head with it. Likewise, when the Liberal takes the position that Romans 7 UNDOUBTEDLY describes the normal state of the converted Christian, Conservatives say, “Look at the whole Chapter of Romans 8, that destroys your argument”.

So who is this enigmatic person of Romans seven, why is he in such a state of despair, why is he suffering an internal war (v. 23), and can he possibly be reconciled with the peaceful state of the Christian described in Romans 8. There are a few clues that will help us unravel this.

Mind vs Flesh

Paul uses the terms “flesh”, “fleshly” and “carnal” several times, but they all stem from the one Greek word “sarx”, meaning literally “flesh” or “meat”. In verse 23 he talks about “members” (in Greek “melos”), which means a part of the body, such as a leg or arm. He uses that term many times in other places referring to parts of a literal body, sometimes in analogy to describe the church. So the words “flesh”, “fleshly”, “carnal” and “members” all in
Paul's mind refer to the substance of the body (flesh) or parts of the body (members). Paul is saying that he has found that there is a force at work, or a "law", as he says in verse 23, which wars against the law of his mind, which "delight(s) in the law of God after the inner man".

Here Paul sets up a mind vs body contradistinction, as he recognizes that, EVEN AFTER CONVERSION, there is conflict between good and evil going on in the mind of the Christian. Paul uses a popular understanding of the source of internal temptation, ie the body, as being the seat or source of that temptation. He contrasts what he calls the "mind" as being the seat or source of higher things that pertain to God.

Now the problem for us moderns is that all conscious and even unconscious mental processes we group under "mind", notwithstanding our modern knowledge that many "temptations" actually originate OUTSIDE the mind, coming to consciousness in the mind or brain. For example, the sensations of hunger, sexual stimulation etc come to us via the senses, and affect the mind as they rise to the level of consciousness. In relationship to mental processes that affect our reasoning and judgment, Ellen White uses the terms "higher powers" and "lower powers", (also "passions" or "propensities") to describe these two forces acting upon the brain. The psychiatrist describes the "lower powers" as the "id" or primitive urges, and divides the higher powers into two: the seat of morality and judgment, the "alter ego" and the seat of reasoning, choice, decision-making etc, the "ego".

Paul's understanding is a little more basic, as he sees inner temptations as arising from the flesh or physical body, and making war with the mind. What is critical for Paul is the control of the mind. In Romans 8:6 he states "For to be carnally minded is death; but to be spiritually minded is life and peace." Now in Romans 7:15 he has already said "but I am carnal, sold under sin." Does that mean that one is captive to serve one or other master, not both. Again, it's an "either-or" choice.

No wonder Paul so often states that this way is the way of death (verse 24), and there is only one solution to the problem...the indwelling Holy Spirit. Verse 1 of Romans 8 is the key to the whole mat-

ter..."There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

What does he mean by "walking after the flesh or the Spirit"? Again, it's all about the control of the mind...Rom. 8:5 "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit (mind) the things of the Spirit." Note the order here...if you are motivated by the flesh, you will "mind" the things of the flesh. If you are motivated by the Spirit, you will mind the things of the Spirit. One is a direct consequence of the other. This means we have a choice...what we "mind" or pay attention to is what will control us, and direct our life.

Imagine what would have happened to Christians if Paul had stopped at Romans 7:24. Even if he had included verse 25, which opens up the way introduced in Romans 8, we would still be left wondering, what is meant by serving the law of God with the mind and with the flesh the law of sin? Didn't Christ say, "No man can serve two masters" (Matt.6:24)? And hasn't Paul already said in Romans 6:16 "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? These are "either-or" choices, not both.

Clearly what Paul is trying to say in Romans 7 is that, even for the Christian, there is the ever-present possibility that the "flesh" may arise and take control of the mind. Paul describes his personal battle by saying "I keep under my body, and bring it into subjection:" 1Cor.9:27. To him it is a race, a striving after, with an immortal prize (1Cor. 9:24-27).

Romans 7: 25 also says “So then with the mind I myself serve the law of God; but with the flesh the law of sin.” A key word here is “but”. Note Paul doesn’t use the word “and”. In the Greek “but” is “alla” which means “contrariwise”, “nevertheless”, or “notwithstanding” and this word comes from the Greek word “allos”, which means “else” or “different”. So Paul is not saying that he can do both things at the same time, ie serve the law of God with the mind and the law of sin with the flesh...he is saying something like this “contrariwise, I can either serve the law of God or the law of sin, but not both”. This is perfectly consistent with what he has already said in Romans 6: 16, that one is captive to serve one or other master, not both. Again, it’s an “either-or” choice.

Another way of putting it is that Paul is saying IF he serves the law of the flesh in his members, all he
finds as a result is “sin and death” (Rom. 6:21, 23), and he feels “wretched” (Rom. 7:25). BUT, if he serves the law of God in his mind, through the leading of the Spirit, he will have life (Chap. 8)

Conclusion
It is not necessary, even for conservative Christians, to argue that the person Paul describes as himself in Romans 7, contemporary with his writing, is actually Paul before his conversion. Paul gives no succour to the arguments of those who argue grace excuses sin. He is describing an “either-or” situation of the Christian who is being pulled by temptations of the flesh one way and by the wooings of the Spirit another. Such a person is indeed “wretched”, and by no means at peace with God. Chapter 8 is the answer; in the original Greek manuscript, there is no chapter division here. There is no condemnation to men and women who are following the guidance of the Holy Spirit...they will not seek after things of the flesh, nor will their minds be subject to them. Indeed, they may have the mind of Christ (Phil 2:5)

It is fitting that we should let Paul, under the Inspiration of the Holy Spirit, have the last word, even though this passage actually precedes the one under study.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:4-23)

| Table 1 |
|---|---|
| **“Liberal”** | **“Conservative”** |
| Believe in justification as the predominant salvational event | Believe that both justification AND sanctification are necessary for salvation |
| Believe that good works are only our “love response” to God’s gift of salvation | Believe that good works flow from acceptance of the Holy Spirit in the life and are an evidence of salvation |
| Believe that, because of “Original Sin”, man can never perfectly keep the law of God in this life | Believe that the Holy Spirit can empower victory over every sin in this life, but accept that sanctification is an ongoing progress |
| Believe that the power of sin is only eradicated at Christ’s Second coming | Believe that those alive at Christ’s Second Coming will have gained complete victory, yet will still feel they are unworthy |
| Believe that Romans 7 justifies their position that Paul is describing a typical ongoing inner battle which will not be won in this life | Believe that Romans 7 is either describing Paul’s pre-Christian experience, or is describing a backslidden experience, or even a legalistic experience |
As in Part I of this series, “humanism” means the doctrine or ethical point of view that rejects claims of supernatural influences on humans and which believes that the improvement of society and self-fulfilment are achieved through human reason and effort without God. “Spiritism” means believing in and practicing activities that bring people under the influence of evil spirits/demons. "Medicine" means the study and practice of activities designed to maintain and restore health.

In Part I (see Issue 128) we formulated a set of six test questions that we can use when considering the services or recommendations of a health practitioner of any sort:

- What do you believe is the fundamental cause of disease?
- Where do you believe health and healing come from?
- What evidence or reason do you have for recommending this modality of diagnosis or treatment? (Divine revelation? Clear scientific evidence? Tradition? Experience?)
- What are the origins of this modality of diagnosis or treatment? (Divine revelation? Reliable scientific research? Part of pagan religious practice? Tradition?)
- What are the risks and problems associated with the use of this modality?
- Does the recommended modality make use of the simple agencies of nature?

Let us now use these questions to test the use of modern day pharmaceuticals. In answering these questions I am going to use my personal experience at being educated in a pharmaceutical-orientated medical school.

**Question one**: What do pharmaceutical drug prescribers believe is the fundamental cause of disease? Most prescribers would attribute disease to a combination of bad habits, accidents, inheritance, aging, environmental hazards, stress and unknown causes. In my opinion, amongst prescribers there is little general, practical acknowledgment of the evil effects of non-binge alcohol use, caffeine, refined foods, animal product consumption and chronic environmental poisoning.

**Question two**: Where do pharmaceutical drug prescribers believe health and healing come from? In general, they believe that health and healing come from a combination of personal effort, good habits, good luck, pharmaceuticals, surgery and the inherent healing powers of the human body.

**Question three**: What evidence or reason do pharmaceutical drug prescribers have for recommend-
* Hormones (insulin, glucagon, growth hormone, gonadotrophins)
* Haematopoietic growth factors (Erythropoietin, colony stimulating factors)
* Interferons
* Interleukin-based products
* Vaccines (Hepatitis B surface antigen)
* Monoclonal antibodies (Various)
* Additional products (tumour necrosis factor, therapeutic enzymes)

"How is a medicine approved by FDA? Drug companies seeking approval to sell a drug in the United States must test it. First, the drug company or sponsor performs laboratory and animal tests to discover how the drug works and whether it’s likely to be safe and work well in humans. Next, a series of tests in humans is begun to determine whether the drug is safe when used to treat a disease and whether it provides a real health benefit. The company then sends FDA's Center for Drug Evaluation and Research (CDER) the data from these tests to prove the drug is safe and effective for its intended use. A team of CDER physicians, statisticians, chemists, pharmacologists, and other scientists reviews the company’s data and proposed labeling. If this review establishes that a drug's health benefits outweigh its known risks, the drug is approved for sale. Over-the-counter (OTC) drugs are regulated by FDA through OTC Drug monographs. OTC drug monographs are a kind of "recipe book" covering acceptable ingredients, doses, formulations, and labeling. Monographs will continually be updated adding additional ingredients and labeling as needed. Products conforming to a monograph may be marketed without further FDA clearance, while those that do not, must undergo separate review and approval through the 'New Drug Approval System'.

"...Despite advances in technology and understanding of biological systems, drug discovery is still a lengthy, 'expensive, difficult, and inefficient process' with low rate of new therapeutic discovery."

**Question five:** What are the risks and problems associated with the use of pharmaceutical drugs? Pharmaceuticals do not treat the root cause of a problem. The nearest they come to doing this is in the case of replacement therapy where they are replacing a naturally occurring hormone that is absent or deficient in the human body. Almost all pharmaceuticals contain unnatural manmade chemicals that can interfere with bodily processes or cause various side effects, some of which may be serious or life threatening. Pharmaceutical drugs often interact with other drugs, supplements or foods. Some drugs are addictive, they are expensive to discover, test, develop and purchase. Man generally gets the glory and praise for any perceived benefits of drug therapy and thus they tend to promote humanism. Drugs are often used to mollify the discomforts and problems caused by breach of God’s natural laws and thus tend to promote the habit of delaying or avoiding obedience to these laws.

**Question six:** Do pharmaceutical drugs make use of the simple agencies of nature? The basic answer is “No”. The closest they come to using natural agencies is when they have been extracted and purified from a natural source, as in the case of digitalis from foxglove. The following is from "Wikipedia":

"Nature as source of drugs. Despite the rise of combinatorial chemistry as an integral part of lead discovery process, the natural products still play a major role as starting material for drug discovery. A report published in 2007, covering years 1981-2006 details the contribution of biologically occurring chemicals in drug development. According to this report, of the 974 small molecule new chemical entities, 63% were natural derived or semisynthetic derivatives of natural products. For certain therapy areas, such as antimicrobials, antineoplastics, anti-hypertensive and anti-inflammatory drugs, the numbers were higher. Natural products may be useful as a source of novel chemical structures for modern techniques of development of antibacterial therapies. Despite the implied potential, only a fraction of Earth's living species has been tested for bioactivity. Prior to Paracelsus, the vast majority of traditionally used crude drugs in Western medicine were plant-derived extracts. This has resulted in a pool of information about the potential of plant species as an important source of starting material for drug discovery. A different set of metabolites is sometimes produced in the different anatomical parts of the plant (root, leaves and flower), and botanical knowledge is crucial also for the correct identification of bioactive plant materials."

In Part III of this series we will apply our six questions to chiropractic, reiki, and hypnosis.

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**Locum Doctor at Highwood, July 2010**

Dr Rosemary Brown, a Seventh-day Adventist GP from South Australia with a special interest in nutritional and natural medicine will, Lord willing, be doing a locum for Dr David Bird at Highwood Health Centre during the July programme. Dr. Bird aims to take a break to recharge his batteries before returning to his duties at Highwood in August. D. Bird has carefully discussed the work at Highwood with Dr Brown and thoroughly recommends her for this position. She has been to Highwood before both as a guest and as an observing practitioner. Dr Bird especially recommends the July programme for ladies with hormonal or nutritional problems or concerns. Guests with other health issues or wanting a preventative health experience are also heartily recommended to this programme.
Melchizedek King of Salem
by Ruben Gonzalez & David Pennington

Melchizedek is perhaps one of the most mysterious personages of the Old Testament. So much so that many have come up with strange conclusions regarding whom he was. Paul’s letter to the Hebrews seems to encourage these ideas when he states:

this great man... unto whom even the patriarch Abraham gave the tenth of the spoils [was] without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. (Heb 7:4,3)

How can someone have no mother or father and no beginning or end unless he is not born of flesh and blood? Gnostics think Melchizedek is merely an allegorical symbol. Yet Genesis is not an allusion to mystical ideas but a literal record of the history of the patriarchs. Others choose to interpret this text superstitiously as they do Gen 6:2 where we are told that the sons of God took wives of the daughters of men. Instead we should search the Scriptures, the Spirit of Prophecy and history to gain knowledge and evidence upon which to build a reasoned understanding of what Paul really meant. We must remember that in the epistles of Paul:

are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (2 Peter 3:16)

The evidence is that Melchizedek was a real person and both secular and biblical history attests to his identity. Strong’s Concordance tells us that Melchizedek is “a patriarch” First let us review what we know about him:

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. Gen 14:18

He was a great man
He was the priest of God
He was king of Salem
He had no known mother or father
His birth was lost in the mists of time
He seemed to live for ever
He was Abraham’s contemporary
Abraham paid him tithe

None of these details prevent Melchizedek from having been born of flesh and blood. Indeed we are first told he was a “great man” and there is such a man in the scriptures that meets all of these requirements, the patriarch Shem. Let’s consider these one at a time.

Before the Exodus the patriarchs performed the role of priest, so accordingly Shem was a priest of God. According to the scriptures only those that are born of flesh and blood are qualified to become a priest and king of God (Heb. 4:15, 5:7,8)

Shem was born before the flood, a relic of a bygone world. Shem was 600 years old yet his contemporaries lived on average for only 160 years so it seemed to them that he would live forever. His birth 500 years earlier was so long ago that none of his contemporaries had any recollections of his mother or father. Consider that he was also a giant among the men in his day. While Shem lived, Abraham respected his heaven-ordained leadership. Shem was the representative of God on earth for most of Abraham’s life, passing away when Abraham was about 150 years old.

Melchizedek was king of Salem, which was an early name for Jerusalem. Here is where history comes in to help us. Egyptian records tells us that after Babel, Nimrod and Semiramis escaped to Egypt for a while until Shem found them out and came to defeat their evil purposes. In Egypt Nimrod and Semiramis were known as Osiris and Isis (Hyslop, The Two Babylons, p. 62-66). The Egyptian form of the name Shem is Seth (Hyslop, p. 65) and history records the great struggle between Seth and Osiris that was later continued after Osiris’ death by Horus, the son of Isis, known to the Babylonians as Tammuz. Plutarch records (sect. 363) that some in his day claimed that after a prolonged dispute between Horus (Tammuz) and Seth, Seth made his way to Palestine, where he founded Jerusalem.

While Plutarch’s testimony is certainly not inspired, it makes sense that Shem like Abraham would have made the Promised Land his home and Shem was fully qualified to receive tithes from Abraham. To the men of that age Shem would have been like a god among men, mentally and physically powerful, seemingly immortal with no beginning and no end. Shem fully matches the description of Melchizedek. Speculation that he was a divine being is contradicted by both Scripture (Paul calls him “this man” in Hebrews 7:4) and the Spirit of Prophecy.

There are seventeen references to Melchizedek in the Spirit of Prophecy writings. Ellen White affirms that Melchizedek was NOT Christ

It was Christ that spoke through Melchizedek, the priest of the most high God. Melchizedek was not Christ, but he was the voice of God in the world, the representative of the Father. (I SM 409).

She confirms that Melchizedek had an earthly kingdom whose capital was Salem, the original name of Jerusalem. Speaking of Jerusalem, she writes:
Before Joshua had led the armies of Israel over Jordan it had been called Salem. Near this place Abraham had proved his loyalty to God. Eight hundred years before the coronation of David it had been the home of Melchizedek, the priest of the most high God. (*Patriarchs and Prophets*, p. 703)

Referring to Melchizedek, Ellen White says “at one time” (*SDA Bible Commentary* p. 1092) he was a representative of Christ on earth. This is not consistent with him being the Holy Spirit in person, nor an angel, because both are eternal beings. According to Scripture, the Holy Spirit was NEVER manifested in a human form on earth.

In fact in the *Review & Herald*, May 16, 1882, she wrote of Melchizedek, “This holy man blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations.” This betokens a man, not a heavenly being.

However, the statement of Paul that he was “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb 7:4,3) is difficult to mesh with the idea of a mere mortal.

The phrase “having neither beginning of days, nor end of life” may be partly explained if his ministry was part of a holy ministry which was “without beginning and without end”, but it seems to apply to Melchizedek’s life, not just his ministry. If he were indeed Shem, then his great antiquity would make him appear to be an ageless person. But abiding as a priest continually? We know that the daily sacrifice ascendeth up for ever and ever” (Gen 14:18). The idea of a mere mortal.

The idea that the ministry of Melchizedek was part of a continuum of ministry from the time of Adam is given some weight by the Spirit of Prophecy. In several passages, Mrs White refers to the many representatives of Christ on earth from the time of Adam. In the *SDA Bible Commentary* Vol. 1 pp. 1092-1093 she is quoted from Letter 190, 1905…

**Melchizedek, Christ’s Representative**

**God has never left Himself without witness on the earth.** At one time Melchizedek represented the Lord Jesus Christ in person, to reveal the truth of heaven, and perpetuate the law of God (*Letter 190, 1905*).

Given that the patriarchs were the representatives of Christ in that age and that Shem was the only patriarch alive in Abraham’s day, along with the historical evidence suggesting that Shem was the king of Salem, and in the absence of evidence to the contrary, it appears a distinct possibility that Shem was Melchizedek. Yet it is a matter that we will only know for sure in Heaven.

Dr Gonzalez is a University Lecturer in IT. Dr Pennington is a leading plastic and reconstructive surgeon.

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**Sodom revisited**

**January 05, 2010**

“The nation’s capital city took a major step Friday toward legalizing same-sex marriage,” wrote CNN on December 18, 2009. “District of Columbia Mayor Adrian Fenty signed a measure recognizing such marriages as legal. The district council overwhelming passed the bill Tuesday, following a similar vote December 1.

“Fenty signed the measure at All Souls Church, a Unitarian Universalist house of worship in the northwest part of the district that is known for its diversity and for the welcoming of same-sex couples.

“The measure now goes to Congress for a 30-day review period, but it’s considered unlikely that the Democratic majority on Capitol Hill would block the bill. By law, Congress has the right to review and overturn laws created by the District of Columbia’s council.

“If the measure becomes law, the district will join Massachusetts, Connecticut, Vermont and Iowa in legalizing same-sex marriages. A law legalizing such marriages in New Hampshire takes effect January 1.

The Catholic Church also opposed the measure because it may make it difficult for various Catholic charities to limit their services to straight people.

Jesus said; “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builted; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke 17:28-30.

CNA News Article
While traveling in New Zealand in November, I was handed a copy of a re-affirmation of Church membership that a sister in one of the churches was asked to sign so that she could be considered to be a loyal Seventh-day Adventist and worthy of being continued as a member in the church which she attended.

There were others who were asked to sign a similar document, though I do not know all the background details. Actions taken in this church, of which this lady was a member, were deemed by some of the members to be not wholly consistent with the true principles of the Seventh-day Adventist faith and practice. This church in the end had to become a self-supporting church so that it could continue to function strongly and witnesses in its location.

Below is what she was asked to sign and affirm by a representative of the conference:

I, __________, reaffirm my membership in the Seventh-day Adventist Church and agree to the following:

1. The 27 Fundamental doctrines of the Seventh-day Adventist church as stated in the current Church Manual.
   YES/NO
2. The Seventh-day Adventist Church Manual
   YES/NO
3. The authority of the Sisterhood of Churches and the Executive Committee
   YES/NO
4. The support of the Seventh-day Adventist Church through the returning of tithe
   YES/NO

Comments………………………………………………………..
………………………………………………………..
Signed: ........................................ Date: ………

I am not commenting so much on the poorly constructed document but rather on that which the church member was asked to affirm. As of the 2005 General Conference Session, there are now 28 Fundamental Beliefs, as recorded in the Church Manual.

#1 I was deeply saddened to see that these 28 fundamentals and the Seventh-day Adventist Church Manual were required to be affirmed. It is obvious that these are documents which are subject to change and no one should be asked to affirm a document which is likely to be changed in the future. There is now a 28th Fundamental Belief. What changes will be made in the future? What happens if a person affirms the 28 Fundamentals? Would that mean that a member would automatically be required to accept any additional fundamental or changed fundamental in the future?

#2 We know that the Church Manual is changed very significantly every 5 years at a General Conference session. What a different Church Manual it is since I was baptized in 1950. So many things have changed dramatically, some of which I cannot in good conscience accept as truth. What has happened to our declaration of the path that we have no creed but the Bible and that the Bible alone is our foundation of all faith and practice? That alone should be the basis of which church membership is held in the local church congregations.

#3 This would be the equivalent of signing a blank cheque. We would not do that in our business dealings. How much more important it is in our spiritual dealings. We should be loyal and subject to God’s church. However, there are times where faithful Seventh-day Adventists have to stand against practices, actions, or even beliefs which may be presented from an action of the executive committee of a conference or of a church board if it is plainly and clearly against the stated words of inspiration. Loyalty has never been predicated upon unthinking loyalty to human authority. It has been predicated upon unwavering authority to God and His word.

#4 The issue is the returning of tithe. Yet the Bible does not only indicate that we are robbers of God if we do not return a faithful tithe, but also if we do not return faithful offerings (Malachi 3:8). Sister White not only appropriated some of her tithe directly to needy workers or needy work and she also commended those who did likewise.

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this, as the money is not withheld from the Lord’s treasury, it is not a matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best… I comment those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone. Letter 267, 1905

The Lord has made us individually His stewards. We each hold a solemn responsibility to invest our means ourselves…God does not lay upon you the burden of asking the conference, or any counsel of men, whether you shall use your means as you see fit to advance the work of God. Special Instructions Relating to the Review & Herald Office & the Work at Battle Creek, 41, 42

God grant that the voices which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people whom God has given His means are amenable to Him.
Sister White does warn against supporting workers from God’s treasury who are breaking down the word of God.

It would be poor policy to support from the treasury of God those who really mar and injure His work, and who are constantly lowering the standard of Christianity. 3T, 553

I am sure that the one who formulated this form had not studied the issues in depth. Yet, it is sad that a document is put out without thorough searching to make sure that it is consistent with the counsels of the Lord. My counsel to those who are in leadership responsibilities is that they do Bible and Spirit of Prophecy research to make sure that they are not proceeding well beyond the counsel of the Lord and unwisely and unfairly penalizing those who are faithful and earnest in their walk with the Lord.

Approved to God

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth — 2 Timothy 2:15

If you cannot express yourself well on each of your beliefs, work and study until you can. If you don’t, other people may miss out on the blessings that come from knowing the truth. Strive to re-express a truth of God to yourself clearly and understandably, and God will use that same explanation when you share it with someone else. But you must be willing to go through God’s winery where the grapes are crushed. You must struggle, experiment, and rehearse your words to express God’s truth clearly. Then the time will come when that very expression will become God’s wine of strength to someone else. But if you are not diligent and say, “I’m not going to study and struggle to express this truth in my own words; I’ll just borrow my words from someone else,” then the words will be of no value to you or to others. Try to state to yourself what you believe to be the absolute truth of God, and you will be allowing God the opportunity to pass it on through you to someone else.

Always make it a practice to stir your own mind thoroughly to think through what you have easily believed. Your position is not really yours until you make it yours through suffering and study. The author or speaker from whom you learn the most is not the only one who teaches you something you didn’t know before, but the one who helps you take a truth with which you have quietly struggled, give it expression, and speak it clearly and boldly.

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Remnant Herald No. 130, May/Jun 2010

Work While it is Day

by Colin Standish

While travelling and preaching with Hartland senior, Giancarlo de Miranda, he drew my attention to a chapter in Volume VI of Testimonies pages 294 to 304, entitled Neglect by the Church and the Ministry. This had a great impact on me. It greatly reinforced my commitment to the Lord’s work. I cannot take life easily while the overwhelmingly majority of the world population and those in the church are unconverted and are facing eternal loss.

In New Zealand and Australia I asked those attending the camp meetings, “How many of you have at least one Bible study contact?” not even a few raised their hands. What has happened to our love to our Saviour? What about His commission to each of us? [quote Mat 28:19]

If we are not following this commission not only will many precious souls be lost, we ourselves will be lost. “If you do not co-operate with the Lord by giving yourself to Him and doing His service you will be judged unfit to be a subject of His pure, heavenly kingdom.” (6T 297.3)

Below are extracts from the same chapter.

Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition. (6T 296.2)

By this neglect a condition of things has been brought into the church that has eclipsed the high and holy interests of the work of God. A spirit of criticism and bitterness has come into the church, and the spiritual discernment of many has been dimmed. Because of this the cause of Christ has suffered great loss. Heavily intelligences have been waiting to co-operate with human agencies, but we have not discerned their presence. (6T 297)

When the Holy Spirit works upon our hearts and minds, we shall not shun duty and responsibility, and pass by on the other side, leaving the wounded, helpless soul to its misery. (6T 303)

There are so many different ways to witness today including encouraging our neighbours, friends and families, by having an uplifting conversation with those who are seeking and downcast, visiting people in the nursing homes. There are some that will be able to use the web site to place a Bible truth on the Internet, others will learn how to greet people at the door and pass by, or even public evangelism. Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition. (6T 296.2)

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There are so many different ways to witness today including encouraging our neighbours, friends and families, by having an uplifting conversation with those who are seeking and downcast, visiting people in the nursing homes. There are some that will be able to use the web site to place a Bible truth on the Internet, others will learn how to greet people at the door and invite them to join them in Bible studies. Others will have the gift to write articles and books, or to speak on the radio and television, or even public evangelism. Another effective witness is colporteurin. Others do telephone evangelism, asking people if they would like a short Bible study every week. These are just samples; if you want further information you can find many other examples in the hand book for Lay and Self-supporting Workers, available from Remnant Ministries office. (price $18 plus postage)
Farewell Messages
by Colin Standish

When she left Australia, August 1900 to return to the United States, Sister White received many farewell messages from both Seventh-day Adventists and those not of our faith.

At the end of 2009 when I was traveling in New Zealand and Australia with Giancarlo de Miranda (a Hartland senior student) on preaching engagements, I took the opportunity to take Giancarlo to visit Sunnyside, the home of Sister White when she lived in Cooranbong, close to Avondale College. The curator of that property was Keith Fraunfelder, a friend from college days, with whom I graduated from the teaching course. He has been in charge at Sunnyside for a number of years and has met thousands of visitors while there.

Before we left Sunnyside Keith gave us a copy of farewell messages given to Sister White by people who lived in the same region. It gave us some idea of the high respect that Sister White generated from both within and without the Seventh-day Adventist church. She was not only one to whom God communicated many wonderful messages, she was also a woman who was deeply involved in helping other people, both spiritually and in their physical needs. Below are the comments which I received, which will surely prove of interest.

Mrs. E. G. White’s presence in our little village will be sadly missed. The widow and the orphan found in her a helper. She sheltered, clothed and fed those in need and where gloom was cast her presence brought sunshine. – Thomas Russell

I shall ever remember with gratitude the many kindnesses shown me by you while living in your home. – Bertha M. Harlow

I am very glad for the privilege of expressing to you my warm appreciation of the kindly interest you have taken in me, and for the words of counsel and encouragement which you have given me. – C.B. Hughes

…because we lose a friend, one to whom we could come for advice and counsel in time of need. – James and Alice Rodd

I still cherish with melancholy pleasure, the recollection of events that cluster round the autumn of 1863, when my dear children, and myself came amongst you, as strangers in a strange land. – Susannah Sisley

As a member of your family, it is with sadness, that I think of our association being broken up. I can but express my appreciation and gratitude for the kindly interest you have manifested in me and my welfare. – Dores E. Robinson

We wish to thank you for your great kindness to us and also for your kind words of counsel and cheer. – John & Charlotte Pocock

I thank you for your many kindnesses, and for all the thoughtful interest you have taken in me. – W.A. Colcord

…and knowing that we and others will miss you and your kindly interest in the welfare of the people. – Albert & Bessie Lamplough

It is beyond my ability to express in words the thorough appreciation that I have had and do feel for our kindness to me in the past. – Frances N. Waugh

I shall ever feel grateful, also for the kind visits to my dear children in _____ . – Sis. M. Times

Our first acquaintance with you was marked by an incident which we will never forget. For several weeks we were living on a few small potatoes and a little milk, when one evening a coachman drove up and left us a bag of flour. We asked him where it came from and he said the Lord had sent it and really [sic] so it seemed to us. The next week you paid us your first visit bringing with you some more of the necessities [sic] of the life. You can never know how parched the ground was on which those blessings fell. They said more to us than many sermons. And so right on through all our acquaintance we have received many blessings both temporal and spiritual. – Iram D C James

I was converted through reading the chapter on “Repentance” in “Steps To Christ” … I found peace in my Savior. – P.B. Rudge

We wish… to show in some slight measure our appreciation of your labours amongst us, with whom you have so unselfishly laboured during the past year. Many times have you driven 28 miles across the mountains so that we might have the benefit of your presence and labours, at the loss of your rest and personal comfort. – Maitland friends

I thank Him for giving me the privilege of living in your household for nearly a year. I have learned many valuable things for which I am deeply grateful. – Karen Marie Laurisen

I am glad to have the privilege of telling you, how much your words have often helped me and encouraged me. – Isabella Robertson

I shall never forget your personal interest in me and my family. You have been to us a faithful mother in Israel. – Arthur & Carrie Hickox

Any reader in possession of any recordings of the late SDA tenor, William Cook, please phone Glenice on (03) 9723 8103.
Creation Ban in Adventist Schools
by Colin Standish

The South Pacific Record reported the ban on teaching Creationism that has been placed upon Seventh-day Adventist schools in South Australia. The article stated, “An Adventist School in [SA] has been told by a state accreditation officer to remove a [days of creation] display from a primary class-room,” (South Pacific Record of March 20, 2010). This is obviously a follow-up to the South Australian Non-Government School Registration Board which is determined to implement a new policy adopted by the [Australian] states. “The Board does not accept as satisfactory a science curriculum in a non-government school which is based upon, espouses or reflects the literal interpretation of a religious text in its treatment of either creationism or intelligent design.” Ibid

Apparently there has been no consultation with any of the independent schools concerning this new policy. Not surprisingly, some other Christian schools are also deeply concerned by this mandate. At the end of the 1960’s the fatal step was taken to accept government funding for Seventh-day Adventist schools after years of proclaiming our opposition. It seemed that when the money was not available we were strongly opposed to it, but when the funds were available we changed our “convictions”.

Back in the late 1950’s Pastor Ernest H J Steed had written strongly in a letter to the editor of the Sydney Morning Herald explaining the opposition of the Seventh-day Adventist Church to the providing of state funds to parochial schools. At the time Pastor Steed was Public Relations and Religious Liberty Director of the Greater Sydney Conference. The Australasian Division, now the South Pacific Division, had twice taken actions against the acceptance of state aid. The educational director of the Australasian Division, Dr Edward E White, had sent a petition around to churches of New South Wales asking members to sign a petition against the government using state funds for private schools. I signed that statement from conviction.

However, despite the petition, the Division went ahead and voted at the end of 1968 to accept state aid. Only two courageous warriors, Pastor George Burnside, Ministerial Director of the Australasian Division and Pastor John Keith, President of the Australian Commonwealth Union spoke out strongly against it. This was in the presence of the General Conference representative who had been sent to the Division for that year-end meeting.

Pastor Keith had taken a $2 note and placed it over his eyes, telling the other members of the division committee that their problem was that there was “too much of this is in front of your eyes.”

In a debate at the SDA University Students Convention earlier in 1968 I was asked to give the case against the acceptance of state funds for private schools. Dr Milton Krause was asked to give the case in favour of the acceptance of state monies. The Division President, Pastor Lawrence Naden, had come to listen to the debate. I had prepared very strongly for my presentation, even writing to the Minister of Education for the state of New South Wales asking him if it was guaranteed that no other restrictions would ever in the future be placed on those who accepted state grants.

The letter of reply stated that the minister hoped that would not take place but of course no present government can tie the hands of a future government. I researched all the four major newspapers in the Sydney area on what had been said about Seventh-day Adventists and state aid. I found that the newly-elected Division President in 1962 had been quoted as saying that the Seventh-day Adventist Church was opposed to state aid, thus reflecting the actions taken earlier at the division. After the debate the Division President asked me why I was against the Division. I assured the president that I had no such antagonism for in fact I was supporting his eyes, telling the other members of the division committee that their problem was that there was

too much of this is in front of your eyes.”

The dangerous consequences of accepting state aid soon became obvious. I visited my old church school in the suburb of Hamilton Newcastle, and observed in the library novels that should never be in a Christian library. The librarian told me that it had been mandated that we have different categories of novels because we were receiving state aid.

I spoke with one of the associate directors of the education department of the General Conference after he had returned from an itinerary within Australia. He told me that the best-equipped schools that he had ever seen in the world were in Australia, “thanks to state aid”. On the other hand he said he was deeply concerned about the level of spirituality in our schools in Australia. What a price we are willing to pay for the future inheritance of our young people by accepting state aid.

The acceptance of state aid gives the government the authority to say what we can teach in our classrooms. My strong recommendation is for us to break at last from the curse of state funding which is destroying the integrity of the Seventh-day Adventist School system. My plea is that our people will not only protest the mandating of the govern-
Sunday Law & Religious Liberty
by Colin Standish

On the 28 March 2010, NARLA (North American Religious Liberty Association) sent out a letter detailing the developments which are taking place in Europe in terms of the establishment of Sunday Laws in the nations of the European Union. Following are some highlights:

A "Work-Free Sunday" and the need of legislation to enforce the concept was the topic of a conference held this week in Brussels, Belgium. Last year the European Parliament rejected such an attempt. This conference comes as a response. It is but the beginning of a more strategic movement to revitalize the discussion for a work-free Sunday. Daniela Weichhold attended the conference and reports that László Andor, the new Commissioner for Employment and Social Affairs, saw the conference as "a new chapter." As Weichhold points out the EU Commission can still launch the legislative procedure even if it fails. There is now a serious attempt to convince the hearts and minds of Europeans that Sunday legislation is necessary for the health of all citizens.

We recognize that the earlier initiatives in legislating Sunday observance did not come in the garb of a religious enactment. Rather, other reasons are given such as claiming that a week-free day would be for the health of the citizens.

It is quite interesting to note the groups that have met together to study this issue of a work-free Sunday. Below is a continuation of the material provided by NARLA and indented material is from this article.

The conference was organized by a number of trade unions, political parties, Roman Catholic Bishops, and Protestant Churches including the Baptist, Methodist, Church of England, and Evangelical Lutherans.

It is notable that the religious parties are strongly in the dialogue but they are united with political parties and trade-unions in this initiative. This group of religious, political and trade-union bodies argued this way:

More than any other day of the week a free Sunday serves the aim of reconciling work and family life: As childcare facilities, schools and universities are usually closed on Sundays, parents and children can spend time with each other. Sunday is, moreover, the weekly rest day for children and adolescents according to EU law. .... If the father has the weekly rest day on Monday, the mother on Wednesday and the children on Sunday, a situation is created that is contrary to the aim of fostering a reconciliation of work and family life.

It is noted that no religious agenda is mentioned in the rationale for having a Sunday-Free workday. To the average person reading this material it would seem a very wise and rational situation. However, having the information that God has given to us concerning the future initiatives of Sunday laws which are to become more religious and more coercive as we come to the end of this earth's history, we can be aware of the truth of the situation.

At this European conference one Seventh-day Adventist was there, Karel Nowak, Public Affairs and Religious Liberty Director at the Euro-Africa-Division of Seventh-day Adventists and the Secretary General of the International Association for the Defense of Religious Liberty. He raised the question of how this new proposed legislation would protect minorities who keep another day than Sunday. He received no answer from Weichhold. John Graz, the director of the public affairs and religious liberty department at the General Conference made our position very clear:

"While we strongly support the right to rest, we believe the individual should be permitted to choose which days to rest on - not the state in cooperation with churches. We view this movement as a grave danger to religious liberty."

He went on to say:

"Seventh-day Adventists have long encouraged members to keep a weekly rest day - as enjoined by the Ten Commandments - the Sabbath (which is Saturday or sábado in Spanish) and practiced by the early Christian Church," states Barry Bussey who represents the Adventist Church to the US Government. "Throughout history we have seen these attempts to use state regulation to enforce a particular interpretation of the Sabbath Commandment. That is not the state's role - ultimately it will cause hardship for minority faiths that do not accept the majority's regulation of a Sabbath."

Attorney James Standish who heads up the UN Relations for the Seventh-day Adventist Church had this to say:

"We will continue to monitor the situation. This is a disturbing movement. Now is the time for us as a people to share with others the importance of maintaining religious freedom for all citizens."

I certainly endorse all these statements. They are very important. We have to guard the religious liberty of other peaceable citizens even if they are quite different from our own. If we do not protect the freedom of other peaceable citizens we have no right to have others protecting our civil and religious freedoms.

Below are quotes from Sister White about times...
such as these:

**By every means at their command they will endeavor to suppress the discussion of these vital questions.** The church appeals to the strong arm of civil power, and, in this work, **papists and Protestants unite.** As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. 

(Ch 607, emphasis added)

This peril now threatens the people of God; and what are we going to do? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? God calls upon us to awake. We know the end is near. We know that the prophecies are fast fulfilling which show that we are living in the close of this world's history. (RH, December 18, 1888)

Certainly faithful Seventh-day Adventist will do all they can to provide religious liberty for all systems of beliefs even those contrary to our own. This is a battle which all of us need to be involved in, using the direction of God and following the counsel that has been given to us.

**Creation Ban in Adventist Schools**

...continued from page 2085

ment to teach only evolution in the classroom, but also to break away from the leverage which the government has when we accept state government funding.

Many will argue that the loss of government funds would be destructive to the Seventh-day Adventist school system. I argue much more strongly that we have done far more to destroy our schools by accepting state aid. It would be better to have simpler and less well equipped classrooms so that we can have true Christian educational institutions where we can teach the glorious Seventh-day Adventist faith with all its emphasis on divine truth and righteousness. The schools are to be educational training schools for children and youth to receive instruction to focus upon their development to fulfill the divine calling that God has placed upon their lives and service.

I would encourage our people to make their voice heard to our leaders encouraging them to take the moral high road in this situation. God can be trusted when we follow His principles and His leading. The eternal destiny of souls is at stake and so is the destiny of God’s church.

Dr Colin Standish, a well-known speaker and writer, has been president of Hartland Institute, Virginia USA since its inception.

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**The Godhead**

Volumes 1, 2, & 3!

**Our Heavenly Father in the Age of Terrorism**

Russell & Colin Standish

We live in an age of growing scepticism concerning the biblical revelation of the three members of the Godhead - the Heavenly Father, Jesus Christ, and the Holy Spirit. Many Christians refer to these members of the Godhead as the Trinity.

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Russell & Colin Standish

Unlike the other two members of the Godhead, Jesus had not only an eternal existence in heaven but also a short life as a human being on this fallen world we call Earth. Thus He bears equally both the titles of Son of God and Son of Man.

Available for $18 each plus postage from

Remnant Herald Office
Siew Ing lost her short but courageous battle with an aggressive form of cancer on 8 March, 2010 at the age of 59. She passed away in hospital in Singapore. We extend our heartfelt sympathy to Kok Tho, Su Mien, Su Jen and Shan. Please keep the family in your prayers as they cope with this devastating loss. The Yips were greatly appreciated while serving at Highwood. Siew Ing’s vibrant personality, her thoughtfulness and loving care towards the health guests will be long remembered.

Sabbath Desecration

News West, a Western Australian publication, reported in its March 2010 edition that at 11:30 am Saturday 6 March, the Fremantle Seventh-day Adventist Church building was empty. The congregation had gone to collect rubbish in the local parks for Clean Up Australia Weekend.

"Instead of sitting in a pew listening to the preacher talk about serving the community we got out of our seats and actually did it!" explained a participant.

Pastor Terry Lambert, senior minister for the Fremantle Church, said that cleaning up Australia was a practical way to show love for the world and for God.

"The clean-up is our love-inspired act of worship,'" said Pr Lambert. "This activity was a teachable moment for our attendees; picking up a piece of rubbish is actually a spiritual act benefiting our spiritual lives and the community."

Comment: This would have been a commendable act, done on a weekday. It is NOT a Sabbath activity. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work. Exodus 20:9-10.

OBITUARY - YIP SIEW ING

Remnant Herald No.130, May/Jun 2010

REMNANT HERALD/ HIGHWOOD COLLEGE UPCOMING MEETINGS

With Br. Evan Sadler of Hope International (New Zealand), and Highwood personnel.

VICTORIA:
Melbourne
Sabbath, May 8
9:45am, 11:15am, 2:30pm, 3:45pm, 5:45pm
Noorinbee
Sunday, May 9  6:30, 7:45pm

NEW SOUTH WALES:
Albury
Monday, May 10  7:00pm
Young
Tuesday, May 11  7:30pm
Cooranbong
Wednesday, May 12  7:30pm
Newcastle
Thursday, May 13  7:30pm
Sydney
Sabbath May 15
9:45am, 11:15am, 2:30pm, 3:45pm, 5:45pm
Sunday, May 16  9:45am, 11:15am
Tamworth
Monday, May 17  7:30pm
Port Macquarie
Tuesday, May 18  7:30pm
Lismore
Wednesday, May 19  7:30pm
QUEENSLAND:
Hervey Bay
Thursday, May 20  7:30pm
Brisbane
Sabbath, May 22
9:45am, 11:15am, 2:30pm, 3:45pm, 5:45pm

Venues for the meetings are still being finalized at time of going to press. They will be announced by Highwood in the near future.

For all enquiries, please telephone Highwood College on (03) 5963 7000 or e-mail Elvis Placer, (Administrator, Highwood College) at ep@highwoodcollege.org

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