



*Out Firm*  
**FOUNDATION**

*A magazine  
for Christians  
who desire to  
be grounded  
in truth.*

Vol. 14, No. 4 April 1999

## *This Month*

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- **The Eternal Seventh-day Sabbath**
- **Preparing for the Sabbath**
- **Romanism: the Religion of Human Nature**

# Remember the Sabbath

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Jeff Wehr

## THE FIRST SABBATH ON EARTH

The first Sabbath on earth was the climax of the Creation of our little world. It was a time when the family of God, both in heaven and earth, met in the Garden of Eden. It was a glorious Sabbath, when Adam and Eve worshiped their Maker and praised Him for the precious gift of life. Even the heavenly hosts had gained a deeper appreciation of the Sabbath as the result of watching God create our little world.

Imagine the magnificence of each day of Creation! The angels saw God create each new element: the light, the heavens, the dry land, the grass, the flowers, the trees, the sun, the moon, the stars, the birds that fill the air with song, the creatures that fill the seas, and the animals that roam the earth, both great and small. Then in His finishing touch of creating life, He made man in His own image. Behold how our Creator formed man from the dust of the ground and then breathed into him the breath of life. Adam's blood begins to flow; his heart springs to life; his mind is quickened, and he opens his eyes and sees Jesus. Then God performs the greatest surgery of all time—He takes a rib from Adam's side and makes the most beautiful being—Eve. The two, standing side by side, now bow in adoration to God and dedicate all of who they are to Him.

In just six days, God had created a perfect world with perfect beings who were perfectly happy and innocent. Yet God was not finished. The Bible says,

“And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” Genesis 2:2.

God included the Sabbath in the Creation week, and thus made His creative works to include both work and rest. Having given us the example of working six days, God now invites us to enter into “His rest” each seventh day. See Hebrews 3:18; 4:1, 10.

The Sabbath is symbolic of rest in God—of perfect communion with Him—of oneness with our Maker. It represents complete dedication and entire consecration of the whole being to Him. The Sabbath is the one commandment that God has chosen for man to share with Him in its observance. It was on this first Sabbath on earth that God Himself provided

for man an example in how to keep the Sabbath day holy.

In this issue of *Our Firm Foundation* we will discuss how we may enter into “His rest” by remembering the Sabbath from day to day and from week to week. Also, Dr. Robert McClintock will educate us about the need for both physical and spiritual rest. We round out this subject by sharing a couple of gems from the pioneers: Stephen Haskell and D. H. Lamson note the significance and lessons to be learned from God's command to give the land a sabbath rest every seven years and every fiftieth (Jubilee) year.

Jeff Wehr—CO-EDITOR

**The Sabbath is symbolic of rest in God—of perfect communion with Him—of oneness with our Maker.**

It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—EDITORS

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God has given a refreshing rest to all the world—from one weekly Sabbath to another. He means that we should appreciate and enjoy this unusual gift through all eternity.

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# Remember the Sabbath

To remember or forget—it all depends on how we live the other six days

Jeff Wehr

**T**he Sabbath commandment begins with the command to “Remember the sabbath day, to keep it holy.” Exodus 20:8. In all situations, we react in accordance with what we remember or forget. Imagine, what would it be like to be driving down the road and not be able to remember which pedal is the accelerator and which one is the brake? That would be frightening. Further, what would it be like if we could never forget all the mean things people ever said or did to us? That would be even more frightening! Then imagine if a man forgot God. That is the **most frightening thought of all!**

As we can see in the above examples, a man is affected physically, mentally, and spiritually by what he remembers and by what he forgets. This article is about “remembering” the Sabbath. To identify those elements that we should be remembering, let us read the fourth commandment:

“Remember the sabbath day, to keep it holy. 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, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” Exodus 20:8–11.

The fourth commandment asks us to “Remember the sabbath day, to keep it holy.” These first few words suggest that we may forget to keep God’s holy day in a holy way. But why? Is it because our human memory is so undependable when it comes to keeping the Sabbath? Is it easier to forget a duty like keeping the Sabbath holy than it is to break the sixth commandment, “Thou shalt not kill”? Is the command to do what is right more difficult to remember than the command to refrain from wrong?

## **A Call to Be Holy**

But wait! Can we honestly say that we break the Sabbath because of a poor memory? Certainly not. Truthfully, we profane the Sabbath because we have forgotten to be His holy people during the week. Any man or woman who forgets to walk with God during the week will not keep the Sabbath day holy either.

Therefore, remembering to keep the Sabbath holy truly depends upon whether we believe that God is calling us to be His holy people. Let us consider just three Bible verses (out of a multitude of them) that call us to be His holy people:

**First** of all, from the very beginning, God has chosen us to be His holy people. The Bible says, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Ephesians 1:4.

**Second**, Jesus came in our flesh and blood and gave Himself up as

our Sin-bearer, that we also could be holy by His mighty power. The Bible says, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Ephesians 5:25–27.

And **third**, the apostle Paul teaches us that God will have just such a holy people in this present sinful world, “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:11–14.

To be His holy people, we should realize that the Sabbath is not only a memorial of God creating our world, it is a sign to us that God can re-create us by that same almighty power. In fact, the Bible declares the Sabbath to be the sign of God’s ability to sanctify (literally: to make holy) His people: “Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.” Ezekiel 20:12.



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The Sabbath is the Memorial of the birth of our world and also a sign of the new-birth experience in accepting and following Jesus Christ. Therefore, keeping the Sabbath holy depends upon whether we know Jesus. We are not talking about facts and figures here, but about the all-important question: Do we love Jesus?

How do I know if I love Jesus? Let us ask a few more questions: Who has my highest thoughts? With whom do I love to converse? Do I hunger and thirst to know Him better? Is it my decision to follow Him in loving obedience? Do I enjoy telling others of His matchless love? Jesus simply answered that question by saying, “If ye love me, keep my commandments.” John 14:15.

### **A Call to Rest—and to Work**

In your loving obedience to keep His Sabbath holy, have you noticed that the Sabbath commandment does not deal with just resting on the seventh day? It embraces the whole week and includes the necessity of six days of activity—or work. In God’s fourth commandment the command to work is just as imperative as the command to rest.

From a physical standpoint, there is less appreciation of rest when it has not been preceded by labor. It is also true in the spiritual realm that there is less appreciation for Sabbath rest and worship when very little spiritual growth and activity has taken place during the preceding week.

We know that soil which has not been worked and cultivated, will be filled with thorns and briars. But it is also true that soil which is not allowed a time of periodic rest will become depleted and barren. In the same way, the man that refuses to stop working will use up his life forces before his time. So we need both work and rest for our physical, mental, and spiritual well-being.

### **A Call to Prioritize**

While our secular work may be habit-forming because of a strict work schedule, we may be falling short of the habit of communing with God. In our busy world, many allow themselves to be too busy to be sanctified—too busy to read God’s Word, too busy to pray, too busy to witness for the Master, too busy for family worship, and perhaps, too busy even to attend prayer meetings and church services.

What we need to do is to get our priorities in order. We know that it is important to work, but it is also important to rest on God’s holy Sabbath day. Perhaps there are other things in our lives that make obedience to God’s two commands—to work and to rest—“impossible” to keep. For example, worldly television programming has done more to destroy man spiritually than we will ever understand this side of heaven. However, let us think of what it is robbing us: it steals time away from family worship, personal devotions, witnessing activities, family activities, time in nature, gardening, and so forth. When we miss out on the above activities, how can we be prepared to keep the Sabbath holy?

Intemperance in its myriad forms, destroys the possibilities of our being His holy people, and consequently makes it impossible for us to keep the Sabbath day holy. For example, too little rest makes us overly tired; too little exercise makes our blood sluggish; not enough sunshine leaves us depressed; an inadequate amount of pure water places a tremendous burden on the whole system; not enough fresh air leaves our mind deprived of needed oxygen; the absence of spiritual activities deprives us of our potential nobility; and a lack of good nutrition renders us weak and more

susceptible to disease. In addition, caffeinated products, too much refined sugar, and other injurious agents cause a terrible breakdown in our body's defenses and in our capacity to make the best moral and spiritual decisions.

## **Remember the Sabbath —Each Day of the Week**

So what should we do? Remember God, and consecrate yourself to Him as your first work each morning. Thank Him for this gift of life and the promise of eternal life through Jesus Christ our Lord. Lay all your plans at His feet to be carried out as His providence will indicate. Choose to be temperate in all things that you may glorify God in your body. Fill your mind with His Word that your thoughts may be holy. Re-establish the family altar with morning and evening worship. Ask God to open up doors of opportunities for you to share His love with others. Be much in prayer. Turn to Him immediately when you are tempted to do wrong. Claim His promises and trust in His power to save. Memorize one Bible promise each day. Get rid of the television if you cannot control it. Certainly your family's eternal destiny is more important than the movie or sports channels.

If you remember to do these things, you will not forget to keep the Sabbath holy. After working six days and walking with God for six days, you will greatly welcome the Sabbath.

Imagine a day with no secular discussions and business dealings. Imagine a day of worship when you can rest in God's divine presence on His holy Sabbath day. Imagine a day designed to appreciate His creative works in nature. Imagine a day that beckons you to do good unto others. On the other hand, why merely imagine it—when you can experience it? Remember, remember, remember! □

*Jeff Webr writes from Rice, Washington. He is a co-editor of Our Firm Foundation and regularly serves as an author and speaker for Hope International.*

## **DEFENDING THE FAITH**

### **The Change of the Sabbath**

How to mark your Bible and know God's Word better

by *Phil Garber*

We present this study with the desire that it will encourage our readers to pursue a deeper examination of God's Word. We have been warned that "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." *The Great Controversy*, 593–594. We suggest that you use this study personally, in group settings, or with your family. We also encourage you to add other Scriptural references to this study as you proceed in your own personal attentive scrutiny of God's Word.

THE EDITORS

#### **Bible Marking Directions**

- In this month's study our Bible marking key letters are **CS**, which represent "**The Change of the Sabbath.**"
- On the blank flyleaf at either the beginning or end of your Bible, write in the key letters followed by the first Scriptural text. This month's beginning entry would appear as follows:

CS Exodus 20:8–11.

- Then turn to the first reference and in the margin near it, write the second reference. Then turn to the second reference and in the margin near it, write the third reference, and so on to the end of the lesson. When you come to the last reference write:

End CS

1CS: Exodus 20:8–11.

The only weekly Sabbath or weekly holy day ever mentioned in the Bible is the seventh day which Christ the Lord as Creator blessed and set apart for man at the beginning of this world's history. See Genesis 2:1–3.

2CS: Psalm 89:34.

Since the Lord will not alter what has come from His lips, the command to keep the seventh day, as spoken by His lips (see Exodus 20:1, 10), must stand unchanged forever. God has never changed the Sabbath from the seventh day to the first day. There is not one word in the New Testament about a change of the Sabbath. The book of Acts contains positive proof that the first day, Sunday, was not substituted for the seventh as the divine day of rest and worship in the days of the apostles.

3CS: Acts 13:14, 42; 18:4.

The book of Acts, in describing various events that happened from fifteen to twenty-three years after Christ's resurrection, refers to the seventh day—the identical day that the Jews met for worship in their synagogues—as the Sabbath day for twenty-three years after the Lord's resurrection. See Acts 13:14, 27, 42, 44; 15:21; 16:13; 17:1–3; 18:4. If the first day had taken the place of the seventh as God's holy day at the resurrection of Christ, the book of Acts could not and would not have called the seventh day the Sabbath day for twenty-three years after the resurrection of Christ. This proves that the apostles regarded the seventh day as the Sabbath of the Lord. Since the transfer of the day of worship from the seventh to the first

day was not made by God in New Testament times, it must have been made by uninspired men later. Hence, the change rests only on human authority.

The first civil law that ever set Sunday apart as a day of rest was made by Constantine on March 7, A.D. 321. The first rule directing that Christians should rest on the first day of the week in place of the seventh was in the Council of Laodicea in A.D. 364.

**4CS: Daniel 7:25.**

God foretold that the Catholic power would attempt to change the times and law of God, meaning that the papal power would attempt to change the Sabbath. This is evident since the only place in God's Holy Law—the Ten Commandments—that mentions time is in the fourth commandment in which God directs man to count time, devoting the first six days of the week to labor, and devoting the seventh day—the last day of the week—to rest and worship. Under the rule of the Catholic Church this arrangement was reversed, so that now men are resting on the first day of the week and devoting the last

six days of their week to labor. Read Daniel 7:25 and note in the last clause that this substitution was to prevail for a time, times and the dividing of time—or 1260 prophetic days, or literal years (see Revelation 12:14,6; Ezekiel 4:6; Numbers 14:34), or from A.D. 538 to 1798. The knowledge of this wrongful substitution of the first day of the week for the seventh-day Sabbath continues to be spread throughout the world since 1798. It will be brought forth to much greater prominence in the near future in the Loud Cry when Sunday laws will be agitated worldwide.

**5CS: Daniel 12:4.**

This truth from the book of Daniel would be made known when the end of time was near.

**6CS: John 9:41.**

None will be condemned for keeping the wrong day in ignorance.

**7CS: James 4:17.**

When this light is brought to us, and the seventh day, Saturday, is shown to be God's holy day, then if we do not keep it, it will be held against us as sin.

**8CS: 1 John 3:4.**

To fail to keep the seventh day as God commands in the fourth precept of His Ten Commandments is sin.

**9CS: Romans 6:16.**

Whomever we obey as supreme, his servants we are. We must decide whether we will obey God as supreme and keep the seventh day holy as He has commanded, or obey the papal power as supreme and keep the first day, Sunday, which this power has attempted to substitute as the rest day in place of the Lord's seventh-day Sabbath.

**10CS: Acts 5:29.**

We should obey God rather than man.

**11CS: Hebrews 5:9.**

We must obey Jesus Christ through the power of the Holy Spirit if we are to have any hope of salvation. Obedience to Christ includes the keeping holy of the seventh day, which Christ as our Creator sanctified. □

*Adapted from Helps to Bible Study by J.L. Schuler.*

M E M O R Y



V E R S E

“Thy word have I hid in mine heart, that I might not sin against thee.” —Psalm 119:11.

# What day is the Lord's Day?

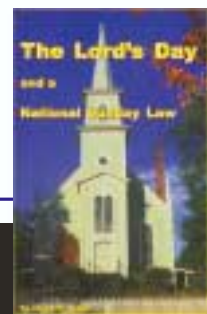
## The Lord's Day and a National Sunday Law

by Jacob M. Teske

This easy-to-read booklet gives answers to questions about God's true day of rest. Regarded as one of the most powerful and complete presentations on the Sabbath, it presents the reader with thought-provoking insight into the issues of God's Law and the freedom to worship in these last days.

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# Preparing for the Sabbath

Inspired counsel on Sabbathkeeping

Ron Spear



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**T**he great blessings of the Sabbath—God’s holy rest day that He gave to the new world of His Creation—was lost sight of in the ancient church on different occasions. As a result of their apostasy they began to associate with the heathen and worldlings until they began to live and worship with the heathen—even bowing down to their idols. What tragedy we read of through the history of the church of the Old Testament! We see that first they were careless in keeping the Sabbath according to Isaiah 58:13–14:

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.”

This carelessness resulted in the legalistic approach of the church to Sabbathkeeping in the days of Christ’s sojourn in the world with the human family. This was legalism by tradition

whereby the adherents did not receive the blessings of true Sabbathkeeping.

We are told that everything that happened in the church in Christ’s day would be repeated in our day. See *Selected Messages*, book 1, 406.

Many Seventy-day Adventists today are making Saturday a holiday—not a holy day.

Let us remember that the apostasy of ancient Israel began when they kept the Sabbath according to tradition—and not in the Spirit of holiness.

One of the best single chapters in the Spirit of Prophecy concerning Sabbathkeeping may be found in *Testimonies*, vol. 6, 349–368. We encourage our readers to read this entire chapter. The following inspired statements, gleaned from this chapter, will help us to understand our true responsibility in Sabbathkeeping if we are to receive the seal of the Living God:

“At the very beginning of the fourth commandment the Lord said: ‘Remember.’ He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore He said: ‘Remember the Sabbath day, to keep it holy.’ Exodus 20:8.



"All through the week we are to have the Sabbath in mind and be making preparation to keep it according to the commandment. We are not merely to observe the Sabbath as a legal matter. We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will represent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character. Every day their light will shine forth to others in good works.

"In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. No words which their children should not hear are to escape their lips. Let the spirit be kept free from irritation. Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God.

"Parents should be particular to make the worship of God an object lesson for their children. Passages of Scripture should be more often on their lips, especially those passages that prepare the heart for religious service. The precious words might well be often repeated: 'My soul, wait thou only upon God; for my expectation is from him.' Psalm 62:5.

"When the Sabbath is thus remembered, the temporal will not be

allowed to encroach upon the spiritual. No duty pertaining to the six working days will be left for the Sabbath. During the week our energies will not be so exhausted in temporal labor that on the day when the Lord rested and was refreshed we shall be too weary to engage in His service.

"While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day. Through Moses the Lord said to the children of Israel: 'To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.' 'And the people went about, and gathered it [the manna], and ground it

in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.' Numbers 11:8; see also Exodus 16:23. There was something to be done in preparing the heaven-sent bread for the children of Israel. The Lord told them that this work must be done on Friday, the preparation day. This was a test to them. God desired to see whether or not they would keep the Sabbath holy.

"This direction from the lips of Jehovah is for our instruction. The Bible is a perfect Guide, and if its pages are prayerfully studied by hearts willing to understand, none need err upon this question.

"Many need instruction as to how they should appear in the assembly for worship on the Sabbath. They are not to enter the presence of God in the common clothing worn during the week. All should have a special Sabbath suit, to be worn when attending service in God's house. While we should not conform to worldly fashions, we are not to be indifferent in regard to our outward appearance. We are to be neat and trim, though without adornment. The children of God should be pure within and without.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that

all the cooking is done. Let the boots be blacked and the baths be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment." *Testimonies*, vol. 6, 353-356. □

**In all that pertains to the success of God's work, the very first victories are to be won in the home life.**

## **UPCOMING MEETINGS** **The Evangelism & Revival** **Department of Hope International**

*presents these upcoming meetings:*

### **May**

May 7-9 ..... Alvarado, TX  
Alvarado Senior Center  
200 N. Spears

May 15 ..... Milton-Freewater, OR  
Senior Center, 311 N. Main

May 20-23 ..... Portland, TN  
1099 Wattwood Hollow Road

### **July**

July 10 ..... Milwaukie, OR  
Wichita Evangelical Church  
Wichita Avenue

### **August**

Aug. 3-8 ..... Eatonville, WA  
Hope International Camp Meeting

### **September**

Sept. 4 ..... Milwaukie, OR  
Wichita Evangelical Church  
Wichita Avenue

Sept. 16-19 ..... Angelus Oaks, CA  
Camp Morning Star  
Barton Flats, Highway 38

Sept. 23-26 ..... Angwin, CA  
Angwin Village Church, Circle Drive

Look for our "Upcoming Meetings" announcements in future issues.

If you need more information, please call Hope International, (360) 832-6602

and ask for someone in the Evangelism and Revival (E & R) Department.



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## The Eternal Seventh-day Sabbath

Meeting some of the arguments against the seventh-day Sabbath

*Allan Walker*

**T**here is one fact we must not forget as we examine the strange arguments against the law of God—that they are put forth in order to destroy the Memorial that our Creator established—His holy day of rest.

The fact that our Creator rested on the seventh day cannot be dismissed as something that was done without any reason—even as Jesus did not institute and observe the Lord's Supper without a reason. Jesus intended to show something: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Corinthians 11:26.

Using that text as an illustration, we see also that the Scriptures teach that the Lord "rested on the seventh day" and made out of this day a spiritual institution to show something. That something must be very important, since it was to be shown so frequently—every seventh day. What is it that the observance of the Sabbath shows? The answer is plainly implied in the fourth commandment: "Remember the sabbath day, to keep it holy. . . . For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:8, 11. Here the reason for keeping the seventh day is stated. The reason is that a truth as immutable as God Himself is being taught; it is something that can never be rendered untrue or repudiated. That reason is the **recognition of God as the Creator.**

There will never come a time when it will be right to ignore God as the Creator. The

commandment says, "Wherefore the LORD blessed the sabbath day." The word "wherefore" means "on account of the reason just stated." The reason just stated before the word "wherefore" is: "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day." God asks us to rest on the seventh day to show that we believe that He made heaven and earth. The recognition of God as the Creator of all things is a truth so fundamental to salvation that to repudiate it means damnation. As long as the truth, which the observance of the seventh day sets forth, is to be recognized, just so long will the observance of the Sabbath be in force. The coming of Jesus to the earth did not do away with the necessity of man's recognizing God as the Creator.

### **Sabbath Observance Honors the Creator**

The observance of the seventh day is a repudiation of evolution. It would be absurd for a man who does not believe in the atonement to observe the Lord's Supper. It would be just as absurd for a man to observe the Sabbath who denies that God created the world. The observance of the Sabbath sets forth the observer's belief that God did create the world according to the claims stated in the Sabbath commandment. The importance of the observance of the Sabbath is more clearly and forcibly understood as we continue to search the Scriptures and find that the fact of God's ability to create, as opposed to the inability of other gods to create, is the distinguishing attribute of the true God.

In the following scriptures the true God is contrasted with the false gods by virtue of the fact that He has creative power and the others do not: "For all the gods of the nations are idols: but the LORD made the heavens." Psalm 96:5. "But the LORD is the true God. . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish. . . . He hath made the earth by his power." Jeremiah 10:10-12.

It will be noted that in the introduction of the true God, as contrasted with other gods, the prophet says, "He hath made the earth." In speaking of the false gods, he says

they "have not made the heavens and the earth." The power to create is what differentiates the true God from the other gods.

When Jonah was introducing the God he worshiped, he said to those on the ship who worshiped other gods: "I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land." Jonah 1:9.

All through the Old Testament the true God is thus distinguished. It is the same in the New Testament. In Acts 4:24 the disciples prayed, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."

These words are from the Sabbath commandment, which says, "The LORD made heaven and earth, the sea, and all that in them is." The disciples were praying to the Lord whose creative power is acknowledged in the observance of the Memorial of Creation. He is the true God.

In making the true God known to the people of Lystra, Paul said, "We . . . preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15. Here again we find the disciples quoting from the Sabbath commandment.

While Paul waited at Athens, "his spirit was stirred in him, when he saw the city wholly given to idolatry." In introducing the people to the true God, he said: "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth." Acts 17:16, 23-24. In declaring the true God to those philosophers, Paul introduced Him as the One "that made the world," and then said, "He is Lord."

The judgment-hour message that is being proclaimed to every nation, and kindred, and tongue, and people today calls upon all to "worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

This array of scriptural references should convince anyone that the great

truth which God intended should be perpetuated by the observance of the Sabbath is that the One and only true God is the Creator. By our observance of the Sabbath we show that we repudiate evolution and accept the Genesis account of Creation, acknowledging God as the Creator. As long as it is man's duty to recognize God as the Creator, the Sabbath will endure.

In Psalm 111:4 we are told that God "made his wonderful works to be remembered." The reason is that His works remind us of Creation, and Creation reminds us of the Creator, and the Creator is the only true Son of God. Since He "hath made his wonderful works to be remembered," it would only be natural that, at the close of the week in which these wonderful works were done, He would institute a Memorial by which we would be reminded of them from week-to-week. Thus we would never forget who is the true God by accepting the theory of evolution and drifting into idolatry, or denying Him as being the Creator. So at the close of the Creation week, on the seventh day, the Creator rested from all His works; and at the same time He "blessed the seventh day, and sanctified it." Genesis 2:1-3. That the seventh day was sanctified as a Memorial, is proved by the fact that the first word in the Sabbath commandment is "remember." Remember what?—"Remember the sabbath day, to keep it holy." What for?—"For in six days the LORD made heaven and earth." The Sabbath is a Memorial of His wonderful works which He "hath made . . . to be remembered."

The theory of evolution denies the great truth for which the observance of the seventh day stands. In this generation, when that theory is so widespread, we can appreciate the divine plan that the Sabbath truth should be especially emphasized so

*(continued on page 27)*

**As long as the truth, which the observance of the seventh day sets forth, is to be recognized, just so long will the observance of the Sabbath be in force.**

# Romanism: the Religion of Human Nature

Are you a true Protestant?

*Ellen G. White*

**T**here is great need that all who claim to be Bible Christians should take the Scriptures as they read. There is need of arriving at right conclusions as to what the Scriptures mean in their reference to the man of sin, who thought to change times and laws. See 2 Thessalonians 2:3; Daniel 7:25. He had no real power to change the time and the law of God, but he thought himself able to do this work; for he “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” 2 Thessalonians 2:4. He is an imitator of the first great rebel, the originator of sin. In heaven Satan thought to change the laws of God, and for this purpose he changed his character and his position in the heavenly courts, and influenced others until they united with him in the work of rebellion against God; but he did not succeed in changing the law of God. God did not alter or change His form of government to suit Satan’s ideas, but made it manifest that the foundation of His government in heaven and earth is as unchangeable as is the throne itself.

When Satan could not induce all the angels to revolt against the law of God, he made the earth the scene of his rebellion, and through the man of sin seeks to carry out his diabolical purpose. Through the Papacy, the Roman power, the man of sin, the purpose of Satan is carried out among men; the law and the time of God are set aside. In this we see that Protestantism is giving encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperiling even property and life, are fostered and cherished and encouraged to extend and gain wide influence. Protestants do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants. They took the position that the Bible, and the Bible alone, constituted the rule of faith and doctrine, that the Word of God is the only unerring Guide for human souls, and that it is unnecessary and harmful to take the

words of priests and prelates instead of the Word of God.

To the Romanist the Bible is a forbidden Book because it plainly reveals the errors of the Roman system; and whoever searches the Bible with an enlightened understanding, cannot long be in harmony with Romanism. He who searches the Bible to understand the truth, will find no authority in the Word of God for the assumption of power on the part of popes and cardinals. There is no Word of God that sanctions their assumed superiority or supremacy over their people, as there is no word to sanction the claim that Lucifer made in heaven of superiority over Christ. The claim of the Papacy to superiority is made under the influence of the first great usurper, who so persistently urged his right to supremacy over the host of God. Through the Dark Ages—that long night of ignorance and superstition—the claim of the Papacy to superiority and supremacy was conceded by emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Through His appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty wherewith Christ had made her free. She broke away from the papal yoke, and with the Word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of Heaven, using his sling and a few pebble stones. The defier of Israel was slain before the man of faith; and while men cling to the Word of the Lord, they cannot affiliate with the great system of error.

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the Rule of faith and doctrine, and He has designed that the Bible shall be a household Book. The church that holds to the Word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have

not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy.

It is souls like Luther, Cranmer, Ridley, Hooper, and the thousands of noble men who were martyrs for the truth's sake, who are the true Protestants. They stood as faithful sentinels of truth, declaring that Protestantism is incapable of union with Romanism, but must be as far separated from the principles of the Papacy as is the east from the west. Such advocates of truth could no more harmonize with "the man of sin" than could Christ and His apostles. In earlier ages the righteous felt that it was impossible to affiliate with Rome, and, though their antagonism to this system of error was maintained at risk of property and life, yet they had courage to maintain their separation, and manfully struggled for the truth. Bible truth was dearer to them than wealth, honor, or even life itself. They could not endure to see the truth buried under a mass of superstition and lying sophistry. They took

the Word of God in their hands, and raised the standard of truth before the people, boldly declaring that which God had revealed unto them through diligent searching of the Bible. They died the cruelest of deaths for their fidelity to God, but by their blood they purchased for us liberties and privileges that many who claim to be Protestants are easily yielding up to the power of evil. But shall we yield up these dearly bought privileges? Shall we offer insult to the God of Heaven, and, after He has freed us from the Romish yoke, again place ourselves in bondage to this antichristian power? Shall we prove our degeneracy by signing away our religious liberty, our right to worship God according to the

dictates of our own conscience?

The voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by fagots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostasy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day. Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing

the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep. Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light which God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and

those who affiliate with them. They do not recognize the fact that the Word of God fully predicts such a revival, and will not concede that the people of God in the last days shall suffer persecution, although the Bible says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine

**It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy.**

authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the Ten Commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the pope, not after the pattern of Jesus Christ. They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord. They are altogether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of His Word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most

unreasonable, most inconsistent falsehoods palmed off upon them as truth.

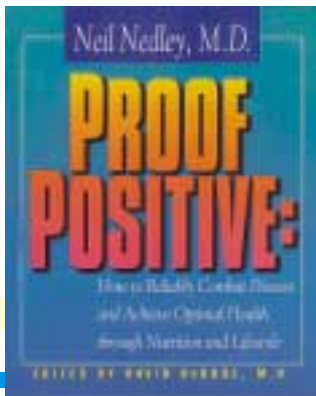
Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to His truth, who will make the Bible, and the Bible alone, their Rule of faith and doctrine, who

will elevate the Standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." Revelation 14:12. They will value a pure gospel, and make the Bible the Foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable—"It is time for thee, LORD, to work: for they have made void thy law." Psalm 119:126. We are coming to a time when almost universal scorn will be heaped upon the law of God, and God's commandment-keeping people will be severely tried; but will they lose their respect for the law of Jehovah because others do not see and realize its binding claims? Let God's commandment-keeping people, like David, reverence God's law in proportion as men cast it aside and heap upon it disrespect and contempt. □

*Signs of the Times*, February 19, 1894

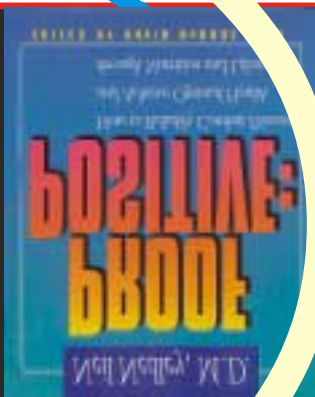


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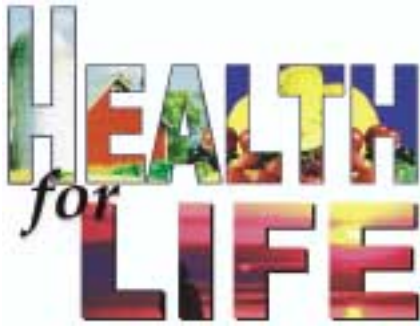
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# REST

**M**y dictionary artfully defines rest as: “a time of quiet repose, refreshing ease, and freedom.” But when we folk who are living on the edge of the twenty-first century think of rest, we usually think of it in terms of sleep, or at least just sitting still and doing nothing. Why?—Because we are so tired. Most of us crave an absence of turmoil and fatigue. My wife, Lori, is the important half of my ministry. She stays at home and keeps things together while I travel around teaching and speaking. She often talks about how great a vacation would be. Her dreams of a vacation are of going somewhere and doing something. I dream of a vacation at home with the phone disconnected!

Whatever your dream, it is no doubt the fruit of a tired mind and body. In America we have two cars, two jobs and two places we are supposed to be at the same time. It seems that the economy dictates this lifestyle. That is what I used to think. Now I am not so sure. Frankly, I am determined to break this cycle before it breaks me. I am becoming proactive. I have just spent four days putting a new engine in my old car. Now it will be good for another ten years,

and thankfully I will not have to make car payments. In recent years I have built my own house as we could afford the materials. Yes, we lived in some rather inconvenient conditions for quite a while, but that also resulted in not having to make a big monthly house payment.

I flew 100,000 miles last year. I do not need that much jet lag! I have decided that I will travel only half as much this year as I did last year. My time with my family is important to me. Most significant of all was that, although I have headed a ministry, I did not seem to have enough time for Jesus.

Rest is more important than most of us think. Without proper rest our immune systems cannot defend us. Each month we read more about the superbugs that are resistant to treatment. It scares us, but we still maintain our destructive lifestyles.

Recently, I heard some healthcare experts telling about the discovery that in the last ten years the average American male’s killer-cell count had declined an average of 25%! Can you afford to continue to disarm yourself while your enemies are escalating their munitions? Your body goes to work cleaning and repairing during

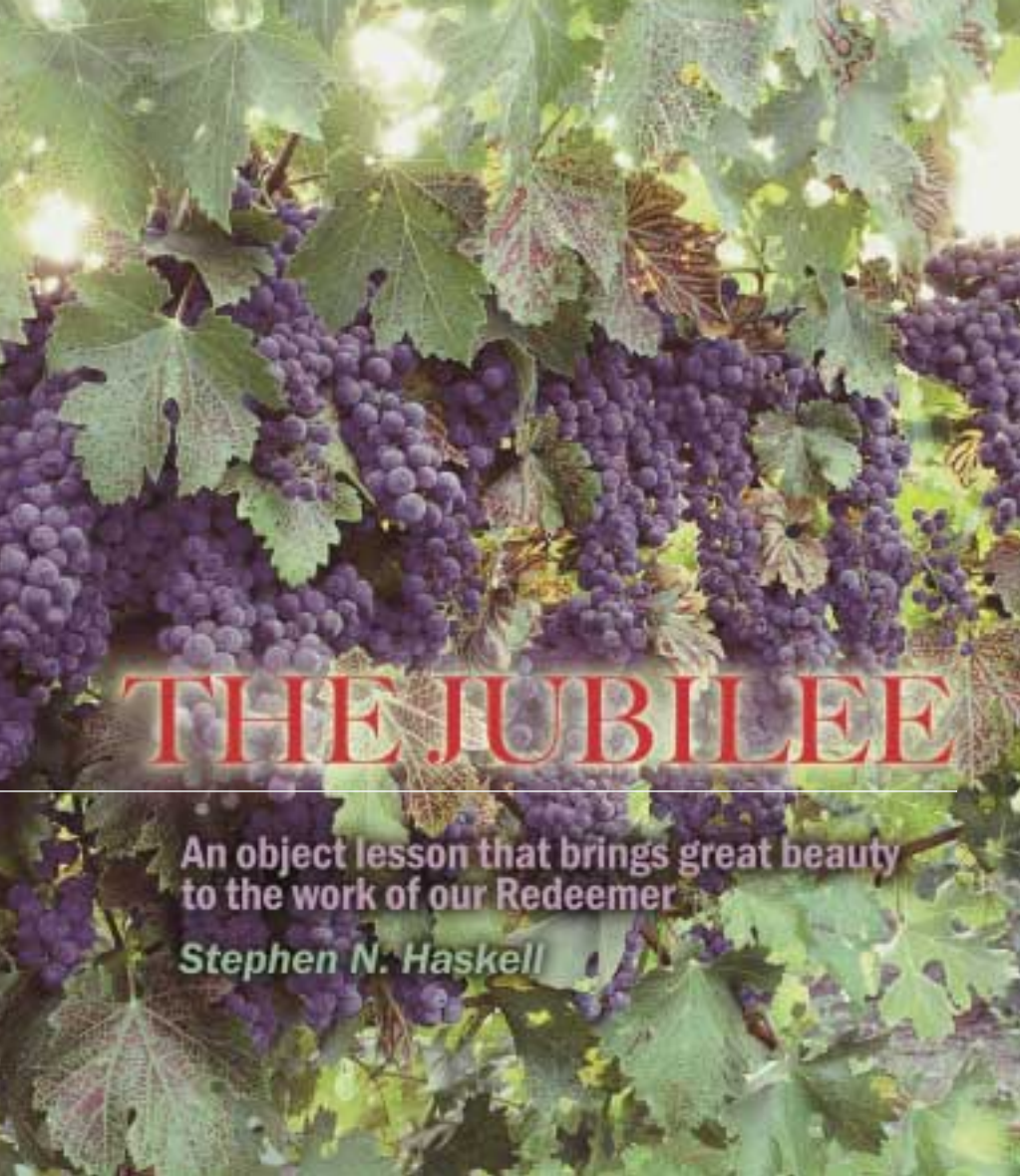
the nighttime hours while your mind is sleeping. When there is an absence of activity and the metabolism slows down, your body has a chance to clean up the mess you have been making all day. Cellular wastes are more effectively dealt with while you are asleep.

Imagine that it takes you eight hours every day to clean your house. Then what would happen if you were to spend only five hours a day doing it? You guessed it! You would live with a chronic mess. In the realm of health, most of us do that sort of thing long enough to develop chronic illnesses. Electricity cheats us out of our youth—since we no longer go to bed when the chickens do! The lion-sized share of the repair hormones produced by the body are produced before midnight. Yet nowadays hardly anybody even gets to bed before that time. No wonder we spend so much money on anti-aging preparations today! Try going to bed early for a week. You will like it so well you will do it for the rest of your long life!

When we are tired we all want to sleep, but three million Americans go to a doctor every year to find a cure for insomnia. There is a whole lot more to rest than just sleep. I just got back from walking up the mountainside in the snow. I am tired, but I am rested. The exercise gave me that refreshing time of quiet repose that my mind and body needed. My mind is at ease! All of those big problems are a little smaller now—after walking and talking with God in the invigorating cold and the fresh mountain air! I think that I will sleep just fine tonight. No sleeping pill for me!

I remember going swimming with my dad once when I was a kid. Dad was more unsinkable than the Titanic had been claimed to be. However, I could not float to save my life. Literally! If I was not moving forward, I was moving downward! One day we swam out a little too far for me to get back. I started to get scared, and Dad saw the beginning of panic in my face. He said, “Hey, just relax! Lay out flat on your stomach and put your hands on my back. I will do all the swimming.” It worked! He worked while I rested.

*(continued on page 27)*



# THE JUBILEE

An object lesson that brings great beauty  
to the work of our Redeemer

Stephen N. Haskell

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*With the recent papal declaration of the Year 2000 Jubilee, mentioned in the pope's Incarnationis Mysterium, we feel it in the best interest of our readers to call your attention to the correct meaning of the Biblical Jubilee. We therefore present this excellent chapter from Stephen N. Haskell's book entitled The Cross and Its Shadow. —The Editors*

**T**he Jubilee was the climax of a series of sabbatical institutions. The weekly Sabbath was the first religious institution given to man. See Genesis 2:2–3. The seventh day of the week was hallowed, and set apart to be kept as the rest-day of Jehovah. See Isaiah 58:13–14; Exodus 20:8–11.

After the children of Israel entered the Promised Land, God com-

manded that every seventh year should be “a sabbath of rest unto the land, a sabbath for the Lord.” The people were not allowed to sow their fields nor prune their vineyards during the seventh year; neither could they gather into their storehouses that which grew of its own accord. The owner of the land could take all he wished for immediate use; but his servants and the strangers and even the beasts, had equal rights with the owner in enjoying the fruits of his fields during the sabbatic year. See Leviticus 25:1–7.

The seventh month of the sacred<sup>1</sup> year, the month Tisri, was called by some writers the sabbatical month, as more of the annual sabbaths and feasts came in that month than in any other one month in the year. The first day of this month was the Feast of Blowing of

Trumpets; the Day of Atonement came on the tenth day, and the Feast of Tabernacles began on the fifteenth day; and in every fiftieth year, the tenth day of Tisri ushered in the Jubilee. See Leviticus 25:8–11.

The keeping of the weekly Sabbath was a token that the people belonged to God; and in allowing their land to rest during the seventh-year sabbath, they acknowledged that not only they themselves, but their land, their time, and all they possessed, belonged to God. See Ezekiel 20:12, 20.

The Lord took special delight in the seventh-year sabbath, and the disregard of His command to keep it was offensive in His sight. The children of Israel were carried into Babylonian captivity because they had not allowed “the land to enjoy her sabbaths.” 2 Chronicles 36:18–21. In their love of greed and gain, they had worked the land *every* year, and God took them away and let the land lie desolate, that it might keep the sabbath during the seventy years. (All emphasis in this article is by the author.)

If God's command had always been obeyed and the land had had its rest every seventh year, the earth would not have “waxed old like a garment” (Isaiah 51:6), but would have remained productive.

God's commands will all be honored, and as the land lay desolate seventy years, keeping the sabbath during the Babylonian captivity, to atone for the disobedience of ancient Israel; so, after the second coming of Christ, the land will lie desolate one thousand years, keeping sabbath to atone for the many Sabbaths that have been disregarded since that time. See Revelation 20:1–4; Zephaniah 1:1–3; Jeremiah 4:23, 27.

The weekly Sabbath was a steppingstone leading up to the other sabbatic institutions; and besides being a Memorial of Creation, it pointed forward to the final rest of the Jubilee. When the people of God for the sake of worldly interests, disregarded it, they placed themselves where they could not appreciate God's original design in giving them the Sabbath of rest. See Jeremiah 17:21–27.

The Jubilee was the fiftieth year following seven weeks of years, and would occur *once* at least in the lifetime of every individual who lived



out his natural life. See Leviticus 25:10–11.

The Day of Atonement was the most solemn of all the feasts, and the Jubilee the most joyful. At the close of the Day of Atonement, when the sins of Israel had all been forgiven and borne by the scapegoat into the wilderness, then the people who realized what God had done for them, were prepared to forgive the debts of their fellow men, to release them from servitude, and to restore all to their own land as willingly as they expected God to give them their eternal inheritance in the antitypical jubilee.

At the close of the Day of Atonement, on the tenth day of the seventh month, in the sabbatical year which closed the last of the seven weeks of years (49 years), the trumpets were blown throughout all the land, announcing the Jubilee.

Jewish tradition states that every Israelite was supplied with a trumpet of some kind at this time, and when the hour arrived which closed the Day of Atonement, *everyone* blew nine blasts with his trumpet. God had said, the trumpets were to sound throughout all the land. See Leviticus 25:9.

How like the final trumpet of the Lord (see 1 Corinthians 15:51–53) was the blast of the Jubilee trumpets in ancient Israel! The toiling slave arose and threw off his shackles. To the avaricious and covetous man, who had oppressed the hireling and the widow to gain his possessions, it came as a death knell to all his hopes. See Isaiah 2:20–21. Every person in bondage was freed, and all returned to their own land. See Leviticus 25:12–13.

There is no account of any religious services, or offerings, being required during the Jubilee, different from the ordinary services of other years. It was a time when all, rich and poor, high and low, shared alike of that which grew of itself in the fields and vineyards.

The Jubilee followed the seventh-year sabbath, thus bringing two sabbath years in succession. But God made ample provision for His people by commanding His blessing upon the forty-eighth year, when the earth yielded enough to keep the people for three years. See Isaiah 37:30; Leviticus 25:11–12.

### Type:

Leviticus 25:10. The Jubilee gave liberty to everyone.

Leviticus 25:9. The blast of the trumpet announced the Jubilee.

Leviticus 25:9. The Jubilee began on the Day of Atonement, the type of the judgment.

Leviticus 25:13. In the year of the Jubilee every man returned to his own possessions.

Leviticus 25:23. The Lord always owned the land. Man was only a steward.

Leviticus 25:48–49; Ruth 2:20, margin. Only one nigh of kin had the right to redeem.

Leviticus 25:47–51. The persons of those sold in bondage were redeemed and set free.

Leviticus 25:25–28. The land could be redeemed by one nigh of kin.

Leviticus 25:29–30. Dwelling houses in walled cities did not revert to the original owners in the Jubilee.

Leviticus 25:32–33. Dwelling houses in the cities of the Levites could be redeemed. They all reverted to the original owners in the Jubilee. The priests were a type of Christ.

Genesis 2:2–3. The weekly Sabbath was a steppingstone toward the Jubilee.

### Antitype:

1 Thessalonians 4:16–17. The living and the dead will all be given freedom.

1 Corinthians 15:51–53. The blast of the trumpet of the Lord, gives freedom to all.

Revelation 22:11–12. Immediately after the decree is issued which closes the judgment, Christ comes.

Isaiah 35:1–10. The ransomed of the Lord will enjoy the redeemed earth forever.

Psalms 24:1; 1 Corinthians 10:26, 28. The Lord owns all the earth. He has never relinquished His title to the land.

Hebrews 2:14–16. Jesus was born of the seed of Abraham, that He might be nigh of kin.

Romans 8:23; Hosea 13:14. He that is nigh of kin, says, “I will ransom them from the power of the grave.”

Ephesians 1:14. Christ has purchased the possession of His people.

Revelation 16:19; Jeremiah 4:26. All earthly cities will be destroyed at Christ’s second coming.

Hebrews 11:10, 16; Revelation 21:1–27. Christ, the antitypical priest, has a city which will be given to His people in the antitypical Jubilee.

Isaiah 66:22–23. The Sabbath will be observed on the New Earth forever.

### Was the Jubilee Ever Observed?

There is no mention in the Bible of the Jubilee’s ever being observed, and for this reason some writers think it may not have been kept; but all the other Mosaic festivals were observed, and it would be strange if one that is so organically connected with the

other feasts, and is really the climax of all other festivals, should have been omitted.

The Jubilee must have been observed, for the law of the inalienability of landed property, which was based upon the Jubilee, existed among the Jews. See Numbers 36:4, 6–7; Ruth 4:1–4. Joseph speaks of it as being permanently observed.

Instances are recorded where the work of the Jubilee year was performed by the Israelites. Nehemiah, in his great reformatory work, required the Jews to give freedom to their servants, and to restore the lands and vineyards to the original owners. See Nehemiah 5:1–19.

On the eve of the Babylonian captivity, Zedekiah proclaimed liberty to everyone. He evidently designed to celebrate the Jubilee. If he had done so, it would have given him liberty, but he was too vacillating to carry out the requirements. The Lord sent a message, saying that he had done right in proclaiming liberty, “every man to his neighbor,” but that in failing to grant it, he had polluted the name of the Lord. See Jeremiah 34:8–17.

### **Revealing Our Redeemer's Work**

All the commercial interests of the ancient Israelite taught the gospel.

While he was allowed to dwell in the Promised Land and enjoy its privileges, yet he was only the steward, not the owner. The divine decree was: “The land shall not be sold for ever: for the land is mine: for ye are strangers and sojourners with me.” Leviticus 25:23. Notwithstanding the fact that the Lord owns the world, yet He counts Himself a stranger and sojourner with His people upon the earth, until the antitypical Jubilee, when Satan, the present prince of this world, will meet his doom.

If a man became involved and was obliged to sell his home, it was sold with the understanding that it should return to its original owner when the Jubilee trumpets were blown in the land. If the unfortunate man had one near of kin able to redeem his land, the purchaser could not hold it, even until the Jubilee. See Leviticus 25:25–28.

A poor widow has misfortune after misfortune, until her wealthy neighbor, who has long coveted her land, has gained possession, and she in sorrow is obliged to leave the home of her childhood and labor for a mere pittance, that fails to supply the needs of her household. The wealthy neighbor continues to advance money, until finally she herself is sold to him as a servant. Her case seems hopeless.

But in a far country she has an elder brother. He hears of her misfortune and comes to the rescue. Her brother reckons with the man who has purchased the woman, and pays the redemption money, and she is free. Then the brother begins to reckon what is due on the land; but the man objects, for the same spirit rules him that disputed with Michael, the Archangel, when He came from a far country to redeem

## **The Sabbath in Revelation 13:12**

by Elder D. H. Lamson

A sabbath rest for both the land *and* man

It is said that the beast with two horns like a lamb (see Revelation 13:11) causeth the *earth* and them which dwell therein to worship the first beast, whose deadly wound was healed. How can the earth worship?—Only by keeping a sabbath. The land must rest as well as those who dwell upon it. This is really a Bible truth. In Leviticus 26, where Moses spoke the words of the Lord, and the most terrible judgments were threatened upon those who walked contrary to the law of God, there were brought against them the sabbaths in which the land did not rest. The Lord said that when they were scattered among the heathen, “Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.” Verses 34, 35. This, then, is the way the land or earth can worship, by keeping a sabbath. The special reason, as given by the prophet of God, why this great deso-

lation should come upon the people, had direct reference to the Sabbath of the Lord: “But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jeremiah 17:27. The greater crime included the less; if they would not keep the Sabbath of God, they would not let the land keep its sabbaths.

The two-horned beast will have a sabbath for the earth as well as for its inhabitants; and both the land and the men must rest upon it. The workshop must close, the places of business, and the marts of trade. The plow must stand still in the furrow, the cattle in the stalls, and private and public enterprise must bend the knee; and even the two-horned beast itself, our nation, must be a worshiper of the first beast, whose deadly wound was healed. The nation is the lawmaking power, and its laws will be worship in the highest degree. The law says we shall regard as the sab-

bath, Sunday, the first day of the week. The beast with ten horns and the beast with two horns both say this, and the speaking image will enforce it. See Revelation 13:15.

What, then, will be the duty of all? If any man shall worship the beast (*i.e.*, keep his sabbath) and his image (the power that will enforce that sabbath) the same shall drink of the wine of the wrath of God. But, “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him [not the beast nor his image], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isaiah 58:13–14. “The seventh day is the sabbath of the Lord thy God.” Exodus 20:10. □

*Review and Herald*, January 12, 1886.

the body of Moses from the prison-house of the grave, (see Jude 9) and he says, "No! I will not release the land. It joins my farm, I will not part with it. What right have you to interfere?" Then the brother produces evidence of his kinship, that he is "one that hath right to redeem." Ruth 2:20, margin. He offers the redemption money, and the home is redeemed to the rightful owner. A stranger might have wished to help the poor widow, but his money could never have released her; the price must be paid by "one that hath right to redeem"—one near of kin.

How forcefully was the power of Christ thus taught in the everyday commercial life of the Israelite!

An angel could not redeem mankind, nor the world. His life would have been powerless, for he was not "nigh of kin" unto humanity. See Leviticus 25:47-49. Christ left the heavenly courts, partook of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Hebrews 2:14-16. He became the "firstborn among many brethren," (Romans 8:29) the one *nigh of kin*, that He might have right to redeem every son and daughter of Adam; and down through the ages, comes the cheering assurance that "he is not ashamed to call them brethren." Hebrews 2:11.

"Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money" (Isaiah 52:3), even "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18-19.

Have you yielded to temptation until you are bound in abject slavery to Satan? Remember, you have an Elder Brother who is able and willing to redeem you from the slavery of sin, and make you a free man in Christ Jesus. In order to be free, you must acknowledge Him as "one nigh of kin" to you. If the poor widow had disowned her brother when he came to redeem her from servitude, he would have been powerless to help her.

## The Year of Jubilee

Oh, glory to God! it is coming again,  
 'Tis the glad jubilee of the children of men;  
 Then blow ye the trumpet, shout glory, and sing,  
 And join in the praises of Jesus the King.  
 'Tis the glad antitype of that day long ago,  
 When the hosts of the Lord might not gather or sow;  
 When the minions of Israel from labor were free,  
 And the land was to rest in the glad jubilee.  
 Yes, gladder by far is that rest by and by,  
 When on wings like the eagle we mount to the sky;  
 We shall dwell evermore in that land of the blest,  
 In that grand jubilee, in that sabbath of rest.

—Mrs. L. D. Avery-Stuttle

Satan may bind the soul until he thinks it is his forever; but when the soul cries out for help, and claims Christ as the "one near of kin," "one who has power to redeem," and Christ presents the redemption price—"His precious blood"—Satan is powerless to hold the soul.

The study of the Levitical laws in regard to land and servants gives new beauty to the name *Redeemer*. Job knew the power of the "one who had right to redeem." Hear him in confidence saying, "*I know that my redeemer liveth.*" His faith grasped a power that not only redeemed from sin, but will bring forth the patriarch's body even after the worms have consumed it. See Job 19:23-27.

While at any time one could be given freedom and reinstated in his former home by "one nigh of kin" who had right to redeem, yet the Jubilee was looked forward to as the great day of release for all Israel. It was then that every wrong was righted and every Israelite reinstated in his own possession. See Leviticus 25:28, 33, 40-41.

### Restoring the Earth to Its Rightful Owner

If one sold a dwelling house in a walled city, during the first year after the sale it might be redeemed; but if

not redeemed the first year, it remained in the hand of the purchaser. It did not revert to its original owner in the Jubilee, for houses were the work of man, and had no part in the Jubilee, which released only the *land* and *persons*. See Leviticus 25:29-30.

The cities of the Levites were under different regulations; they were the only walled cities that had a part in the Jubilee. If a man purchased a house of a Levite, the house that was sold "and the city of his possession" went out free in the year of Jubilee. See Leviticus 25:32-33.

The priests were a type of Christ. Our great antitypical Priest has prepared a walled city for His people (see Hebrews 11:10, 16), and in the antitypical Jubilee, they will receive the city. The regulations in regard to the cities of the Levites were a constant reminder of the New Jerusalem to be given to God's people in the great final Jubilee.

God designed that His people should remember Him in all their business transactions, in every detail of life. The value of property depended upon the length of time intervening between the date of purchase and the Jubilee. See Leviticus 25:15-16.

In the type, the Jubilee was ushered in at the close of the Day of

(continued on page 27)



## TECHNOLOGY

### The Y2K Reaction

**News Item:** “‘The Y2K problem is creating a national sense of panic, just as we saw with the gas crisis, the Cuban missile crisis and the Cold War,’ said psychologist Larry Rosen, co-founder of Byte Back, a technology consultation firm in Orange. . . .

“The concern with Y2K, however, is how far people will go with their anxiety and concern. . . .

“One in four Americans still believes the Y2K problem will directly affect them, according to a poll released at a recent meeting of the World Congress on Information and Technology. . . .

“Even small measures, when magnified by millions, can have an explosive effect on the economy. Families deciding to withdraw a few extra dollars by year’s end means the Treasury must print an extra \$75 billion. Fears of air disasters could prevent people from booking flights over the New Year’s holiday, leaving hundreds of planes empty or grounded.” *Los Angeles Times*, February 10, 1999.

**Prophetic Perspective:** How should Christians respond to this probable crisis? What is the proper perspective between physical preparation, and trust in divine power? One such example in Scripture is the story of Noah:

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.” Hebrews 11:7.

We also have the example of good King Jehoshaphat who while in the early years of his

reign had fortified his cities and strengthened his armies. See 2 Chronicles 17:2. When in his latter years Judah was invaded by a large army, he put his trust, not in the arm of flesh, but in the living God! See 2 Chronicles, chapter 20. Here we see several examples of the Biblical balance between the work God expects us to do, while at the same time placing our complete trust in Him.

## POLITICS

### Do Catholics Have a Better Language for Politics?

**News Item:** “Evangelical Protestants should step aside and let Catholics articulate the Christian message in politics, says *Journal* columnist William McGurn. This is important, he argues, because Catholics are a key ‘swing’ vote without which conservative Christians cannot succeed.

“Observing that evangelicals too often slip into fire and brimstone rhetoric that comes off as harsh, ‘the natural-law tradition of Catholics does not suffer from this . . . handicap,’ wrote McGurn. ‘The oft-noted fact that some of [President] Clinton’s most effective moral critics have been Catholics has . . . to do with . . . a tradition that insists on objective moral truth while recognizing that we all occasionally fall short.’

“A more ‘Catholic’ moral approach does not risk Protestant defection. McGurn contended: ‘A more visible Catholic voice within the party might help Republicans to address many of

their hot-button issues in a way that would retain their evangelical base but resonate better with the rest of America.’” *National Catholic Register*, February 14–20, 1999.

**Prophetic Perspective:** “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” Revelation 17:12–13, 17.

In the coming crisis, God has clearly shown us what to expect: “The church [Protestants] appeals to the strong arm of civil power, and in this work, papists are solicited to come to the help of Protestants.” *The Spirit of Prophecy*, vol. 4, 425.

### School Vouchers— Constitutional Red Alert

**Religious Liberty Update:** “Despite the declaration of support for public education voters made last November, Florida has become ground zero in this year’s version of the voucher wars.” “Some legislators don’t seem to have gotten the message. As Florida’s 1999 legislative session approaches, . . . some lawmakers are fixated on finding ways to channel taxpayer dollars

## Dear Reader

We have provided this NewsWatch corner in order to keep you posted on headline news that relates with prophesied last-day events.

If you have a news item of interest and would like to share it with us, please send us a copy. See page 2 for our mailing address and fax number.

into the coffers of parochial and other private schools.” *Church & State*, February 1999.

Newly elected Republican Governor Jeb Bush is in favor of a voucher program. In a campaign speech last year Bush said, regarding vouchers, that he “wanted to ‘include religious schools, but not necessarily religion’ and said he spoke of an arrangement where children could ‘opt out’ of religious instruction.”

“That idea did not sit well with officials at the Florida Catholic Conference, which runs 220 Catholic schools in the state. ‘We blend the religious into everything we do,’ Larry Keough, the conference’s education coordinator, told the newspaper. ‘I can tell you that we’re not going to compromise our mission.’” *Ibid.*

The report goes on to warn that “religious school aid proposals could appear in as many as 41 state legislatures this year.” *Ibid.*

**Prophetic Perspective:** “In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists.” *The Great Controversy*, 573. The founding fathers desired “a church without a pope, and a state without a king.” *Ibid.*, 296. They understood the danger of uniting Church and State, for then as in the case of the Roman Catholic Church, the government would be making “provision for the propagation of papal falsehoods.” *Testimonies*, vol. 5, 451. Certainly vouchers have become a critical issue facing us today.



## Healing Luther's Rift

**News Item:** “Sacramento Bishop William Weigand and Lutheran Bishop Robert Mattheis exchanged pulpits Jan. 31 to spotlight a Catholic-Lutheran agreement to be signed soon that will help overcome centuries-old divisions be-

tween the Churches. . . .

“When the declaration is formally signed, suggested Bishop Weigand, the Lutheran synod and Catholic diocese might well celebrate the event in a special way, since the two Churches will at last ‘lift mutual condemnations imposed at the time of the Reformation.’” *National Catholic Register*, February 14–20, 1999.

**Prophetic Perspective:** “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” Revelation 13:3. “Foremost among those who were called of God to break the chains of popery, and lead the church into the light of a purer faith, stood Martin Luther.” *Signs of the Times*, May 31, 1883.

It was the pen of Luther that Frederick, Elector of Saxony saw in a dream which, “reached even to Rome, and wounded the ears of a lion which was crouching there, and shook the triple crown on the pope’s head.” *Signs of the Times*, June 14, 1883.

While the deadly wound to the Papacy was not mortally inflicted until 1798, certainly Luther struck a blow that shook the very foundations of Rome. However, today we are seeing a reverse of the Reformation—a day when many Lutherans have lost their prophetic mooring. Tragically, the Lutheranism of the 20th Century is a sad departure from the faith of yesteryear. May we work faithfully at our post of duty, for only the Lord knows how much time we have left before the wound is completely healed, and Rome once again rules the world.

## Pope Objects to Church-State Separation

**Religious Liberty Update:** “In a major address to the diplomatic corps at the Vatican, Pope John Paul II has protested what he called a ‘false idea of the principle of separation between the state and churches’ that

limits church influence in some Western European countries.

“Speaking to ambassadors from the 169 countries with full diplomatic relations with the Holy See (including the United States), the pope expressed ‘painful concern about the all too numerous violations of religious freedom in today’s world.’

“... the pope also accused governments of Western Europe of trying to muzzle the church. ‘In certain countries of Western Europe,’ he said, ‘one notes an equally disturbing development which, under the false idea of the principle of separation between the state and the churches or as a result of a deep-seated agnosticism, tends to confine the churches within the religious sphere alone and finds it difficult to accept public statements from them.’” *Church & State*, February 1999.

**Prophetic Perspective:** “Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God’s Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall be-

lieve and obey the Word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

### **World Council of Churches and Catholicism in a Growing Relationship**

**News Item:** “A formal letter from Pope John Paul II was sent to Dr. Konrad Raiser in which he ‘extended best wishes and congratulations to Assembly delegates. The WCC has been a valuable instrument at the service of the ecumenical movement, contributing . . . to the promotion of unity among Christians. . . .’

“With regard to the relationship between the WCC and the RCC, it is our hope that ways of future collaboration within the framework of the Joint Working Group can be found in order to intensify the search for Christian unity.” *The Christian News*, February 8, 1999.

**Prophetic Perspective:** “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” Revelation 17:5.

“Babylon is said to be ‘the mother of harlots.’ By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.” *The Great Controversy*, 382–383. [Emphasis in original.]

Revelation 17 speaks of a great confederacy that wars against Christ, but the Scripture states that, “the Lamb shall overcome them.” Verse 14.

“Amen. Even so come, Lord Jesus.” Revelation 22:20. □

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Art. Joe Maniscalco

**An attack has been made on the doctrine of the heavenly sanctuary. Is there enough evidence in the Bible to support such a belief?**

# *The Sanctuary Doctrine: Cultic or Biblical? Part 4*

*Is there a sound Biblical basis for the Adventist interpretation of the 2300 day prophecy?*

In our last article we began examining arguments against the Seventh-day Adventist sanctuary doctrine as they relate to the book of Daniel, made by one Dale Ratzlaff, in his book entitled *The Cultic Doctrine of Seventh-day Adventists*.<sup>1</sup> This book represents yet another attack by one who has left the faith, against the Adventist doctrine of the sanctuary and the investigative judgment. We state again that while the arguments in Ratzlaff's book are neither new nor likely to cease any time soon, we believe that it is essential that faithful Adventists provide answers for those with honest questions about these issues.

We now take up our study with the question: Do the seventy weeks and the 2300 days begin together?

Ratzlaff claims that no support exists for the Adventist belief "that these 2300 years begin centuries before the 'little horn' began his attack on the sanctuary,"<sup>2</sup> nor for the belief "that the 2300 years begin at the same time as the seventy weeks."<sup>3</sup>

But it is clear that the only part of the vision of Daniel 8 which the prophet did not understand was "the vision of the evening and the morning" (verse 26)—that is, the vision found in Daniel 8:14. Concerning this part of the vision, Daniel was told to "shut up the vision, for it shall be for many days." Verse 26. Daniel goes on to say: "I was astonished at the vision, but none understood it." Verse 27. This obviously does not refer to the earlier part of this vision, which the angel

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Gabriel had already explained to Daniel. See verses 16–25. It is the final part of this vision (verse 14) for which Daniel sought understanding in the prayer found in Daniel 9 (verses 4–20). At the close of his prayer we find Gabriel, whom Daniel “had seen in the vision at the beginning” (verse 21), coming

to explain the vision further. The “vision at the beginning” is obviously the vision in the previous chapter which was not fully explained. No other vision is recalled in these verses. Gabriel then says to Daniel:

“Understand the matter, and consider the vision.” Daniel 9:23.

The belief that the 490 years of the seventy-week prophecy are “cut off” from the 2300 years of the previous vision is therefore based on the fact that Gabriel came to explain to Daniel what he did not yet understand regarding the vision of chapter 8—namely, verse 14—which neither Daniel nor any others could figure out. See Daniel 8:26–27. No other vision is in focus here, and no other part of the vision of chapter 8 was left unexplained to Daniel.

However, can we prove, contrary to Ratzlaff’s claim that we cannot, that the 490 years should be cut off from the *beginning* of the 2300 days? To answer this we must return to the parallel between the vision of Daniel 8 and that of Daniel 7.

The little horn’s actions in Daniel 7 are followed by a judgment scene. See Daniel 7:9–14. The little horn’s actions in chapter 8 are followed by the cleansing of a sanctuary. See Daniel 8:14. The obvious parallel of these chapters makes it clear that the judgment scene and the cleansing of the sanctuary refer to the same event.

What is more, the judgment scene in chapter 7 does not occur until after the reign of the little horn, which lasts for “a time and times and the dividing of time.” Daniel 7:25. This time period occurs here, as elsewhere (see Revelation 12:6, 14; 13:5), in a chapter which describes events which take place over centuries.

The year-day interpretation of this period is thus entirely consistent with the context. Thus we see that this

time period must begin sometime after the fall of pagan Rome, extending 1260 years afterward. If the judgment scene in chapter 7 (which parallels the cleansing of the sanctuary in chapter 8) occurs after the close of this period, it is clear that the 490

**The parallel of chapters 7 and 8 makes it clear that the judgment scene and the cleansing of the sanctuary refer to the same event.**

years of the seventy-week prophecy must be cut off from the beginning of the 2300 years of Daniel 8:14.

Ratzlaff tries to dispute the validity of the 1260-year prophecy, declaring that “nothing significant even happened in 538.”<sup>4</sup> However, the evidence of history states otherwise. Daniel 7 speaks of how the little horn would uproot three of the previously described ten horns. See verses 8, 24. Robert Browning, in his recent book *Justinian and Theodora*, speaks in great detail of how the Heruli, the Vandals, and the Ostrogoths were uprooted by the Byzantine Empire in its effort to establish the church’s authority. Browning describes the conquest of the Heruli and their king Odoacer by the Byzantine emperor Zeno,<sup>5</sup> and then goes on to describe Justinian’s final battle with the Vandals in A.D. 534:

“After a swift reconnaissance, Belisarius (the Byzantine general) attacked the Vandal camp. Gelimer did not attempt to defend it, but fled westward into Numidia. The rest of his army followed their king’s example, abandoning their families and all their possessions. The Vandal force no longer existed. Indeed, the Vandals as a people vanished from the face of the earth.”<sup>6</sup>

Browning then describes the re-taking of Rome from the Ostrogoths in the spring of A.D. 538,<sup>7</sup> and states that shortly thereafter, “the Ostrogothic kingdom had ceased to exist.”<sup>8</sup>

In its article on Belisarius, the most recent edition of the *Encyclopedia Americana* describes the victory over the Ostrogoths in Rome, in 538:

“In 535 Belisarius recovered Sicily, and in 536 all Italy south of Rome fell to him. He entered Rome in December 536, withstanding the enemy’s siege until it was raised in March 538.”<sup>9</sup>

Katharine Scherman, in *The Birth of France*, describes the aftermath of this re-conquest:

“The Church, with the shadow of the ancient authority behind it, was the only symbol left of imperial Rome, and its bishop, the Pope, was the city’s only recourse for leadership and protection. . . . The Roman

Empire in Europe would be replaced by the spiritual empire—which came to be temporal as well—whose reigning seigneur was the bishop of Rome.

“As for the Ostrogoths, with the defeat and dethronement of their leader and the destruction of their army, they passed out of Italian history; in fact, out of history altogether.”<sup>10</sup>

The reader should be aware that Browning’s book has been a History Book Club selection for a number of years, which is where the present writer purchased it. Scherman’s book was a Book of the Month Club selection in 1987, the year of its publication. Thus, despite Ratzlaff’s claims, the authenticity of A.D. 538 is attested by reputable, contemporary historians with no connection whatsoever to Adventism.

### **The Focus of the Judgment**

Ratzlaff maintains, like Ford and others, that the judgment described in Daniel 7 and the sanctuary cleansing of Daniel 8 are not a judgment of God’s people, but of God’s enemies. In his list of 22 objections to the sanctuary doctrine, Ratzlaff includes the following:

“18. That the cleansing of the sanctuary in Daniel 8:14 has to do with the sins of the professed believers in Christ. (Though the context has to do with the defilement accomplished by Antichrist, and the host of God’s people who are suffering, not sinning.)”<sup>11</sup>

“19. That the cleansing of Daniel 8:14 is also found in Daniel 7 in its judgment scene, and that the latter also has to do with investigation of the sins of the saints. (Though again in Daniel 7 as in 8, it is a wicked power which is the focus of the judgment.)”<sup>12</sup>

This argument stems from a fail-



ure to consider either the whole of Scripture as it concerns the judgment, or the whole of the book of Daniel itself. Here we see a clear example of how the critics of Adventism have replaced the Bible's explanation of itself with interpretations derived by methods of higher criticism—which are methods of thinking developed by and for an age that elevates science above religion. Robert Brinsmead, with a view similar to Ford's and Ratzlaff's, offers the following criticism of the Adventist understanding of Daniel 7:

“Our traditional interpretation misses the whole feeling of apocalyptic literature, which sees everything in stark black and white, with no ambiguity between the enemy and the covenantal people.”<sup>13</sup>

This is another way that higher criticism destroys respect for the Bible. We see it reduced in this case to an instrument of national pride and partisanship (“We are all good, and our enemies are all bad”), rather than a call to spiritual purity which all—professed believers as well as their enemies—must obey.

We cannot judge the apocalyptic literature of the Bible by what we find in uninspired apocalyptic literature. The Bible is its own interpreter. It is inspired by God (see 2 Timothy 3:16), and is therefore on a plane different from any literature produced by man. As we have noted already, the Holy Spirit is the Author of these materials (see 2 Peter 1:20–21), and they must be compared with each other in order to be understood (see 1 Corinthians 2:12–14). The key to understanding what the Holy Spirit inspires is to compare it with other statements inspired by the same Holy Spirit—not to compare it with literature which may be similar in form and appearance but which the Holy Spirit did not inspire.

Apocalyptic literature outside of the Bible may indeed contain “no ambiguity between the enemy and the covenantal people,”<sup>14</sup> but the Bible most definitely does not follow this pattern. Daniel's prayer in chapter 9 makes it clear that it was the sins of God's professed people that were responsible for their oppression by their enemies. See verses 3–20. The apostle John's letters to the seven churches in

the apocalyptic book of Revelation give similar evidence of unclear loyalties among those claiming to follow God, and thus the need for God to distinguish between the true and false believers. The Bible's apocalyptic portions, like the rest of the Bible, make it clear that God will judge not only His avowed enemies, but also those who falsely profess His name.

This point is further reinforced by the knowledge that the little horn (the Papacy) is a professedly Christian power. The man of sin in 2 Thessalonians 2, which represents the same power, is described as seating himself “in the temple of God” (verse 4), a term used elsewhere in Paul's writings with reference to the church. See 1 Corinthians 3:16; 2 Corinthians 6:16; Ephesians 2:19–21. Those within the ranks of this apostate power who have rejected God's truth and persecuted His messengers while professing His name, will be judged in the investigative judgment, along with God's true followers, much as the ancient Day of Atonement involved the judgment of both the righteous and the wicked Israelites. See Leviticus 23:28–30.

### **The Books of Judgment**

Ratzlaff declares that the only pre-second-advent judgment taught in the Bible is the acquittal believers presumably experience when they accept the “gospel” of forensic righteousness alone. In Ratzlaff's words:

“This pre-advent judgment is not some investigative judgment where Jesus and the onlooking universe are pouring over the record books of heaven, measuring character to see who is worthy of eternal life.”<sup>15</sup>

However, in a previous article we have already demonstrated conclusively from Scripture that God's judgment of human beings will be based on a measure of their character to determine their fitness for eternal life. See Ecclesiastes 12:14; Matthew 12:36–37; 25:34–46; Romans 2:6–10; 2 Corinthians 5:10. Moreover, the book of Daniel is unmistakably clear that the opening of heaven's books by God and Christ in the presence of the universe (see Daniel 7:9–14) is a judgment to determine whom God will deliver in the last days. We read in Daniel 12, verse 1:

“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.*”

This is obviously a reference to the books described in chapter 7, since no other books are described by Daniel in the context of the saints' deliverance. Once again, we need to compare Scripture with Scripture. We first find reference to books of judgment in Moses' prayer for Israel following the golden calf apostasy:

“Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.” Exodus 32:32–33.

Without question, the book here described is the same as the one in Daniel 12:1, in which the names of God's redeemed will be found written at the end of time. Elsewhere the Bible calls it the book of life. See Philippians 4:3; Revelation 3:5; 13:8; 20:12, 15; 21:27; 22:19. David knew of this book when he prayed concerning God's enemies, “Let them be blotted out of the book of the living, and not be written with the righteous.” Psalm 69:28. See also Isaiah 4:3. Jesus referred to this book when He urged His disciples to “rejoice, because your names are written in heaven.” Luke 10:20.

But Daniel 7:10 speaks of *books* (plural) being opened, indicating that heaven's archives include more than one book. Malachi 3:16 speaks of a “book of remembrance” which “was written before him [the LORD] for them that feared the LORD, and that thought upon his name.” Describing his pleas to God for justice, David prayed, “Put thou my tears into thy bottle: are they not in thy book?” Psalm 56:8. Nehemiah prayed at one point: “Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.” Nehemiah 13:14. These references clearly have the book of remembrance in mind, which will be

one of the books opened in the final judgment when the righteous are examined.

The book of Revelation describes the executive judgment of all humanity at the end of the millennium, using language very similar to Daniel 7:

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20:12.

Some might ask how we can be sure that the judgment described in Daniel 7 is not the same as the one described in Revelation 20, the latter judgment clearly taking place *after* Jesus’ coming rather than before. Two reasons make it clear that the judgment of Daniel 7 is pre-second advent: First, Daniel 7 does not describe Jesus as coming to earth to render judgment. Rather, He is described as coming “to the Ancient of days”—the Father (verse 13)—to receive His kingdom, the members of which are determined by the investigation of heaven’s books. See Daniel 12:1; Revelation 3:5. Second, we find the following passage in Revelation which describes a judgment of the dead while they are still in their graves:

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.” Revelation 6:9–11; see also 11:18–19.

This judgment of the dead obviously occurs before the dead are resurrected, since the dead are told (symbolically) to rest a little longer.

This is obviously a different judgment from the one described in Revelation 20 (when the dead have all been resurrected), though the same books of record are referred to. Moreover, the saints have already been delivered in Revelation 20, and are depicted as sitting in judgment on the wicked. See verse 4. By contrast, the judgment in Daniel 7 is for determining who in fact will be found written in God’s

### Those whose names are retained in the book of life are those who have overcome their sins. . . .

book of life, and thus eternally delivered. See Daniel 12:1.

We noted earlier God’s statement to Moses, “Whosoever hath sinned against me, him will I blot out of my book.” Exodus 32:33. The Bible declares that “all have sinned.” Romans 3:23; 5:12. How, then, can any of us escape being blotted out of God’s book?

The book of Revelation gives the answer:

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” Revelation 3:5.

Those whose names are retained in the book of life are those who have overcome their sins, for which they would otherwise be blotted out. However, none can be overcomers in their own strength. John the revelator states in another place that the righteous overcome Satan “by the blood of the Lamb, and by the word of their testimony.” Revelation 12:11. Elsewhere the same author declares that “the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1:7. Jesus declares: “Without me, ye can do nothing.” John 15:5. But another New Testament promise declares: “I can do all things through Christ which strengtheneth me.” Philippians 4:13.

Ratzlaff denounces Ellen White for teaching that “as Christ was perfect in His life, His followers are to be perfect in their lives.”<sup>41</sup> Yet the over-coming promised to the saints in Revelation is explicitly compared to that of Jesus:

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Revelation 3:21; see also 1 Peter 2:21–22; Revelation 14:5.

## Conclusion

Like his views on the doctrine of salvation, Ratzlaff’s attacks on the Adventist understanding of the book of Daniel fail to take into account the whole of Scripture. His endorsement of the

“Antiochus” interpretation of the little-horn power, together with his denial of the significance of A.D. 538, betray an equally light esteem for the facts of history. Despite the popularity of these criticisms among former Adventists and non-Adventists, despite reams of “scholarly” discourse which at times may sound impressive, one simple fact remains: Once the Bible is permitted to explain itself, free of contrived theological and higher-critical assumptions, the Adventist sanctuary doctrine stands on solid Biblical ground.

Our next article will examine various New Testament arguments raised by Ratzlaff against the sanctuary doctrine. □

Our next article will examine various New Testament arguments raised by Ratzlaff against the sanctuary doctrine.

## REFERENCES:

- <sup>1</sup> Dale Ratzlaff, *The Cultic Doctrine of Seventh-day Adventists: An Evangelical Resource/An Appeal to SDA Leadership* (Sedona, AZ: Life Assurance Ministries, 1996).
- <sup>2</sup> *Ibid.*, 177.
- <sup>3</sup> *Ibid.*
- <sup>4</sup> *Ibid.*, 76.
- <sup>5</sup> Robert Browning, *Justinian and Theodora* (New York: Thames and Hudson, 1987), 24–25.
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- <sup>9</sup> “Belisarius,” *Encyclopedia Americana*, vol. 3 (Danbury, CT: Grolier, Inc., 1997), 502.
- <sup>10</sup> Katharine Scherman, *The Birth of France: Warriors, Bishops, and Long-haired Kings* (New York: Random House, 1987), 164–165.
- <sup>11</sup> Ratzlaff, *Cultic Doctrine*, 180.
- <sup>12</sup> *Ibid.*
- <sup>13</sup> Robert D. Brinsmead, *Judged by the Gospel: A Review of Adventism* (Fallbrook, CA: Verdicit Publications, 1980), 66–67.
- <sup>14</sup> *Ibid.*, 67.
- <sup>15</sup> Ratzlaff, *Cultic Doctrine*, 263.
- <sup>16</sup> *Ibid.*, 215.

(continued from page 11)

that all may see its meaning and begin observing it!

In the face of these facts, how can it be intelligently and scripturally claimed that this Creation Memorial is Jewish in origin or application? Actually, the Creator rested on the seventh day more than two thousand years before any Jews were in existence.

Was it a matter of indifference with God as to whether or not man from Adam to Moses recognized Him as the Creator? Then was this recognition to cease at the cross? The claim is made that everything about the law system of the Old Testament came to an end at the cross, and yet dispensationalists claim that “almost every intrinsic value contained in the law system is carried forward and incorporated into the present grace system.” Since all the fundamentalist adherents of this school are so against the observance of the Creation-Sabbath, they must feel that its existence had no particular importance and, therefore, was not brought forward. For years they have condemned the observance of the Sabbath day just as vehemently as they have denounced the practice of lying or immorality. They hold that it has no essential value whatever.

Opposers of the seventh-day Sabbath have long claimed that although God made the Sabbath for man, it had no real value to him, either physically or spiritually. It has been said that man could have existed just as well without it, and since that was the case, it came to an end at the cross. It seems strange indeed that God would say so much in favor of the observance of the Sabbath—even to meting out the death sentence to those who presumptuously violated it—if it had no intrinsic value whatever. It is not pleasant to show up such absurd inconsistencies, but at times it is necessary to show how very groundless are the claims of those who despise the Creator’s rest day. □

*The Law and the Sabbath, 76–82.*

*Allan Walker was a well-known Seventh-day Adventist evangelist in the 1950s when he wrote The Law and the Sabbath, from which this article was taken.*

(continued from page 15)

This experience reminds me of the passage in Hebrews 4:9 where Paul tells us that “there remaineth therefore a rest to the people of God.” God’s holy Sabbath is still there. God is still there. He is strong enough to work while we rest. If I had not trusted Dad, I would have drowned. God is still there, but are we willing to trust Him? He asked us to remember to rest every **seventh** day. Are we willing to do what He asks us to do, or are we going to do our own thing?

Some folks call keeping the Sabbath a works-oriented thing. I call it resting. Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28. Many Christians today claim to be free of God’s commandments, but, if you cannot trust your Father’s Words, you are drowning! Because my father and I loved one another so much, I could trust him, and he saved me.

The world is in turmoil today! Wars, diseases, dirty politics, poverty, Y2K—and who knows what else—are scaring people of this world half-to-death. The whole world is trembling! Men’s hearts are failing them for fear. I would be scared too, except that I can still hear the Father’s voice as revealed in Jesus: “Let not your heart be troubled: ye believe in God, believe also in me,” John 14:1, and “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Verse 6. I cannot forget what He said in verse 15: “If you love me keep my commandments.” If we want to keep from drowning, we must trust Him to be **our** Truth, Way, and Life. Will you **trust** Him? □

*Rob McClintock writes from Rice, Washington. His ministry, called Healing Leaves, involves health seminars, personal health counseling, and two weekly radio broadcasts.*

Do you need counsel regarding a health question? Would you like to schedule Rob for a health seminar in your area? Here is how to contact him:

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(continued from page 19)

Atonement. In like manner we understand that the antitypical Jubilee will follow the antitypical Day of Atonement.

“The Lord shall cause His glorious voice to be heard.” Isaiah 30:30. Then the pious slave will rise and shake off the chains that bind him. The trumpet of the Lord’s jubilee will resound through the length and breadth of the land. Saints sleeping in Satan’s prison-house—the grave—will hear the glad sound, and he “that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners,” “did not let his prisoners loose homeward” (Isaiah 14:17, margin), will be powerless to hold his prey; for our Redeemer has said, “The prey of the terrible *shall be delivered*,”—yea, delivered forever from the power of sin and Satan (See Isaiah 49:25).

God’s original plan was, that man should possess the earth. “The heaven, even the heavens, are the Lord’s: *but the earth hath he given to the children of men.*” Psalm 115:16.

Adam was given dominion over the earth and everything upon it. See Genesis 1:26. But God’s plans were thwarted, and Satan became prince of this world. In the antitypical Jubilee the redeemed of the Lord will be reinstated in the original home of man. The earth restored to its primeval beauty will be given to the children of men for their eternal home. See Matthew 5:5; Psalm 37:11, 34. The seventh-day weekly Sabbaths, which the Lord sanctified and gave to mankind before the curse of sin rested upon the earth, will then be kept according to God’s original design; and throughout eternity, “from one sabbath to another, shall all flesh come to worship” before the Lord. Isaiah 66:22–23.

“The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” Isaiah 51:3. □

#### REFERENCES:

1 The Jewish sacred year began in the spring, and the civil year in the autumn.

# For the Young at Heart



## Pika's Treasure—What About Mine?

Lisa Panasuk

**S**eated in the warm sunshine on top of a large boulder, I view a peaceful alpine lake. The lofty heights of Mt. Jefferson (10,497 ft.) rise in majestic splendor above the tree line in the Cascade Mountains. In the stillness, broken only by an occasional song from the birds, I lay up the treasures of God's Word in my heart and share them with some special friends through writing letters.

Suddenly, I am startled from my thoughts by hearing a high pitched, "Peep! Peep! Peep!" Looking around, I spot my little, furry friend, a Pika, sitting on top of a nearby boulder. A few moments later, the Pika disappears under the boulder. But wait! There he is on top of that boulder, under another, around another, over another, across a little sand! He stops! Quickly he gathers a big mouthful of plant greens and ferns growing by a small rock. Then he hastily makes his way back to his home, up and over, under and around the boulders. I sit there silent and amazed, intently watching the little creature. Again and again the little Pika makes these hasty journeys. He gathers such big loads of plants that I wonder how he manages to carry them. He moves

very quickly across such uneven surfaces—so steadily that he does not lose even a leaf! He seems to be in a hurry, scurry, as if snow will be coming tomorrow. Storing up the treasure of food is his all-absorbing activity.

Are we as earnest about laying up the treasures of the Bread of Life, the Word of Life, in our hearts? Says the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11. Another one of my favorite verses of instruction and promise is found in Job 22:21–22: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

Just as enthusiastically as the little Pika was storing up the treasure of food, let us acquaint ourselves with Jesus—our Best Friend! He loves to have us lay up the treasures of His Word in our hearts, for He knows that thereby good shall come unto us. We will have peace, too, as we surrender our hearts to obey His Word!

It is vitally important that we daily spend time in God's Word for our spiritual food. We would not think of saying, "I just do not have time to eat today!" But how many times do we

say this same thing about spending time in God's Word? The best part of my day is my time with my Best Friend in prayer and in His Word! What wonderful treasures He gives me every day as I dig for them and hide them in my heart! One way I enjoy hiding them in my heart is through scripture songs. I have also found it especially helpful in my experience to ask the Lord to make me so sensitive to holy influences, that the lightest whisper of Jesus will move my soul to do His will. He will bring back His Words to our minds when the snows of temptation fly our way. If we **listen** to His still, small voice, we will hear Him reminding us to stay surrendered to Him. God is so wonderful! He has taught the little Pika to prepare for the winter snow storms soon to come upon him. He wants us to be prepared, too. He will keep us from falling. So let us treasure up His Words in our hearts now!

The day is sunny and warm. After my noon quiet time with Jesus, I gather my books so that I can go outside and complete my studies for homeschool. As I gather them up, the calendar hanging on my cupboard door falls down and the tack disappears. Laying down my armload of

books, I begin looking for the tack. Not finding it right away, I am tempted to get irritated. Finally, I find it and hang the calendar back up. I pick up my books, but then I remember that I have forgotten my notebook. I open the cupboard door, and guess what? Down goes the calendar again! Now I am really being tempted with irritation, but the Lord is also calling for my heart saying, "My daughter, 'give **me** thine heart.'" Proverbs 23:26. As I recognize the voice of my Saviour, and His Words come to my mind, I immediately make a decision and say, "**Lord, I give my heart now. 'Not my will, but thine be done.'**" Luke 22:42. With peace in my heart, I hang up the calendar again and go outside. (All emphasis supplied unless otherwise noted.)

However, this is not the end of my trials for the day! Thursday afternoons my mother and I usually clean the house for Sabbath. But today it is so sunny and warm that I do not want to come in and clean house. Coming in anyway, I begin dusting. Again the Holy Spirit's still small voice is calling my heart to cheerful submission. He reminds me about how Jesus sang while He worked. Then He brings to my mind the song of Isaiah 53 that I earlier treasured in my heart. As I choose to begin singing this song, I realize that it has a message for **me!** Truly Jesus suffered much more than just cleaning house on a sunny day!

With this song in my heart, I cheerfully finish the dusting. I begin cleaning the bathroom. Interrupting the song, my thoughts start drifting off to a situation with two of my good friends just the preceding weekend. Self wants to justify my position and dwell on how their attitude toward me did not seem right. Yet the Holy Spirit is also whispering in my ear, "This is the way, walk ye in it." Isaiah 30:21. Remember the verse you read in your devotions this morning from 1 Peter 5:5, 'Be clothed with humility: for God . . . giveth grace to the humble.' This experience is to perfect in your life the sweet grace of humility. Think about how you can do your friends some good." It is a struggle! Self does not die easily! But as I give these thoughts to the Lord, He brings to my mind a way in which I can do them good. Then I go on singing Isaiah 53.

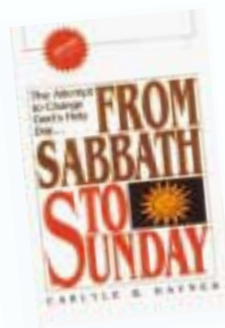
May we let our hearts be impressed with the following important words and ever bear them in mind: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5. Thus we will not so easily fall into temptation, and our

words will be few and well chosen.

Let us—just like the little Pika faithfully stores up God's food treasures—lay up the treasures of God's Word in our hearts! **All** its strength is ours! His victory is ours! □

—Lisa Panasuk (18 when she wrote this article), lives in Silverton, Oregon. She has always been homeschooled.

## Share the Creator's Richest Gift for All Eternity . . . With a Friend

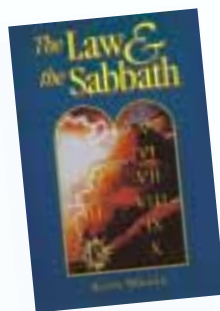


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# LETTERS

TO THE EDITOR

Thank you so much for the subscription for one year to *Our Firm Foundation*. I have read it almost all the way through and have learned so much! The magazine really speaks to my heart and ministers to my soul. I hope when I go back to work I will be able to help someone else who cannot afford a subscription.

*T.L., Idaho*

I am hereby writing to you this letter to acknowledge receipt of the books which you sent to me recently. The books arrived here safely and in very good condition. The books are helping a large number of people so much that they are always loaned out with people who are very eager to learn more about the Bible. Meanwhile, there is pressure from my scholars who are demanding that I open up a full time Bible school as there are a lot of people needing my assistance. The idea is in the pipeline pending God's approval. May the Almighty God be praised! Finally, I wish to express my heartfelt gratitude for the great work you are doing for our Lord. I have a pressure to tell you that the Lord is doing miracles here as there is a positive response from the people—a thing I never expected! I am wishing success to the entire organization. Once again may God richly bless you as we present the Bible truth to hasten our Lord's coming as per Matthew 24:14.

*M. G., Malawi*

Thank you very much for the books and magazines you have sent to me. I want to assure you that they have been a blessing to me and to my fellows also, especially the books: *Mark of the Beast* and *Will the Real Seventh-day Adventist Stand Up?*, to mention a few. I am requesting you to send me some more materials which I believe will be beneficial to me and my fellows also.

*J.M., Tanzania*

Enclosed is my check in the amount of \$120.00 to help win souls to Jesus Christ. Keep doing the work you are doing, for He is coming back soon! Glory! Pray for me and my family's salvation, repentance, and so forth. Thanks!

*N.B., Texas*

We think that your idea "Forum 2,000—Tape of the Month" is a wonderful idea and will be of great benefit to all of us! If you can see your way clear to add us to your mailing list, it will be greatly appreciated. May the Lord bless and increase your work—it is a great work! We pray that others will wake up and do their share. What a shame that when time is moving so fast they sleep on!

*J. Y., Arkansas*

I first came across your magazine through a friend but I hesitated to read it. But how sweet it became the moment I made a try! I now enjoy your magazine even more but the only problem I have is that I cannot obtain one. In short, I cannot afford to

subscribe for it. Please even old copies, I would very much appreciate. Also, if you have some Spirit of Prophecy books either new or old ones.

*M., Zambia*

Wanted to write and tell you that I passed out each and every issue of the *Our Firm Foundation* magazines that you sent to me. When I passed out the issues you sent to me, I thought for sure I would receive a lot of static from somebody. But I even gave a copy to the Pastor, and each and every one was graciously received! I pray only that they read it, and in reading it that they find a closer walk with the Lord. Too many Seventh-day Adventists today do not know what it means to be a Seventh-day Adventist. *Our Firm Foundation* helps to instruct us in that realm. Please continue to focus on that, for new converts, full of ignorance, are coming into God's Church like a flood. Pray that I will remain faithful.

*B. W. Michigan*

Sir, the purpose of writing this letter to you is that there will be another crusade. We stand in the midst of a ministry who request some of your productions such as Christian books for the new converts so that they may grow in a spiritual way and also learn about the Sabbath day. We are Seventh-day Adventist fellowships and we hope that our request shall be sent to us in abundance. We end here with greetings to you, your ministry and your family. May God richly bless

you and your ministry

*C. B., Ghana*

We received the exceptional gift you sent us for our chapel library and are honored to be able to offer these men good study materials for their spiritual growth. Thank you for your generous and thoughtful giving that will be used in touching the lives of many men for years to come. May the Lord continue to richly bless you and your ministry and especially your daily relationship with Him.

*Harry Collins,  
Senior Chaplain,  
Florida*

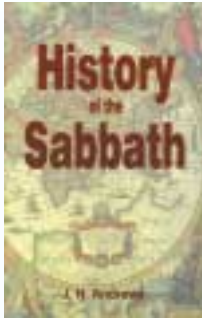
I am enjoying so much reading your magazine! Your articles are full of truth and inspiration! They are building my Christian life and give me insight in what will happen soon here on our planet. The time is very short and each of us need, as individuals, to be prepared for the soon coming of Jesus. May God help us to do so.

*Young Preachers,  
Ghana*

I am an Adventist but do not have access to religious books—especially those of E. G. White. I will also be happy if you could put me on your mailing list, so that I can get any publication of your pamphlets with the title, *Our Firm Foundation*. I have read some of these books and pamphlets from a friend but I will like to have some. So please be of good help to me and send me these books. I will be very happy to hear from you soon.

*A. A., Accra-Ghana*

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