

Our Firm Foundation



The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

Volume 14, Number 11

November 1999

HAS ROME CHANGED?

Contending for the Faith

Jude wrote, “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Jude 3.

In this age of ecumenism, peace and harmony have superseded the importance of emphasizing distinctive Biblical truths. We are told to set aside our differences and simply unite in brotherly love. While I firmly believe in Christ’s command to love one another—even our enemies—this does not prevent us from upholding the standard of truth.

The early church was a loving church, which at the same time felt it necessary to confront threatening doctrinal dangers. The beloved John, who wrote extensively about love, also warned in his epistles about the deadly heresy of Docetism.¹ See 1 John 1:1–3; 4:2. He also warned against the false teaching that a believer is beyond temptation—as well as equally warning against those who taught that we cannot keep the commandments. John uses very strong language against them saying that such a one “is a liar, and the truth is not in him.” 1 John 2:4.

The apostle Paul wrote to Timothy, saying, “Fight the good fight of faith.” “Hold fast the form of sound words, which thou hast heard of me, in faith and love which

is in Christ Jesus.” 1 Timothy 6:12; 2 Timothy 1:13.

To the elders of the church of Ephesus, Paul spoke of “grievous wolves” that would “enter in among” them, “not sparing the flock,” who would “arise, speaking perverse things, to draw away disciples after them.” Then he concluded, “Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” Acts 20:29–31.

Peter warned the church of “false teachers among you, who privily shall bring in damnable heresies.” 2 Peter 2:1.

Therefore, with all these examples, we must conclude that contending for the faith is an important part of our Christian experience, which does not in the least make us less loving.

As Seventh-day Adventist Christians we have a definite message about Creation and the Sabbath. God bids us to declare, “. . . worship him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7.

We have a definite message to preach concerning sin and salvation. With our understanding of the sanctuary, we can declare the everlasting gospel fully.

We have a definite message about the nature of man that unmask spiritualism and sets forth the precious truth about the resurrection.

We have a definite message based on the prophecies that

declares that the judgment has come and that we must not worship the beast and his image.

If ever there were a movement that had clear-cut doctrines for their time it is the Advent movement. To minimize these truths is to destroy the whole purpose of Adventism. Yet, to contend for the faith we must be prepared to give an answer for our faith.

I would encourage you to go through a good set of Bible studies and/or *Bible Readings for the Home*. Consecrate yourself to God every day and begin to commit Bible texts to memory. Be a loving Christian and keep these four principles in mind when you are sharing your faith:

1. Show respect for the one with whom you are communicating.
2. Do not get angry nor use harsh words.
3. Present your view with conviction.
4. Appeal to the hearts—as well as to the heads—of those with whom you study. Connect each subject that you share with them back to Jesus. ✝

Jeff Wehr, ASSOCIATE EDITOR

1. *The American Heritage College Dictionary*, 407. “An opinion especially associated with the Gnostics that Jesus had no human body and only appeared to have died on the cross.”

About Hope International . . .

Hope International is a special ministry assisting in the God-given work of the Seventh-day Adventist Church. We believe this remnant church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and, though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.

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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Large Print Edition: US \$60
Audio subscription: (2 cassettes / month) US \$60 per year. For foreign subscriptions, please inquire regarding postage.

Hope International publications may be obtained from the following source:

Hope International
 P.O. Box 940
 Eatonville, WA 98328 USA

Phone: (360) 832-6602
 Monday–Thursday: 8:30–5:00
 Friday: 8:30–12:00 Pacific Time
Fax: (360) 832-3720
E-Mail: editor@hopeint.org
Web: http://www.hopeint.org

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HAS ROME



CHANGED?

Russell R. Standish

The answer some give to this question is an emphatic Yes! This is the answer provided by Dr. Reinder Bruinsma, secretary of the Trans-European Division of Seventh-day Adventists. This Division incorporates the following territories: United Kingdom, Ireland, Iceland, the Netherlands, Norway, Sweden, Denmark, Finland, Poland, Latvia, Estonia, Lithuania, Hungary, Yugoslavia, Macedonia, Bosnia, Slovenia, Croatia, Israel, Albania, Greece, Afghanistan and Pakistan.

In words that cannot be misunderstood, Dr. Bruinsma has declared: "Although Adventists must strongly disagree with many aspects of Roman Catholic teaching and practice, honesty demands an acknowledgment that in recent decades Roman Catholicism has changed in positive ways in most parts of the world. Now, Catholics are not only allowed to read their Bibles, but are encouraged to do so. There is much spirituality in the Roman Catholic Church of which Protestants can be envious. Furthermore, the Catholic Church has formally accepted the principle of religious freedom. It is not fair to suggest that these and other positive developments are just window dressing and must, in fact, be watched with suspicion, or that they should be seen as clever tactics to lull other Christians into sleep while Catholics await a fortuitous moment when they can wipe out other Christians, Adventists first and foremost." *Spectrum*, vol. 27, issue 3, Summer 1999.

These are startling words from a Division secretary. Pastor Bruinsma's writings are becoming widespread. Those who received the *South Pacific Record* of July 17, 1999,

will see his book *It's Time* advertised. He has written articles this year in *The Adventist Review*, and thus he is becoming a well-read denominational leader. He was also the featured speaker at the Avondale College Homecoming on August 28, 1999.

Every sincere Seventh-day Adventist will be alarmed that a church leader would dare to publish an article in the *Spectrum* magazine. This magazine, which has been published now for 27 years, has a track record that is simple to discern. Every effort has been made therein over the last 27 years to destroy the salient doctrines of the Bible and the Spirit of Prophecy. It is not a magazine which leads men and women to God's truth, but rather which tears down the sanctuary message, Creation, the Spirit of Prophecy, the Sabbath and other vital truths. To publish an article in such a magazine is tantamount to

Some may ask, who is Pastor Bruinsma? The *Spectrum* magazine produces a short curriculum vitae: "Reinder Bruinsma is the secretary of the Trans-European Division. He received his B.D. Hons, and Ph.D. in theology from the University of London. An author in English and Dutch, he has published numerous articles and ten books. His most recent English book is *It's Time to Stop Rehearsing What We Believe and Start Looking at What Difference It Makes* (Idaho: Pacific Press, 1998)."

Dr. Bruinsma's Theme

Dr. Bruinsma's theme is that Rome has changed in a positive way, and that Seventh-day Adventists must change their view of her accordingly. He charges us with holding a view of the Papacy based upon those held generally by the American public in the 19th century: "Most of what Ellen G. White wrote about Catholicism originated during this period

Our view of the Papacy is not based upon 19th century Protestant bigotry against Roman Catholicism. Indeed, it is based upon 6th century BC knowledge, and upon 1st century AD knowledge.

standing on the side of those who oppose the precious truths entrusted to the Seventh-day Adventist faith.

We are well aware that when denominational workers publish articles in godly magazines, such as *Our Firm Foundation* and *The Last Generation*, they do so at the risk of their denominational employment.

[the 19th century], a time in which Adventists perceived that external events on the American scene corroborated earlier predictions. Her increasing authority within the Seventh-day Adventist Church greatly contributed to the general acceptance of an eschatological scenario that received its more or

less final formulation in this unique late-19th-century American setting. Acceptance of her statements in *The Great Controversy* and elsewhere as inspired pronouncements prevented later Adventism from taking another look at contemporary Catholicism while other Protestants were increasingly prepared to do so.” Ibid.

It will be noted that Pastor

is a member of the General Conference Committee and who raises his hand in decision-making for our World Church. The real question he is posing is, Have we followed cunningly devised fables? The answer is, Absolutely not! Dr. Bruinsma’s charge that we have based our current understanding of Roman Catholicism upon 19th

Roman Catholicism and then distributed them far and wide, and when some bought advertising space on large billboards and newspapers to warn Americans about the real intentions of ‘the Beast’—as happened a few years ago in Florida and Oregon and, more recently, during the Pope’s visit to Missouri—Church leaders hastened to distance themselves and the Church from such activities. Yet, the sponsors of these campaigns had, in fact, quoted from a book that the Church officially publishes in dozens of languages and had, albeit selectively, used official Adventist teaching. Adventist Church leaders anxiously emphasize that, while the future end-time scenario must be kept in mind, we should not be deterred from having friendly relations with other Christian churches. Their critics, however, see this as a dangerous dilution of the Adventist task to call people out of ‘Babylon.’ Clearly, this issue is potential dynamite. Some time soon the Church must decide unequivocally whether it is a Christian church—with its own unique witness—amidst other Christian churches, or whether it must stand alone over and against all other Christian bodies.” Ibid.

At a time when the General Conference is pursuing a lawsuit against Pastor Raphael Perez and his church for using the name ‘Seventh-day Adventist,’ this passage with its admission that the use of *The Great Controversy*, while not approved within many circles in our church, is, nevertheless, based upon our church’s publishing of this wonderful book, will look very poorly when offered as evidence in court when that matter is scheduled to be examined in the Federal Court in Florida next March or April. Dr. Bruinsma’s statement that the issue is one of potential dynamite is maybe more telling than even he thought.

Are We Dependent on 19th Century Evidence?

Dr. Bruinsma’s complaint that we are basing our understanding of Catholicism upon a few articles from the 19th century again must be declared to be false. We are not basing our understanding of the

It is not Seventh-day Adventists who need to return to the 19th century to support truth. Rather, it is the Pope who turns to that very century in order to uphold his error.

Bruinsma places emphasis upon Sister White’s part in preventing Seventh-day Adventism from altering its position on Catholicism. This is another theme coursing through his article: “Still, her [Sister White’s] major writings about Roman Catholicism date from the 1880s and 1890s, and thus originated in a climate of Adventist confidence about the reality of the Catholic threat and the imminence of events predicted for decades. Once she codified those views, it became virtually impossible to reevaluate them critically without questioning her prophetic authority.” Ibid.

Dr. Bruinsma also charges that Seventh-day Adventists have been unfair to the medieval history of the Catholic Church: “In criticizing Catholic history, Adventists should try to be more balanced than in the past and should avoid offering a simple extension of the often biased and inaccurate picture that many past Protestants have offered of the medieval Church. Medieval Christianity also had positive and beautiful dimensions. Moreover, Adventists must be willing to acknowledge that modern Catholicism has changed in many ways. It bothers me, in particular, to see how modern Adventist publications still rely mainly on nineteenth-century sources to describe Catholic views and intentions.” Ibid.

Now these are very serious and disturbing charges from a man who

century events is absolutely false. Our view of the Papacy is not based upon 19th century Protestant bigotry against Roman Catholicism. Indeed, it is based upon 6th century BC knowledge, and upon 1st century AD knowledge, for we have based our understanding of the Papacy in these last days upon the following chapters in the Bible: Daniel 7, 8 and 12; Matthew 24; 2 Thessalonians 2; 1 John 2 and 4; 2 John; Revelation 12, 13, 14, 17, 18 and 19. These passages of Scripture received absolutely no mention in Dr. Bruinsma’s article.

The Bible and the Spirit of Prophecy Confirmed

That Dr. Bruinsma should write in the manner he has at a time when the veracity of that which is stated in Scripture and *The Great Controversy* has never been more specifically verified, indicates a tremendous peril that has entered our church. Seventh-day Adventists are becoming blind to Roman Catholicism. Furthermore, the ecumenical spirit, which originates with Satan, is becoming a dominant feature of our church. Very rightly, Dr. Bruinsma has stated: “The church’s attitude toward the Roman Catholic Church illustrates the dilemma most poignantly. When private individuals, or ‘independent ministries,’ mass-produced excerpts from *The Great Controversy* about the alleged anti-Christian nature of

Papacy on out-of-date evidence. We are basing it upon events in the years 1998 and 1999. We cannot be more contemporary than that!

In his letter *Dies Domini*, completed on May 31, 1998, and released on July 7, 1998, the Pope introduced the matter of civil legislation to uphold Sunday observance: "Therefore, also in the particular circumstance of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy." Clearly, we can see that it is not Seventh-day Adventists who need to return to the 19th century to support truth. Rather, it is the Pope who turns to that very century in order to uphold his error. He is the one that Dr. Bruinsma would do well to charge with this use of 19th century material, for he referred to the encyclical *Rerum Novarum* which was issued in the 19th century by Pope Leo XIII who held the pontificate from 1878 to 1903. That encyclical also upheld the intervention of the state to uphold Sunday observance.

By quoting this papal encyclical, Pope John Paul II has made it contemporary Roman Catholic doctrine. This is what Pope John Paul II wrote in his apostolic letter *Dies Domini*: "Pope Leo XIII in his encyclical *Rerum Novarum* spoke of Sunday rest as a worker's right which the state must guarantee." You will notice that in his own words the Pope spoke of civil legislation, and in the words of an earlier pontiff, Pope Leo XIII, he used the words "which the state must guarantee." What a fulfillment of the words of *The Great Controversy* that Rome does not change! Praise God that the servant of the Lord did codify our position on Rome, or else we might be blinded by the Papacy's *apparent* changes of position! But the Pope in his letter *Dies Domini* provides absolutely irrefutable evidence that Rome has not changed in her desire to utilize the state to enforce its will in relation to the enforcement of the counterfeit sabbath.

Surely God—and God alone—could have inspired Sister White to write: "Let the restraints now imposed by secular governments be removed and Rome be reinstated in

her former power, and there would speedily be a revival of her tyranny and persecution." *The Great Controversy*, 564. The Pope has provided in 1998 contemporary evidence of the accuracy of Sister White's prophecy.

Furthermore, three days earlier, on May 28, 1998, Pope John Paul II issued another apostolic letter, *Ad Tuendum Fidem* ("To Protect the Faith"). This apostolic letter was designed to insert new codes into Roman Catholic Canon Law. Let us look at one of these new Canon Laws, Canon 1436:

No. 1: "Whoever denies a truth which must be believed with divine and catholic faith, or who calls into doubt, or who totally repudiates the Christian faith, and does not retract after being legitimately warned, is to be punished as a heretic or as an apostate with a major excommunication; a cleric moreover can be punished with other penalties, not excluding deposition."

No. 2: "In addition to these cases, whoever obstinately rejects a teaching of the Roman Pontiff or the College of Bishops, exercising the authentic Magisterium, have set forth to be held definitively, or who affirm what they have condemned as erroneous, and does not retract after having been legitimately warned, is to be punished with an appropriate penalty."

Now the Pope deigns to introduce new Canon Laws which state that "whoever" . . . will not follow the papal dictates will be punished as a heretic.

We could be forgiven if we had thought that these were the words of a papal encyclical of the 15th century—or any century when the Inquisition was in its zenith—but, I repeat, this encyclical was issued on May 28, 1998! There is nothing 19th century in that encyclical! As the servant of the Lord so correctly foretold: "The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same

acts, should the opportunity be presented?" *The Great Controversy*, 564. Sister White's rhetorical question bears no contradiction.

Not only does the Spirit of Prophecy assert this fact but Revelation 13:15–17 states it in terms that cannot be refuted. And now the Pope deigns to introduce new Canon Laws which state that "whoever"—not just members of the Roman Catholic faith—but "whoever" will not follow the papal dictates will be punished as a heretic. Or, as the second part of that Canon Law states, "by an appropriate punishment." The history of the Papacy is replete with that which it deems to be appropriate punishment for heretics—the stake, the rack, dungeons, the galleys, and other forms of vile punishment.

Since the Pope referred to the 19th century, I am sure we can be forgiven if we should seek to understand just a little more about the thinking of the Pope he quoted—Pope Leo XIII. In his papal encyclical on human liberty he stated: "Let us examine that liberty in individuals which is so opposed to the virtue of religion, namely the liberty of worship, as it is called. This is based on the principle that every man is free to profess as he may choose any religion or none. . . . a liberty such as we have described . . . is no liberty

but degradation." *The Great Encyclical Letters of Pope Leo XIII*, third edition, Benzinger, 1903, 149–150. We may be charged here with having used evidence from the 19th century, but let it never be forgotten that it was Pope John Paul II in 1998 who referred to this Pope Leo XIII and his concept of the state upholding Sunday observance. Thus the present Pope has made this work of Leo XIII current by his support of the earlier Pope's encyclical. ✠

To be continued...

Are You a Christian?



Jim Hohnberger

handful followed Him; only a handful found their salvation in Him. The vast majority of Jews were not real Jews. In fact, scripture validates this: “For he is not a Jew, which is one outwardly: . . . but he is a Jew, which is one *inwardly*.” Romans 2:28–29. (All emphasis supplied by the author unless otherwise noted.) It is apparent not only from Scripture but also from history that most of the Jews were Jews outwardly only. In other words, they followed a form, a routine, a ritual—they went to the right church and believed in the Bible.

These professed Jews were the very ones who crucified Christ Himself—hung Him on the cross and denied Him! It was not just the church leadership but also most of its members who in the end were Jews outwardly only.

Romans 9:6 puts it this way, “For they are not all Israel, which are of Israel.” In other words, they are not all Jews (Christians) who profess to be Jews (Christians). In fact, scripture clearly indicates that though their numbers “be as the sand of the sea, a remnant shall be saved.” Romans 9:27.

Why, of course, I am! Why do you ask such a thing? Your question even irritates me! Do you not know that I go to church, pay my tithes and offerings, believe in Christ, believe in the tenets of the church, have a clean lifestyle, and basically try to be a good person? I even do some witnessing and hand out some literature. Besides, I belong to the right denomination. Certainly, I am a Christian! You are not going to make me question my Christianity, are you?”

If you had been a member of the Jewish Church in Christ’s day,

you would probably have believed you were a Jew and, thereby, in good standing with God. Why?—Because you were a member of the right church—God’s church! By paying a faithful tithe and giving offerings, going to the temple on Sabbath, refraining from unclean meats, following the ordinances of the church and looking for the coming of the Messiah, you would have felt quite confident of your standing with God.

However, friends, when the Messiah came, only a handful of people recognized Him; only a

So are you going to be part of the remnant? Are you going to be a Christian—not only outwardly, but also *inwardly*? Do not rely on your church membership, because it will not save you. Do not rely on your mental assent to certain truths, for they will not save you. Do not rely on your lifestyle changes, nor your donations, for they will not save you either! Salvation is found *in Christ* only!

In the day of final reckoning, there is going to be a lot of “weeping and gnashing of teeth.” Luke 13:28. Millions of professed Christians have been led to trust, *in* their church, *in* their creeds, *in* their leaders, *in* their lifestyle, but they have not been led *into Christ*.

Only those found in Christ will in the end be saved and be found to be true Christians—versus those who only profess to be Christians. Let us validate this beautiful truth first with scripture and then define what it means to be *in Christ*.

We shall start with 1 John 5:11–12: “And this is the record, that God hath given to us *eternal life*, and this *life* is *in his Son*.” Could it be any plainer—any clearer? Even I can understand and see it. Eternal life is not in the church, in a doctrine, or in a lifestyle, but “in his Son.” Verse 12 now expounds upon it: “He that hath the Son hath life; and he that hath not the Son of God hath not life.”

We must have Jesus. We must be “in Christ,” for in Him only is eternal life. But what does it mean to be *in Christ*?

Well, it is the opposite of “out.” When Lucifer stepped “out” of Christ, he decided that his way was better than God’s way. He lost eternal life because he chose to disconnect himself from the Source of life. He chose to follow his own will and way instead of God’s will and way. Whose will and way are you choosing—yours or Christ’s?

When Adam chose to step “out” of the will of Christ, he became fallen and selfish. He began to die—to age, to lose his life. He too wanted it his way instead of God’s way. Which way is it with you—God’s way or your own way?

So then, the word “in” is very important. In fact, it is the apostle

Paul’s favorite expression, occurring in his epistles more than 70 times. Six of his epistles are addressed to the saints—the faithful who are “*in Christ*.”

Are you in Christ—or merely in the church, in the truth, into reforms, into outreach, into end-time events? These without the former can be a curse. Why?—Because they become a substitute, a counterfeit, a cover-up for the real—the genuine. They have a subtle way of convincing us that we are the “enlightened ones”—when in reality we may be the “foolish ones.”

Are you a wise or a foolish virgin? The only difference between them was that the wise virgins possessed the oil, which represents the Holy Spirit. The wise virgins *lived under the influence* of the Holy Spirit. Day by day, hour by hour, moment by moment they surrendered to do the will of God. They were *in Christ* by faith—by a faith that worked and

are complete in Him—not apart from Him. Therefore, to be complete in Him, when you accept His substitutionary role for your sins, you must also accept His role as the Lord of your life.

It was the fact that Lucifer and Adam would not allow Him to be their Lord that got us all in this mess of sin today. Thankfully, Adam repented and allowed Christ to regain His position of Lordship over him. However, Lucifer still resisted coming under Christ’s control, and he is now Satan—the leader of the horrendous revolt. Whose example are you following: Adam’s or Lucifer’s?

Millions of Christians have accepted Christ’s substitutionary role, but they are resisting allowing Him to be the Lord of their entire life—particularly in the now. Yet, until they do, they are not in Christ. You see, “in” denotes that you are presently in—right now it is happen-

Theoretically, we are to assent to what is true, but, experientially, we are to be doers of His will and way—not hearers only.

cooperated with God in all things in the present—not in the future. There is a big difference!

No one is safe unless they are in Christ, in the present, in the now, experientially. Theoretically, we are to assent to what is true, but, experientially, we are to be doers of His will and way—not hearers only. All of humanity benefited in Christ’s substitutionary role of making an atonement for our sins. Praise God! He is our Substitute. What He did, He did for all of us. Yet, that is only half of the “in Christ” equation. Christ also invites us, by His preemptive grace, to surrender ourselves—mind, body, soul and will—to His Lordship over our lives in the present. He invites us because what He has done *for* us, and what He is doing *in* us, are to be *inseparably one*. You cannot have one without the other! Christ cannot be divided; you

ing! You are cooperating with Him in the present, in all your known choices—no resistance, no rebellion, just a conscious, “Yes, Lord.”

For example, it may be 40 degrees F (Fahrenheit) below zero outside, and you may know that in your house it is a pleasant 80 degrees F. However, if you are out in the cold, you receive no real benefit; you are still outside. Knowing about the 80 degrees in the house does not warm you. Talking about it does you no saving good. Telling others about it does you little practical good. The fact that the house is paid for, and you have a title to it in your safe deposit box, still brings you no present benefit—unless you choose to go indoors, in the house.

Just so is it with being in Christ. As long as you remain in Christ, you will receive all the benefits of His protection, warmth

and security. They are yours! They are free, but you have to choose to enter in and remain in. Just as in our illustration of the house, you can at any time step outside, but, if you do, you will then lose all the benefits of its warmth, security and protection.

That is what Paul meant when he said in Colossians 2:10, “Ye are complete *in him*”—not in a knowledge or profession of Him, but abiding “in him.” In an article in *Signs of the Times*, July 4, 1892, Ellen White put it this way: “We are complete *in Him*, accepted in the Beloved, *only* as we abide in Him by faith.” Also we find in Acts 17:28: “For *in him*, we live, and move, and have our being.”

Isaiah also understood it when he declared, “*In the LORD* have I righteousness and strength,” and “*In*

“them” be a Catholic?—Yes! “You mean to say that there will be Catholics, and Baptists, as well as Adventists, in heaven?”—Yes, if they meet the condition, which is not walking in the flesh, but rather walking in the Spirit by a living, faith experience in Christ Jesus.

You say, “I hear you, Jim, but will you spell it out practically—not theologically—how I am to be found in Christ daily, hourly”? I am glad you asked because conversion and righteousness are not received or retained apart from being in Christ and continuing to abide in Christ. No man is in a *saving relationship* any longer than he abides in Christ and exercises a living faith in Him.

Being a Christian is not a one-time choice but rather a minute-by-minute, continuous choice to let God have all of you. Day in and day

Father, and making sure that there is nothing to prevent us from hearing His voice, we can rest assured that He will guide us.

When we leave our place of quiet devotion, it is essential to take God with us in order to commune with Him throughout the day. We need to learn to ask, “What wilt thou have me to do?” Acts 9:6. God wants us to know that we are not in this chaotic world alone. We need help from a Source outside of ourselves at the beginning of every day—and then all through the day. As we learn to be sensitive to the Holy Spirit’s promptings upon our hearts, learning to submit our wills to always do His will, then it is that, “Christ liveth in [us] me.” Galatians 2:20.

But then temptation comes—perhaps the very same temptation by which we have often failed before. In the past we have gritted our teeth and tried to resist the temptation until we either failed or forced ourselves to obey. However, there is no peace or joy in such an experience. Friends, the true conflict of temptation occurs in the heart. You first must decide if you want to remain surrendered to God. When surrender is your choice, then self dies and the victory is won! Then God supplies all the power to meet the temptation! This experience is hard, because self—our will and way—must die, but it is the only path to peace and joy as a Christian! We must choose to remain *in Christ*—daily, hourly.

Now, making the right choice does not gain us any merit with God. We are not saved by our choices. Even the very desire to make the choice of submission to God is a gift of His grace. Truly, salvation is fully the gift of God! Yet, it is that choice to submit which allows God the freedom to transform our lives through the ministry of His grace upon the human heart.

It is vitally important to see this, for most people who have taken the name of Christ live a strange amalgamation of Christ and self contending for the management of the life. This type of Christian life is like a yo-yo—continuously going up and down! Being born of the Spirit

Every morning Jesus took time with God. We, too, must take time every morning to give ourselves to God—to surrender ourselves at the beginning of every day.

the LORD shall all the seed of Israel be justified.” Isaiah 45:24–25. So as to remove any possible lingering doubt, we look again at what Paul taught: “Therefore if any man be *in Christ*, he is a new creature.” 2 Corinthians 5:17. It does not say if you are in the church, or in the truth, or into the doctrine of salvation, or into a good lifestyle; it says we must be in Christ—not just legally, but experientially. It is a here-and-now experience of letting Christ have all of you—that you may have all of Him.

Hopefully, one more text will help cement in our hearts and minds what constitutes salvation and, consequently, a true, living Christian: “There is therefore now no condemnation to them which are *in Christ Jesus*, who walk not after the flesh, but after the Spirit.” Romans 8:1. Who are meant by “them”? Can “them” be an Adventist?—Yes! Can “them” be a Baptist?—Yes! Can

out you are to live for Jesus. Your focus is to be in His will—His way. Many attempt to accomplish this through their own humanity. They set out with their own strong willpower and their teeth gritted in determination to live the Christian life. However, such efforts always end in defeat!

How then is it possible to live every day, every hour, every moment to the glory of God? It is very simple! We are to live as Jesus lived. Every morning Jesus took time with God. We, too, must take time every morning to give ourselves to God—to surrender ourselves at the beginning of every day. It cannot be a rushed thing, but time must be allowed for us to commune with God and really listen to what He is saying to us individually. God speaks to us through the Bible, through nature, through Providence and through impressions in the mind. Then after communing with our

Upcoming Events

is going from that kind of experience to allowing Christ to be the sole Ruler of the life. When this amalgamation ends, and Christ is given complete control, there is rest for the soul. Then we learn the true science of salvation and the language of Heaven—which is simply how to allow Christ full access to all of our decisions, and then, by His grace, through a living faith, to say “Yes” to God and “No” to self.

It all has to do with faith—a living faith—a faith that works by love and purifies the soul—in which we are enabled to live above the pull of the flesh in the present. Faith is not only a belief in what Christ has done for you but also a surrender of all your known choices to Him—where all your thoughts, feelings and actions are in accordance with His known will, where you choose by His preeminent grace to depend only *in* Him. This is a *faith that works!*

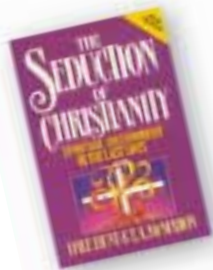
Are all your known choices surrendered to Him? Do you trust only in His merits for your standing before God? Do you depend upon His power to choose right over

wrong? If you do, then you are a Christian. If this is a continuous choice, a continuous acceptance, a continuous dependence—then you are continuing to be a Christian. Welcome to the body of Christ!

Just a final note. Someone might think that I am anti-church or anti-doctrine or anti-lifestyle because I de-emphasize those things. However, that is not so! I believe in the church—but only as a tool—not as the solution. I love the truth, but only as a means—not as an end. My lifestyle changes have given me better health and a greater awareness of His presence, but I am not made righteous by eating carrots and bananas. All of those changes are good, but only as they direct me to Christ.

They are the dock that leads us onto the Ship—which is Christ! Let us not be excited just about being on the dock. Let us continue on and get aboard the Ship—which is Christ Jesus our Lord and Saviour!

P.S. The Ship will be sailing soon! ✝



The Seduction of Christianity

by Dave Hunt and T. A. McMahon

Are Christians today being deceived by a new world view more subtle and seductive than anything seen before? Should there be any concern over the growing acceptance of “possibility thinking,” self-help philosophies, and holistic medicine? *The Seduction of Christianity* takes a compelling look at Christian faith today and the subtle but sure infiltration of foreign, spiritualistic philosophy. Order your copy today and gain valuable insight for the times ahead. Are you prepared to choose between the counterfeit and the genuine?

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December 13–20, 1999

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Camp Meeting Hope International

Portland, TN
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Eatonville, WA
July 25–30, 2000

Camp Meeting Hartland Institute

Rapidan, VA
August 1–6, 2000

Camp Meeting Hope International

Angelus Oaks, CA
September 7–10, 2000

Camp Meeting Hope International

Angwin, CA
September 14–17, 2000



"unto 2300 days. . ."

Why the Prophet Got Sick

Ralph Larson

And I Daniel fainted, and was sick certain days . . . and I was astonished at the vision, but none understood it." Daniel 8:27.

Visions do not ordinarily make prophets sick—far from it. They are usually a cause for rejoicing that God has remembered His people and sent a message to them! It was so with Ellen White. One of her visions inspired a fellow believer to write the song found on page 305 of the older hymnal, "We have heard from the bright, the holy, land; We have heard, and our hearts are glad." This became one of Ellen White's favorites, and she was often heard singing it. A message from Heaven was abundant reason for rejoicing, not only by the prophet but by all who knew about it!

However, the situation before us is strangely different. Daniel, we remember, was in Babylon. He had been taken there as a prisoner by the armies of Nebuchadnezzar while he was very young. We are all familiar with the story of his remark-

able rise to prominence in the land of his captivity. He had been faithful in his service to the king, but his heart, of course, was in Jerusalem, where the beautiful sanctuary lay in ruins, defiled and destroyed by the invading armies. Daniel tells us in chapter 9, verse 2, that he was familiar with the prophecy of Jeremiah that "the LORD . . . would accomplish seventy years in the desolations of Jerusalem." See also Jeremiah 25:11.

The seventy years were passing by. The aging Daniel checked them off as best he could. Every day he prayed with his face toward the ruined sanctuary in Jerusalem, no doubt dreaming of its restoration, and wondering if he would live to see it. Then came that wonderful moment when in vision he heard a question: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13. What a thrilling question, and how intently and eagerly Daniel waited for

the answer! *But when he heard the answer, it made him sick.* Why? (All emphasis supplied by the author.)

This was the answer that he heard: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. Understood literally, this would be between six and seven years. Why should that make the prophet sick? Even in his old age, he might live to see it. Should that not have made the prophet rejoice? And should not all with whom he discussed the vision have rejoiced with him?

But notice the strange reaction—Daniel fainted. Then he was sick for several days. He was astonished at the vision. He could not fathom it! He talked to others about it, but they could not understand it either. Why? It seems very clear to us. Why was it such a problem to Daniel and his friends? Why were they not rejoicing?

I can think of only one answer—Daniel was not the only

prophet living in Babylon at this time. There was another, named Ezekiel, and they would surely have known each other. They would surely have talked together about their visions from God. And God had given to Ezekiel the understanding that a day in symbolic prophecy would be a year in actual time. See Ezekiel 4:6. (There are those who try to charge Seventh-day Adventists with inventing the year-day principle, but this accusation is groundless and wildly off-target. The principle has been recognized and applied by both Jews and Christians for many, many centuries.)

I submit that here is the answer to our question. If Daniel knew about the year-day principle, and applied it to the 2300 days, it is easy to understand his bewilderment and consternation—why he fainted and got sick—heart-sick—and why he was so astonished. The astonishment of his friends is also quite understandable. What could have happened to the word of the Lord through Jeremiah? This would be the question in all of their hearts.

Their basic problem was, of course, that to them there was only one sanctuary, the one lying in ruins in Jerusalem. That was where their thoughts and hopes were centered. But notice how the angel had tried to get Daniel's mind off of that sanctuary. He had said:

“Understand, O son of man: for *at the time of the end* shall be the vision.” Daniel 8:17. And again:

“Behold, I will make thee know what shall be *in the last end* of the indignation: for at the time appointed *the end shall be*.” Daniel 8:19.

But Daniel was so shocked that the angel could reveal no more to him. The angel had to leave him alone for a while. Then when Daniel had sufficiently recovered, and was praying for understanding, the angel returned and gave him the explanation that we find in chapter 9.

It is not our purpose in this article to restudy the entire message, but rather to take another look at the time factor. Again, we point out that if Daniel had understood the 2300 days to be literal days, or between six and seven years, he would have had no problem with the vision. Here we wish to intro-

duce an observation made by Uriah Smith:

“As is perhaps natural, the enemy of truth seems most persistent in trying to trouble and unsettle minds in regard to the sanctuary; for that is the citadel of our strength.” *Review and Herald*, August 5, 1875.

Some may feel that the sanctuary is not an important part of our message, but the devil knows better. That is why he ceaselessly assaults it. Every few years he launches a new attack, usually through a newly apostate Seventh-day Adventist minister. It is happening as I write. And these apostates focus their attention on the time factor, trying to prove that the 2300

we expect an angel to be that ignorant?

While we understand that angels cannot foretell the future—only God can do that—we know that the angel who delivered the message to Daniel could not have been doing it on his own. He could only have been delivering a message from God. Therefore, it is not the angel whom we would be accusing of ignorance. *We would be accusing God Himself*. Are you ready to do that? I certainly am not. I intend, by the grace of God, to hold firmly to the truth as it was given to our pioneers and confirmed by the Spirit of Prophecy—apostates notwithstanding.

“The enemy of truth seems most persistent in trying to trouble and unsettle minds in regard to the sanctuary; for that is the citadel of our strength.”

days-years did *not* reach up to 1844. The devil knows, and the apostates know, that this is a vital part of our message. However, if the 2300 were only days, and not years, the vision would not have made Daniel sick, as we have just pointed out.

And if they were only days, and not years, the “seventy week” portion of the prophecy would be utterly nonsensical. Let us read the angel's words in Daniel 9:24–25 carefully, as though the meaning were strictly literal “days”:

“Seventy weeks [490 days] are determined upon thy people” Verse 24.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem [457 B.C.] unto the Messiah the Prince shall be seven weeks [49 days], and threescore and two weeks [434 days].”

Then there would be a total of only 483 days. If these days were not to represent years, then we would be required to believe that an angel from heaven told Daniel that the total time from 457 B.C. until A.D. 27, when the Messiah began His ministry, would be *483 literal days*. Should

What of the seventieth week—the last seven of the 490 years? We read that:

1. After the 483 years the Messiah would be cut off. See Daniel 9:26.
2. In the midst of that week (the last seven years) He would cause the sacrifice and the oblation to cease, and
3. He would confirm the covenant with many for one week (the last seven years). See Daniel 9:27.

Christ began His ministry in A.D. 27, the beginning of the last seven-year period. He was crucified (cut off) in A.D. 31, in the midst of the week. This made further sacrifices unnecessary. Paul tells us about the last three-and-one-half years:

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and was confirmed unto us by them that heard him?*” Hebrews 2:3.

For three-and-one-half years after the crucifixion and resurrection, the apostles focused most of

their attention upon the people of Israel. But then the highest governing body of the Jewish nation stoned Stephen for preaching Christ, and legislated against that preaching. God accepted their decision. Their time was up! The 490 years that had been allotted to them had expired. Soon thereafter Paul was especially appointed to take the message to the Gentiles, and the church began to move toward its destiny as a worldwide church.

It all makes perfect sense. Yet, there are still some who want to tinker with the time factor. They want to separate the final week from the sixty-nine, and put it down near the end of time. What happens to the rest of the time (more than 1800 years) is not clear. But, thank the Lord, our beautiful sanctuary message has no such weaknesses. It is clear, consistent, and reasonable. We can defend it with ease. It is truly, as Uriah Smith said, the “citadel of our strength.”

the doctrines which we have held sacred since the third angel’s message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.” *Counsels to Writers and Editors*, 53–54.

This heavily loaded statement calls for careful consideration of both its positive and negative aspects. It positively asserts that our sanctuary message has a “presiding power from the hearts of believers.” Satan knows this, and so he teaches his followers to put in its place “something that suits the carnal mind.” Can you think of anything more attractive to the carnal mind than the teaching that Christians do not need to stop sinning? It was not for nothing that God’s messenger wrote that our sanctuary message *stands in righteousness*. See *Gospel Workers*, 303. The entire sanctuary service was focused on the putting away of sin. That was true when the

We have mentioned that every few years the devil raises up a new apostate who abandons our church and makes a career out of attacking our faith. This is tragic, but it is nothing to be overly concerned about. We have weathered many such attacks. They are no great danger to us. The far greater danger we face is from those ministers who should leave our church, but who do not leave. They continue preaching in our pulpits week after week, subtly undermining the faith of the believers with insinuations and innuendos, and also by their intentional neglect of our great Bible truths.

But they will leave us eventually. Their departure is documented and described on page 608 of *The Great Controversy*:

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.”

So it is clear that many of those ministers will leave us. What is not clear is how many of our members they will take with them when they go. It need not be any of us. We can survive the great shaking time if we will stay close to our citadel—the great sanctuary truth.

“I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years.” *Gospel Workers*, 303.

For further study, read carefully chapters 23 and 24 of *The Great Controversy*. ❀

The sanctuary doctrine is “the very message that has made us a separate people.” If that message is wrong, then we have no reason to be a separate people, and Ellen White was a false prophet.

Focused on the Putting Away of Sin

Some, unfortunately, have abandoned the citadel, and as a result have been easily swept away by the enemy. This is simply another evidence of the inspiration of God’s messenger, Ellen White. She wrote in 1905 that:

“Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in

sanctuary was on earth, and it is still true now that the sanctuary is in heaven. If there were no need to put away sin, the entire sanctuary doctrine would be meaningless, thus starting a chain reaction.

God’s messenger firmly declares that the sanctuary doctrine is “the very message that has made us a separate people.” If that message is wrong, then we have no reason to be a separate people, and Ellen White was a false prophet. Are you beginning to understand why those ministers who have little to say about the sanctuary also have little use for the Spirit of Prophecy, and why they want to be called “evangelicals” like the other churches around them? They see no reason for us to be a separate people.

Surge Toward Unity

News Item: “The unexpected story of Orthodox Christians and Roman Catholics moving closer to unity has so far taken place in the Eastern nations of Europe, as Pope John Paul II has reached out to the East in bold ways.

“But Roman Catholics and Eastern Christians meeting in Washington, D.C., June 15–18 showed that the effort to unite the two forms of sacramental Christianity are bearing fruit around the world.

“I detected a very positive spirit among everyone, which tells me there is a very intense desire for our different traditions to come together,” Greek Orthodox Metropolitan Isaiah of Denver said about the third *Oriental Lumen* conference.

“The meeting came on the heels of a papal visit to Romania in May, the Pope’s first trip to a primarily Orthodox count[r]y.

“Bishop John Michael Botean, the American leader of Eastern-rite Romanian Catholics, told how Orthodox and Catholics gave the Pope an enthusiastic reception in Bucharest, the capital.

“Eastern-rite Catholics and the Orthodox have squabbled over church properties the communists took away from the Catholics and gave to the Orthodox after World War II.

“But ‘from the moment the Pope touched down until he left, the feeling was positive and remains that way,’ Bishop Botean said. By the end of the trip, Bishop Botean said, Eastern Catholics were not shouting ‘Give our churches back,’ but ‘Unity’ and ‘Love.’

“The Washington conference emphasized the unifying power of devotion to Mary—even while outlining differences of interpretation.” *National Catholic Register*, July 4–10, 1999.

Prophetic Perspective: Revelation speaks of a time when the beast power—the Papacy—would regain its lost supremacy. See Revelation 13.

Certainly we can more fully see the fulfillment of these words as the days go by.

It is also interesting to note that the “Virgin Mary” is the great unifying agent in the meetings that are being held between the Orthodox and Roman Catholics. It seems that all over the world this is the main means being used by the prince of darkness to lure the unwary into his net.

Also the servant of the Lord has plainly warned us regarding this time: “‘These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Revelation 17:13. Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” *The Seventh-day Adventist Bible Commentary*, vol. 7, 983.

Supreme Court to Decide School Aid Case, Which May Set Church-State Landmark

News Item: “The U.S. Supreme Court has accepted a Louisiana case dealing with tax aid to religious schools, setting the stage for a major showdown on church-state law.

“The justices announced June 14 that they will hear *Mitchell v. Helms*, a case brought 14 years ago by Louisiana parents who challenged several state and federal programs benefiting parochial schools. The focus of the current round of litigation is a federal program providing computers, library books, audiovisual equipment, televisions and other materials to parochial schools.

“The U.S. 5th Circuit Court of Appeals ruled Aug. 17, 1998, that ‘Title VI’ aid to religious schools violates the Constitution.

“The *Mitchell* case is likely to be the most important church-state lawsuit to come before the Supreme

Court in over two decades,’ said Americans United Executive Director Barry W. Lynn. ‘This case forces the court to face squarely the question of direct taxpayer aid for religious schools.’



“Lynn added that the *Mitchell* decision could set sweeping precedent dealing with issues as diverse as religious school vouchers and ‘charitable choice’ aid to church-run social service programs. As such, it has the potential to be a landmark ruling, either by giving churches and church schools new access to the public treasury or reaffirming existing First Amendment safeguards.” *Church & State*, July/August 1999.

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. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in the Old World.” *The Great Controversy*, 573.

Certainly we can see that, especially in the last several years, this country [the U.S.A.] has once again been brought to the brink of the fatal decision to tear down the wall separating church and state.

Just as certainly as Constantine brought great evil down upon the people of this world by his uniting of church and state, so verily will our country produce the same consequences when the church and



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government become united in this land! And this unity will “make provision for the propagation of papal falsehoods and delusions” (*Testimonies*, vol. 5, 451), just as we have been warned.

Istook ‘Religious Freedom Amendment’ Resurrected

News Item: “The U.S. House of Representatives is gearing up once again to consider an amendment that would effectively remove church-state separation from the Constitution.

“According to a May 27 letter to House members from Rep. Joseph Pitts (R-Pa.), Rep. Ernest Istook (R-Okla.) is prepared to reintroduce his so-called ‘Religious Freedom Amendment.’

“Pitts, who last year was appointed to serve as a liaison between House Republicans and the Religious Right, sent the letter inviting members to become an ‘original cosponsor’ of the amendment. ‘It’s time to do something about this cultural state of emergency,’ Pitts said. ‘It’s time to let God back in our classrooms.’

“In June 1998, the House considered and rejected Istook’s amendment. Though the House voted 224–203 in favor of the measure, the effort fell 61 votes shy of the two-thirds majority needed.

“Americans United and other opponents of the amendment have insisted that it would allow coercive prayer and religious worship in public schools, require government to give tax aid to churches and church schools and permit government to display religious symbols.” *Church & State*, July/August 1999.

Prophetic Perspective: Years ago the Emperor Constantine placed ‘Christian’ symbols on the imperial, standard coins and other objects; the cross and the symbol of the sun god were placed side by side. While the faithful fled to the rocky stronghold of the mountains, the corrupt and weak followers of a fallen church joined in celebrating their

newly found ecumenical unity. However, the so-called unity led to oppression, for Constantine soon became the settler of church disputes. The black horse of Revelation 6:5–6 then rode forth. Black—the opposite of white—represents corruption and moral depravity. The corrupt confederacy between church and state was then cemented.

But what does this have to do with our day? you ask. Well, as the wise man Solomon said, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.” Ecclesiastes 1:9. And as the servant of the Lord states, “History will be repeated. False religion will be exalted.” *The Seventh-day Adventist Bible Commentary*, vol. 7, 976.

We should be wide-awake today because history is in the remaking. The fulfillment of Revelation 13 is taking place! Soon this prophecy will be fulfilled in its entirety. Meanwhile, we should individually do all that we can do to defer the threatened danger, and to warn all those around us. Then when the storm does burst upon us we may hide in the protecting arms of holy angels.

Picking the ‘Real’ Antichrist

News Item: “With 2000 in easy reach, a cross section of Christians who interpret the Bible literally, along with a good number of others who may have never read the Bible, share a common vision of the future. They expect the antichrist to appear any day.

“From the start of Christianity, candidates for the role of Satan’s protégé have never been lacking. Rome’s Emperor Nero, who persecuted Christians in the first century; Pope John XXII, who was denounced as a heretic in the Middle Ages; Russia’s oppressive Peter the Great at the turn of the 18th century; Napoleon; Mussolini;

Hitler have all been named at one time or another.

“New names surface on the Internet by the day, in the e-mail messages and chat room conversations monitored by Steven O’Leary at the Center for Millennial Studies at the University of Southern California. . . .

“The nonstop guessing looks to O’Leary like a game of Pin the Tail on the Antichrist. But many clergy people consider it a dangerous sport.

“ ‘People have been naming names for years,’ says Pentecostal minister T.D. Jakes, whose Dallas-based television ministry reaches 3 million viewers worldwide. ‘We profess to know more than we know. I have no idea who the antichrist is. Where the Bible is silent, we should be silent.’ ” *The News Tribune*, May 29, 1999.

Prophetic Perspective: How very sad it is that the professed “Protestants” of our nation no longer know who the antichrist is! There was a time in the early period of this nation when the majority of Christians in our land understood clearly that the pope, as the representative head of the Papacy, is the antichrist of Bible prophecy.

The great apostle Paul, writing around AD 51, speaking regarding the antichrist power, states plainly that “the mystery of iniquity doth already work.” 2 Thessalonians 2:7. Thus Paul understood early on that the seeds which would germinate

into the Papacy were alive in his day.

How sad it is that the vast majority of the people “because they received not the love of the truth”

will accept a “strong delusion.” Verses 10–11.

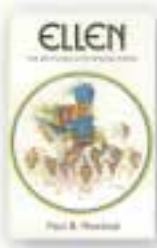
May we pray and study, asking God to help us escape from this almost overwhelming delusion that even now is rapidly coming upon the earth. ✠



Books for Our Times

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by Lloyd and Leola Rosenvold



During the past thirty years there has arisen among Seventh-day Adventists a movement of people who claim to have power to cast out demons through exorcism. Along with this is the “messenger” movement, where many claim to receive heavenly messages for the remnant church. When these people claim Biblical authority for their activities, how can we know that these manifestations are from God? *The Battle for the Mind* takes this question seriously, examining the Scriptures to discern truth and error.

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TRUE



EDUCATION

Ellen G. White

Education, as it is conducted in the schools of today, is one-sided, and therefore a mistake. As the purchase of the Son of God, we are His property, and everyone should have an education in the school of Christ. Wise teachers should be chosen for our schools. Teachers have to deal with human minds, and they are responsible to God to impress upon those minds the necessity of knowing Christ as a personal Saviour. But no one can truly educate God's purchased possession unless he himself has learned in the school of Christ how to teach.

I must tell you from the light given me by God, I know that much time and money are spent by students in acquiring a knowledge that is as chaff to them; for it does not enable them to help their fellow

men to form characters that will fit them to unite with saints and angels in the higher school. In the place of crowding youthful minds with a mass of things that are distasteful, and that in many cases will never be of any use to them, a practical education should be given. Time and money are spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God.

The earth is corrupt and dark and idolatrous, but amid the darkness and corruption a Pure, Divine Light—the Word of God—is

shining. But although we have known the truth for many years, little advancement has been made by those who have been given light. Whose plan was it to produce that class of books that have been patronized in our schools? It was largely the plan of men who did not have the experience of Moses and Joshua and Daniel, and the other prophets and apostles, who endured the seeing of Him who is invisible. Seeing God by faith, gives a conception of the divine character, the perfection of Heaven. But to place in our schools the books that have been placed there as standard books, is an offense to God. In this age, as never before, when the two great forces of the Prince of Heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles. Like

the branches of the True Vine, the Word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom, and that is the Foundation of all true education; but this Book has been treated indifferently.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. If this is the price of heaven, shall not our education be conducted on these lines? Christ must be everything to us. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. What a Foundation is here laid for the faith of those who shall live in all ages! When Christ ascended to heaven, He ascended as our Advocate. We always have a Friend at court. And from on high Christ sends His Representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ.

This is the great subject that underlies all true, sanctified education. When this is made the theme of our conversation, no idle, common talk will fall from our lips. Jest and joking are heard because the soul temple is unsanctified and unholy.

God, the everlasting Father, gave His only begotten Son to the world that all who come to Him might have everlasting life. And in this Gift He opened to us a channel of the richest and most inexhaustible treasures. This sacred theme should be the food of our minds. With this Bread of Life we should satisfy our soul-hunger. If we do this, we cannot hunger for worldly excitement or grandeur. Our religious experience is of exactly the same quality as the food we give our minds. . . .

The truths contained in the Scriptures are grand, elevating,

uplifting, ennobling. If the lost image of God is restored in this world, these truths must be cherished. They are graced with such simplicity that they could not possibly have originated in any human mind. A Sower from a higher world went forth to sow the world with the seeds of truth. Only this higher phase of education is able to prepare students for the higher school, where Christ and God will be the Teachers, and where, throughout eternity, we shall learn how best to magnify and glorify God's name.

Men who are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in this world. When they reach the heavenly school, their

We need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.

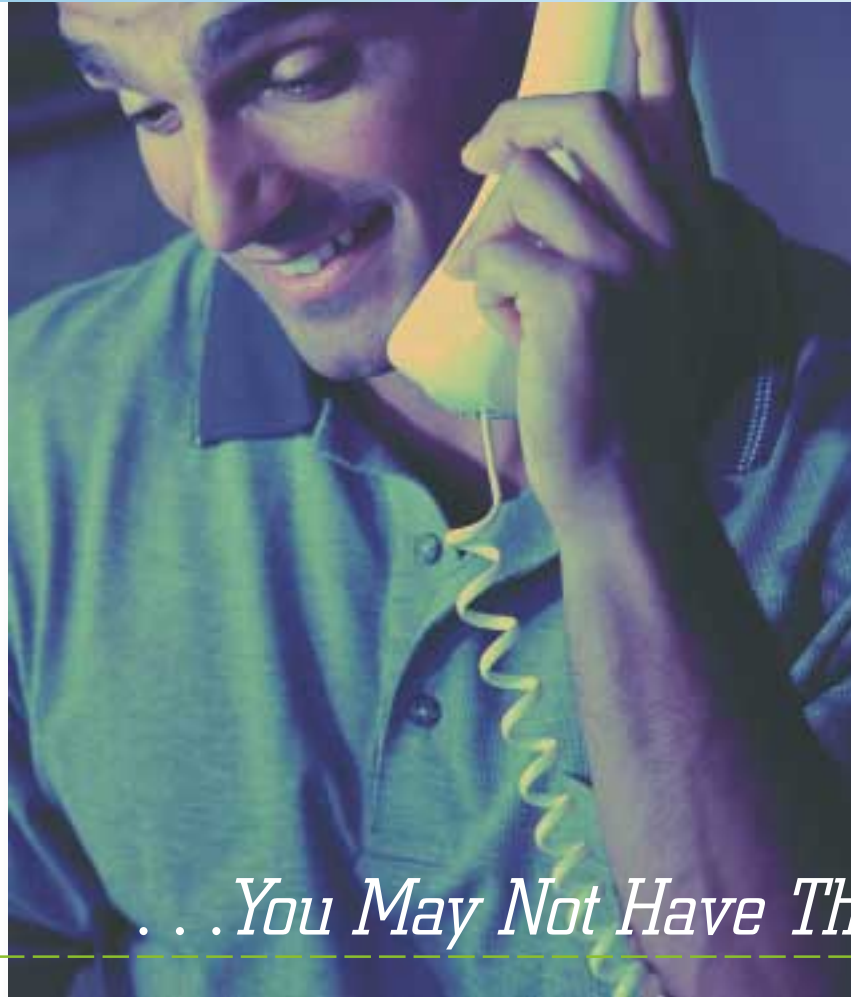
education will have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer. And just in proportion to the advancement they have made in seeking God and His righteousness will they be rewarded in the future immortal life.

The scheme of redemption is not a common study. Had it been so, many souls would not have been disloyal to God. Commencing with the apostasy and the gospel presented to Adam and Eve in Eden, and tracing down prophetic history, the Word of God unfolds the plan of redemption, gathering fresh and increased evidence, until the fullness of the time came, and then Christ made His advent into the world. In Christ the Deity was represented. He was the Great Instructor in divine philosophy. He came without display, having no outward glory to stimulate mere admiration, and possessing no earthly riches. . . .

But as a golden treasure, truth was entrusted to the Jewish nation. The Jewish economy, bearing the signature of Heaven, was instituted by the Great Teacher, Jesus Christ. In types and shadows, important truths and mysteries that needed an interpreter, were veiled. The shadow pointed to the Substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished, O earth! The appointed Instructor was no less a personage than the only begotten Son of God. God was revealed in Christ. He made plain the treasures of truth. He displaced the rubbish that had been piled on the Sabbath of the fourth commandment, declaring Himself the Lord of the Sabbath. He who made the world and made man, also made the Sabbath, and gave it to man to keep holy. . . .

God's standard of character is His law. Satan said, I will tear down this standard, and will plant my own standard in its place. This he has tried and is still trying to do, that God's standard may be eclipsed or seen through a glass darkly. The Jews did not see it, and that is why they crucified Christ. The Christian world do not see it, and that is why they refuse to acknowledge the law of God. In so doing, they make themselves accountable for the sins that destroyed the inhabitants of the old world by a flood, that brought fire and brimstone upon Sodom, and that destroyed the Jewish nation. Shall those to whom God has given wonderful opportunities and great light follow in the tread of those who rejected light to their ruin? Shall those to whom God has entrusted wonderful truth remain on the low level of the teachers of this generation? ❖
Christian Educator, August 1, 1897.

The Preparation for Y2K . . .



. . . You May Not Have Thought Of

Jeff Bell

There are an abundance of people, ministries, books, and periodicals today informing us about the possible major problems and disruptions we can expect as a result of the “Millennium Bug.” Many are also telling us the preparations necessary to be able to live through the Y2K dilemma.

There are Christians and non-Christians expounding on the physical preparedness needed—such as storing up food, water, emergency supplies, keeping some cash at home, and having a place to which to flee.

Some Christians emphasize the importance of making spiritual as

well as physical preparations. Other Christians tell us that it is wrong to make any physical provision for the upcoming crisis. They contend that the preparation that should be made is solely spiritual.

To be prudent we should probably be both physically and spiritually prepared. Yet, there is something else that I would like to recommend about Y2K which may be of even greater importance than our physical preparation and which has been mentioned by very few people. What I am about to mention may be startling to some of us, but it is certainly a possibility that we must consider.

Lights Out!

Imagine, we have made all the physical preparation necessary. We are out in the country or up in the mountains. We have enough food stored up for a year or so. We have a wood stove and enough wood to take us through not one, but two years. We have so many emergency supplies that our place looks like a small medical clinic. We have our cash to buy with and our things to barter.

We are warm, cozy, and ready!

Then it happens! The electricity goes out! Was that a problem with our house only, or our neigh-

borhood, our county, our state, our country? As soon as morning comes we go out to the nearest neighbor about a half mile away and find out that their electricity does not work either. Our neighbors and we wonder together just how wide-spread the problem is.

We try to call on the telephone, but it is not working! Then we happen to remember that we have a battery-operated transistor radio. We turn it on, but we hear nothing except static! Is it a problem with our radio?—Probably not. More than likely the nearest transmitters are not working because there is no electricity. But is the problem throughout the world? How can we know?—We cannot.

We think about our parents who were not able, due to age, to leave that large metropolitan area, and also about our other relatives and friends who did not want to leave. How are they doing? Is the oxygen system failing—the one our great aunt has been hooked up to? Have wild hysteria and looting filled the streets? Are military troops being called into action to restore law and order? Has the president declared martial law? All these things we have heard would happen—but have they? How can we know?—We cannot.

All we know is that we are safe for now. We know nothing more than what is happening in our own little area of the world. We are anxious and scared. What is happen-

ing?—We cannot know! We cannot know!

Have we said everything that we should have said to our friends and family who are so close to us emotionally—yet so far away physically?

What could we have said that might have brought our family members, who do not know Jesus Christ, to a saving relationship with Him?

Did they have the opportunity to hear us tell them how much we really love God? Also have we told them how much we really love them?

My friends, these things are very important. There is joy in heaven over one sinner who repents! There is also joy in our own hearts when our brother, sister, father, mother, or any close relative or friend accepts Jesus Christ. We may be the only “Jesus” that these people will ever see. Have we lived the life that will point others to Jesus? Have we talked of His love, His goodness and mercy?

It is true that our relatives and friends might hear the truth from somebody else, but would it not have been better if they had heard it from us as well? What a witness we could have been—if we had just not thought only of ourselves! It is right to make our own spiritual and physical preparations, but we must not neglect to help others to prepare as well.

God is pleading with us all to call out to those who are lost. We

must tell and show others just how much we love them. Sometimes we really love a person, but we have trouble figuring out how to show them that we love them. Now is the time to plead with God to show us how.

We may be talking about last chances here. If we neglect this opportunity, we are also talking about lost chances—and, very possibly, lost people.

Would it not be much better if on January 1, 2000, we knew that we had told all our family members and friends that we love them and that we want to see them in the kingdom?

Then we would not be wondering what happened to our dear parents, brothers, uncles, and friends when the lights went out. To the thrill of our hearts, we would be able to expect to see most of them again!

Let us pray for, pray with, and talk to our loved ones about Jesus. We know He wants us to do that. How can we neglect such a duty? Let us pray for the Holy Spirit to lead us to witness effectively for Jesus. It is the only way any of us will ever be saved in the kingdom that we long for so much. Friends, what a joyous reunion that will be when, in the clouds, Jesus comes to bring us all together again! ✠

Jeff Bell heads the Accounting Department of Hope International.



Adventist Carnivals

by Lloyd and Leola Rosenvold

This book seeks to examine some forms of worship that are becoming more and more prevalent in mainstream Adventist churches. Drawing from the Bible and the wealth of inspired writings given to us, it helps to answer questions like: Is Christian rock music pleasing to God? How do drama and theatrics fit into our worship services? Are displays of ecstasy evidence of the working of the Holy Spirit? Find answers to these questions and others in *Adventist Carnivals*. These things are not new; they have also happened in the past. We have a responsibility to examine God's past instruction before incorporating them into our sacred worship service.

Only \$4.25 each.

Please see page 3 for shipping and tax information.

The Work of Jesus As Our High Priest

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

We present this study with the desire that it will encourage our readers to pursue a deeper examination of God's Word. The warning has been given us 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. It is our suggestion 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.

Bible Marking Directions

1. In this month's study our Bible marking key letters are HP, which represent "The Work of Jesus As Our High Priest."
2. 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 should appear as follows:
HP Daniel 8:14.
3. 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 HP."

IHP Daniel 8:14.

Before we can understand what is meant by the cleansing of the sanctuary, we must know what the sanctuary is, and which one is referred to by Daniel in this verse.

As we noted in an earlier study entitled "The Most Wonderful Prophecy in the Bible" [May 1999 issue], the 2300 days ended in 1844.

2HP Exodus 40:1–38.

Under the direction of God, Moses erected a tabernacle, or sanctuary, in the wilderness and established the sacrificial service. This was in obedience to the express command of God. See Exodus 25:8. The wilderness sanctuary was later replaced with the permanent temple of Solomon. The sacrificial service, as instituted by Jesus Christ, continued upon earth in its significance until He—the Messiah—expired on Golgotha's tree. When Christ died upon the cross, the inner veil of the temple was torn (see Matthew 27:50–51), showing that the service of God in that building was no longer sacred. This temple was finally destroyed in A.D. 70 by the Roman general Titus. God was trying to direct men's minds to another sanctuary.

3HP Hebrews 8:1–2.

The scriptures point out that a heavenly sanctuary has taken the place of the earthly sanctuary built by men. In this sanctuary in heaven Christ ministers for us today as our great High Priest. Since in 1844 there was no earthly sanctuary in existence; the sanctuary to be

cleansed at the termination of the 2300 days must of necessity be the heavenly sanctuary. This is an especially important subject for today, since Christ is even now ministering for His people there.

4HP Exodus 25:9, 40; see also Hebrews 8:5.

The earthly sanctuary that Moses built was a type—a figure, pattern, and shadow—of the heavenly sanctuary. As the earthly sanctuary had its two apartments, so the heavenly sanctuary has both a holy place and a Most Holy Place. See Hebrews 9:1–5.

5HP Hebrews 8:3–5.

The service of the priests in the earthly sanctuary, as commanded by Levitical law, was a type or figure of Christ's ministry in the heavenly sanctuary in which He has been ministering since His ascension. The book of Leviticus will show that the ceremonies in the earthly sanctuary consisted of two parts—a daily ministration in the first apartment (see Hebrews 9:6), and a yearly ministration in the Second Apartment (see Hebrews 9:7). The service in the Second Apartment was conducted at the end of the year, on the day called the "Day of Atonement." During this solemn day the sanctuary was cleansed, and a final disposal of the accumulated sins of the people was made for the whole year. See Leviticus 16:6–22.

6HP Hebrews 7:27.

In fulfillment of the daily sacrifice of the lamb, which the earthly priest offered every day at

the altar, Christ, our Lamb, died on the cross. This offering is sufficient when ministered by Christ, our High Priest, to make atonement for the sins of all men for all time.

7HP Hebrews 9:24.

As the earthly priests first ministered in the holy place, or first apartment of the sanctuary, so Christ, after offering Himself as our true Lamb, ascended to the first apartment of the heavenly sanctuary. There in His role as Mediator He pled His shed blood before the Father for those who accepted His atoning sacrifice.

8HP Hebrews 7:25.

Jesus is able to save to the uttermost because He ever lives to intercede for those who come to God by Him. See 1 John 2:1. Just as surely as we accept Him, and become empowered by the Holy Spirit to faithfully keep His Commandments,

so surely will He secure forgiveness, salvation, and eternal life for us.

Jesus Christ ministered His blood in the first apartment of the heavenly sanctuary from the time of His ascension in A.D. 31 until the end of the 2300 days in 1844. Then, according to Daniel 8:14, the time had come for the cleansing of the heavenly sanctuary.

In ancient times the high priest of the Levitical service cleansed the sanctuary once each year on the great Day of Atonement, also known as the day of judgment. On that special day the high priest would enter the Most Holy Place, making a final atonement for the people, the sanctuary, and himself. So in the antitype, Jesus passed into the Second Apartment of the heavenly sanctuary in 1844, and there He is performing the closing work for mankind, making a final atonement for those who are truly repentant.

9HP Hebrews 9:28.

When our High Priest finishes His work of making the final atonement, He will appear without sin. He will no longer serve as our High Priest to hear our confessions or bear our iniquities in His role as High Priest. See Leviticus 10:17. Also Christ, having removed the sins of the truly penitent from the sanctuary, will place them upon Satan, who in the role of the scapegoat, will bear the sins of God's people into a land not inhabited.

10 HP Acts 3:19.

Let us make sure that our sins are put away and repented of now while we still have our Saviour ministering as our Intercessor—that when the time comes for the final blotting out of sins we may rest in the confidence that we will be with Jesus forever! ✨

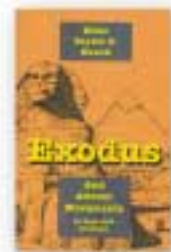
Featured Books

Exodus and Advent Movements

by Taylor G. Bunch

This book was compiled from a series of thirty-six sermons on the parallels between ancient Israel and the Church today. These sermons were originally delivered by Elder Bunch during Sabbath vesper services at the Battle Creek Tabernacle. *Exodus and Advent Movements* gives many profound insights into the common struggles and destiny of both ancient Israel and modern spiritual Israel.

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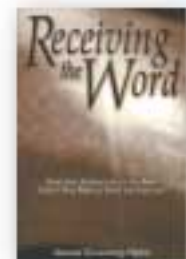


Receiving the Word

by Samuel Koranteng-Pipim

Discover what it means to be a Bible-believing Adventist. In a time when liberal, historical-critical approaches to Inspiration are being widely taught and accepted, faithful students of the Word must be prepared to meet these issues and defend the authority and relevance of Scripture and the inspired writings of Ellen White. This book also offers answers and direction to young people who have been confused by doubts and skepticism introduced by their pastors and teachers. An in-depth and thorough look at the issues shaking Adventism today.

Only \$10.95 each.



Please see page 3 for shipping and tax information.



Growing up in Christ

Leon Cornforth

Have you ever wanted to share the Sabbath truth with others, but have wondered how you could present it to them in a simple study, using their own Bible? The following study has been shared by Leon Cornforth in his SuperNatural Witnessing classes. With a little effort, the passages can be put to memory, and you can be prepared to share the Sabbath truth wherever the Spirit directs.

The Editors

Assuming that we already believe in God, Jesus, the Holy Ghost and the Bible, the following facts add to one's spiritual maturity:

Q. Why does anyone need the gospel?

A. To be saved!

Q. What do we need to be saved from?

A. Sin. The wages of which are eternal death. See Romans 6:23.

Q. What is sin?

A. 1 John 3:4, "Sin is the transgression of the law."

Q. What law?

A. The royal law of liberty—the Ten Commandments. James 1:25: "But whoso looketh into the perfect *law of liberty*, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 2:8–12: "If ye fulfil the *royal law* according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the *law of liberty*." (God's Law!) (All emphasis supplied by the author unless otherwise noted.)

Q. Does that mean I need to keep all Ten Commandments?

A. James 2:10: "For whosoever shall keep the whole law, and yet *offend in one point, he is guilty of all.*"

Q. Did not Jesus' death do away with the Ten Commandments and usher in grace, so that we could have all of our sins forgiven and then continue breaking some of the commandments?

A. Matthew 5:17–19: "Think not that I am come to destroy the law, or the prophets: *I am not come to destroy, but to fulfil.* For verily I say unto you, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Q. I am a pretty good person. Is it really important that I keep all Ten

Commandments after I have accepted Jesus as my Saviour and have my sins forgiven and am doing many wonderful Christian deeds?

A. Matthew 7:21–23: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father* which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And *then will I profess* unto them, I never knew you: *depart* from me, *ye that work iniquity.*”

Q. If what you are saying is true, why are so many Christians keeping Sunday, the first day of the week, instead of Saturday, the seventh day of the week?

A. Ezekiel 22:25–28: “*There is a conspiracy* of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. *Her priests have violated my law*, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, *and have hid their eyes from my sabbaths*, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And *her prophets have daubed them with untempered mortar*, seeing vanity, and *divining lies* unto them, saying, *Thus saith the Lord God, when the LORD hath not spoken.*”

Now, let us summarize these verses:

1. “There is a conspiracy” = an undermining plot (present tense)
2. “Of her prophets” = of religious leaders
3. “In the midst thereof” = right among us
4. “They have devoured souls” = spiritual counterfeit
5. “They have made her many widows” = churches without Christ (husband)
6. “Her priests have violated my law” = The Papacy claims that the

change of the Sabbath from the seventh to the first day of the week was her act and is a mark of her ecclesiastical authority in religious things! (See the next question and answer below.)

7. “And have hid their eyes from my Sabbaths” = Born-again Christians must decide whether they will keep the seventh-day Sabbath, as the fourth commandment states, out of love to God, or keep Sunday, the first day of the week, thus obeying the Roman Catholic priests’ attempted change at their Council of Laodicea in AD 364—a change for which there is no scriptural authority.

8. Ezekiel 22:28, “And her prophets have *daubed them with untempered mortar*, seeing vanity, and *divining lies* unto them, saying, *Thus saith the Lord God, when the LORD hath not spoken.*” = The foundation of God’s Kingdom is His Ten-Commandment Law as is evidenced.

Q. Does the Roman Catholic Church have any other way of proving that the Church has power to institute festivals of precept?

A. “*Had she not such power*, she could not have done that in which all modern religionists agree with her; *she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.*” A *Doctrinal Catechism* by Rev. Stephen Keenan, p. 174. “Of course the *Catholic Church claims that the change was her act . . . and the act is a mark* of her ecclesiastical authority in religious things.” (A quotation from a letter written in November, 1895, by H. F. Thomas, chancellor to Cardinal Gibbons, replying to an inquiry as to whether the Catholic Church claims to have changed the Sabbath.)

Q. What final texts do you have that will help solidify my decision to start observing the seventh-day Sabbath of the fourth commandment?

A. Ecclesiastes 12:13–14: “Let us hear the *conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.* For God shall bring every work into judgment, with every secret thing,

whether it be good, or whether it be evil.” John 14:15: “*If ye love me, keep my commandments.*” Revelation 22:14: “*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*”

CONCLUSION

Jesus died “for the remission of sins that are past,” Romans 3:25. His death on the cross was *not to give us license to continue sinning*. Even as earthly parents are willing to forgive repentant children, just so our Heavenly Father delights to forgive *all past sins* through Jesus. When sinful humans genuinely are sorry for their sins and with the help of the Holy Ghost bring their lives into harmony with all ten of God’s commandments, it obviously includes the keeping of God’s seventh-day Sabbath of His fourth commandment.

Do you genuinely love God? If your answer is “Yes,” you will then observe all ten of His commandments willingly (not legalistically) which is your love of God as 1 John 5:3 so beautifully states, “For this is the love of God, that we keep his commandments: and his commandments are not grievous.” ❀

This study is also available from Hope International in a pamphlet, entitled “Growing Up in Christ.”



The Birthright

S. N. Haskell

THE Abrahamic birthright consisted of three parts—a double portion of the father’s estate; the family priesthood; and last, but not by any means least, the great honor of becoming the progenitor of Christ. Isaac retained the entire birthright, but Esau sold his birthright to Jacob to satisfy his appetite (see Genesis 25:29–34), and Jacob possessed all the birthright, except the double portion of the parental estate.

Reuben, Jacob’s first-born, forfeited his right to all of the birthright. Jacob denounced him as “unstable as water.” He was guilty of a sin which showed plainly that he had no regard for the honor of the family from whom the Messiah was to come. See Genesis 49:4. On account of Reuben’s grievous sin, the birthright was taken from him. But to whom should it be given? Among all the twelve sons of Jacob there was not one worthy of the entire birthright, not one with the integrity of character of their fathers, Abraham, Isaac, and Jacob; therefore the birthright was divided between Judah, Joseph, and Levi, giving to each one portion; and from that time on down to the birth

of the Messiah “the genealogy is not to be reckoned after the birthright.” 1 Chronicles 5:1–2; see also Numbers 8:14–16; Genesis 49:10–12.

These three developed Christian characters under entirely different circumstances. Judah “prevailed above his brethren, and of him came the chief ruler,” or prince. 1 Chronicles 5:2. In the home life, surrounded by the same temptations as of his brethren, Judah prevailed above them. By integrity of character he gained the confidence of all; so that Jacob, on his deathbed could say: “Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee.” Genesis 49:8.

This confidence in Judah was shown when the ten brethren brought word to Jacob that the ruler in Egypt demanded that they bring Benjamin into Egypt. Jacob refused to let Benjamin go. Reuben said to his father: “Slay my two sons, if I bring him [Benjamin] not to thee: deliver him into my hand, and I will bring him to thee again.” Genesis 42:37. His words had no effect upon Jacob; but when Judah said, “I will

be surety for him,” Jacob consented for Benjamin to go. Genesis 43:9–13.

When Jacob and his household neared Egypt, the aged patriarch, fearing lest his posterity might be swallowed up by the Egyptians, and remembering that shepherds were “an abomination unto the Egyptians,” saw that the only safe place for his household was in a grazing country, where they could follow an occupation that would separate them from the Egyptians. For this reason he “sent Judah before him unto Joseph, to direct his face unto Goshen.” Genesis 46:28–34. Judah could be trusted by the entire family; he had prevailed above his brethren in the same surrounding where they had failed.

Joseph also was one before whom his brethren bowed down, but under entirely different circumstances. They bowed before Joseph on account of the position which he held, not because they loved and respected him. Joseph developed a Christian character among strangers. In the midst of Egyptian idolatry, he proved true to God. When tempted to sin, he replied: “How then can I do this great wickedness, and sin against God?” Genesis 39:9. He

leaned upon God alone, and developed a Christian character when surrounded by heathen darkness. He had no earthly friend to whom he could turn for godly counsel in time of perplexity. God alone was his help. His father, Jacob, on his deathbed gave the secret of Joseph's strength in the following words: "His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." Genesis 49:24. Joseph knew what it was to reach up by faith and take hold of the hand of the Infinite One, reaching over the battlements of Heaven to clasp the hand of struggling humanity.

Judah developed a Christian character at home with his brothers, while Joseph gained his victories separated from all kindred ties, and Levi won the mastery in the time of a great crisis. Levi's impetuous, fearless nature had led him to deceive and slay all the men of Shechem. See Genesis 34:1-31. Jacob was so grieved by the course of Levi that on his deathbed he said: "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united." His last words to Levi were more like a curse than a blessing. See Genesis 49:5-7.

The same fearless nature that, when directed by Satan, led Levi to murder the men of Shechem, enabled the Levites, when consecrated to God, to stand true to Him in a time of crisis. It is comparatively easy to be true when everything moves smoothly; but when there is confusion, and the majority are on the wrong side of the controversy, and the honor of God is trampled in the dust, it requires a fearless trust in God to come forward, and like the Levites of old, stand upon the Lord's side. It is such characters that God can trust. Just before his death, Moses, in blessing Levi, said:

"Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They

shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar." Deuteronomy 33:8-10. The Levites regarded the honor of God and His cause above earthy tie, and for that reason they were chosen by the Lord to perform the service of the sanctuary.

The individual who lives a good life at home and among his neighbors, and yet in a crisis allows his sympathy to be on the wrong side, can never be trusted with responsibility in the cause of God. God wants men who will live a godly life in the home, represent Him to the outside world, and in a crisis stand fearless for the right, in the

The characters developed by Judah, Joseph, and Levi, which entitled them to the birthright, represent the Christian character needed by all in the last days.

The characters developed by Judah, Joseph, and Levi, which entitled them to the birthright, represent the Christian character needed by all in the last days. "The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing." *Testimonies*, vol. 5, 80.

face of death if necessary. This was the character of the patriarchs Abraham, Isaac, and Jacob, who possessed the entire birthright. If we are Abraham's children, we shall do the works of Abraham—represent our beloved Master at home and fearlessly stand true to God in every crisis. ✨

Review and Herald, September 21, 1911.

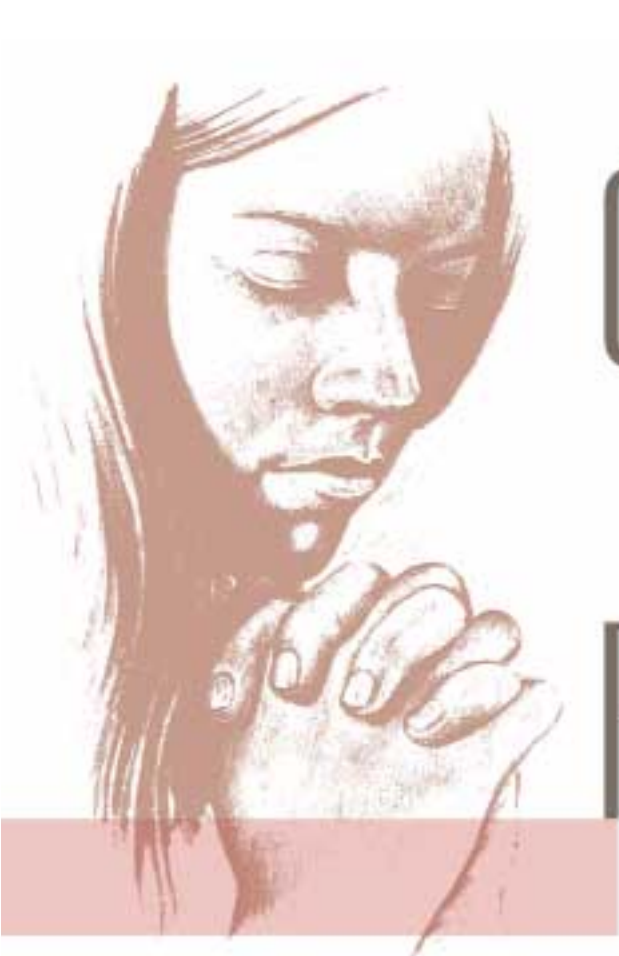


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C ONDITIONS OF P REVAILING PRAYER

Ellen G. White

When Jesus was upon earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.

One of the first things necessary in order to have our prayers answered, is to feel our need of help from God. We may come to Him just as we are, helpless, destitute, needy, and He will not send us empty away. The riches of the universe belong to God; His are all temporal and spiritual treasures. He can supply all our needs out of His abundant fullness. We receive our breath from Him; every blessing in nature that we enjoy is an expression of His love. We are likewise dependent upon Him for spiritual blessings, for grace and wisdom and strength to do the will of God. And He is more willing to give the Holy Spirit to them that ask Him than

parents are to give good gifts to their children.

Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do for us those things that we desire. Oh how shamefully has Jesus been treated! He is inviting, urging us to come to Him and receive the very help we need; yet too often His invitations are slighted, His proffered aid refused.

We are sinful by nature, and so are commanded to be zealous and repent. If we regard iniquity in our hearts, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. We must do what we can on our part; but our own merit will never commend us to the favor of God. It is the worthiness of Jesus that will save us, His blood that will cleanse us.

Another element of prevailing prayer is faith. "He that cometh to

God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6. Jesus said to His disciples, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21:22. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. Jesus said to the man who brought to Him his son that was grievously afflicted with an evil spirit, "If thou canst believe, all things are possible to him that believeth." Mark 9:23. Christ commands and encourages the prayer of faith; do we take Him at His word? If we ask doubting and distrusting, that prayer is not of faith; and "whatsoever is not of faith is sin." Romans 14:23.

"Ask, and ye shall receive." John 16:24. The assurance is broad and unlimited, and He is faithful who has promised. We sometimes fail in faith because Infinite Wisdom does not come to our terms. When for any reason we do not receive the

very things we ask for at the time we ask, we are still to believe that the Lord hears, and that He will give us those things that are best for us. His own glory is a sufficient reason for sometimes withholding what we ask for, and answering our prayers in a manner that we did not expect. But we are to cling to the promise; for the time of answering will come, and we shall receive the blessings we need most.

We need to examine our hearts as a preparation for coming before God in prayer, that we may know what manner of spirit we are of. If we do not forgive those who have trespassed against us, our prayers for forgiveness will not be heard. "Forgive us our debts, as we forgive our debtors." Matthew 6:12. When as sinners we approach the mercy seat, we cannot express the sentiment of this petition without forgiveness in our hearts for all who have done us an injury. Upon this petition Jesus makes a comment: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14–15.

On another occasion Jesus enforced the duty of forgiveness still more earnestly. Peter asked, "How oft shall my brother sin against me, and I forgive him?" Matthew 18:21. In reply, Jesus related a parable of a certain king who forgave his servant a debt of ten thousand talents, but who revoked the pardon, and commanded this servant to be delivered to the tormentors, because in his dealings with his fellow servants he did not carry out the same righteous principles that had been manifested in dealing with him. After he had received so great mercy, he would not, in his turn, forgive a small debt of a hundred pence, but, on the contrary, treated his debtor with great severity. Our Lord concludes in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verse 35.

"Whosoever hateth his brother is a murderer." 1 John 3:15. We must cherish a kind, forbearing spirit. It is

solemn mockery to engage in acts of religious worship with hearts full of envy, malice, and bitterness toward our fellow men. The God who sees every action and understands every motive of the soul, a Being of infinite purity and exhaustless goodness, mercy, and truth, regards the prayers of such persons with abhorrence.

Persevering prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be instant in prayer—to "continue in

the affairs of the universe. Nothing is too small for Him to notice that in any way disturbs our peace. There is no chapter in our experience too dark for Him to read; there is no perplexity too sore for Him to unravel. No calamity can befall the least of His people, no anxiety harass the soul, no joy cheer, no sincere, contrite prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." Psalm 147:3.

Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life purity and holiness flow back to God.

prayer, and watch in the same with thanksgiving." Colossians 4:2. Peter exhorts believers to be "sober, and watch unto prayer." 1 Peter 4:7. Paul directs: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6. "But ye, beloved," says Jude, "... praying in the Holy Ghost, keep yourselves in the love of God." Jude 20–21. Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life purity and holiness flow back to God.

There is necessity of diligence in prayer; let nothing hinder you. You will obtain the blessing you desire if you faint not. Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head, who notices the fall of a sparrow, is not indifferent to the wants of His people. "The Lord is very pitiful, and of tender mercy." James 5:11. He is affected by our sorrows, and even by our utterance of them. Take everything to Him that perplexes the mind. Nothing is too great for Him to bear; for He holds up worlds; He rules over all

There is an individual work for each one to do. The relations between God and each soul are as distinct and full as though there were not another soul upon earth to share the watchful care of our heavenly Father, not another soul for whom He gave His beloved Son. "Thou understandest my thought afar off," says the psalmist. Psalm 139:2. "Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether." Verses 3–4. "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" Psalm 56:8. Here we have a representation of the unsearchable greatness of God, while we can but be impressed with His intimate knowledge of all our ways, and with the great tenderness expressed for the objects of His creation.

Jesus has given us His name, above every name. "Whatsoever ye shall ask in my name," says Christ, "that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments." John 14:13–15. "I have

chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." John 16:24. "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Verses 26–27. We have a string of precious pearls in the promises, if we will but comply with the conditions. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we work His works, believe His promises, and rely on His matchless grace.

God does not mean that any of us shall become hermits or monks, and retire from the world to devote ourselves to acts of worship. The life must be like Christ's life—between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or His prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross-bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer, and have no incentive to devotion. Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the upbuilding of Christ's kingdom, pleading for strength wherewith to work.

Let us maintain the habit of close intercourse with God. Let us lay all parts of our lives open before Him in gratitude for His long forbearance, penitence for sin, and earnest faith in the promises. The prayer of Jesus just before His crucifixion should be intensely interesting to us; let us read it, and enter into its spirit. ✠

Signs of the Times, August 21, 1884.

Christianity & the Church

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I was visiting your web site and saw your offer to send me a copy of your magazine. Your site is very informative and nice. I look forward to receiving your magazine.

JP, Colorado

I want to thank you for all of the books, magazines, booklets and studies that you are faithfully sending to me.

As I go through these, I am aware of the time and effort put into these things—the research, writing, praying and thought, plus much time to complete all materials that benefit so many by putting your effort into everything. I am learning and finding comfort through my studies.

MS, Pennsylvania

I am in the county jail. I am eighteen years old, and I am seeking to learn about my salvation and the second coming of the Lord and the millennium. Please send me the Y2K edition of *Our Firm Foundation*, and if I qualify to be a subscriber I would like to receive *Our Firm Foundation* in the future.

CC, California

From Overseas

I acknowledge receipt of your timely gift of books (*The Great Controversy*) last year.

The Holy Spirit guided you. The literature I received from you, I donated to the Youth Forum at Nkumbi College, a governmental institution, and I conducted a Bible study based on this book. The institution is still lacking spiritual books.

On the other hand, in the Zambian Union, the church is circulating a pamphlet restraining people in the church from reading and receiving literature from Independent Ministries such as the Light Bearers, Hartland, Hope International, and others **saying** that they are offshoots.

It is alleged that these ministries are a church within a church, baptize

their own members, use the Lord's tithe, do not follow the church manual, and among others.

The Spirit of Prophecy is not heeded; some of our members are saying we can do without E. G. White. What a shame!

Let us sound the trumpet louder now!

KG, Zambia

Please Sir, I am a newly converted Christian from Roman Catholicism to the Seventh-day Adventist Church.

A friend of mine who is an Adventist gave me a book entitled *The Desire of Ages* to read. In fact, this book changed me, and today I am also an Adventist. I am appealing to you to send me books to read to build my spiritual strength—especially, books written by Seventh-day Adventist evangelists and Ellen G. White.

I shall be very glad if you reply and send the books and a Bible to me. I will never, never forget it, and it will be the happiest day in my life.

JK, Ghana

With the books and the Bible received, we have managed to form a Bible study club comprising five families. We meet every evening at 7:30 p.m..

It is our hope that God will do wonders in our meetings. May God bless you.

KP, Malawi

I would like to express my gratitude for the wonderful gift that you sent me. You sent me precious books. May the Lord God guide you in your work.

MS, Zimbabwe

I am 22 years old, and now I live in a boarding school in Hungary. Here I have been studying foreign language for two years. One friend of mine has given me an important

magazine, which speaks about "Signs of Christ's Return." It is a wonderful magazine. On the last page there is some news about a collection of five important books, all by a single author. I understand that all these books have been translated into all of the major languages of the world. I hope that among many major languages, there is also Rumanian language. I understand to receive these special books, they must be paid for. I am a student, and I have not a possibility to buy them. The only way to receive them is to ask for them as a gift, trusting in the goodness of God who is able to bless you for His sacrifice. If these books are not in Rumanian, I ask you kindly to send them in the English language.

OG, Hungary

Thank you very, very much for the gift subscription of *Our Firm Foundation* and the other reading materials that you have sent me. I am extremely grateful and do not know how to thank you enough. I sincerely hope that the Lord will richly bless your efforts to spread the gospel around the globe.

I have been sharing the magazines with a couple of my neighbors and they too have been richly blessed by them. Again, I say thanks for the books and magazine. I could hardly believe you would send all those materials. I have been reading *Steps to Christ*, *A Syllabus for Holy Living* and *The Great Controversy* to aid my spiritual growth.

Thanks again for all your assistance. May the good Lord continue to bless your ministry and family members as you continue to minister to souls.

CF, Jamaica

I have come across your publication indicating that you have information concerning the cleansing of the sanctuary. I would like to know more about this teaching. Please send any other information that you may see relevant to Christian life.

PK, Uganda

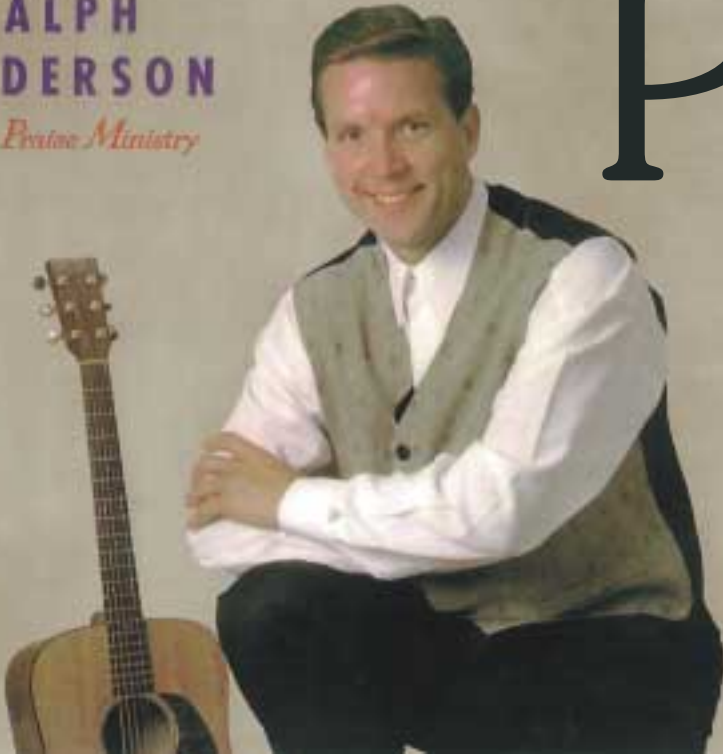
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