

Our Firm Foundation

Volume 22, Number 3

March 2007

The Seventh-day Sabbath

Christ Our Righteousness

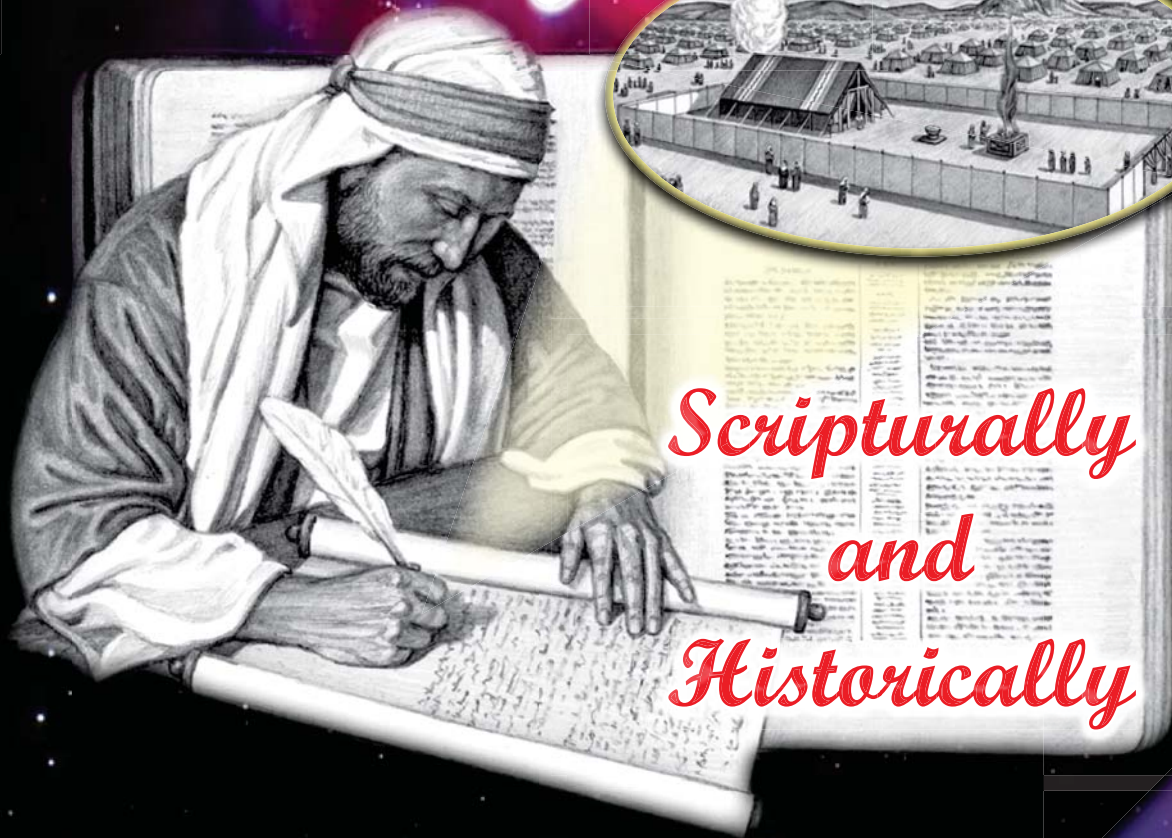
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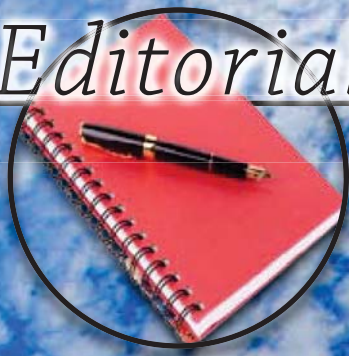
The Sanctuary

Understanding Aright the "Daily"



*Scripturally
and
Historically*

Part 2



Joe Olson

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.” Revelation 7:9-12.

As you read this passage, please note that it is the angels who are falling before the throne, worshipping and praising the Father, in addition to the redeemed who are in heaven. They are praising the Father’s name. The redeemed have white robes denoting pure characters, and now the angels finally see the “travail” of Jesus’ soul, and the satisfaction He has, and can’t help but glorify God.

It actually seems to me that it is a type of vindication of sorts that they finally see why the Godhead allowed this whole sin issue to go on without taking Adam and Eve out of the picture after they fell. None of all of that unnumbered multitude would have ever been there. All those faces, lighted up with glory, the joy unspeakable expressed on their countenances, the adoration they pour forth unto their God and Saviour Jesus Christ,

speaks volumes. And the angels, who have ever beheld God’s face, (“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” Matthew 18:10.) see and understand a deeper and stronger sense of the Father’s love than ever before, and as a result, almost uncontrollably, they pour forth more earnest praise and adoration than hitherto known.

The thrill that they sense, the ultimate satisfaction, the sense of pride in serving a God such as theirs, knows no bounds, and they exclaim the feelings of their hearts and minds. Can you imagine what such songs would sound like?

I don’t get the impression from these words that this is all they feel, or all there is. It is simply a litany of characteristics and praises that we mortals could understand and appreciate. O the sound of those words, the glory and harmony and exaltation reflected in this “magnificat.”

These angels love our Lord, if it is possible, even more now than they ever did. They, like we, are continuing to learn and know more about their wonderful Lord all the time, and as they contemplate what has happened over the last 6,000 years, and how God has responded to sin and Satan, all are more than perfectly satisfied with the course He took, and its results.

“In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice

and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.” GC 651.

“The cross of Christ will be the science and the song of the redeemed through all eternity.” Ibid.

That applies not to us only, but to the angels and unfallen beings, as well! “God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which ‘angels desire to look,’ and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song.” DA 19-20.

O my Father, I add my voice to the crescendo of praise for all You have done! Praise Your holy name! 📖



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

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

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MontanaDigitalCreations.com

MontanaMusicalCreations.com

Our Firm Foundation is published monthly by:



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Knoxville, IL 61448 USA

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Monday–Thursday: 8:00AM–5:00PM, Central Time

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ABOUT HOPE INTERNATIONAL

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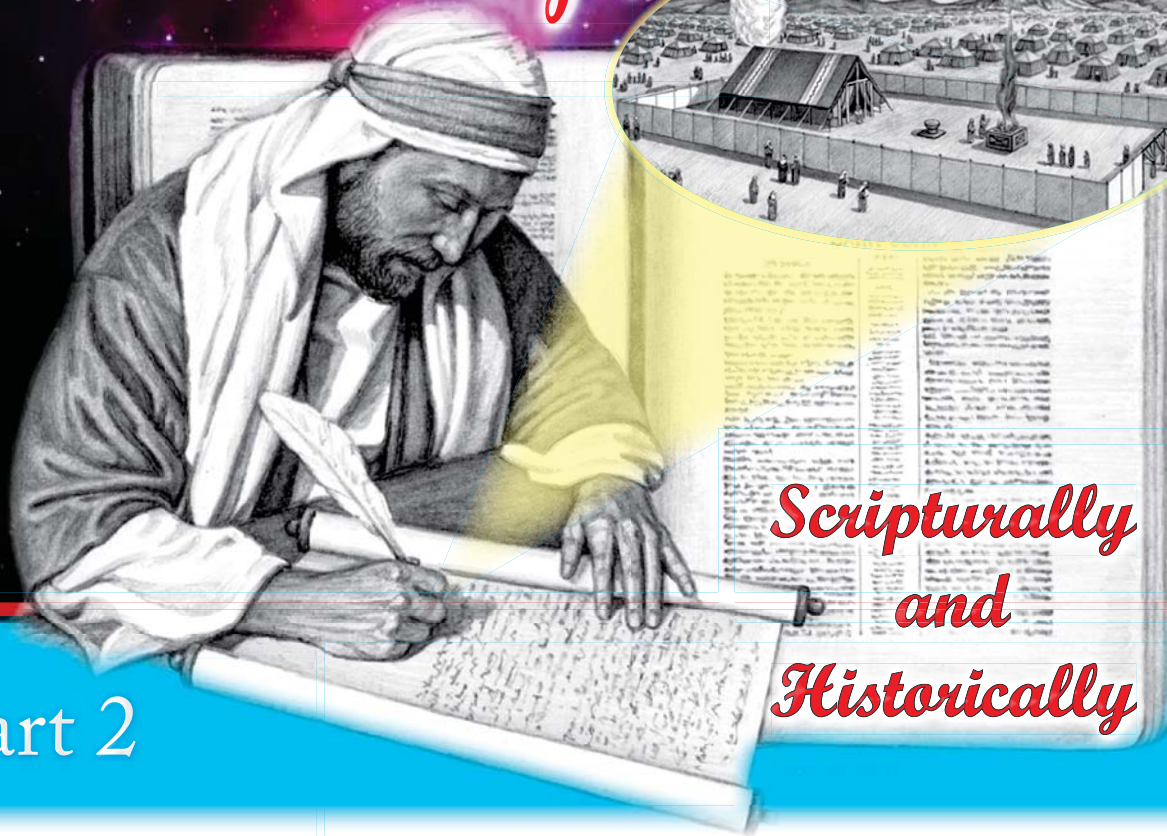
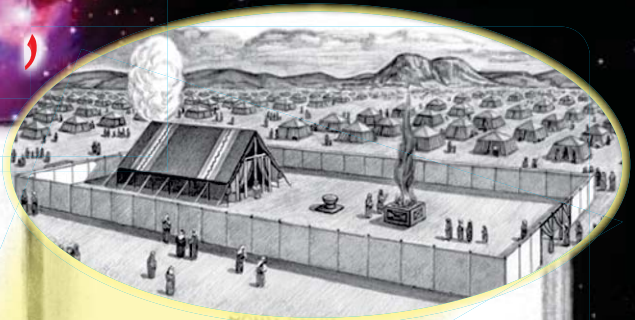
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Understanding Aright the “Daily”,



*Scripturally
and
Historically*

Part 2

Documentation proves Miller's view of the “daily” to be the “new view,” which was linked to other errors.

As we continue our study on the “daily,” we remember from our February issue that the Bible nowhere endorses the premise that the “daily” is paganism. Our firm foundation has been strongly established on the Rock by “it is written.” With no Biblical support, one does not have a Biblical doctrine and should not advocate it as such. And what other authority could be claimed?

So how did some of the brethren come to such a conclusion about the “daily”? In pulling the curtain back to look behind the scenes of history, we will find our answers.

Our next step is to examine the unbiased historical documentation from 1831 to the death of Ellen White in 1915. Only then will we be able to finally access the facts, forever lay the many so-called discrepancies to rest and then address *Early Writings*, pages seventy-four and -five. Our pledge to you is this: We will introduce only the facts with the necessary documentation. Never once will we advocate a theory of private interpretation, for it has been this very premise and assumption that has brought in the present confusion and disunity. The following documentation has

been taken from the Ellen G. White Vaults in Silver Spring, MD, and Berrien Springs, MI.

Today we hear the terms “old view” and “new view” of the “daily.” By investigating their origins and their implications, we are to learn much. These terms are applied to paganism (the so-called “old view”) and Christ’s mediation (the so-called “new view”). Both views were held in the Millerite movement prior to 1844, as well as during the decade following the Disappointment, as will be illustrated.

We shall begin by setting the

record straight by separating the myths from the facts. From the centuries of the Protestant Reformation we have historical proof how the “daily” in Daniel 8 was first interpreted and understood by the Lord’s Church:

Records from the Reformation Reveal the “Old View”

Daily Sacrifice of True Gospel Supplanted by Mass to Saint Worship. Conradus, Alphonsus, *Commentary on the Revelation* (Basle, 1550), 451.

Daily Sacrifice Is Preaching of True Gospel. Armsdorf, Nicholas, *Five Prominent Signs of the Coming of the Judgment Day* (Jena, 1554), unpagged.

Papacy Casts Down True Worship (Daily Sacrifice). Parker, Thos., *Visions and Prophecies of Daniel Expounded* (London, 1646), 45, 133.

Daily Sacrifice — Abolished or Disfigured Worship. Fletcher, John W., “A Letter Upon the Prophecies,” in 1755 in *Posthumous Pieces*, 3rd ed. (London, 1800), 372.

Dan. 12:10 — Daily Sacrifice is Divine Worship. Wood, Hans, *Revelation of St. John* (London, 1787), 476.

Daily Sacrifice (Dan.8) — Worship of God in the Church. Mason, Arch., *Two Essays on Daniel’s Prophetic Number of 2300 Days* (Newburg, 1820), 1-6.

Thus for nearly three hundred years there was total consistency on the “daily” and, as we have already learned, this understanding stood our test of investigation of the scriptures in our February issue. So where do we look for the origin and interpretation as the “daily” as paganism? William Miller.

How Miller Deduced Meaning of “Daily” to be Paganism

“I read on . . . and could find no other case in which it [the daily]

was found, but in Daniel. I then took those words which stood in connection with it, ‘take away,’ He shall take away the daily, ‘from the time the daily shall be taken away,’ etc. I read on and, thought I should find no light on the text; finally I came to 2 Thess. 2:7, 8. ‘For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O how clear and glorious the truth appeared. There it is! That is ‘the daily!’ Well now what does Paul mean by ‘he who now letteth,’ or hindereth: By ‘the man of sin,’ and ‘the wicked,’ popery is meant. Well what is it which hinders popery from being revealed? Why it is paganism; well then ‘the daily’ must mean paganism.”— Miller, quoted in *Signs of the Times*, Nov. 16, 1842, p. 66, col. 3.

Miller’s View of “Daily” Inextricably Tied to His Interpretation of “666” as Years.

Miller’s view linking the “daily” to the 666 years was clearly disclosed in his manuscripts in 1831 (“A Few Evidences of the Time of the 2nd Coming of Christ,” p. 8, Feb. 15, 1831; and “Art. No. 3” for *Vermont Telegraph*, 1831, both in Advent Source Collection), and in book form in 1836. His position was that the ten-horned beast from the sea (in Rev. 13) was pagan Rome, and the two-horned beast from the earth was the papal image of paganism. Then, as the second or papal beast exercised power for 1260 years (the forty-two months of vs. five), so pagan Rome’s period was 666 years,

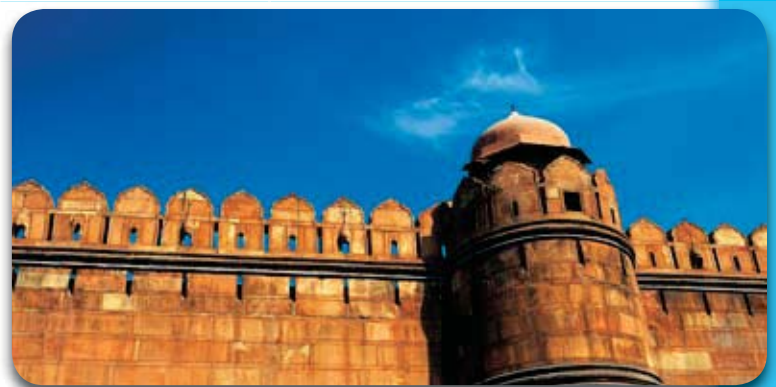
beginning with the League of Jews and Romans, supposedly in 158 BC, and ending at the downfall of paganism in AD 508—Miller obtaining the date by subtracting 158 from 666. Miller’s key statements follow:

Miller: Conversion of Pagan Kings Takes Away Paganism

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.’

“By this I understand the same northern nations that should and did conquer the Roman empire, and polluted Rome by the slaughter of her citizens and ravages committed by the armies of the northern barbarians, and after dividing the roman empire into two kingdoms, these two kings being converted to the Christian faith, were the instruments of taking away the pagan rites and sacrifices, which Daniel, or the angel denominates the ‘daily sacrifice abomination.’

“Here ends the description of the first beast, in the fourth kingdom, which John informs us



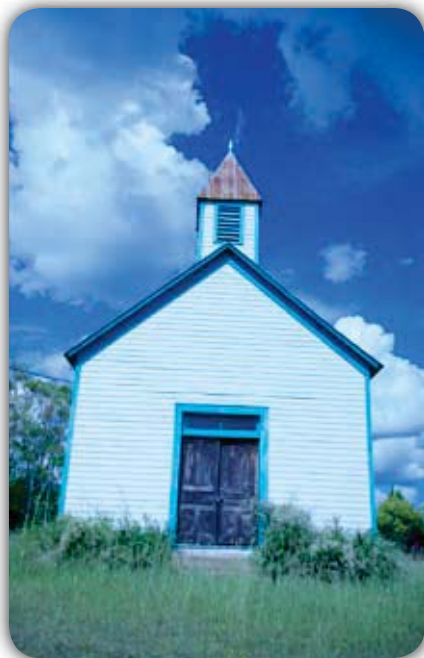
in Revelation 13:18 he saw numbered, ‘and his number is six hundred threescore and six,’ which I understand to mean the years that this beast, or pagan Rome should contaminate the Jewish and Christian religion, break in pieces and devour with his ‘great iron



teeth,' the same. If this be a correct exposition of the text, then this beast began his power over the people of God, 158 years before Christ, and would end 508 years after Christ; so that we are brought down to A.D. 508." Miller, "Evidence of Scripture and History of the Second Coming of Christ about the year 1843, and of His personal Reign of 1000 Years." First published in 1833, quoted in *Signs of the Times*, June 15, 1841, p. 41, col. 2, emphasis added.

Miller: 158 BC from 666 years = AD 508, When Paganism Ended

"Then if this be correct, that Pagan Rome began his power in



the year B.C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the 'daily sacrifice abomination,' be taken out of the way to make room for the abomination of desolation? I answer; take 158 from 666 and you will have 508. Then in the year A.D. 508 Paganism ceased." Ibid., p. 61 (1838 ed., p. 81), emphasis added.

Associates Generally Dissent from 666 Interpretation

"In the evening, Mr. Miller lectured upon the number of the beast in Revelation. He was unusually clear, and seemed to carry conviction to many, of the correctness of his application of this prophecy. He remarked that his Advent brethren had not generally agreed with his views of it, and that satisfied him that they studied the scriptures for themselves, and followed him only so far as they believed he followed the word of God. He was, however, fully satisfied that the number of the beast 666 could only denote the years of pagan Roman supremacy from BC 158 to AD 508." *Midnight Cry*, Feb. 22, 1844, p. 242, col. 3; also in *Advent Herald*, Feb. 14, 1844, p. 9, col. 1.

508 Date Questioned by Fitch in His First Letter to Miller

Even Charles Fitch, Miller's first ministerial convert, questioned the basis of Miller's interpretation of the "daily." "March 5, 1838, . . . Will you have the kindness to inform me, by letter, in what history you find the fact stated that the last of

the ten kings was baptized in AD 508." Bliss, Sylvester, *Memoirs of William Miller* (Boston, 1853), 129.

"Daily" Is Not Jewish Sacrifices; Term Doesn't Belong to Text

Union and consistency before 1844 was enjoyed by those who held the correct view of the supplied word "sacrifice" in relation to the "daily" of Daniel 8, which thus denied any application or connection of the "daily" to Jewish sacrifices. This was a conspicuous and uniform attitude on the part of all Millerites prior to the Disappointment, as these typical declarations witness:

"Jewish Worship Cannot be Intended By the Daily." *Signs of the Times*, May 24, 1843, p. 95, col. 2. The Daily "Not the Jewish Sacrifice." Ibid., June 21, 1843, p. 126, col. 2. "Cannot . . . Be the Jewish Sacrifices." Ibid., p. 136, col. 1.

1843 Chart Eliminates Many—but Not All—Earlier Errors

Thus the 1843 chart referred to in *Early Writings*, page seventy-four ("A Chronological Chart of the Visions of Daniel and John"), omitted the AD 33 cross, the 666 years of the pagan Roman beast, and nowhere defined the "daily" as paganism. The chart bore marks of careful revision to eliminate supposition and conjecture, such as had appeared in half a dozen places on the earlier 1841 chart. Doubtful and disputed details were left out, among them the definition of the "daily" as pagan Rome.

On the other hand, the erroneous 158 BC date for the beginning of Roman supremacy was retained, as was the AD 1843 ending of the 2300-year period, the division of Rome in AD 490, etc., which errors obviously constituted the "mistake" in "some of the figures" referred to.

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Built on Shaky Ground

Now that we finally have the historical documentation before us of what was really taught and believed by one group of Millerites that was advocating the paganism view, let us analyze the facts and assess the platform on which their premise of the “daily” was built.

So far as historical documentation has revealed, we have seen that the so-called “old view” of paganism is really the new view, and the so-called “new view” of Christ’s ministry is really the old view. (It sounds confusing, doesn’t it? It is, but bear with us.)

If we give to William Miller the date of AD 1831 for the commencement of the paganism view to the present date of 2007, we have a span of 176 years. If we date the commencement of the heavenly sanctuary ministry view in the year AD 1550, we have a longer span of 457 years. But if we want to be Biblical about it, we will begin the heavenly sanctuary ministry view’s commencement and understanding via type and antitype in the books of Moses. Now we have thousands of years for what is properly called the “old view”. Remember, God’s people will call things by their right names.

Miller’s Flaws in Reasoning

William Miller most certainly deserves our respect, yet the dear brother was not infallible. Miller’s identification of the “daily” with paganism was based on his conclusion that it was a term found only in Daniel. He did not compare its usage there with more than one hundred passages in which the original Hebrew word for “daily” is used. In addition, a conclusion based entirely on the use of the verb “take away” in the Greek in a single passage of 2 Thess. 2:7, 8 is decidedly not the designated method to be used for definitive answers, according to the

Bible and Spirit of Prophecy. Only by comparing scripture with scripture and in context can we safely arrive at valid conclusions.

Brother Miller advocated that the ten-horned beast from the sea

says the two-horned beast is none other than the United States of America: “And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the

We have seen that the so-called “old view” of paganism is really the new view, and the so-called “new view” of Christ’s ministry is really the old view.

(in Rev. 13) was pagan Rome, but we all know that to be false. Ellen White clearly says that the first beast of Revelation 13 is none other than the papacy: “The dragon had given to the beast ‘his power, and his seat, and great authority.’ Revelation 13:2. And now began the 1260 years of papal oppression



foretold in the prophecies of Daniel and the Revelation.” GC 54.

Miller also taught that the two-horned beast from the earth in Revelation 13 was the papal image of paganism, the papacy. We know this also to be false, for Ellen White

character of the United States when presented to the prophet as ‘coming up’ in 1798.” GC 441.

Next, Miller preached that the second or papal beast exercised power 1260 years (the forty-two months of verse five), and denoted pagan Rome’s period to be 666 years. However, we know that in Revelation 13:18 the “666” is said to be for the number of his name: “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

The “666” has nothing to do with years—hence another error:

Brother Miller then commenced this time period of 666 years with the League of Jews and Romans, supposedly in 158 BC, and ended it at the supposed downfall of paganism in AD 508. He obtained the date of 508 by subtracting 158 BC from the 666 (years) of Revelation 13:18. Yet Willie White and history have shown that the League of Jews and Romans was not 158 but 161 BC (Letter to his brother, J. E. White, June 1, 1910, pg. 12). It was only by the hand of God that the 508 date appeared on the 1843 chart at all: “I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them.” *Early Writings*, 74.

Please keep in mind that on

both sides of the issue prior to 1844 and after, there was total agreement that the action of the Hebrew verb “rum” in Daniel 8:11 meant to literally “take away.” Never once was it advocated, proclaimed or entertained to mean “exalt” or “lift up” (more on this later).

View that Pagan Conversions Ended Paganism Was Disputed

We will now examine the premise that the conversion of pagan kings took away paganism. E. J. Hibbard, writing to Elder L. A. Smith (son of Uriah Smith) in San Fernando, CA, on October 24, 1909, addressed this very topic.

“If we take the inconsistent stand that the Barbarians came to help the Papacy destroy the paganism of Rome, and accomplished this by the destruction of their own paganism, and that this occurred in the year 508, we are doubly mistaken, for not a single one of the Barbaric kingdoms which supplanted the Western Empire of Rome gave up its pagan doctrines and accepted the Papal in the year 508. Clovis, king of the Franks, professed to become a Catholic in the year 496; the Visigoths, now the Spanish, found their first Catholic king in

Recared, 586 A.D. Ethelbert, king of Kent, was the first of the Anglo Saxons to accept the Papal religion, and that was in the year 587. But it was a hundred years later before the whole territory of the Anglo-Saxons accepted the Papal religion. In Germany the Papacy did not get a foothold before the year 687, and it was fully a hundred year later before it, as a nation, had renounced its paganism. You are well aware of the fact that under Charlemagne in the year 772 A.D. began the whole of thirty-three years for the purpose of Christianizing (?) the Saxons.

“But with the Gospel view of this question, as my article in the SIGNS briefly opens it, everything is in harmony, even to the matter of dates. In fact, the very argument in Daniel and the Revelation, used to establish the fall of Paganism in 508, rather teaches the contrary; and shows that a general war against heresy began in the Eastern Empire in the year 508 and continued ten years.

“The quotation in part reads as follows: “Three furious, but transient seditions, were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians for the most part idolaters, declared himself the champion of the Catholic faith. In this

pious rebellion he depopulated Thrace, besieged Constantinople, exterminated 65,000 of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the council of Calcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace.”

How can a war waged by the disciples of the God of Peace against their fellow Christians, beginning in the year AD 508 and continuing ten years, or until 65,000 of their fellow Christians were exterminated, have anything to do with the taking away of paganism?

To this day there has been no response to this inquiry. Why? Simply put, because there is no historical foundation for the premise advocated by William Miller whatsoever. Thus we come to the hard fact that William Miller’s only correct position on the “daily” was his adherence to the correct date of AD 508--and that was only by the hand of God.

Let us now turn our attention to those who, before 1844, were advocating the ministerial work of Christ as the “daily.” What was their understanding and application of the term?

“Daily” is Continual Mediation of Christ in Heavenly Sanctuary

“The very heart of the gospel was removed when the little horn took away the daily or continual mediation of Jesus Christ, and cast down the place of his gospel sanctuary and made it a den of thieves. He cast down the sacraments and gospel truth to the ground and ‘practiced’ the mystery of iniquity and prospered in his sacrilegious perversions. The little horn and



his part of the host had indignation against the covenant; that is, the blood of the covenant, by trampling virtually upon the son of God, and counting the blood of the covenant an unholy thing. They cast down the true doctrine of the cross of Christ, the crucified One. They cast down the table of the gospel show bread, which was both a 'munition of rocks' and a 'sanctuary of strength' to the church. The great matter to be taken away was the righteousness of Christ. The unbelieving Jews set the example. Away with this man and his righteousness and give us Barabbas, the robber, and his righteousness. Away with Jesus Christ and give us the Pope, the usurper of Christ's throne. The great doctrine of Antichrist is, the Pope is the corrector of heretics. This was established AD 538. Then where two or three poor souls were assembled together in Christ's name, in times of peril, there he would be a little sanctuary for them there am I in the midst of them. Then the papal armies would persecute them, and cast down the place of Christ's sanctuary. Dan.8:11, decides whose sanctuary it was. It is His sanctuary. Only two personages have been introduced to whom the word his can possibly apply. One was the Pope, the other was Jesus Christ, the Prince. None will say it was the Pope's the man of sin. Therefore it was the sanctuary of the Lord Jesus Christ. Now take two passages perfectly parallel. One is, his sanctuary was cast down; the other is, the truth [was] cast down. Who can doubt the identity. The Word the Truth, was made flesh and dwelt among us, and that flesh was 'sacrificed for us' and that 'sacrifice' was 'taken away' and that 'truth' was 'cast down to the ground." *Midnight Cry*, Oct. 4, 1843, p. 52, cols 2, 3.

Unity on "Daily" After 1844

Thus far we have accurately disclosed both sides' positions on the "daily" prior to 1844 in their own

words. We now will focus on their united understanding of the "daily" after the Disappointment of 1844.

Crosier: 1846 Teaching on "Daily"

Crosier's presentation on the sanctuary was built upon the biblical principle of type preceding and illustrating anti-type, with the basic premise being that the sanctuary of Dan. 8:11-14 to be cleansed in 1844 was the heavenly sanctuary, connected with the New Jerusalem and involving Christ's two-fold ministry therein. After stressing that the sanctuary was the heart of the typical system, Crosier showed that the old covenant is connected with the earthly sanctuary and the new covenant with the heavenly sanctuary, into which our High Priest entered to minister. Essential paragraphs of his argument, based on the interpretation of the "daily" as Christ's mediation, follow:

Sanctuary Transactions of 2300 Days are in Heaven, After Cross

"The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven." Crosier, *The Day-Star (Extra)*, Feb. 7, 1846, p. 38, col. 1.

Sanctuary of New Covenant is in New Jerusalem Above

"The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old



Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the N. T. applies the name 'Sanctuary,' and it does appear that this should forever set the question at rest.

"But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it." *Ibid.*, p. 38, col. 2.

Heavenly Sanctuary "Polluted," "Cast Down," "Trodden Underfoot"

"Introduced by this question, 'Is the earth, is Palestine such a place?' The entire contents answer, No! Was Daniel so taught? Look at his vision." *Ibid.* Crosier continues:

Papal Beast Polluted Heavenly Sanctuary and Cast It Down

"And the place of his Sanctuary was cast down; Dan. 8:11. This casting down was in the days and by means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4000 years, and the latter at the captivity, more than 700 years

previous to the event of this passage, and neither by Roman agency.

"The Sanctuary cast down is his against whom Roman magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Dan. 11:30, 31, 'For the ships

was formed against the 'holy covenant' and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. 34:16; Ezek. 20; Mal. 1:7. This was the same as profaning or blaspheming his name. In this sense this 'politico-religious'

"The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary. . . ."

of Chittim shall have come against him; therefore shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and



have intelligence with them (priests and bishops); that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.' What was this that Rome and the [apostate] apostles of Christianity should jointly pollute? This combination

beast polluted the Sanctuary, (Rev. 13:6) and cast it down from its place in heaven, (Ps. 102-19; Jer. 17:12; Heb 8:1, 2) when they called Rome the holy city (Rev. 21:2) and enstalled the Pope there with the titles, 'Lord God the Pope,' 'Holy Father,' 'Head of the Church,' etc., and there in the counterfeit 'temple of God' he professes to do what Jesus actually does in his Sanctuary; 2 Thess. 2:1-8. The Sanctuary has been trodden underfoot (Dan. 8:13), the same as the Son of God has. Heb. 10:29." Ibid., p. 38, col. 2.

1846: Joseph Bates Commends Crosier Article As "Superior"

"But allow me first to recommend to your particular notice, O. R. L. Crosier's article in the Day-Star Extra, for the 7th of February, 1846, from the 37th to the 44th page. Read it again. In my humble opinion it is superior to anything of the kind extant." Bates, *The Opening Heavens*, May 8, 1846, p. 25.

1847: Ellen White Commends Crosier Article to Every Saint

"The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc.; and that it was His will, that

Brother Crosier should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." White, E. G., *A Word to the Little Flock*, May 1846, p. 12.

Christ Closed the "Daily" or Continual Mediation in 1844

David Arnold, a frequent contributor to *Present Truth* and one of publishing committee of five for *Advent Review*, published the following:

"Therefore, we are brought, by the force of circumstances, and the fulfillment of events, to the irresistible conclusion that, on the tenth day of the seventh month, (Jewish time), in the autumn of 1844, Christ did close his daily, or continual ministration or mediation in the first apartment of the heavenly sanctuary, and shut the door, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut, (see Rev. 3: 7- 8), and passed within the second vail, bearing before the Father, on the breast-plate of judgment, all for whom He is now acting as intercessor." *Present Truth*, Dec. 1849, p. 45, col. 2.

James White Supported Crosier Views

Four months after James White reprinted Crosier's article in full in the regular *Advent Review* of September 1850, and omitted sections of the article from a forty-eight-page special *Review* for wider circulation among non-Sabbatarian Adventists of the former movement, he wrote:

James White Parallels Crosier on Treading Down the Sanctuary

"Those that teach that 'the promised land' is the Sanctuary must,

therefore, admit that the words 'trodden under foot,' and 'trodden down,' are figurative expressions, and mean that the promised land has been overrun with 'the wicked agents of its desolation.' Then they should not object to our using the expressions figuratively, in applying the words 'trodden down' (Isa. 63:18) to the typical Sanctuary, and the words 'trodden under foot' (Dan. 8:13) to 'the true Tabernacle' or 'Sanctuary' in heaven.

"It may be said that the heavenly Sanctuary is not 'capable of being trodden under foot.' But we ask, is it not as capable of being trodden under foot as the Son of God,' who is the 'MINISTER' of the same Sanctuary? Says Paul: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.' Heb. 10:29.

"We say, then, the Sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden underfoot. In a similar manner has the 'host,' the true church, also, been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot His Sanctuary.

"The Catholic Church have trodden under foot, not only the 'Holy City,' but the Sanctuary, and its Minister, or Priest, 'the Son of God.' Rome has been called 'the Holy City,' and the 'Eternal City,' which can only be said of the City of the living God; the New Jerusalem.

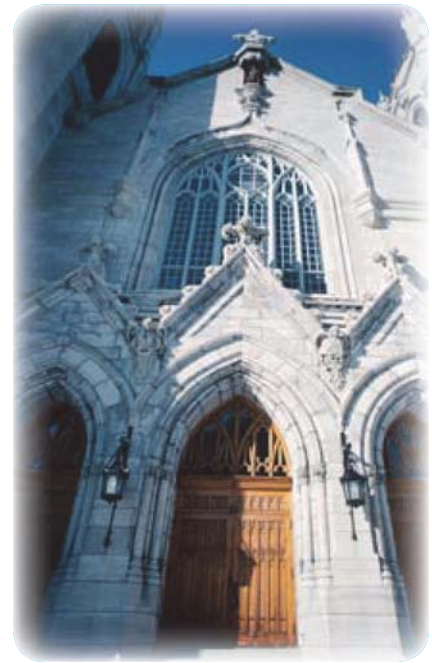
"The Pope has professed to have 'power on earth to forgive sins,' which power belongs alone to Christ. The people have been taught to look to 'the man of sin,' seated in his temple, or as Paul says—'so that he as God sitteth in the temple of God,' etc.—instead of looking to Jesus, seated at the right hand of the

Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY LORD, they have 'trodden under foot the Son of God.' And in calling Rome the 'Eternal City,' and the 'Holy City,' they have trodden down the City of the living God, and the heavenly Sanctuary. The 'host,' the true church that have looked to Jesus in the true Sanctuary for pardon of sins, and eternal life, has, as well as their Divine Lord and His Sanctuary, been trodden under foot. Yes, the true worshipers have been rejected and persecuted, and some of the brightest 'stars,' or gospel ministers, in the church have been 'stamped upon' by the little horn." *Review and Herald*, Jan. 1851, pp. 28, 29.

Uriah Smith Also Parallels Crosier

"Again, we read in Dan. 8:13, about treading the Sanctuary under foot; and it may be asked how a Sanctuary in heaven can be trodden under foot. These expressions are figurative as will be seen by Hebrews 10:29, which speaks of treading under foot the Son of God. The Sanctuary can be trodden underfoot in the same sense that the Son of God, its minister can. Thus the Pope has trodden under foot the Sanctuary, by calling his own sanctuary, or temple, the temple of God, and turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden under foot the Son of God, the minister of that Sanctuary, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ." *Review and Herald*, March 28, 1854.

Before going any further in our history, we need to return to the year 1850 and ask for what reason Ellen White penned those words in *Early Writings*, seventy-four and seventy-five? Much of the current confusion about the "daily"



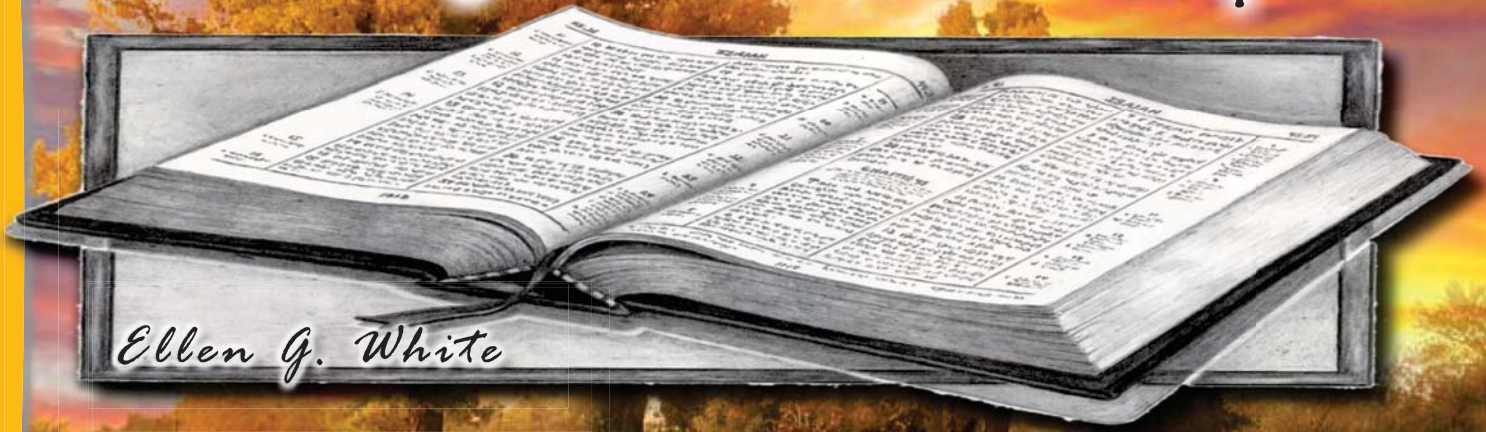
is caused by words being supplied to that passage. Proponents of the "daily's" definition as paganism mentally supply words so that a key sentence reads thus: "When union existed, before 1844, nearly all were united on the correct view of the "daily" [being paganism], but in the confusion since 1844, other views [or definitions] have been embraced. . . ." Those supplied words conflict with the linguistic context of the paragraph, whose concluding or summary sentence plainly refers to time, not definition, as does the personal testimony of Ellen White herself that her statement in *Early Writings* was never sanctioning the definition of the "daily" as paganism. Instead, the issue she was addressing in that paragraph was time. This we shall fully document in our next issue. 📖



Heidi Heiks, editor of Our Firm Foundation magazine, has been a college educator, an author, and a radio speaker for

The People of the Book radio program. He continues to write and is currently a teacher and speaker for Hope International throughout the United States.

The Sign of God's People



Ellen G. White

*God calls His people to a special work
for these last days.*

Snare of a False Sabbath

The enemy has worked in the religious world to deceive men into the belief that the law of God can be set aside. He has had long years of experience in this work, for he began with our first parents, using his powers to cause them to distrust God. If he could interpose himself between their souls and God, he knew that he would succeed. The prospect of becoming gods, knowing good and evil, was pleasing to Adam and Eve, and they yielded to the temptation. In receiving a knowledge of good and evil, men feel that they are gaining much; but they do not understand the purposes of Satan. They do not understand that they are taken in his snare when they tamper with the law of God. The enemy knows that if the church can be controlled by political enactments, if she can be led to unite with the world, she virtually acknowledges him as her head. Then the authority of man-made commandments will work to oppose the rule of the government of heaven. Under the leadership of Satan men will dispense with the

righteous, holy enactments of God concerning the Sabbath, the observance of which is to be a sign between God and His people forever.

Satan's plan has taken with the religious world. He has created an order of things entirely his own, making void the law of God. Through his deceptive working he has gained in the professedly Christian world that which he thought to gain in heaven,—an abrogation of the laws of Jehovah. Through the Roman power he has worked to remove God's memorial, and has erected a memorial of his own to sever God from His people. Today the Protestant world is estranged from God by its acceptance of a spurious sabbath. Not one iota of sacred authority can they find for doing this; yet, full of zeal, they assert that the Lord's memorial given at creation should be ignored, despised, trampled upon, and the first day of the week take its place.

Wounding God

No deeper wound could be inflicted on God than to ignore His holy day, and place in its stead a spurious sabbath that bears no

mark of sanctity. God gave the Sabbath to the world to be set apart for His name's glory. He says: "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

And who are Israel? The Holy Spirit by the apostle Paul declares, "If ye be Christ's, then are ye Abraham's seed." Upon all who through Christ become a part of the true Israel, the observance of the Sabbath is enjoined.

Those who disregard a plain "Thus saith the Lord," are casting off their allegiance to God, and exalting human power in His stead. By thus placing themselves in opposition to the God of heaven, men are failing to receive the mark, or sign, by which the people of the world are to know God's true followers. There is no justification for those who, having the light, close their eyes and their ears to a plain "Thus saith the Lord." They have taken up the weapons of their warfare against God, and their guilt is made manifest.

A Specific Reform—But Not by Compelling

God calls His people to a special work for these last days. "They that shall be of thee shall build the old waste places," He says; "thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." What is this breach?—It is the broken Sabbath of the Lord. "If thou turn away thy foot from the Sabbath," He continues, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." But there must be no assumption of power on the part of God's chosen people. Those who take their orders from Christ must not seek to compel others to obey the law of Jehovah. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

Patience is Necessary

Even Christ, as the Prince of Life, did not seize the scepter of power and enforce His laws of righteousness. Patiently has He waited in the heavenly courts in behalf of His people who have suffered for their loyalty to Him. Patiently has He waited for the Gospel of the kingdom to be preached in all parts of the world, until every nation, and kindred, and tongue, and people shall have received the light of

God's Word. And man, too, must wait patiently until the time when the work shall be accomplished, and every human being has had opportunity to decide for himself. Decisions will be made for and

regard to its spiritual bearing upon all the transactions of life.

Christ's prayer to His Father for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." The sign of God is sancti-

*In coming out from the world
and accepting the Sabbath of creation,
which God has blessed and sanctified,
we give evidence of true conversion.*

against God; and every man will decide his own case by his decision in regard to the law of Jehovah. Then both classes will be developed; the sentiment of every heart will be revealed. Each party will gather under its chosen leader, as loyal to God and His commandments, or as transgressors of the law, with the first great rebel at its head.

The Obedience of Israel

God declares: "Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." We are not merely to observe the Sabbath as a legal matter; we are to be intelligent in

fication through obedience to the truth. This sanctification makes the loyal subject like his great Head, Jesus Christ. He is brought into peculiar and eternal relations to the Saviour on condition that he maintains his allegiance to the end. When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. In coming out from the world and accepting the Sabbath of creation, which God has blessed and sanctified, we give evidence of true conversion. We are stamped with the mark of God's government. As we accept the Sabbath to keep it holy unto the Lord, we are sanctified, soul, body, and spirit.

Choosing Our Ruler

All who earnestly desire to know



whether they have the King's mark will examine His Word critically. A spurious sabbath is now exalted be-


God has said should be preserved to a thousand generations.

The observance of the Sabbath, the seventh day by God's people,

Those who disregard a plain "Thus saith the Lord," are casting off their allegiance to God, and exalting human power in His stead.

fore the people. This is the mark, the sign, of a ruler who stands in opposition to the King of kings, the Lord of hosts. This ruler has sought to show his power and authority by taking a common working day, a child of the Papacy, and giving it to the world as the Sabbath of the Lord. He has sought to destroy the sign which

is the sign to the world that they are linked to the God of heaven as His loyal subjects, who trust in His everlasting veracity and His power as the Creator of the heavens and the earth; and it is the sign that God recognizes them as His chosen people. Those who understand that the Sabbath is a sign between

them and God will represent the principles of His government by bringing into their daily practise the laws of His kingdom. They will live in constant submission to His will, having the words of His law written in their hearts. His injunctions will be regarded as the spring of their existence. Faithful and true, they will heed every command given, and reveal in their daily lives the religion that emanates from God. *Signs of the Times*, November 22, 1899. 



Ellen G. White, 1827-1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God's people around the world.

Fanaticism

Part 1

Marshall Grosboll

"Every phase of fanaticism and erroneous theories, claiming to be the truth, will be brought in among the remnant people of God."

In every age Satan has tried to hinder revival and reformation through fanaticism. And generally, he has

worked rather successfully. Luther had to fight fanaticism on one hand, and on the other he had to fight apostasy and worldliness and the idea that the church was God. Ellen White warns in *The Great*

Controversy, 396, that this will also be our fight in the last days. "The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church

no reformation has been carried forward without encountering serious obstacles.”

Be Wary of the Snare

Do you believe that we are in need of a reformation today? I believe that it is our great need. And I believe it is happening. But if it happens, Satan’s great tactic will be to cause reformers to go into fanaticism. That means that everyone is going to be tempted with fanaticism.

Satan is trying to prevent people from effecting a reformation. If they are Baptist, he tries to prevent them from receiving the three angels’ messages, and he works to keep them off the platform of those three angels. But if he cannot succeed, and he sees that they are going to become believers anyway, he immediately switches his tactic and tries to force them into going beyond what God says until they go into the area of fanaticism. That is always the tactic that Satan has used.

Historical Precedents

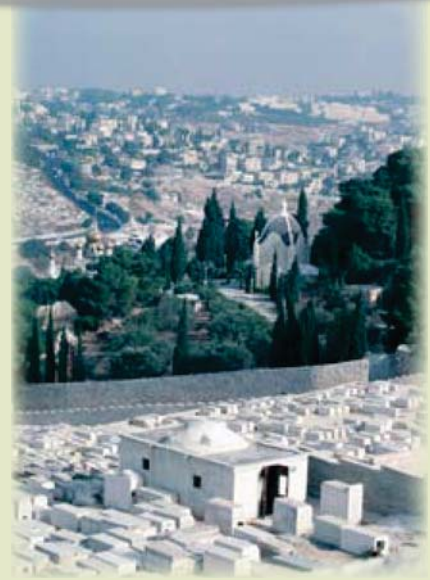
In Jesus’ day, if he could not make the people Sadducees, he made them Pharisees. In a similar manner today, Satan is trying to influence people to somehow come short of the Lord’s calling. It is like a mountain. God says something and we climb the mountain until we reach what God says. If we keep going and we go over the other side of the mountain, that is fanaticism.

Ellen White says that in every reformation Satan has interposed serious obstacles to prevent the reformation from taking place. “Thus it was in Paul’s day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who

claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. And the Wesleys, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every grade.” Ibid.

Crossing the Line

Is it possible to be over-zealous in religion? I do not know how you can be overzealous for God, but there is a type of unbalanced overzealousness. And Ellen White speaks of people who were over-zealous. In fact, Ellen White says that when people become fanatical, they will die for their faith. They think that they have a real faith, and they believe that they are willing to die for it. We find that this is happening in every age, and it is also



that “every phase of fanaticism” will be brought in. If Ellen White prophesied under the inspiration of Holy Spirit, I believe that we are going to see it happen. And we should expect it to happen, and prepare ourselves.

Subtle, but Still Fanaticism

I find that we discard most fanaticism. We do not believe most of the fanatical ideas that come along. However, Satan has a thousand different forms of fanaticism, and he has one just for me. He has one that just fits my personality. While one

In Jesus’ day, if Satan could not make the people Sadducees, he made them Pharisees.

what is going to happen in today’s age. “Every phase of fanaticism and erroneous theories, claiming to be the truth, will be brought in among the remnant people of God. These will fill minds with erroneous sentiments which have no part in the truth for this time.” *Selected Messages*, book 2, 14.

This prophecy from the servant of the Lord tells us

area of fanaticism may not attract me, there may be another that is just the way I see things. Once we accept some fanatical views, we become spiritually blind, just like the physically blind person. For years I have watched fanaticism develop, and I tell you that we are living in that day and age when Ellen White says that we will see every phase

of it. It seems that everything that comes along, people believe. It is like in the area of medicine. There are two classes of people. There are those who believe whatever the doctor says. Those represent the ones who believe whatever the church says. And then there is the class who are disgusted with the medical profession, and they say: "They are just after the money,"

prominent areas of fanaticism as examples, and examine how it begins in some cases.

Christmas

A little over a year ago, during Christmas, I was asked to speak at a little conference church. I knew that most of the people in that church were very conservative (That is

There are so many areas of pagan encroachment into life that we need a divine guide to help us know where to draw the line.

as some people say: "The church is just after the tithe. They are just after the money." And so they get disenchanted with the medical profession, and come to the place where they will believe anyone that is against it. All you have to do is criticize the doctors and the medical profession. You can tell them to drink lemonade because it will cure their cancer, and they will do it. Whatever you tell them to do, they will do as long as you are against the medical profession. They will read any book, any article that is anti-medical profession. They will accept anything.

Too Close to Home

And that is the way I am finding people in the church today. There are those who are rooted and grounded in the system. And there are those who have become disillusioned with the system and will believe anything that anyone says that belittles the church. All you have to do is say something critical about the church, and they will say, "Tell me more. I am your disciple." You can tell them anything you want to say after that because they will accept and believe it. I would like to look over a few of the

why they asked me to preach.), and they did not believe whatsoever in such pagan things as Christmas. Since it was December 24, I decided that I wanted to keep the peace (Some people do not know it, but I like to keep the peace if I can.) and I decided to preach on something safe, like love, or faith, or anything rather than Jesus' birth. But the night before, we were having worship with our children, and we decided to read everything that Ellen White wrote about Christmas. We took the books and the *Index*, and looked up everything that we could find about Christmas.

The more we read, the more uncomfortable I became, because she wrote a great deal about Christmas. In fact, every year for many, many years she wrote a Christmas article in the *Review and Herald*. She wrote about Christ's birth and shared that December 25th is not necessarily the day on which Jesus was born. We do not know what day it was. She said Christmas has a pagan origin. But she also said, "Would we be so narrow-minded as to overlook the birth of Christ just because the day goes back to pagan origins?" She said, "Let's not make it pagan, but let's try to convert souls. Let's try to turn people's minds

toward Christ. Let's make it a blessing to our children." We have used Christmas every year to try to reach our neighbors. We go over every Christmas with some little fruit basket or with a Spirit of Prophecy book, and it is a time when we can talk to them. We found that she even said that God would be well pleased if every church had a Christmas tree during Christmas time. And then we thought, "This is getting pretty interesting."

A Decision and Its Consequence

I could very well accept the fact that Christmas is an abomination, just as the Jehovah's Witnesses say. But here Ellen White, the prophet of the Lord, says that God would be well pleased if every church had a Christmas tree. She also talks about how we should uplift Christ and Christ's birth at Christmas. So I thought, "You know, there could be visitors in this church. They could be coming to an Adventist church at Christmas time, and we do not talk about Christ and Christ's birth? That is not where their mind is. That is not where their focus is.



I could use this time of the year, as Ellen White says, to uplift their minds and hearts and to lead them to Christ."

So I preached on Christmas and

Photos: © Photos.com (grass); Hemera Express (man/child)

on Christ's birth. And some people were very upset with me. They said, "I will never come and hear you preach at Christmas time again. You might preach about Christmas. Just let us know where you are going to be at Christmas time; we will not come there."

Fanaticism's Fallout

I asked them, "What do you do about Ellen White's statements?"

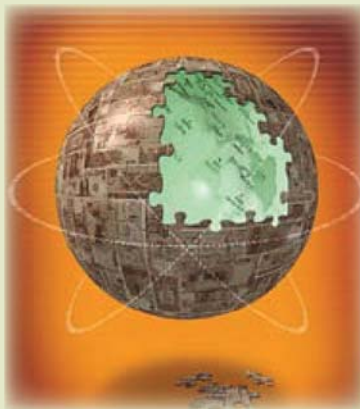
I read a few things, and it was very easy for them to say, "She was wrong in those areas." I heard solid, conservative people say, "But she was wrong in those areas."

So I asked, "If she is wrong in these areas, how do you know but that in some other areas she is also wrong?" Pretty soon you decide in what areas she is right and what areas wrong. She is wrong wherever she disagrees with me (They did not say this, of course.), and she is right wherever I agree with her. And so, we become our own judges; we become our own standards. I have noticed that whenever Ellen White is "wrong" in one area, she eventually becomes wrong in another area or two. . . .

We are troubled by the idea of Christmas' pagan origin, but we do not realize that much of what we do every day has a pagan origin, also. In fact, this is the month of July, and most of us freely say that this is July 19. Where does July come from? July commemorates a pagan god, Julius Caesar. He was worshiped. August comes from Augustus Caesar. The whole calendar is pagan. Our whole calendar comes from the Julian calendar, modified by Pope Gregory. Every time we mention a month we are talking about a pagan god. How about the days of the week? Monday, Tuesday, Wednesday, Thursday--these are all from the names of pagan gods, every one of them.

The day starts and ends, midnight to midnight. Where does that come from? When did God say

that the day should start and end? Isn't it interesting that we follow paganism and not the Bible? But it is interesting that in the Bible, whenever the Bible writers were in foreign countries like Babylon or Egypt, they followed the people's dating system and their time reckoning—except when it came to religious services. So we have followed the same principle. When it comes



to keeping the Sabbath, do we keep a pagan time system or God's time system? We follow God's time system. But when it comes to writing a check and we are down at the bank or some other place at eleven o'clock at night, and we are making a legal transaction at that time, do we follow God's system or the pagan system? It is the same principle as when Jesus said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17. We do that and we have a clear conscience about that.

A Divine Guide Given

There are so many areas of pagan encroachment into life that we need a divine guide to help us know where to draw the line. We need a divine guide, and that is what Jesus was when He was here and some people asked, "Is it wrong to pay taxes to Caesar? The money is going to support these terrible war causes. It is going to kill people, and they are using the money to even slaughter

our own people." They quoted scripture that we are not to be citizens of this world; we are to be citizens of heaven, and we need to be not of this world . . . and so on. So do we pay taxes? Jesus made it very plain, "Yes, you pay to Caesar what is his, and you pay God what is His. Do not worry about this." And so we have a divine guide to help differentiate truth from error, and fanaticism from following the Lord. We need a divine guide today, also. And I am thankful that we have one. The Lord has helped us to keep from becoming fanatics, and He has helped us to follow Him all the way without going *beyond* what God wants us to do.

When One Abandons the Guide

I have noticed what happens once someone decides that the Spirit of Prophecy is not inspired in a particular area. Christmas does not affect basic religious practices during most of the year. It is just a little, tiny crack in the log with a splitting wedge. But once the devil gets a crack in the log, he does not stop there. He continues to hit that maul until there is a complete split. I followed what happened to those people who believed we should not recognize Christmas. Very soon I noticed that they were in the area of reinterpretation of prophecy.

I was reading the other day in *Evangelism*, 199, that Ellen White says that one of the ways that Satan is going to try to keep people from being ready for Jesus to come is to get them discussing much about new interpretations of prophecy that are contrary to that which God has already made plain. 📖

To be continued...



Condensed from one of Marshall Grosboll's camp meeting sermons at Hope International's 1991 camp meeting.



The Weight of Evidence

Part 2

*Those who
promote
Calvinism
reject plain
evidence to
the contrary.*

Ralph Larson

Evidence from Equivalencies

In Ellen White's twenty-eight usages of Paul's expression "in the likeness of sinful flesh," we find fifteen *equivalencies*, in which she equates "likeness of sinful flesh" with expressions of her own. These expressions include "our nature" four times; "human nature" three times; "nature of man" twice; "in all things [points] like His brethren" three times. Her emphasis in all of these passages using the words "in the likeness of sinful flesh" is on *similarity*, not dissimilarity. This is elsewhere expressed in statements like these:

"Nature . . . identical with our own." *Manuscript 94*, 1893; *Selected Messages*, book 3, 129.

"He became flesh, even as we are." *Testimonies*, vol. 8, 286.

"He was clothed with a body like ours." *Review and Herald*, February 5, 1895.

"Bearing the humanity we bear." *Manuscript 21*, 1895, *The Seventh-day Adventist Bible Commentary*, vol. 7, 925.

"Bone of our bone and flesh of our flesh." *Selected Messages*, book 3, 130.

"The human nature of Christ was like unto ours." *Manuscript 42*, 1897.

Weight of Non-Equivalencies

Next, we observe six *non-equivalencies* in which the emphasis is on *contrast*, rather than similarity. In these statements we read that the "likeness of sinful flesh" made Him different from the angels (three times); and different from the unfallen Adam (twice).

Then there is an interesting passage in which she contrasts "flesh" with "sinful flesh":

"He took our infirmities. He was *not only made flesh, but He was made in the likeness of sinful flesh.*" Letter 106, 1896; *The Seventh-day Adventist Bible Commentary*, vol. 5, 1124.

An Inverted Equivalency

In this same source, Letter 106, 1896, we find an *inverted equivalency* in which she departs from her usual practice of setting forth what Jesus was able to do in sinful human nature to recommend what *we can do*, by His grace, in sinful human nature.

"Just that which you may be, He was in human nature." *Ibid.* This, though, is also echoed in such other passages as this: "And as Jesus was in human flesh, so God means his followers to be." *Signs of the Times*, April 1, 1897.

Inclusive Equivalencies

Finally, among these twenty-eight

usages of Paul's words "in the likeness of sinful flesh," we find two extremely powerful *inclusive equivalencies* in which Paul's words are equated with more than one of her own expressions. In the *Signs of the Times*, February 20, 1893, Ellen White wrote:

"He was to take upon Himself *our nature*. . . . He had taken upon Himself *the nature of man* . . . made in the *likeness of sinful flesh*. . . . The Son of God consented to take the habiliments of humanity, to become *one with the fallen race.*"

Outside Interpretation Not Necessary

Notice carefully the inclusive equivalencies: *Our nature = human nature = likeness of sinful flesh = one with the fallen race.* Surely this should remove all doubt and satisfy all questions as to what Ellen White intended us to understand from her usage of Paul's words "in the likeness of sinful flesh." And surely this should provide us with a convincing demonstration of the principle that Ellen White's writings can be successfully understood by comparison with other Ellen White writings, just as the Bible is best interpreted by the Bible. No straining of either, through the words of another (uninspired) writer, is needed. All we need to do is decide from the weight of the evidence. On a smaller scale, we may demonstrate the same principle by



Photo: © iStockPhoto.com



White explain her own writings to us and decide from the weight of the evidence.

Comparison by Contrasts

Neither should there be any uncertainty as to how Ellen White viewed the human nature of our Lord, as compared with the nature of the unfallen Adam.

She did not neglect this subject. We find among her

400 statements about the humanity of Jesus a total of 116 lines in which a comparison is made between Christ and the unfallen Adam. *Not a single line suggests similarity.* Every sentence emphasizes the *difference*, rather than the similarity, *contrasting*, rather than comparing. Notice the use of the word *contrast* in this passage:

“Adam was in the perfection of manhood—the noblest of the

degeneracy of the race.” *The Bible Echo*, October 20, 1913.

Still Calvinism Persists

It is difficult to understand how anyone could read the 116 lines that Ellen White wrote contrasting the human nature and situation of our Lord with that of the unfallen Adam and still insist that she is describing a likeness. Yet this practice is not uncommon today.

It is likely that most of the readers of this article have *The Desire of Ages* in their home library. We would therefore recommend the careful study of Ellen White’s references to the human nature of our Lord on pages 25, 49, 112, 117, 311, and 312 of that volume. For further study, we would recommend our research volume, *The Word Was Made Flesh*, available through Hope International. The record will make it painfully clear that those who are promoting Calvinism among us today are flying in the face of the evidence, rather than deciding from its weight.

Ellen White writes that in taking the fallen nature of man, Christ accepted its liabilities, feebleness, weaknesses, degeneracy, wretchedness, ills, susceptibilities, necessities, and humiliation. The inclusiveness of these descriptions is emphasized by her use of the word “all” in such expressions as these: “All our infirmities,” “all our experiences,” “all our temptations,” “all its attendant ills,” “all things that pertain to human life,” “in all things like His brethren,” and “in all points like unto His brethren.” The single exception is stated in these words:

“On all points except sin, divinity was to touch humanity.” *Review and Herald*, January 7, 1904.

“His human nature . . . was . . . identical with our own.” *Manuscript 94*, 1893; *Manuscript Releases*, vol. 6, 111.

“Like every child of Adam He accepted the results of the working of the great law of heredity.”

considering this statement:

“Christ did in reality unite the offending nature of man with His own sinless nature.” *Manuscript 166*, 1898; *Manuscript Releases*, 1238, 3.

This may give rise to the question, “What does Ellen White mean by ‘His own sinless nature’? Is she proposing that Christ had two human natures, one sinful and one

We have not found a single statement from her pen that Christ came to earth in the human nature of the unfallen Adam.

sinless, one fallen and the other unfallen?” Hardly. Let us compare two other passages:

“[Christ] took humanity, uniting the offender with His divine nature.” *The Youth’s Instructor*, July 29, 1897.

“He . . . connected sinful man with His own divine nature.” *Review and Herald*, October 16, 1894.

Obviously, Ellen White intended for us to understand that His own sinless nature was His divine nature. There is no need for uncertainty here, if we will let Ellen

Creator’s works. He was in the image of God, but a little lower than the angels.

“What a *contrast* the second Adam presented, as He entered the gloomy wilderness to cope with Satan single handed! Since that Fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ’s advent to the earth. In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and

The Desire of Ages, 49.

"Christ declared . . . No single principle of human nature will I violate." *Manuscript* 165, 1899; *Manuscript Releases*, vol. 5, 114.

The reader will recognize that this is only a partial analysis of Ellen White's 400 statements that our Lord came to earth in the human nature of fallen man. Space will not permit us to carry the analysis further in this article, but the sampling is typical. The more we read, the more the weight of evidence is increased. Especially is that so when it is remembered that in all of our research, we have not found a single statement from her pen that Christ came to earth in the human nature of the unfallen Adam. *Not one*. And though we offered a reward of \$1000 to anyone who could produce such a statement from Ellen White's writings, the reward has not been claimed. Thus the scales of evidence show 400 against nothing.

Looking for Loopholes While Ignoring the Evidence

How, then, do those who are promoting Calvinism among us attempt to build their case? By ignoring the weight of the evidence and employing "loophole logic."



By seeking out passages in Ellen White's writings that are sufficiently open so that an interpre-

tation can be placed upon them, and by announcing quotations in gross violation of their context. By ignoring her appeal that we study her published writings in order to know what she believed. By searching diligently through her personal letters and even her diaries in order

to find something that might be used to offset the evidence in her published works.

By pretending that there is something deeply mysterious about Ellen White's writings on this subject, which makes it impossible to understand her unless we strain her words through the writings of other writers, some of whom are in the churches of fallen Babylon. By making use of the argument *ad hominem* (against the man) and implying that those who are accepting the weight of evidence and believe that Christ came to earth in the human nature of fallen man are persons of meager talent and inferior intellect, while those who are promot-


ing Calvinism among us represent "the best theological thinking" in the Seventh-day Adventist Church. This is in spite of the fact that our historic view regarding the nature of Christ has been shared by persons of such intellectual powers as Karl Barth, J. A. T. Robinson, T. F. Torrance, Nels F. Ferre, C. E. B. Cranfield,

Harold Roberts, Leslie Newbegin, Rudolf Bultmann, Oscar Cullman, and Anders Nygren. (See Harry Johnson, *The Humanity of the Savior*, London: Epworth Press, 1962.)

Those who accept the principle of deciding from the weight of evidence will not be misled by any of

Those who accept the principle of deciding from the weight of evidence will not be misled.

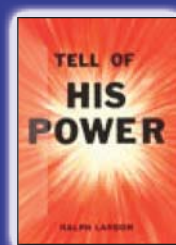
these devices, but will recognize them for what they are—desperate attempts to evade the truth. In closing, may we suggest a careful, thoughtful, and prayerful study of this testimony from Ellen White:

"Through His humiliation and poverty Christ would identify Himself with the weaknesses of the fallen race. . . . The great work of redemption could be carried out *only* by the Redeemer taking the place of fallen Adam. The King of glory proposed to humble Himself to fallen humanity. . . . He would take man's fallen nature." *Review and Herald*, February 24, 1874. 



Ralph Larson, a retired pastor, last served as chairman of the Church and Ministry Department of the Seventh-day Adventist Theological Seminary, Far East.

Ralph Larson's books are available in the bookstore. Please see the ad on page 30.



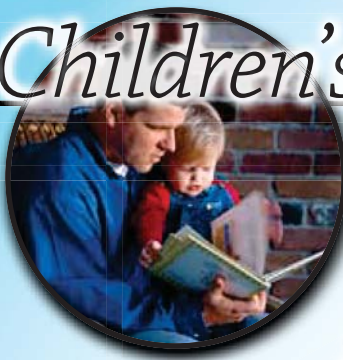
Hope International 2007 Camp Meeting & Dynamic Youth Program, May 25-28, 2007

Schedule of Events

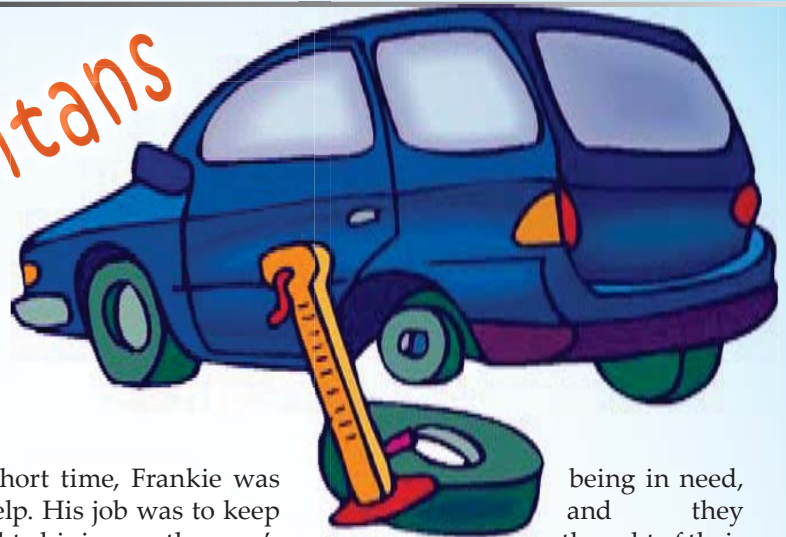
Friday 6:00 p.m.	"The Gospel of Judas"	Joe Olson
Friday 7:30 p.m.	"The Abuse of Church Authority Today"	Patrick Herbert
Sabbath 7:00 a.m.	"How To Overcome"	Ron Spear
Sabbath 8:00 a.m.	Breakfast (\$5.00)	
Sabbath 9:30 a.m.	"Healing Through Earth Therapy"	Heather Olson
Sabbath 11:00 a.m.	"The Remnant of the Woman"	David Kang
Sabbath 12:30 p.m.	Lunch (\$5.00)	
Sabbath 2:00 p.m.	"When Michael Stands Up"	Clark Floyd
Sabbath 3:15 p.m.	"The Theological Roots of Anti-Semitism"	Heidi Heiks
Sabbath 4:30 p.m.	Music Concert	Selected
Sabbath 6:00 p.m.	Light Supper (\$4.00)	
Sabbath 7:00 p.m.	"The Parable of the Fig Tree"	Joe Olson
Sunday 7:00 a.m.	"Why Are We Here?"	Lee Forbes
Sunday 8:00 a.m.	Breakfast (\$5.00)	
Sunday 9:30 a.m.	"Is Soy Dangerous?"	Diane Herbert
Sunday 11:00 a.m.	"The Gospels in the Old Testament"	Clark Floyd
Sunday 12:30 p.m.	Lunch (\$5.00)	
Sunday 2:00 p.m.	"The Fit Man"	David Kang
Sunday 3:15 p.m.	"Forming Solid Family Foundations"	Patrick Herbert
Sunday 4:30 p.m.	"Health Through God's Garden"	Heather Olson
Sunday 6:00 p.m.	Light Supper (\$4.00)	
Sunday 7:00 p.m.	"What Do Nazi Germany & SDA's Have in Common?"	Heidi Heiks
Monday 7:00 a.m.	"To Be Prepared"	Ron Spear
Monday 8:00 a.m.	"Breakfast (\$5.00)	
Monday 9:30 a.m.	"Where Do We Go From Here?"	Lee Forbes
Monday 11:00 a.m.	"Diet & Degenerative Diseases"	Diane Herbert



Children's Story



Good Samaritans



It was dark outside when Mr. B and his son Frankie left the meeting. The fine mist falling earlier had turned into a steady, windy rain, so they both ran to their car. Mr. B started the engine then turned on the wipers and headlights. "Oh, that poor man!" he exclaimed.

Frankie looked where he was looking. A few yards away, a man was lying on the wet ground, trying to jack up his car so he could change his tire. Until Mr. B had turned on the car lights, he had been working blindly in the dark. By the time Mr. B noticed him, his jacket was dirty and soaked, and his hair was matted to his head.

"What are you going to do, Dad?" Frankie watched through the windshield as his father hurried to help. Mr. B knelt on the wet pavement behind the car to operate the jack and keep the car steady as the man moved to the side to loosen the nuts holding on the wheel. Unfortunately, Mr. B's headlights didn't light that side, so the man still had to work in the dark, fingers searching for each wet nut.

Frankie saw Mr. B stop a man in a long coat who'd just left the meeting. The man paused just briefly, then went on. Mr. B spoke to a second man coming from the meeting. He also paused, then hurried on. Finally, Mr. B motioned to Frankie to come join him. When Frankie stepped into the rain, Mr. B called, "Bring the flashlight!"

Even though he got quite wet

in a very short time, Frankie was proud to help. His job was to keep the flashlight shining on the man's hands so he could see what he was doing and work quickly. Very soon the tire was changed, the man shook Mr. B's and Frankie's hands, and everyone hurried into their cars.

"Even though I'm wet and cold, it still was fun to help that man," Frankie told his father with a little shiver in his voice. "He certainly was in a pickle, wasn't he, Dad!"

Mr. B agreed. "It's a good thing we turned on our headlights. It would have taken him a long time without some light. That emergency flashlight came in handy, too."

"Dad, what did you say to those two men?"

"Well, I tried to get them to help, but . . ."

"Why didn't they?"

"The first one said he didn't want to get his new coat wet or dirty. He said we were doing okay without him. The second man wanted to go all the way to his car to get an umbrella first. And in the meantime, that poor man was just getting wetter and colder. As you saw for yourself, as soon as you held the flashlight, the work went pretty quickly."

Dad didn't sound upset at them, which made Frankie curious. "Aren't you mad at those men, Dad?"

"Not at all, son. I feel sorry for them, because God gave them a chance to help another human

being in need, and they thought of their own comfort

first. That means they don't have the heart of Jesus yet. They need our prayers, not our anger, don't you think?"

Frankie thought he probably would have been angry with them, but he knew Dad's answer was a good one. Then Dad asked him a question. "What Bible story does this remind you of, Frankie?"

It didn't take Frankie long to make the connection. "The good Samaritan story! Two men passed right by a stranger who had been robbed and beaten up. They didn't help someone who needed help. But the third guy did."

"That's right," smiled Dad. "It seems that story was repeated tonight. Tonight you were the third man who had a chance to help. You got to be the good Samaritan."

That thought made Frankie warm in his heart, even though he was still a little chilly on the outside. ✨



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The Extraordinary

"The God of nature directs the human agent to use natural remedies now."
Letter 182, 1899.

The past couple months I have been talking about the healing power of clay. As you have seen, there are countless uses for clay both internally and externally. Today I'm very excited to talk about a product that we use here at the health center and recommend for a variety of problems. We have seen this product work wonders, especially when it is taken while also taking clay internally. A mixture of eleven different herbs, Swedish Bitters has been shown to have amazing curative properties. Actually developed originally as a digestive aid, the benefits that were subsequently discovered far exceed its original purpose.

"God has caused to grow out of the ground herbs for the use of man and if we understand the nature of these roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today."
Pamphlet 144: The Place of Herbs in Rational Therapy, 7.

The prophet of God directs us to use the "herbs that grow for the benefit of man" (Ibid., 12). By using the Swedish Bitters herbal blend and other herbal remedies, that is exactly what we are doing. We are using these herbs that God has provided for our well-being, and we are reaping the benefits.

Here are the eleven different herbal ingredients in Swedish Bitters and what each is

known to be good for or to treat:



1) Aloe – This is used as a laxative and vermifuge (expels worms and parasites). It also relieves burns, sunburn, wounds and insect bites. In menstrual disorders, it provides relief.

2) Myrrh – This herb has a direct anti-microbial effect that enhances the immune system, which makes it great to treat common colds and the flu. It is a powerful astringent that can be used for gingivitis and mouth ulcers. Also, it is very effective in treating problems of the sinus, pharynx, larynx and respiratory system. Myrrh helps support and accelerates healing of the digestive system, is a vermifuge, decreases flatulence, increases energy, and aids in menstrual disorders. When applied topically to wounds or boils, it accelerates healing and decreases pain.

3) Saffron – A natural sedative, saffron also relieves flatulence, stimulates the appetite, helps regulate menstrual flow, and treats uterine hemorrhage.

4) Senna Leaf – This herb is a natural laxative for constipation.

5) Camphor – Camphor calms the nerves in hysteria, nervousness and neuralgia, stimulates the respiratory system, increases heart strength, and relieves rheumatism. A powerful anti-inflammatory, it also has great value in colds and chills and alleviates irritation of the sexual organs.

6) Rhubarb Root – Its astringent and



antiseptic effect cleanses the digestive tract, removes debris, and helps relieve constipation.

7) Zedoary – This great digestive aide is used for flatulence and colic; it increases the strength of all digestive organs.

8) Manna – A gentle laxative, it also invigorates and energizes.

9) Theriac Venezian – A powerful anti-inflammatory and antioxidant, it helps with breathing problems and excess mucous, indigestion, diarrhea, edema, and urinary gravel. It also can be used topically to treat wounds.

10) Carline Thistle Root – This herb is very energizing and can be used to treat bronchitis, prostate problems and rheumatism. Also, it is a diuretic and antibiotic, and can be used to treat stomach problems.

11) Angelica Root – An energizing herb, it is used as an expectorant for coughs, colds, pleurisy and bronchitis. As a diaphoretic, it treats influenza and fevers. Angelica root also eases intestinal colic, flatulence, indigestion, rheumatic inflammations, and cystitis.

Whew! Did you get all that? There are so many beneficial herbs in the Swedish Bitters that you can now see why it helps such a wide variety of problems. Just like when Hezekiah was directed to put the figs on his sore, this "natural remedy, blessed by God" is healing people (Ibid., 16). Allergies, facial skin tone, old scars, digestive problems, rheumatism, hearing loss, toothaches, and sore throats—we have seen Swedish Bitters work to reduce or eliminate all of these, and we want to share this blessing with you.

I know I like hearing testimonies from people who have actually used the products, so I have



Benefits of Swedish Bitters

included two testimonies of people who have used Swedish Bitters with amazing results.

When a woman heard that Swedish Bitters could help with hearing loss, she thought she would give it a try. She had been experiencing significant hearing loss in her right ear for years. At our instruction, she dabbed a cotton ball with Swedish Bitters and placed it in her ear for only a few hours. Then the phone rang. Normally, out of habit, she would pick it up and hold it to her left ear, knowing that she can never hear on the phone with her right ear. This time, however, she thought she would test to see if she noticed a difference. She said she picked up the phone to her right ear, and actually had to hold the phone *away* from her ear because it sounded like the person on the other end was yelling. And that was just after *one* application!

In June 2006, a woman broke out with hives. Every few hours she would break out in another area, this happening day and night until it became unbearable. She hadn't slept one single night without waking up itching. She went to a doctor, who sent her to another doctor, who sent her to an allergy specialist, who decided that she had inhaled a toxin that was causing her immune system to react.

Instead of trying to find out what the foreign substance or toxin was in order to get rid of it, the doctor decided to use drugs to suppress her immune system. The doctor reasoned that if her immune system couldn't work, then she couldn't have this reaction! The problem with immuno-suppressive therapy, however, is that not only does the immune system stop fighting the toxin that is causing the problem,

but it also stops fighting *all* invaders, which leaves the patient much more susceptible to illness.

So the doctor wrote seven prescriptions and sent the woman on her way. He warned her that, for an entire year, she should not be around anyone who was sick because she could get sick very easily. She began taking all the drugs. Despite them, she still had breakouts every single day and night from June until the second week of September. She still hadn't had one night of rest.

The second week of September, she came to visit Hope International. While she was here, she had a breakout. She asked me what to do, and I suggested she apply Swedish bitters topically. In less than a minute, the redness, swelling, and itching began to go away. She was shocked. Normally, she said, the breakout would last a couple hours before it went away, but the Swedish Bitters caused it to go away completely in just a couple minutes.

Since she had such good results with the Swedish Bitters topically, I suggested that she try taking it internally three times a day. Also, I told her to take clay internally to help cleanse internally. She started clay and bitters the next day and had only a few outbreaks, but she said she still woke up during the night. I told her to take a tablespoon of Swedish Bitters right before she went to bed and let me know the results. The next morning she was so excited! She had slept through a *whole* night without waking up. This may not sound like a big deal to most people, but when you haven't had one night's rest in over three months, one night is a huge deal!

She continued to take the clay in the morning, Swedish Bitters three times a day, with a dose right before

bed. Each day the symptoms lessened and lessened. After only five days, she was no longer having *any* breakouts. This is amazing, since she had been taking seven prescriptions that could not fix the problem. Isn't God wonderful? If we would do things His way, there would be much less suffering in the world. "Beloved, I wish above all things that thou mayest prosper and be in *health*, even as thy soul prospereth." 3 John 1:2.

If you have any questions about how Swedish Bitters can benefit YOU, or if you would like to hear more about the uses, call our **Health Center** at 309-343-5853. We will be happy to talk to you, send you additional information, and answer any questions you might have.



Price and Availability:
250mL \$13.99
500mL \$26.99

Suggested dosages:

*For general health and well-being: 1 tsp. 15 minutes before each meal (3 times a day).

*For serious illness: may increase up to 1 tbsp. 15 minutes before each meal (3 times a day).

*For help sleeping, to stop snoring, for nighttime relief of sickness or pain: 1 tsp.-1 tbsp. 1 hour before bedtime.

*May be applied topically to cuts, burns, bites, stings, acne, eczema, psoriasis, scars, or applied as a poultice to sprains and strains. 📖

**These statements have not been evaluated by the Food and Drug Administration. This product is not intended to diagnose, prevent, treat, or cure any disease.*



Is this "Christian" Video Game Christian?



NEWS ITEM: In the "Eternal Forces" video game, "the player's job is to battle to save the ones left behind on earth from the global forces of evil, which are controlled by the Antichrist. The hitch, though, in this new game aimed at teens, is who constitutes those 'forces of evil': activists, secularists, non-Christian rock musicians, and others who resist 'recruitment' into the 'forces of good'—the believers in a particular kind of Christianity. [Those who object to the game] say it will teach children religious intolerance and an 'us vs. them' view of the world that is both dangerous to the country and contrary to basic Christian teachings. The game's producers disagree."

Says Eric Elnes, copresident of . . . a progressive Christian group, ". . . Nobody is allowed to remain neutral. You lose spirit points if you kill somebody, but you can hit the prayer button to restore the points." Frederick Clarkson, of Talk2Action, said, "The premillennial theology says there will be religious warfare in our lifetime, and people will be targeting fellow Americans." Clark's concern is that the game could mold expectations for the future.

"... Jeffrey Frichner, president of Left Behind Games, says "the game promotes prayer and worship, and deals with 'questions of eternal importance.'" "Christian Video Game Creates a Stir," *Christian Science Monitor*, December 21, 2006.

End-time perspective: Are video games—even so-called Christian ones—a good tool to develop Christian characters? "Satan's influence is constantly exerted upon men to distract the senses, control the mind for evil, and incite to violence and crime. . . . Through his specious temptations Satan leads men to worse and worse evils, till utter depravity and ruin are the result. The only safeguard against his power is found in the presence of Jesus. . . . Satan has been revealed as man's enemy and destroyer; Christ, as man's friend and deliverer. His Spirit will develop in man all that will ennoble the character and dignify the nature. . . ." DA 341.

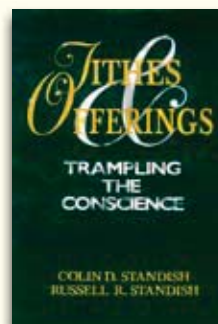
"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures which will not taint or corrupt the morals. . . . With a firm, kind, considerate hand hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view. . . ."

"While we restrain our children from worldly pleasures that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful experience. Divine commands, divine promises, show that this is so. Wisdom's ways 'are ways of pleasantness, and all her

paths are peace.'" AH 498.

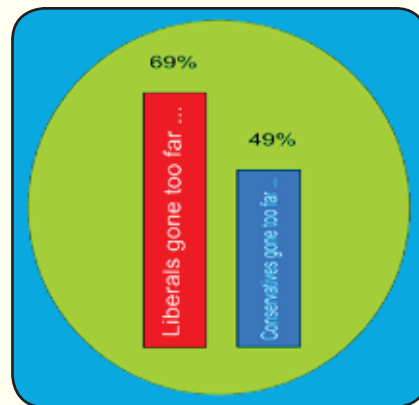
Church Sign

NEWS ITEM: "Tithe if you love Jesus. Anyone can honk!" *Christianity Today*, January 2007.



End-time perspective: "A tithe of all our increase is the Lord's. He has reserved it to Himself, to be employed for religious purposes. It is holy. Nothing

less than this has He accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, His treasury would be full." RH, May 16, 1882.



Americans at Odds

NEWS ITEM: 69% Americans who say liberals have gone too far in

keeping religion out of schools and government.

49% Americans who say conservative Christians have gone too far in trying to impose their religious values on the country (up four points since 2005). *Christianity Today*, Nov. 2006, 24.

End-time perspective: From the perspective of eternity, we must be certain to neither impose nor neglect to uplift sacred truths entrusted to us. We are not without noble examples:

"With great caution and humility, yet with decision and firmness, [Luther] entered upon his work. "By the word," said he, "must we overthrow and destroy what has been set up by violence. I will not make use of force against the superstitious and unbelieving. . . . No one must be constrained. Liberty is the very essence of faith." GC 189.



To Be Healthy, Be Happy

NEWS ITEM: ". . . Nearly a dozen studies show that happier people live longer. They're also less likely to suffer heart attacks, strokes, and pain from conditions like rheumatoid arthritis. Plus, Carnegie Mellon researchers . . . found that people who express positive emotions come down with fewer colds and flus after being exposed to the viruses than those who express negative emotions like anger, sadness or stress." *U.S. News and World Report*, December 25, 2006 / January 1, 2007, 48.

End-time perspective: "God is not pleased to have us pass our lives in despondency and gloom, magnifying every trouble that visits us. By so doing we not only make ourselves miserable but cloud the happiness of those around us. We should not search out and linger over the dark shadows in our life experience, but rather open our eyes and arouse our senses to see and appreciate the many blessings surrounding us, which should make us not only grateful but very happy.

"It is God's will that we should be cheerful. . . . Those who are brought in contact with us are affected for good or evil by our words and actions. We are unconsciously diffusing the fragrance of our character upon the moral atmosphere surrounding us, or we are poisoning that atmosphere by thoughts, words, and deeds which have a deleterious influence." *In Heavenly Places*, 274.



Ending Divorce

NEWS ITEM: "With about 1 out of every 2 first marriages ending in divorce, is there a simple piece of advice that would help couples not only divorceproof their relationship but also make it more contented? . . . The experts agreed the answer's right at the top of the alphabet: The letter "A" is not just for affection; it's also for appreciation.

"Based on years of research, 'the best single predictor of whether a couple is going to divorce is contempt,' says relationships expert John M. Gottman. . . . Contempt goes beyond criticism or name-

calling (as hurtful as those can be) to a you're-so-beneath-me tone of haughty superiority.

The antidote? Cultivate what Gottman calls 'a culture of appreciation.' Happy couples . . . 'develop a habit of mind where they are scanning the environment for things to appreciate and moments to communicate respect and just all this positive stuff.'" *U.S. News and World Report*, December 25, 2006 – January 1, 2007, 72.

End-time perspective: "If the young man makes a wise choice, he may have one to stand by his side who will bear to the utmost of her ability her share of the burdens of life, who will ennoble and refine him, and make him happy in her love. But if the wife is fitful in character, . . . if she has not discernment and nice discrimination to recognize his love and appreciate it, but talks of neglect and lack of love because he does not gratify every whim, she will almost inevitably bring about the very state of things she seems to deplore; she will make all these accusations realities." AH 109.

"Domestic duties are sacred and important; yet they are often attended by a weary monotony. The countless cares and perplexities become irritating without the variety of change and cheerful relaxation which the husband and father frequently has . . . in his power to grant her if he chose--or rather if he thought it necessary or desirable to do so. The life of a mother in the humbler walks of life is one of unceasing self-sacrifice, made harder if the husband fails to appreciate the difficulties of her position and to give her his support." AH 217.

"The husband should appreciate the work of his wife. . . . If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread." RH July 9, 1901. 📖

HISTORICAL FOOTNOTES

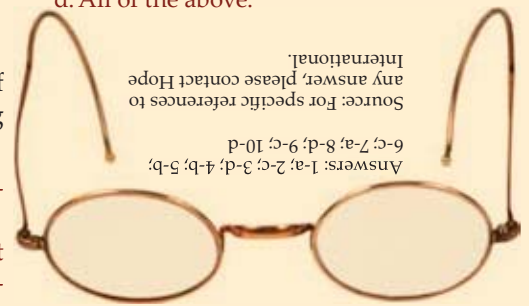


“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”—E. G. White, *Life Sketches*, 196. Many today have neglected to study the history and people that made up the early days of the Advent movement. To help encourage interest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

Taken from *Ellen White: Woman of Vision*, by Arthur L. White

- In what year did fire destroy (in February) not only the Battle Creek Sanitarium, which was the largest and best-known Seventh-day Adventist institution in the world at that time, but also (in December) the building in which the Review and Herald Publishing Association did its work?
 - 1902
 - 1908
 - 1910
 - 1912
- Although they had traveled together extensively in the Lord’s work, apparently neither Ellen Harmon nor James White had given much consideration to marriage to one another. Why?
 - James White was interested in another.
 - Ellen Harmon was too young to consider the thought.
 - Most early Adventists initially believed that because Christ would come soon, marriage would be a denial of that faith, as those who unite in marriage make long-term commitments.
 - Disapproval of an unmarried couple spending so much time alone together had greatly diminished.
- James White finally married Ellen Harmon because
 - neither her aging mother nor her ill brother were adequate traveling companions, as she would frequently faint on steamboats or trains, due to her frailty.
 - the work had spread to a larger field, thus indicating the message would require time to spread.
 - James believed that her message was so critical that she needed a legal protector, and that, united in marriage and labor for God, they could accomplish more.
 - All of the above.
- James White married his “crown of rejoicing” in what year?
 - 1845
 - 1846
 - 1847
 - 1848
- How much older was James White than his wife?
 - 5 years
 - 7 years
 - 9 years
 - 10 years
- Ellen White saw that, in the Civil War, God punished the North for tolerating the sin of slavery for so long, and the South for its inhuman trade in souls. She saw that Satan guided the Southern army
 - through mental suggestions to its generals.
 - through manipulating the weather.
 - through evil spirits assuming the form of dead generals from previous wars.
 - through interference in lines of communication.
- On May 20, 1863, the General Conference of Seventh-day Adventists was established. Not long after, our denominational organization proved essential when, on July 4, 1864, what occurred?
 - The Civil War military draft discontinued exemption for conscientious objectors unless they belonged to a group officially recognized as being non-combatants.
 - Taxing became a financial drain because the church body was not yet officially recognized.
 - Legal matters involving individual members financially impacted the conferences.
 - A unique opportunity to purchase a house of worship was given to Elder White.
- In 1864, the government’s exemption of Seventh-day Adventists from bearing arms in war
 - was not well-accepted by local community members.
 - paved the way for non-combatant status of SDAs in future military conflicts.
 - made people previously antagonistic to the idea of church organization grateful for it.
 - All of the above.
- As the calls for military draft continued, it seemed that the fledgling church would lose needed means to survive, or needed laborers in the work, or more potential believers who were falling in battle. The survival of the church seemed at stake. In this emergency,
 - Church members were asked to sacrifice even more for means to sustain the church publishing efforts.
 - Church members were asked to write President Lincoln, pleading with him to stop the war at all costs.
 - Church members were requested set aside their labors and to fast and pray together for four successive days for the war to end.
 - All of the above.
- Less than two months after this appeal to the brethren for prayer and fasting, the war ended unexpectedly with the surrender of General Robert E. Lee on April 9, 1865, at Appomattox. This speedy conclusion of the war was generally recognized in churches, families, financial institutions, and government halls to be God’s visible, direct answer to prayer. As a result,
 - a wide door was opened for the spreading of the three angels’ messages because people were more interested in religious matters.
 - Congress directed that all new coins minted would bear the inscription “In God we Trust.”
 - members at the May General Conference reconsecrated the church to the great work ahead of it.
 - All of the above.

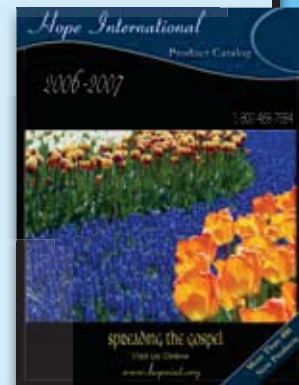
Answers: 1-a; 2-c; 3-d; 4-b; 5-b; 6-c; 7-a; 8-d; 9-c; 10-d
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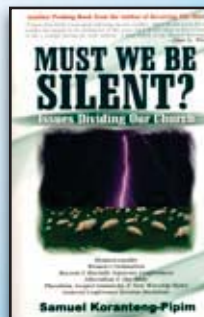
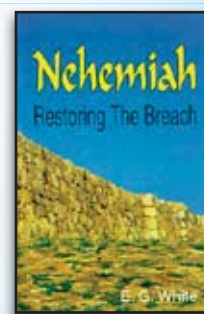
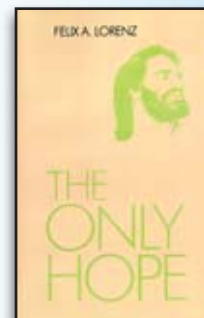
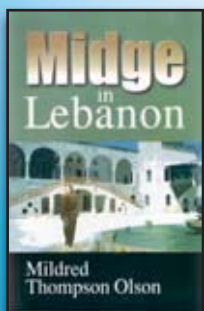
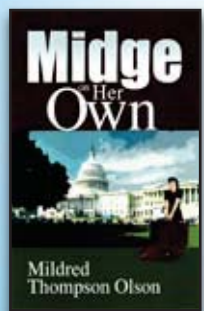
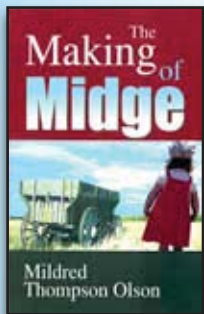
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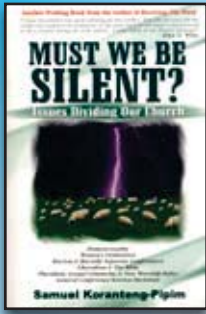
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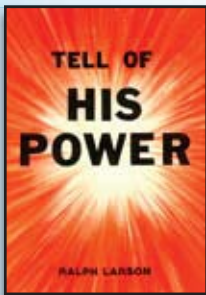
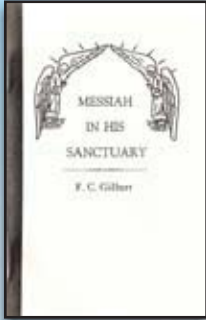
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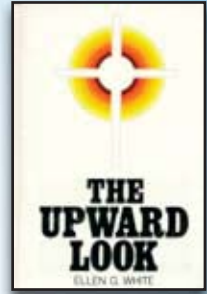
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Letters to the Editor



✉ I was impressed with the cover of *Our Firm Foundation* “Stand Fast and Hold the Tradition,” and also your letter in the back of the magazine. I’m thankful for the timely articles that encourage me on the straight and narrow path.

AD

✉ I would like to praise the Lord for leading and guiding you in all the work you are doing. Thanks to Him for sustaining and supporting that ministry. It has helped thousands—yea, millions—to get prepared to meet our Lord and Savior soon. Oh, what inspiring books—how rich in word and doctrine.

JB, Kenya

✉ *Our Firm Foundation* magazines are great, and we have ordered a subscription. It is discouraging to attend our church. I don’t know how to put it nicely, but it is a dysfunctional congregation. Reading *Our Firm Foundation* magazines brought back the joy I had when we first joined.

BS

✉ Thank you so much for the gift of the DVD “A Musical Tribute to the Lord.” We enjoyed listening to it. It was a blessing, and we will find someone to share it with. We just received our copy of *Firm Foundation*. We look forward to reading every article. It is real spiritual food for God’s people. We remember you and the work of Hope International in our prayers.

JS, Minnesota

✉ Thank you so very much for the information and advice. I’ll be submitting my order soon. I’m so pleased with everyone I have contact with at *Our Firm Foundation*. You are truly God’s precious people!

PB

✉ Please use the extra money as an offering or gift in whatever capacity you need. Thank you so much for standing in defense of truth and righteousness, when the majority have forsaken it.

CS

✉ It amazes us you have time to write a letter to us with all your responsibilities. We appreciate it. We enjoy *Our Firm Foundation* magazine so much. It’s a real blessing to us. I sit down and read it cover to cover the minute we receive it. May the Lord continue to bless your ministry.

KF, Texas

✉ Please renew my *Firm Foundation* and use the rest for subscription assistance and literature. Love the new color on the magazine. Keep up the good work.

I

✉ Your editorial in the December magazine was exciting. No wonder people couldn’t wait to hear the

end of the story about the “glossy paper”! Even with all the material I have to read, I find myself eager to get the next issue of *OFF*. Hope has a great thing going.

F

✉ Love your *Firm Foundation*. Am sending you a donation to keep up the good work.

J&DD

✉ I really liked the DVD “Scribes and Pharisees.” Your presentation was terrific and true. I have studied the olde Christian days, what with the persecutions, etc. Although I don’t know all, I do know you were being truthful.

IJ, Hawaii

✉ I thank you very much for your generosity. *Our Firm Foundation* is without a doubt one of the best I’ve ever read. I don’t know when I’ll be leaving here but I sure will subscribe whenever I go home. May God continue to bless you.

EF, Georgia

✉ I’ve been subscribing for about two years. The November issue was the best ever. The articles are thought-provoking, stand on their own, and are straight truth. I really love the magazine. Thank you.

LD, Florida

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Did you know that there is an easy and tasty way to add extra nutrients to your diet? It is said that the Mediterranean diet contributes to a healthy lifestyle, and that many people who enjoy that diet do not suffer from the diseases so prominent here in the United States. Why, you ask? There are a few reasons, but the main one is a key ingredient with valuable health-boosting properties. This ingredient is olive oil. Olive oil has been shown to help:

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- ❑ Research has proven that the only food that can be digested by the human body easier than olive oil is breast milk.
- ❑ Harvard School of Public Health and the Athens School of Public Health studied the effects of olive oil on more than 2,300 women. They discovered that women who consumed olive oil more than once a day had a 25% lower risk of breast cancer.
- ❑ "Olive oil is more than fat because it is a real juice with other healthy micronutrients," says researcher Francisco Pérez Jiménez, MD, PhD, from the Reina Sofia University Hospital in Córdoba, Spain, in a news release.
- ❑ The beneficial health effects of olive oil are due to both its high content of monounsaturated fatty acids and its high content of anti-oxidative substances. Studies have shown that olive oil offers protection against heart disease by controlling LDL ("bad") cholesterol levels while raising HDL (the "good" cholesterol) levels. No other naturally-produced oil has as large an amount of monounsaturated fatty acids as olive oil--mainly oleic acid. But while all types of olive oil are sources of monounsaturated fat, extra-virgin olive oil, from the first pressing of the olives, contains *higher* levels of antioxidants, particularly vitamin E and phenols, because it is less processed.

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