

Our Firm Foundation

Volume 22, Number 12

December 2007

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

The Cross
in

Heaven

A wooden cross stands in the center of the page, set against a background of a bright blue sky filled with fluffy white clouds. The cross is made of weathered wood and has a small plaque at the top of the vertical beam. The overall scene is peaceful and spiritual.



Joe Olson

Why Smoke in the Temple?

“**A**nd the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” Revelation 15:8.

Chapter 15 of Revelation talks about the redeemed standing upon the sea of glass, having gotten the victory over the beast, his image, his mark and the number of his name. They are all praising the Lord and singing.

After that, John looks upon another scene and he sees the temple and the ark of the covenant:

“... John saw the temple of God open in heaven, and in the temple the ark of his covenant. ‘I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; . . . and the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.’” ST, March 12, 1896.

Then the angels come out of the temple and they have the seven last plagues, given to them by one of the four beasts. Then John sees the temple fill with smoke and no one was able to enter it, not until the seven last plagues were fulfilled:

“...no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” Revelation 15:8 (last part).

As I considered what the meaning was for the smoke, my mind went to Jesus during His crucifixion. Remember when He was hanging upon the cross and the darkness came? God brought the

darkness so no one could see His Son’s final agonies:

“In the thick darkness, God veiled the last human agony of His Son. . . . Through long hours of agony Christ had been gazed upon by the jeering multitude. Now He was mercifully hidden by the mantle of God.” DA 754.

Even now it brings tears to my eyes as I consider what Jesus was going through, and what His Father was also going through. It was so bad, so painful, so agonizing, that the Father could not allow anyone to see His Son suffer any more. And so the darkness enveloped Jesus. Even the angels in heaven refused to look upon Jesus’ expiring agony:

“Angels witnessed with amazement the despairing agony of the Son of God, so much greater than his physical pain that the latter was hardly felt by him. The hosts of Heaven veiled their faces from the fearful sight.” 3SP 163.

Nature itself also: “Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out.” Ibid.

God would not, could not, let His Son be seen during His last suffering hours. God used the darkness to veil His Son.

Now we have a new scene in which the Father has to finally let go of His children, those that have refused, after every evidence has been given, to yield to Him and come home. Now the punishments of the seven last plagues are about


to fall. And just before the plagues start, the temple, where God resides, fills with smoke where no man can enter.

Could it be that God does not want anyone to see His agony? Can you imagine the pain He is about to feel, and the agonized expression upon His face as He sees His wayward children, who have refused Him over and over, begin to suffer from the results of the plagues?

What pain does He feel? What effects does the suffering of His created children have upon Him? How does God look as He witnesses these things?

Even we sinful beings, when we are in anguish, wish to hide our faces. We want no one to look upon our suffering countenance and turn away from view.

Is that what the Father is doing with the smoke in His temple, His dwelling place? I don’t know about you, but that just breaks my heart. It makes me love Him that much more. It causes me to want to serve Him and to tell everyone I know what a wonderful God is my God! What does it do to you?

“The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” Jeremiah 31:3. 



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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P.O. Box 220

Knoxville, IL 61448 USA

Phone: (309) 343-1844

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

Friday: 8:00AM–12:00PM, Central Time

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ABOUT HOPE INTERNATIONAL

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

INVITATION TO WRITERS

We are accepting article-length manuscripts (1850 to 2250 words) for possible publication in *Our Firm Foundation*. We prefer that submissions be submitted in Word .doc format as a computer file. Include a digital picture and a short bio. Please address all correspondence to editorial@hopeint.org.

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SHIPPING & SALES TAX: See page 30

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The Cross in

Heaven

Peter Laurin

*What Jesus has done for us affects unfallen beings
throughout the universe.*

One of the things that is so fascinating about the Bible is that it is written with the distinct purpose of revealing to humanity the most honorable Person who ever lived on this earth.

SCRIPTURES REVEAL JESUS

There is so much that most of us have missed by reading the Scriptures to discover some theory, to find the reason for some doctrine or to find evidence just to prove some argument. Even when we do find something interesting, it seems to be speculative, and doesn't have the life-giving power we find when we read the Bible as we should, finding that the truth is Jesus.

Didn't Jesus tell us that the

Scriptures testify of Him? John 5:39—"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

When we read the Bible, we shall understand it only as we apprehend its relation to the character, attributes, office, or ministry of Jesus Christ. It isn't that He is trying to hide from us or make it hard for us to find Him, but because He is infinite in wisdom, power, and love, He must reveal Himself in many aspects in order that we may get a true perception of what He is. There isn't a book in the Bible that doesn't reveal Christ. Some are simple and easy to understand; others are mysterious, and require thoughtful study and meditation.

We are nothing but imperfect creatures and will never in this life

comprehend the greatness of Christ. However, as we search His Word reverently and prayerfully, the Holy Spirit reveals more and more of the inexhaustible riches of His grace. God is love, and we have no true knowledge of Him unless our foremost thought of Him is that He is a God of love.

God manifested His love in the gift of His only begotten Son to a race of sinners. What reveals this love that withheld nothing is the cross. For this reason the cross is the central point in the revelation of God to man and also in the plan of redemption.

As we study the Bible to get a better knowledge of the type of person Christ is, it will be noticed that the writers are continually pointing us toward the cross. It is by this that we come to understand

that every truth in God's word, from the beginning in Genesis to the end in Revelation, must be studied in the light of the cross.

THE CROSS THE FOCAL POINT

As we read the gospels, they unfold to us the earthly life and ministry of Christ, ending in His death on the cross. The Book of Revelation opens to us marvelous revelations of our ascended and glorified Lord. It shows Him clothed with infinite majesty and power, surrounded by all the host of heaven. But as the character of Christ shines more brilliantly in the light of heaven, so does the cross of Calvary.

The book of Revelation opens with the words "The Revelation of Jesus Christ." Immediately, a blessing is given to the reader, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. . . ." As we study Revelation, we are wonderfully surprised to see how our Lord and Savior dominates every page. In the first chapter alone, for example, a name or personal pronoun referring to Him occurs about thirty-eight times; forty-two times in just the second chapter.

These chapters emphasize that although Jesus is now the ascended and glorified Lord, He is still and forever will be the One who died on Calvary. In Revelation 1:5 He reveals Himself as "the first begotten of the dead," and the One "that loved us, and washed us from our sins in his own blood." In verse seven He tells us of His coming in glory, when "every eye shall see him, and they also which pierced him."

In verses nine through sixteen, there is the description of Christ's personal appearance that is so overwhelming that John, in verses seventeen and eighteen, "fell at his feet as dead." But John was comforted because Jesus laid His hand on him, saying "Fear not; I am the first and the last: I am he who liveth, and was

dead; and, behold, I am alive for evermore" --which is a reminder of the cross. It's as if Jesus told John, "John, I know it is hard to recognize Me now, clothed in divine glory and majesty, but I am the same Jesus with whom you dined, the One who hung on the cross, and gave His life for sinners."

In vision John was allowed to view many scenes as the divine purposes were unfolded in heaven. He was probably shocked as it seemed that the earth was the main focus of all the occupants of heaven, that the activities of all of heaven were centered around the Redeemer of mankind and the mediatorial work that He is doing on our behalf.

JOHN'S MOST AWE-INSPIRING VISION: REVELATION 4 AND 5

In the fourth chapter of Revelation, John begins the description of the most spectacular and awe-inspiring of the heavenly visions he saw. Starting in verse two, "Immediately I was in the spirit: and, behold, a throne set in heaven, and one sat on the throne." Verse four: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders

sitting, clothed in white raiment; and they had on their heads crowns of gold." Now, notice, starting in chapter five:

- In verse 1, **The Scroll:**
-"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals."



We might infer that it is God's will to make revelations of His purposes from time to time to the residents of heaven, that He may have the complete understanding and intelligent cooperation of the angels, who we are told are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." In His right hand is a scroll. New mysteries relating to His eternal plan are about to be unfolded.

- Verse 2, **The Challenge:**

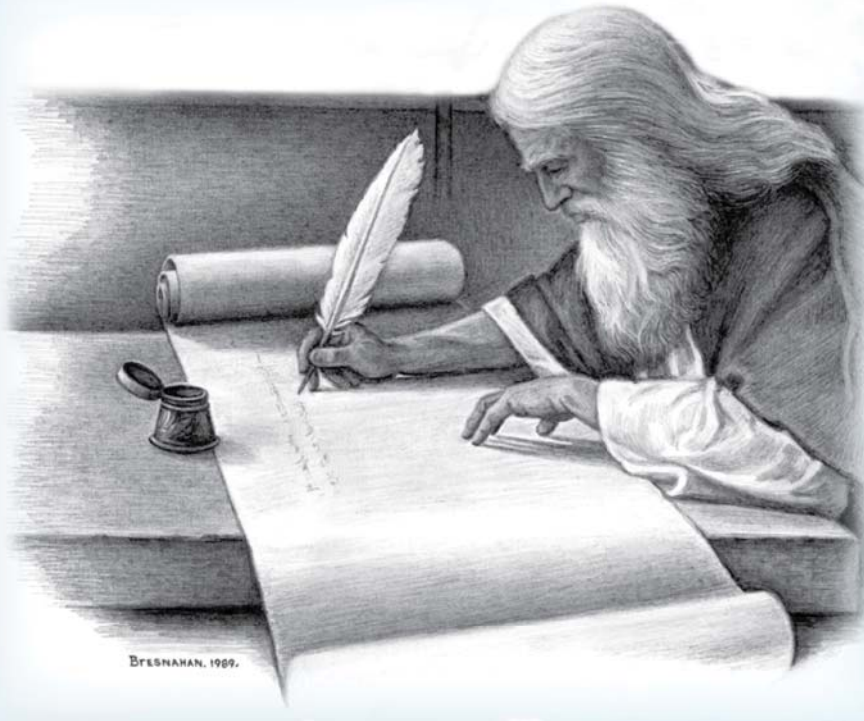
"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

We can only very faintly understand how what Jesus has done for us affects the inhabitants of heaven and of the millions of unfallen worlds.

Everyone in heaven is interested in the scroll. A mighty angel comes forth, and with a voice that reaches the furthest ends of the universe, he asks if there are any who feel they are worthy enough to open the scroll.

- Verse 3, **The Silence:**

"And no man in heaven, nor in



earth, neither under the earth, was able to open the book, neither to look thereon."

Why is this scene enacted in heaven? It seems that God chose this way to glorify His beloved Son. A long time before that, one of the exalted, created beings in heaven

above all.

- Verse 4, **The Sorrow:**

-"And I wept much, because no one was found worthy to open and to read the book, or to look thereon."

All of heaven is silent, waiting in anticipation for an answer to the

Even the Father, looking upon the sufferings which His Son endured, witnessed the most inspirational moral act of the universe.

had been jealous of the Son of God. This being was determined to promote himself and take the place belonging to the Son alone. When he was cast out of heaven, he introduced the same sinful, rebellious spirit to the occupants of this world. God's Son came to this world to live a sinless life and to die to redeem the lost race. He returned to His place at the right hand of God. Now the Father is giving the whole un-fallen universe a lesson on the exalted position held by His victorious Son, who is honored and adored

challenge. Isn't there any angel standing high in the counsels of God that is able to open the scroll? All voices are quiet; there are no beings that presume to step into that realm. The suspense is too much for John, a mortal, trembling in the midst of the heavenly host. He feels that the destiny of his fellow men is wrapped in that scroll, and fearing that the contents of the scroll will not be revealed, he bursts into tears.

- Verse 5, **The Assurance:**

-"And one of the elders saith unto

me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

How comforting this scene must be! One of the glorified elders, himself redeemed from among men, came to John and gave him the assurance that there was One who had prevailed to open the scroll. John stops crying and watches the throne again, eagerly looking for the Lion of the tribe of Judah.

- Verse 6, **The One Who Prevails:**

-"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. . ."

How remarkable is this symbolic title, "The Lamb," which appears at least twenty-six times in the book of Revelation. It is "the Lamb slain from the foundation of the world." It is the Lord Jesus Christ in heaven, exalted above every other name that is named, adored by all the heavenly throng, yet still bearing in His person, unconcealed by the heavenly radiance, the awful scars obtained at Calvary. Those scars are Christ's eternal glory, for they bear everlasting witness to His faithfulness and to the depth of His love.

- Verse 8, **The Worship:**

-"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints."

How fitting it is that they, who through the atoning sacrifice of Christ had entered into the joys of heaven, should bow down before the Lamb in grateful adoration.

- Verse 9, **The Song:**

-"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast

redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

The meaning of this song should stir the heart of every human from Adam to the end to time. It is the theme which alone can express the joy and gratitude of those who have been redeemed, the theme which thrills the thousands of unfallen angels, the song which pleases the heart of the Father, the song of praise to the Lamb who gave His life to atone for the sins of a perishing world.

• Verse 11 and 12, **The Angels:**

-“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”

After hearing the song of the redeemed, it made the angels so happy to hear earthlings glorify their Supreme Leader, the focus of all their existence, that they broke into praise to the Lamb that was slain. Notice that as this was going on, the amazing drama was caught up in an ever-widening circle. As we continue into verse thirteen: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, “Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

UNFALLEN BEINGS ALSO REJOICE

This is the theme of heaven’s song and the purpose of heaven’s activities—THE LAMB THAT WAS SLAIN. This shows how fully Christ occupies the center of all those breathtaking and awe-inspir-

ing pictures, which show heaven’s interest in this world and in the salvation of sinful man. The inhabitants of heaven and of the unfallen worlds find the death of Christ for our sake a subject of interest, a story whose fascination never ends through all eternity.

How little do we realize what the cross means to the whole universe outside of this little planet that Jesus came to save. We should be filled with awe as we read that we can only very faintly under-

stand how what Jesus has done for us affects the inhabitants of heaven and of the millions of unfallen worlds.

stand how what Jesus has done for us affects the inhabitants of heaven and of the millions of unfallen worlds. Upon the sufferings which His Son endured, witnessed the most inspirational moral act of the universe. It marked the focal point of eternity past and future. That hour when the dying Son of God cried out with a voice which seemed to resound through all creation, “It is finished,” was not only the greatest hour for the human race, but also the most moving moment for the whole universe.

If we, today, would live with an understanding of the cross as the early disciples did, we would have a much deeper spiritual experience both individually and as a church.

stand how what Jesus has done for us affects the inhabitants of heaven and of the millions of unfallen worlds.

The sympathy awakened by Lucifer in his rebellion in heaven brought perplexity and misunderstanding, but through His Blood Jesus reconciled the whole universe, tying them forever to the heart of God.

When Jesus gave His life on the cross of Calvary for rebellious, degraded, degenerate men and women, He showed to the universe the true character of His Father. It not only proved that Satan’s accusations were false, selfish, and arbitrary, but it showed God’s infinite compassion, love, and self-denial.

From the beginning of creation, God looked forward to that hour when, through the voluntary sacrifice of His Son, all the created intel-

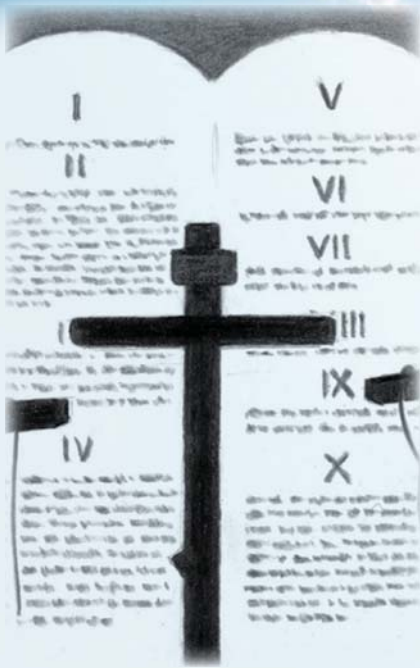
ligent beings should know, understand, and love Him better.

Astronomers tell us there are millions and millions of stars, planets, worlds, and suns. Christ, the Son of God, made them all, and was the adored Commander and King of all that vast creation. Yet He humbled Himself as a servant and became obedient unto death, even the death of the cross. All of the unfallen beings looked upon the cross with absolute bewilderment. Even the Father, looking

“CHRIST CRUCIFIED” APPEALS TO HEARTS

1 Corinthians starts off with Paul reprimanding the Corinthians for arguing about whom they





worshipped more or less. Some said they were of Paul, some of Apollos, or Cephas, or Christ. In the second chapter of 1 Corinthians, verse two, Paul says, "For I determined not to know anything among you, save Jesus Christ, and him crucified."

It is Christ crucified that appeals to the hearts of men who have been enslaved by sin. There are many things which appeal to our minds, but if the heart is not moved until it is surrendered to Christ, it amounts to nothing.


Paul described his life after his conversion: all he had learned and how far he got in life was of value only as it could be used to reveal Christ crucified. All that could not be used to show Christ crucified was worthless. In Philippians 3:7, 8 Paul says, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Paul didn't preach just any creed or theory. Christ crucified was the supreme subject of his ministry.

For the most part, the Christian world of today has lost the emphasis on the cross. Overall, the church today is weak, not because the gospel has lost its power, but because something else has been substituted for the teaching of the cross. If we, today, would live with an understanding of the cross as the early disciples did, we would have a much deeper spiritual experience both individually and as a church. This would make it possible for the Holy Spirit to work in mighty ways as He did in apostolic days.

THE CROSS AFFIRMS GOD LOVES SINNERS

What inspiring yet simple words the Lord used to sum up the gospel message: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It's the Son of God lifted up on the cross as our substitute that grabs the mind and stirs the interest of sinners. Talking about Christ exalted in heaven doesn't appeal to them, but Christ suffering and dying under the curse of sin and in the sinner's place strikes a chord in the heart.

When a man or woman is held down by the burden of sin, they feel fear and disgust toward God; but looking at Calvary reveals the truth that God loves sinners. All through the ages the respectful presentation of the Christ of Calvary has touched and converted hearts. No matter what we do, we can't place too much emphasis on the cross. It is the central truth of all Christianity, for on the cross is where all of our hope lies. And it is in the light of the cross, alone, that the way of salvation is made plain. 



Peter enjoys writing and reading books and articles on religious topics. He and his wife live in Wisconsin.

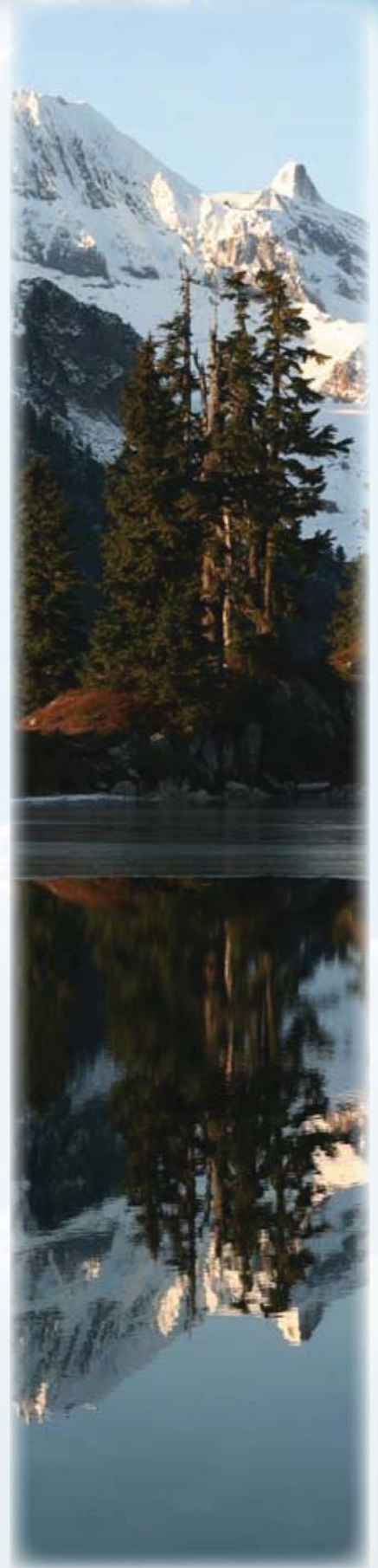


Photo: © Paul Williams (background); iStockPhoto.com (mountain); Higher Clips CD (cross)

The secret of Satan's power over God's professed people lies in the deceitfulness of the human heart. Their constant stumbling and falling reveal that they have not maintained a stern conflict with their besetting sins. They have not depended wholly upon Christ, because they have not realized that they are in peril of being overcome by these sins. It is the sin which appears small and unworthy of our notice against which we should be

get that God ascribes sin to the one who transgresses; it is not registered against Satan, but against the sinner. God never accepts the agency of Satan as an excuse for the committal of one sin. When there is any excuse for a seemingly wrong act, it is not sin. Satan triumphs when he hears the professed follower of Christ offering excuses for his defects of character. Sin unrepented of, unconfessed, can never be blotted from the books of God's record. Through faithful, thorough confession of sin,

after riches that they suppose gain to be godliness. The apostle Paul declares: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be there-with content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have

Our Besetting Sins

"Seeing nothing but deformity in ourselves, we shall fix our eyes in faith upon Jesus."

Ellen G. White

on our guard. If we could understand how deeply we injure our own souls and cause unhappiness to those around us by giving loose rein to unsanctified thoughts and unholy actions, we would strive to put them away. We would cooperate with God in working out our own salvation.

EXCUSING, NOT FORSAKING, SIN

It is the inclination to excuse our moral defects that leads to the cultivation of sin. We must never for-

the heart is cleansed from its moral impurity. There must be a forsaking of the sins the Lord has reproved, before the soul can stand acquitted before God, humbled and repentant, realizing that he has served Satan, pleased him, glorified him, and dishonored his Lord.

GODLINESS WITH CONTENTMENT

The love of money is the besetting sin of many. Men and women who profess to worship the true God become so deceived in their pursuit

erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called."

TREASURE HERE OR IN HEAVEN?

The length and happiness of our lives consists not in the amount of our earthly possessions. The foolish rich man, in his supreme selfishness,

laid up for himself treasures that he could not use. He embezzled his lord's goods that he might add to his increasing store of worldly possessions. Had he used his means as God required, there would have been no necessity for him to tear down his barns that he might build greater. He would have needed no more room for his goods. Had he used his wealth as a bounty from God,

self-sufficiency, they will not place themselves in the position of learners. They desire to be teachers and leaders. To these self-exalted ones God says: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

REBELLION BEWITCHES

When the temptations of Satan are yielded to, mind and heart are brought into captivity to a supernatural power. In the place of submitting themselves to Christ, men surrender themselves to Satan, and then pass judgment upon the Most High because they are not happy under the jurisdiction of the ruler they have chosen. "Rebellion," God declares, "is as the sin of witchcraft." It leads souls onto Satan's ground. "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God; and what profit is it that we have kept His ordinance, and

Satan triumphs when he hears the professed follower of Christ offering excuses for his defects of character.

he would have laid up treasure in heaven, and would have been rich

True greatness does not depend upon position, but upon purity and

toward God. So those who use their wealth in doing good will see no necessity for large accumulations in this world. Their treasure will be used to advance the cause of God.

REFUSING TO LEARN

The church of Christ has been blessed with great advantages and precious privileges. God has given to His people prophets, apostles, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But there are some who are never able to come to a knowledge of the truth. Filled with

True greatness does not depend upon position, but upon purity and fidelity. Our worthiness is not found in self, but in Christ.

fidelity. Our worthiness is not found in self, but in Christ. We are estimated by our faith in the Saviour, by the truth and rectitude of our lives. Shun the perils of self-exaltation, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble. The servants of Christ are to consecrate their lives to His service, revealing His character in the beauty of holiness.

that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered." This is the language proceeding from the rebellious heart. Once place your feet in Satan's steps, and this power of argument will come to you, and you will be powerless to resist it.

WORD OF GOD OUR DEFENSE

It is Satan's work to tempt; it is man's work to resist, and, in the name and strength of Jesus, to say, "It is written, Thou shalt worship the

that your joy may be full. Hold the faith with a firm hand, but be sure that you hold it in righteousness. Live by faith, as seeing Him who is invisible. All your words, all your acts, are open before the eyes of Him with whom you have to do. Nothing


Every provision has been made that you shall come off more than conquerors... Live by faith, as seeing Him who is invisible.

Lord thy God, and Him only shalt thou serve." Human nature of itself is utterly helpless before the wiles of Satan; but it is our privilege to plead with God for strength, and to receive it. Jesus has given us an example to show how we may meet and conquer Satan. At infinite cost the Son of God came into the world to counterwork the work of the enemy. He came to destroy sin and bring in righteousness by enabling the human agent to co-operate with the divine. He took His stand upon the Word of God. "It is written," was the weapon with which He met and repulsed the enemy. Christ obtained the victory in behalf of the world, and thus He made it possible for man to become complete in Him, not having his own righteousness, but the righteousness of Christ.

A HOLY LIFE— BY FAITH

A holy life is accessible to every repenting, believing child of God. We are to work out that which Christ works in. Then work, Christian brethren and sisters, "work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good-pleasure." Every provision has been made that you shall come off more than conquerors. Satan is seeking to overcome you, but it is your privilege to turn to the Sun of Righteousness. He is waiting, longing to fill your heart with His love,

is hid from the all-seeing eye of the Eternal. Then act as if you realized that you were in the presence of the heavenly angels, and in the presence of God.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." When we are enlightened by the Spirit of God, we shall behold only the glory of Jesus. Seeing nothing but deformity in ourselves, we shall fix our eyes in faith upon Jesus. And as we contemplate the beauty of Christ's character, we become transformed into the divine likeness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 

Signs of the Times, December 13, 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.



*Why Two Hebrew Words
for Vision?*

Heidi Heiks

Part II

*Understanding Aright
the “Daily,”
Scripturally & Historically*

In this final segment, Daniel’s two Hebrew words for “vision” are explained, select misinterpretations are addressed, and the importance and harmony of a correct understanding of the “daily” is set forth.

This brings us to another area that needs just a little clarification. Why did Daniel use two different Hebrew words for “vision”? From the book *Doctrinal Discussions*, published by the Review and Herald, we have a compilation of articles prepared by the Ministerial Association of the General Conference of Seventh-day Adventists, originally appearing in *The Ministry*, June 1960 through July 1961, in answer to Walter R. Martin’s book *The Truth About Seventh-day Adventism*. On pages 59-60 of *Doctrinal Discussions*, this very topic is nicely addressed, and the issue is placed in its true light. We include this portion because some have put a false interpretation on the meanings of the two Hebrew words for “vision” and then tried to make more of the differences between the two words than the Bible is actually saying:

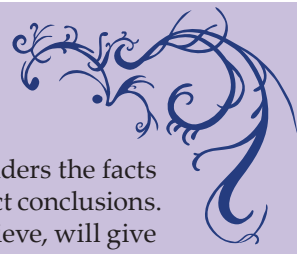
“The Tie Between Daniel 8 and Daniel 9

“We have observed that the features of Daniel’s prophecy in chapters two and seven were quite fully explained, and that in the main, the features of Daniel 8 were also explained. Only one symbol was not explained, and that symbol was the 2300 year-day period.

“We maintain that this aspect of the Daniel 8 vision was dealt with in Daniel 9, and we will now consider certain aspects of this question.

“1. The Significance of the Mention of the Angel Gabriel (Daniel 9:21)

“The mention of Gabriel we believe is an indication of the tie between chapters 8 and 9. In Daniel 9:21 Gabriel, who comes to make Daniel understand the vision, was the angel Daniel saw in the begin-



ning of the vision as recorded in chapter 8. There Gabriel is counseled by someone of higher authority to give understanding of the vision to Daniel (Dan. 8:16). It was the same angel that was with Daniel when he fainted, and who comforted and assured him that the vision was true. In the seventh chapter there is no mention of Gabriel and no evidence that Gabriel gave that vision to Daniel.

"2. The Significance of the Expression 'consider the vision' (Daniel 9:23)

"Gabriel had previously explained to Daniel all but the time portion of the symbolic vision of chapter 8. Now he reappears to continue the explanation in literal terms (Dan. 9:21, 22) and to clarify the remaining part. The angel uses the arresting words 'consider the vision.' This expression provides the key to the explanation, for the term 'vision' appears ten times in chapter 8. But it is to be noted that in Daniel 8 and 9 two Hebrew words, *chazon* and *mar'eh*, not exact synonyms, are used in the original Hebrew text. In the majority of English translations only one word, 'vision,' has been used to express these slightly variant thoughts, and as a result, the exact intent of the original has rarely been perceived.

"Could we not regard the Hebrew words as having some significance? It is possible that when the word *chazon* is used, the reference seems to be to the over-all vision. On the other hand, where the word *mar'eh* is employed, the reference could be to the particular things seen and heard in the *chazon*. One feature seen in the over-all vision, the *chazon*, was the 'two thousand and three hundred days' of Daniel 8:14. But the special scene referred to here is 'the vision' (*mar'eh*) of the evening and morning (verse 26).

"When the angel Gabriel, 'whom I [Daniel] had seen in the vision (*chazon*) at the beginning' (Dan. 9:21), returned to complete his ex-

planation of the vision (*chazon*), he directed Daniel's attention specifically to the vision (*mar'eh*) when he said, 'consider the vision [*mar'eh*]' (verse 23). The very thing, the *mar'eh*, that was unexplained in Daniel 8 is what Gabriel referred to when he said to consider the *mar'eh*.

"There can be no mistake as to this identification of "the vision." S. R. Driver, the noted critic (*The Book of Daniel*, 1936, p. 133), recognized this and wrote concerning "the vision at the beginning" (Dan. 9:21) that it refers to "viii.16." The chapter 8 usage and the chapter 9 tie-in appears inescapable, and the identical theme of the two chapters becomes self-evident.

What follows in chapter 9 is therefore not a new and independent vision, but is the continuing literal explanation of the symbolic "vision" of chapter 8.—Questions on Doctrine, p. 271. (Italics retained.)

Pfandl's Rebuttal of Peters' Book

In July 2005 Brother Gerhard Pfandl, associate director of the Biblical Research Institute of the General Conference, addressed this very same issue we have been addressing from another angle. Because of this growing confusion among Seventh-day Adventists, he rebutted a work entitled *The Mystery of "The Daily,"* by John W. Peters (1994). From Brother Pfandl's work, entitled *Evaluation of "The Mystery of "The Daily" by John W. Peters*, we will bring to light some of his scholarly work for the benefit of our readers. Along with Brother Pfandl, we have no personal issues with Brother Peters. Our sole pur-

pose is to give our readers the facts needed to draw correct conclusions. The following, we believe, will give confirmation and clarity to the firm foundation that we have already established:

"Title Page

"At the bottom of the title page it says: Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

"Comment: This gives the impression that the document was published by

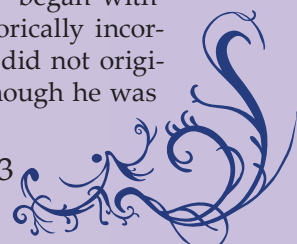


the Theological Seminary. At least, many lay persons will take it that way. Whether this was intended or not, it looks like a deliberate attempt to give the paper an official status. I understand that the Seminary is asking the publishers to remove the reference to the Seminary from the title page.

"Page 3 [Page numbers refer to pages in Peters' book.]

"L. R. Conradi in Germany reinterpreted the "daily" as referring to the true sanctuary service and Christ's High Priestly ministry in heaven.'

"Comment: Peters gives the impression that what came to be called 'the new view' began with Conradi. This is historically incorrect. The 'new view' did not originate with Conradi, though he was



instrumental in bringing it to the forefront of the debate around the turn of the century.

Gender Oscillation

“Pages 9-14

“On the basis of the gender oscillation in Daniel 8:9-12 the author attempts to establish that the power that exalts itself against the Prince of the host in verse 11 is pagan and not papal Rome. The conflict in these verses is seen as a conflict

“**Comment:** Peters relies heavily on this gender oscillation to establish his interpretation. In fact, it is one of the cornerstones of his whole argument. Unfortunately, some of our best interpreters have also relied heavily on the gender identification in verse 9 to establish the point that the little horn came out of one of the four winds, rather than from one of the four horns. [For a clear understanding on this issue, see chapter 6 of volume 2 (*Symposium on Daniel*), pp. 387-397, in the DARCOM series by the BRI, General Conference of SDAs,

rule. These are due partly to the *constructio ad sensum* (where attention is paid to the meaning rather than the grammatical form), partly to the position of the predicate (regarded as being without gender) before the subject’ (*Gesenius’ Hebrew Grammar*, 145 a). For example, in Isaiah 49:11 the subject is feminine, but the predicate is masculine: ‘I will make all My mountains a road, And My highways (**fem. pl.**) will be raised up (**masc. pl.**).’

“Oscillation between feminine and masculine verbs is also found in other prophetic passages. For example:

“Ezek 23:49 ‘They shall repay you for your lewdness, and you shall pay (**2 fem. pl.**) for your idolatrous sins. Then you shall know (**2 masc. pl.**) that I *am* the Lord GOD.’

“Nah 3:15 ‘There the fire will devour you, The sword will cut you off; It will eat you up like a locust. Make yourself many (**2 masc. s.**) - like the locust! Make yourself many (**2 fem. s.**) - like the *swarming* locusts!’

“As far as Daniel 8:11 is concerned, various explanations have been suggested. Some of them are: (a) Masculine verb forms are used because there is a tendency in the OT to ignore the feminine; (b) the different genders are indicators of weakness and greatness of the subject; (c) the irregular gender is used intentionally to heighten the reader’s attention and to mark specific passages as climax; and (d) the masculine gender refers to the masculine reality behind the feminine symbols used in the text.

“In addition, Martin Proebstle in his forthcoming Ph.D. dissertation on Daniel 8:9-14 has suggested that the gender in 8:9-12 is used stylistically. That Daniel consciously ‘played’ with the opposition between masculine and feminine. He points out that there is the following gender balance in verses 9-11.

9a masc.	fem 9b
10a fem.	masc. 11a

“The plain reading of the text describes a battle between the little horn and the Prince of the host, not between two phases of the little horn.”

between pagan and papal Rome rather than between the Prince of the host and the papal Rome (the little horn). The following chart is taken from page 14.

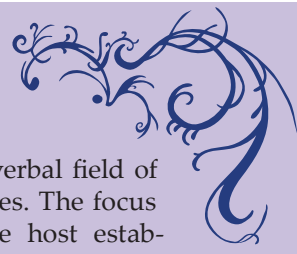
v. 9 masc. ‘he came’	PAGAN
v. 10 fem. ‘it became great’	PAPAL
v. 11 masc. ‘he exalted’	‘from him’ PAGAN
v. 12 fem ‘it cast down’ ‘it worked’	‘it prospered’ PAPAL

Washington, D.C., 1986.]

“However, anyone familiar with the Hebrew text knows that gender difference or mixing is very common in the OT. Particularly frequent are the wrong suffixes. Gesenius Kautzsch states: ‘Through a weakening in the distinction of gender . . . which probably passed from the colloquial language into that of literature, masculine suffixes (especially in the plural) are not infrequently used to refer to feminine substantives.’ (*Gesenius’ Hebrew Grammar*, 135 o).

“The same is true in regard to the agreement between subject and predicate in respect to gender and number. ‘As in other languages, so also in Hebrew, the predicate in general conforms to the subject in gender and number. There are, however, numerous exceptions to this fundamental





10b fem. masc. 11b
 10c fem. masc. 11c

“This arrangement of opposite gender of verbal forms creates a coherence in verses 9-11, he says.

“The point of all this is to show that Peters’ foundation is not as solid as he thinks it is. If the difference in gender in Daniel 8 were the only place where it occurs, he would have a point, but since the mixing of genders appears frequently in the OT he cannot use it as the basis of his interpretation. Furthermore, satisfactory explanations can be found for this oscillation, as indicated above, without resorting to the idea that two phases of the little horn are described; something that would escape any reader not familiar with the original Hebrew text.

“In any of the Bible translations, the plain reading of the text describes a battle between the little horn and the Prince of the host, not between two phases of the little horn. Furthermore, in Daniel 7, the parallel chapter to Daniel 8, the issue is clearly between the little horn/Satan and the people of God/Christ, not between two phases of the little horn.

Syntax Set Straight

“Pages 15-16

“Daniel 8:11 ‘It magnified itself, even up to the Prince of the host; and the continual burnt offering was taken away from him, and the place of his sanctuary was overthrown’ (RSV).

“Seventh-day Adventists generally teach that the little horn (papacy) took the *tamid* (intercessory ministry) away from the Prince of the host (Christ). Peters claims that on the basis of grammatical nearness ‘the antecedent of “from him” is the one exalting himself or pagan Rome’ (p. 15). After outlining the inverted syntax of verse 11 he concludes, ‘This internal reflection



of the Hebrew syntax supports the contention that the “daily” is lifted up “from” the one exalting himself and not “from” the Prince of the host’ (p. 16). In other words the *tamid* is taken away from pagan Rome and not from Christ.

“**Comment:** The grammatical argument on pages 15 and 16 looks very impressive and convincing, but is it correct? The syntax of verse 11 in Hebrew is as follows (pp = prepositional phrase; s = subject; v = verb):

11a Unto the Prince of the host (pp) he (s) exalted himself (v)

11b and from him (pp) was taken away (v) the continual (s)

11c and thrown down was (v) the place of his sanctuary (s).

“The first two lines begin with the prepositional phrases: ‘unto the Prince’ and ‘from him.’ This creates a syntactic-semantic correspondence between 11a and 11b: both clauses start with a prepositional phrase referring to the Prince of the host followed by a Hiphil verb form with the little horn as subject (In the second line the little horn is understood to be the one who takes away the daily).

“As Proebstle has indicated, there are at least two arguments that the pronominal suffix in *mimennu* (from him) refers to the Prince of the host. First, both ‘unto the Prince of the host’ and ‘from

him’ occupy the preverbal field of their respective clauses. The focus on the Prince of the host established in verse 11a is reaffirmed in verse 11b if the pronominal suffix in *mimennu* (from him) refers to the Prince. There is no apparent reason to switch the focus back to the horn. Indeed, ‘from him’ is only then natural in the sentence-initial position when it emphasizes the previously mentioned ‘Prince of the host’, which is also in the sentence-initial position.

“Second, the next clause 11c has no explicit reference to the subject ‘horn,’ the pronominal third person masculine suffix in ‘His sanctuary’ also refers to the Prince of the host. According to Peters’ interpretation of Daniel 12:9-12 the issue in these verses is not the great controversy between Christ/God’s people and Satan/little horn, but a battle between two phases of the little horn – pagan and papal Rome. Christ is only mentioned as an aside in verse 11. This is contrary to the thrust of the whole book of Daniel, which illustrates the great controversy in every chapter.

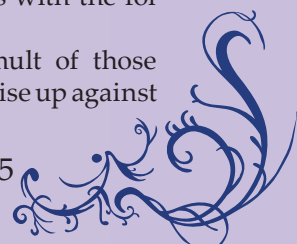
[In other words, 11a and 11b, paraphrased and in parallel construction, read “to Jesus the little horn exalted himself, and from Jesus the little horn took away the continual.” The aggressor is the little horn in all cases, even in the “throwing down” in 11c.]

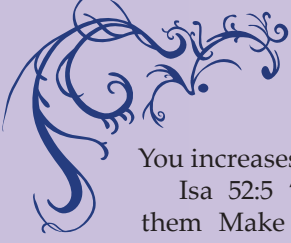
Peters’ Unique Interpretation of “Daily” Unsustainable

“Pages 23-30

“It is suggested that “the daily” must be carefully defined as a principle, namely the self exalting character of paganism, inherent in mankind, of which Arianism became integrated’ (p. 27). Peters attempts to prove this with the following OT texts:

Ps 74:23 ‘The tumult of those [God’s enemies] who rise up against





You increases continually [*tamid*].’

Isa 52:5 ‘Those who rule over them Make them wail,’ says the Lord, ‘And My name is blasphemed continually [*tamid*] every day.’

Obad 16 ‘For as ye have drunk upon my holy mountain, so shall all the heathen drink continually [*tamid*].’

Nah 3:19 ‘For upon whom has not your wickedness passed continually [*tamid*].’

Hab 1:17 ‘Shall they therefore empty their net, And continue [*tamid*] to slay nations without pity?’

Isa 65:2-3 ‘A people who provoke Me to anger continually [*tamid*] to My face.’

“Peters argues that in each of these texts the pagan enemies of God in the OT rise up or exalt themselves against God continually (*tamid*). This proves, he claims, that in Daniel 8:11 it is pagan Rome that exalts itself against the Prince of the host and that from him (pagan Rome) the daily was lifted up or taken away by papal Rome (p. 23). He says:

“‘The “abomination (transgression) which desolates” in Daniel 8, 11 and 12, which supersedes and replaces “the daily,” may be defined as the self exalting character of nominal Christianity of which the papacy became the fountain head. The essence of “the daily” is “the mystery of iniquity” which seeks to become like God (Is. 14:12-14; 2 Thess. 2:3-7). The point of commonality between “the daily” and the “abomination which desolates” is the “mystery of iniquity.” This character attribute was lifted up by the papal Rome from

pagan Rome with the result that the false religious systems (paganism) were replaced or superseded (taken away or turned aside) by nominal Christianity, a new false religious system professing Christ, uncreated, in contrast to Arianism’s created Christ. This process commenced in AD 508 when Arian powers under Theodoric made peace with Clovis and the resistance of the Arian powers began to come to an end. (p. 27).’

Clarifying the Usage of Tamid

“Comment: This is a rather ingenious way of explaining the word *tamid*. It seems that Peters took the following statement from U. Smith, “By him [papal form] the daily [the pagan form] was taken away.” Pagan Rome was remodeled into papal Rome’ (*Daniel and Revelation*, 1944 ed., p. 161) and tried to find biblical support for this view. However, for the following reasons this explanation is not acceptable:

“1. In each of the texts quoted by Peters the word *tamid* is used as an adverb explaining that an action is going on continually or all the time. There is no indication in any of these texts that *tamid* is a principle of self-exaltation or a character attribute as Peters claims.

“2. The Hebrew word *tamid* occurs 104 times in the OT. 67 times *tamid* is used adverbially (48 times in religious and cultic contexts). 37 times it is used nominally (24 times with the article). Every time the word is used with the article (*hatamid*) it is

in a cultic [worship] context.

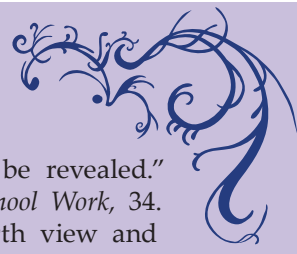
“3. In the book of Daniel, where *tamid* occurs five times (8:11, 12, 13; 11:31; 12:11) it is always used as an adjectival noun with the Hebrew article – *hatamid*. Since the context in Daniel 8 is also cultic (“sanctuary”) *hatamid* should also be understood to have a cultic meaning.

“4. In Daniel 11:31 and 12:11, the *tamid* is replaced by ‘the abomination of desolation’ (*hashiqqutz meshomem*). The noun *sheqetz* refers to something cultically unclean such as animals prohibited for food (Lev 7:21; 11:10-13, 20, 23, 41-42, etc.), and the noun *shiqutz* refers to abominable idols (1 Kings 11:5; 2 Kings 23:24) and their worship. This is further evidence that the *tamid* refers to a cultic [worship] practice since it is replaced by another, an abominable, cultic practice.

“5. There is no explanation of *hatamid* in the text. This shows that it must have been a well-known term that was easily understood in biblical times. That it must be interpreted against the cultic background of the OT is clear for the following reasons:

“a. *Hatamid* is used 24 times in the OT, 17 times in the Pentateuch (Num 4:7, 16; 28:10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38), twice in Neh 10:34 which refers back to the Pentateuch, and five times in Daniel 8:11, 12, 13; 11:31; 12:11. In the Pentateuch and in Nehemiah it always refers to something in connection with the sanctuary service.

“b. In Daniel 8:11-13 it appears together with several unambiguous cultic terms (*herim* - to remove; *miq-*



dash - sanctuary; *qodesh* - holy). To deny *hatamid* its cultic meaning in this passage and



by extension also in Daniel 11:31 and 12:11 seems contrary to common sense and all the rules of hermeneutics.

"c. In each passage outside of the book of Daniel *hatamid* is the responsibility of the priests. In Daniel, therefore, it seems logical that it also refers to the ministry of the Prince of the host rather than to a characteristic of paganism.

"It is no wonder, therefore, that most Bible translations supply the word sacrifice or similar terms. The context strongly suggests a cultic [worship] meaning for the term *hatamid*.

"Conclusion

"Many other points in this 121-page paper could be investigated, but the issue should be clear by now. Peters' view of *hatamid* (the daily) as the self-exalting character of paganism is linguistically and exegetically not sustainable. This paper is a brave attempt to provide exegetical support for what came to be known as the 'old view.' Peters recognized that Uriah Smith's interpretation that the 'the daily' is pagan Rome is contextually not possible, he, therefore, identified 'the daily' with the self-exalting character of paganism,

but this too is exegetically and contextually not viable."

With many thanks to Brother Pfandl, we thus conclude the portions we wish to illustrate from his work.

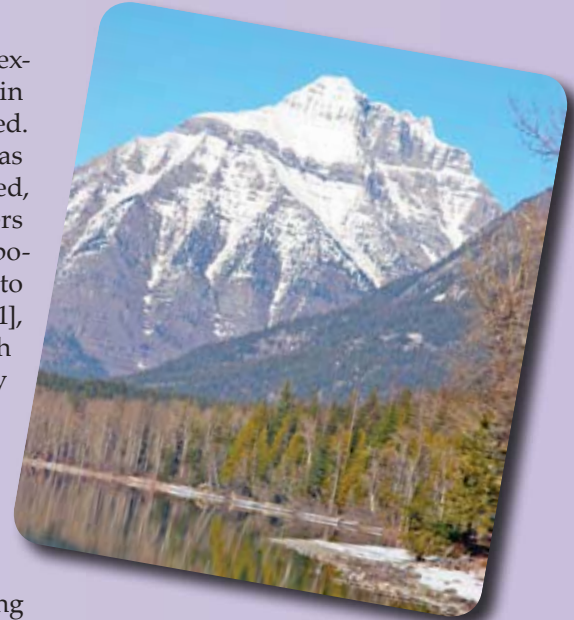
New Documentation Provides Proof

At this juncture we want to expound on a statement of Peters in his book that needs to be addressed. If you recall, the "new view," as we have already documented, is in fact the "old view." Peters wrote, "The 'new view' proponents of 'the daily' are unable to exegete this verse [Daniel 11:31], leaving Daniel to self-extinguish in meaningless speculation. Any attempt to suggest that Christ's High Priestly ministry was taken away in 508 either by the institution of penance or the mass cannot be supported." (Pg. 99.)

Peters' claim that we are "unable to exegete this verse, leaving Daniel to self-extinguish in meaningless speculation" has been shown to be totally without substance. We candidly point out, though, that historical documentation to prove the contrary was not in abundance at the time of his written thesis. Now, however, the Bible, Spirit of Prophecy and the records of reliable

is no more truth to be revealed." *Counsel on Sabbath School Work*, 34. Thus paganism's fourth view and foundation have been demonstrated to be totally untenable.

"Scheme of the Devil"?



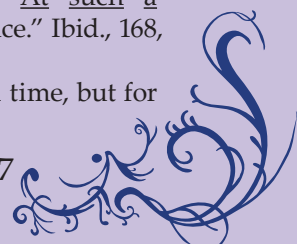
There was a time when Ellen White said, "But let not 'the daily,' or any other subject that will arouse controversy among brethren, be brought in at this time." *Selected Messages*, Vol. 1, 167. Under the circumstances taking place at the turn of the 20th century that we briefly illustrated, the coun-

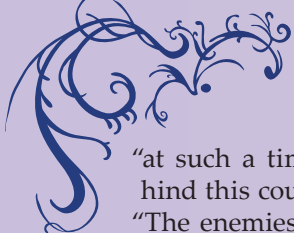
"The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity."

history, especially some rare primary-source documentation heretofore unknown to Adventism and referenced in this series and in *508 538 1798 1843 Source Book (Preliminary)*, have systematically torn down every foundation built upon by the proponents of paganism. "Let no one come to the conclusion that there

sel was obviously much needed. Combining the circumstances taking place at that time with "the way this subject has been handled by men on both sides of the question" and understandably: "At such a time silence is eloquence." *Ibid.*, 168, emphasis added.

This was not for all time, but for





“at such a time.” The reasoning behind this counsel was clearly given. “The enemies of the truth, who are watching us closely, will make the most of it, and our work will be hindered.” Ibid.

Some of you may remember a statement made by F. C. Gilbert that he had had an interview with Ellen White and declared that she saw “papal view agitation” (Gilbert’s derogatory term for the ministry of Christ view) to be a “scheme of the devil.” I called Tim Poirier at the Ellen G. White Estate and personally asked him if he could verify that Ellen White had indeed said such a thing. After all, to suggest that Ellen White would “in the name of the Lord” call the brethren to come together and study the matter thoroughly, and at the same time declare the “papal view agitation” to be a “scheme of the devil,” should cause any honest seeker of truth to see red flags.

If Ellen White really believed it was a “scheme of the devil,” she would have addressed the matter herself, and would have never delegated her responsibilities to secondary sources. On the one hand we have the letter of *Manuscript 1470* as proof of her counsel, and on the other hand we have a paganism-biased witness with no other proof than his word. This is by no means the first time the White Estate has encountered just such a circumstance with the same concluding verdict. Tim Poirier gave no credibility to that statement by F. C. Gilbert, and rejected the idea that Ellen White would have said a “scheme of the devil,” although he did not offer a definitive substitute. This matter should not be of great concern for the sincere students of the Bible, because they know full well that, in the very near future, statements like these and more will be used against us. Rather, we find our authority

and foundation in the scriptures that we have already faithfully built upon.

It Makes a Difference!

In conclusion, we will consider one last objection to any study of the “daily.” In the past it has been stated

written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:4. “Every word.” Shall we neglect to investigate and appreciate the understanding God has given us of the significance of this word “daily”?

The disciples’ “every word and act was to fasten attention on His name, as possessing that vital pow-

“I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you. . . .”

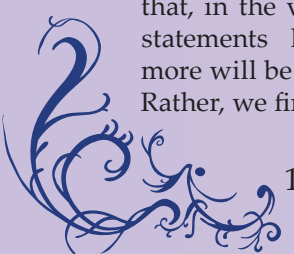
that the “daily” is not to be made “a test question.” We agree. It has also been said it is not a salvation issue. We agree. And it has further been concluded, “It really doesn’t make any difference which view is believed.” With that opinion, we are not in accord. We feel that a full and accurate comprehension of the “daily” makes a believer’s experience far richer and the sharing of his faith more substantive, more powerful, and more consistent with the three angels’ messages and our sanctuary message. Jesus Himself said, “It is

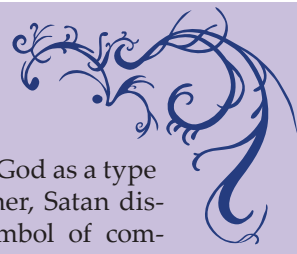
er by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power.” *Acts of the Apostles*, 28. “Every word” was to fasten attention on Jesus.

“Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings, which typified himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity.” *Review and Herald*, March 21, 1893. In addition to other words of great significance, the “daily” focuses on Jesus’ ongoing labor on our behalf, and the history connected to the “daily” gives us further understanding.

The “Daily” Through the Centuries

Is it not significant—does it not thrill the soul—to comprehend that what was “set up” in AD 508 (church and state), was “torn down” by the French civil sword in AD 1798? God thus initiated the “time of the end,” when the prophecies in Daniel’s “little book” would be opened to men’s understanding. Further, we witnessed that what was “taken away” in 508 (the “daily”) was





restored after the disappointment of 1844, and what was “cast down” in 508 (“the place of his sanctuary”) also was restored, according to Revelation 11:1, as we studied earlier. There is a marked consistency in the prophecies of Daniel, a decided focus to which our attention is being drawn. Shall we not look and see?

The beginning and end of the 1260-year and the 1290-year prophecies centered on a mutual issue—religious liberty. God’s law and Christ’s “daily” mediatorial work in the heavenly sanctuary were largely lost sight of—“taken away” from

maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church. For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be al-

sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. *During the long centuries that have followed, it has been his constant effort to intercept this communion.* Untiringly has he sought to misrepresent God and to *misinterpret the rites pointing to the Savior. . . .* *Lift Him Up*, 26, emphasis added. It follows that what Satan has labored to keep from us must be of great significance to us.

Furthermore, it is reasonable to expect that he will also attempt to block knowledge of our High



most people’s remembrance by a blasphemous system that laid bold claim to heaven’s divine prerogative to hear confessions, forgive sin and command obedience. This is confirmed by the following:

“... Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. . . . Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay, more, to the prince of darkness himself, who exercised his power through them. . . .” *Great Controversy*, 55, italics added.

The Catholic system’s centuries of denial of access to the Scriptures under penalty of death prevented many people from reading of the sanctuary work for themselves.

“Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. . . . In order for Satan to

most universally acknowledged as the vicegerent of God on each, endowed with authority over church and state.

“The detector of error having been removed, Satan worked according to his will. . . .” *Great Controversy*, 51.

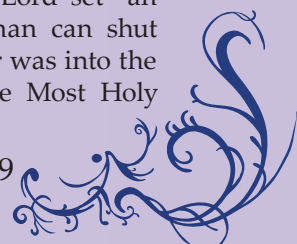
Through the Protestant Reformation, God returned to true believers the understanding that “the just are saved by faith,” not by penitential or beneficent works; the necessity of “sola scriptura;” and the privilege of appealing directly to Jesus without a human mediator. Yet even the Reformation and the Bible in the common languages had not caused the ministrations in the heavenly sanctuary to return to human memory. In William Miller’s time, you recall, earnest students of the Bible knew nothing of a heavenly sanctuary and Jesus’ ministry there on their behalf.

What God would have us know, Satan would obscure, remove, or distort. “When Adam and his sons began to offer the ceremonial

Priest’s “yearly” ministration during the antitypical Day of Atonement. For example, evangelical teaching has the atonement accomplished in full at the cross. So does a “social” or ecumenical gospel, which fails to stress the necessity of growth in sanctification. Other churches whose highest goal is an external experience have no need of Christ’s heavenly ministry when they think they already have the outpouring of the Holy Spirit. Surely we must seek heavenly wisdom, to anticipate and discern diversions from truth.

Three Purifications Before Understanding Given

The time period of the 1830s and 40s was the time of the Philadelphia church of Revelation 3. It is before that church that our Lord set “an open door, and no man can shut it. . . .” That open door was into the second apartment, the Most Holy



Place. But that wasn't revealed until He had purified His church—not once, but three times! The first time came at the first disappointment in the spring of 1843; believers motivated by fear or caught up in the fervor of the first angel's message dropped away in discouragement or embarrassment, unable to endure the "tarrying time."

The second was the closing of the popular churches to the message.



"Babylon is fallen," said the second angel. True believers had to worship separately from families and friends, and endure ridicule and contempt in order to follow the conviction of their hearts.

The third purification was the Great Disappointment of October 22, 1844. The ranks of Advent believers dropped from at least 50,000 (some estimates are higher) to only fifty—a ratio of a thousand to one.

But not until the weak in faith were sifted out and that small, purified group remained—a scattered band who mistook the event but who were convicted that God had surely led thus far—not until then did our holy God restore the understanding of Jesus' high priestly work in heaven. That incomparable truth was revealed and entrusted to those tested, dedicated saints, and we are their spiritual descendants, entrusted with the same precious understanding. That is no small

blessing, and no small privilege and responsibility! And further, we are recipients of the blessing reserved for those "that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel 12:12. (See 508 538 1798 1843 *Source Book (Preliminary)*, p. 87-94.)

Ministry View an Integral Part of Adventism's Message

The understanding of Jesus' high priestly ministration is the unique teaching of Seventh-day Adventism. One cannot overestimate the value of understanding what the "daily" is, and how it was "taken away" until the "time of the end," and was then restored to us with the additional understanding of the next and final phase of Christ's sanctuary ministry. It makes our teaching of the sanctuary and the related prophecies plain, consistent, and powerful.

A letter from L. R. Conradi to J. N. Loughborough of April 16, 1907, summarizes the "continual's" relevance to Seventh-day Adventism succinctly:

"... But there is one thing that is continual, and will continue, and that is the true, divine service of God. When, about the year 508, the Roman Catholic Church through the so-called conversion of King Chlodwick [Clovis] of France, received its moral support from kings, and later on, in consequence, from the emperor of Eastern Rome, that church did away with the true sanctuary service of God so completely that its true meaning was entirely lost on the earth. The church established its own sanctuary service, its own priesthood, even professing to continue the Levitical, and establish its own sacrifice in the mass; and to show how completely the knowledge of the true sanctuary service

has been done away, we need only to remark that no denomination and no minister and no theologian and no commentary had any more the right idea of the sanctuary service, or any knowledge of the true, divine service in heaven, until, after the 1844 movement, Seventh-day Adventists, in view of the disappointment, searched in the Bible until the Spirit of God enlightened them, and since that time, the true 'continual' service is being again assigned its proper place.

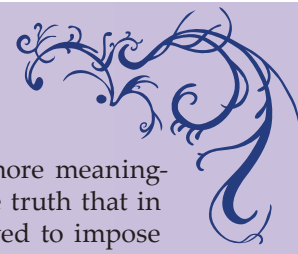
A Consistent and Reasonable Explanation

"... We arrive at a consistent, and reasonable explanation, full of harmony, and we arrive at this by comparing Scripture with Scripture.



"I know that different ones have written you about this matter. I do not even question that you are fully convinced that the theory held up to the present time is the right one; but after having read your article, I felt it my duty as a brother to set before you what I believe to be the teaching of the Word of God—an exposition that only strengthens the reasons for our existence as a denomination."

Indeed, our High Priest has now left the first apartment in heaven, where for centuries after His ascension He faithfully administered the "daily" services for us, as we can read in Hebrews. The events of 1844 and beyond, the three angels' messages, the investigative judgment—all reveal a critical development in the plan of salvation. We are now to



warn the world that He has begun the final ministrations of the Day of Atonement in the second apartment, explained through the typical “yearly” services on earth. The investigative judgment has begun. The end of human probation is upon us.

Also, a misunderstanding of either the “daily” or the “transgression of desolation” of Daniel 8:13 prevents the comprehension of the verse as having to do with the investigative judgment. That event, in all its fullness, must be understood if our people are to be prepared for it, and must be set forth properly if others are to be warned of it.

Imagine Effect of Error

What scriptural or historical reasoning can justify the position that the event that began the 1290-year prophecy in AD 508 was the downfall of paganism? Not only will history deny that teaching (which able historians can quickly point out for the world to see, to our discredit and the crippling of our message), but see how it detracts and even diminishes the event that really happened?

It matters not to the enemy of souls what error or substitutionary teaching keeps our thoughts from heaven’s on-going activity. This “red herring” teaching of paganism, a mistaken train of thought, serves as well as any device to weaken our teaching and turn minds away from the true focus of the prophecies, so we are less strengthened for what is soon to occur. But we now know of a surety that AD 508 was the start of the “taking away” of the “daily” from Jesus. In his institution of a church-state alliance, Catholic Clovis caused a false mediation to be “set” before mankind in place of the true “daily” ministrations.

And what scholarly evidence justifies the viewpoint that the

event initiating the 1260-year prophecy in AD 538 is the uprooting of the last of the three horns? To say that a horn (kingdom) has been “plucked up by the roots” (Dan. 7:8) affords no other interpretation but that it has ceased to exist. Both primary and secondary sources reveal that the Ostrogoths lost a major battle in 538 that was a turning point in the war, but it was not the end of the war. Procopius, an eyewitness, shows, and respected historians the world over confirm, that the war continued to go first one way and then the other. The same historical sources declare that after 538 the Ostrogoths were a force and foe that Rome battled for nearly two more decades.

In fact, in March of 540 the Persian King Chosroes invaded Roman Mesopotamia, and the Roman General Belisarius was immediately recalled from Italy to Constantinople. By spring of 542 the tide had changed, and on December 17, 546, the Gothic King Totila reconquered Rome. In 547 the Ostrogoths had almost all of Italy back in their possession. Procopius tells us that from AD 536 to 552 Rome was conquered no less than five times. Thus the war alternated and raged on until it finally came to its close in 553. (For a factual account of the uprooting of the Ostrogoths taken from primary and secondary sources and its relevance to prophetic history, see my forthcoming book *508 538 1798 Source Book*.)

Documented history, including an eyewitness primary source, thus destroys the foundation of any teaching about the uprooting of the last three horns by 538. For Seventh-day Adventists to perpetuate that insupportable teaching is to expose ourselves to a worldly claim that our faith is based on historical

errors! How much more meaningful and critical is the truth that in that year, Rome moved to impose upon humanity—with threat of punishment—the first Sunday law enforced by the state since the division of the Roman Empire.

“Speak the Same Thing”

Imagine the scorn and ridicule of the world when it is learned we have not been able to reach consensus on the meaning of the “daily” for well over a century. Does not that discord diminish the power of God’s Word on our lips? Does it not cause confusion and division among us for all the world to observe? Meanwhile, Scripture admonishes us—indeed, pleads with us-- “Now I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you, that ye be perfectly joined together in the same mind and in the same judgment [will, purpose].” 1 Cor. 1:10. Shall we continue to ignore that counsel, when our oneness for which Jesus prayed would glorify God?

Accurate History

Furthermore, when accurately informed on historical facts, God’s people can more effectively counter attempts to change or reinterpret history to further Rome’s power. It is well known that Rome is seeking to cast an entirely new light on the history of her economic, spiritual and political stranglehold in Western Europe during the Dark Ages. She persistently refers to Europe’s “Christian heritage,” which she wants acknowledged



via the European Union. History textbooks have been rendered politically correct or silent regarding Rome's oppressive role in European history.

In the United States, efforts to reinterpret the nation's constitutional history with an eye toward uniting church and state reflect a lack of awareness of the reasons European settlers sought her shores in the first place.

Shall not our Lord have a people with an accurate historical understanding by which to counter the papal efforts to restore supposedly "Christian roots" in the Old World and, by the image to the beast, to impose the same antichristian principles in the New World?

**Correct Understanding
Gives Consistency,
Power and Urgency**

The correct understanding of what occurred in 508 and 538 relative to the "daily" and God's law gives a solid foundation to our sounding of the second and third angels' messages in these last days. Clovis' fusion of church and state in AD 508 resulted in the abrogation of religious liberty. The parallel to 508 is seen in the second angel's message that Babylon has fallen *because* "she made [compelled] all nations drink

of the wine of the wrath of her fornication." The abrogation of religious liberty is yet to be repeated.

Then in AD 538 the Roman Catholic Church, in her first Sunday law since Justinian legislated equality of church canons with state laws (AD 530, Codex I.3.44), subverted God's Sabbath, commanding obedience to the papal sabbath in its stead, with the threat of church-determined punishment for non-compliance. The parallel to 538 is the third angel's message that warns us of receiving the mark of the beast.

What satanic agencies accomplished before, they will accomplish again in a universal Sunday law. Revelation 17 and 13 reveal quite plainly what is to come in the resurrection of the beast, when the same methods will bring about the formation of the image to the beast.


Surely the malevolent pattern of our enemy is spelled out for all to see—and teach—in the events of prophecy. We can document Rome's *modus operandi* from 508 and 538, and show from current events that "the earth and them that dwell therein" will soon face once again an implacable usurper who will forcibly seek to separate all humanity from their hope that is centered in the heavenly sanctuary. The same cause will produce the same effect.

Thus there is a meaningful, demonstrable consistency in prophecy in which the "daily" figures greatly.

Although it is not the only focus in the time of the end, we would be most unwise to consider it a topic of little consequence.

The Antitypical Day of Atonement is at long last upon us. The books of heaven have been opened; the investigative judgment has been in progress since 1844. If we have availed ourselves of the precious services of our heavenly High Priest, if our sins have gone beforehand unto judgment, then we have nothing to fear. Our God is as faithful as His prophecies have been sure.

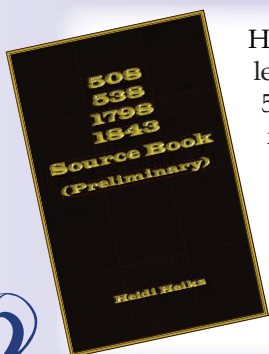
 *The End.*

Many thanks to the Ellen G. White Estate for the letters and all other archival material we've documented, including LeRoy Froom's The Historical Setting and Background of the Term "Daily." 



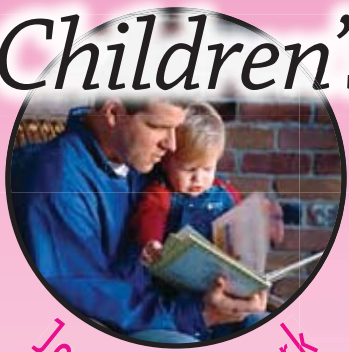
Heidi Heiks, editor of Our Firm Foundation magazine, has been a college educator, an author, and a radio speaker for The People of the Book radio program. He continues to write and is currently a teacher and speaker for Hope International throughout the United States.

Photo: © Paul Williams (mountain); iStockPhoto.com (Vector Art)



Heidi Heiks has supplied for Adventist readership, both scholarly and lay, the historical and legislative documentation from primary sources that describes what really happened in AD 508 and 538. Finally, the dates for the commencement of the 1290- and 1260-year prophecies are fully established. Submitted beforehand for critical review before the most prestigious scholarly institutions within Adventism the world over, it is now presented with the endorsements of William H. Shea, Ph.D., associate of the Biblical Research Institute of the General Conference, professor at Andrews University; Herbert Edgar Douglass, Th.D., professor at Pacific Union College, president of Atlantic Union College; and others. To obtain your copy of this documentation in hardback, call or visit our bookstore and request the *508 538 1798 1843 Source Book (Preliminary)*. **BEHH-5085** **\$19.99**

Children's Story



Jean Handwerk

PICKLE'S Pickle

P

ickle was—well, she was in a pickle. She had seen her twin brother do something she knew was very wrong. “Jason, you shouldn’t have done that!”

Jason had stolen a small figurine of a sleeping cat. Mom loved cats, and he told Pickle, “I didn’t have enough money to buy it, and Christmas is just two days away, so I had to do something. Besides, it didn’t cost that much. People steal more expensive stuff all the time.”

Pickle knew Jason was in trouble with God. Big trouble. Stealing is a sin. And her brother wouldn’t listen to her pleas to return the figurine. She decided she had to do something, and do it fast. “Mom, can I talk to you a minute?”

“Sure, honey, what do you want to talk about?” Now, as you know, most moms have been alive for over twenty years—some even over thirty or forty years—and they’ve learned a thing or two during those years. So Pickle felt she could trust what Mom would tell her.

“What would you do if someone you knew did something bad and she had a chance to fix things and she wouldn’t?” (Pickle said “she” so Mom wouldn’t suspect she was talking about Jason.)


Mom answered as Pickle expected she would. “Well, what does the Bible say if you see someone in danger of keeping his sin? In loving kindness, you go to that person to try to get him to change his ways. But if that person won’t listen to you, then you are to take another

person or two with you. Together you are to try to guide that person back onto the path to heaven.”

“I thought so,” Pickle said. “Thanks, Mom.” And she went outside to sit on the swing under the maple tree and think. She didn’t mind the cold air, because she was too busy thinking. Pickle’s pickle was that she didn’t know whom to ask to go with her. Not only that, she didn’t have much time. Tomorrow night, Christmas Eve, Jason might give the stolen gift to Mom. And she couldn’t ask Mom, because then she’d find out Jason stole. “What a pickle I’m in,” she moaned softly. “What should I do? Dear Jesus, please help me know what to do!”

Pickle swung on the swing for several minutes, sometimes asking Jesus for help, and sometimes just thinking what she could do to convince Jason to return the stolen item and make things right. All of a sudden, she jumped off the swing. “Thank you for answering my prayer, Jesus!” she called softly to heaven as she raced toward the house.

Up the stairs Pickle hurried and found Jason in his room. She shut the door so Mom couldn’t hear. Then she said, “Jason, I have an idea. You know it was wrong to steal that figurine. It was a sin, and you should’ve asked Jesus to help you find a way to give Mom a gift in an honest way. Anyway, Jesus just gave me an idea for you.”



Pickle proceeded to explain that Jason could make his own gift for Mom. He loved to carve wood, and he had carved the three cars on his bedroom shelf. Mom always admired them. “Why don’t you carve Mom a cat? That way you could be honest and still have a gift for her.”

“I never thought of that,” Jason said. “I always thought a good gift was a store-bought gift. But I have been feeling guilty about stealing that figurine. That’s a good idea, Pickle—and I’ll do it!”

Early the next morning, Jason’s door was shut but his light was on. Pickle didn’t see or hear him all day long except for meals. He ate quickly then disappeared again, except for a very important trip to the store to put a certain something back on the shelf where he got it.

By evening, the day before Christmas, he was finished. “Pickle,” he called from upstairs. “Come here a minute, please.”

When Pickle arrived, he showed her a sleeping cat—his best carving so far. “It’s really nice!” she exclaimed.

“And so are you,” he said, “for helping me be honest. I should have asked Jesus what to do, like you did. Next time I will. Thanks, Pickle. I’m glad you’re my sister.”

By the way, Mom loved the carved cat Jason gave her—and so did Pickle, because he surprised her with one, too! ©



To Eat Meat or Not to Eat Meat: THAT Is the Question



Last month I wrote about what the Bible and the Spirit of Prophecy have to say about meat in the diet. Today I'd like to delve further into how choosing to eat a diet that includes meat products not only affects your health, but also the entire world around you. You see, the more we comprehend just how damaging the effects of meat are, the more we will understand why God has instructed His people to abstain from meat products.

At this point in our Earth's history, meat consumption has reached an all-time high worldwide (quadrupling in just the last 50 years). In order to keep up with this growing demand, we now have about **20 billion** head of livestock taking up valuable space on Earth. And with only about 6.5 billion people, that means we have 3 times more livestock than we have people! And

strong growth in meat production and consumption continues **despite** mounting evidence that meat-based diets are completely unhealthy, and that just about every aspect of meat production—from grazing-related loss of cropland and open space, to the inefficiencies of feeding vast quantities of water and grain to cattle in a hungry world, to pollution from "factory farms"—is an environmental disaster with wide and sometimes catastrophic consequences. According to the Worldwatch Institute, global livestock population has increased 60 percent just since 1961, with the number of fowl being raised for human dinner tables nearly quadrupling in the same time period. In addition, U.S. beef and pork consumption has **tripled** since 1970, during which time it has more than doubled in Asia. How has this happened so quickly?!

With fast food chains popping up on every corner and now with most of them even accepting credit cards right through the window, it's easier than ever to indulge in meat-filled meals. In his best-selling book *Fast Food Nation*, Eric Schlosser noted "Americans now spend more money on fast food—\$110 billion a year—than they do on higher education. They spend more on fast food than on movies, books, magazines, newspapers, videos and recorded music—combined." And what is the main dish served at fast food restaurants? Meat! But when you take a bite of that hamburger,

chicken nugget, or any other meaty dish, do you think of where it came from and what it took to get it in your hands? Not usually.

Processed meats like fish sticks, chicken nuggets, sandwich meats, and the like seem to be an easy fix for a quick meal. But in reality, it is just another way we are adding more meat to our diets. So is meat-eating really all that bad? What happens as a result of eating meat?

Well, for one, it takes abundance, then reduces it to scarcity. Take the amount of natural resources needed to raise the animals, for instance. On average, you need 16 pounds of grain to produce 1 pound of feedlot beef, 6 pounds of grain to produce 1 pound of pork, and 3 pounds of grain to produce one pound of chicken.

And what about the water? The most widely accepted water estimate to produce a pound of beef is 2500 gallons. That's enough, but you can't just produce a pound of beef, you have to raise a whole cow! By this estimate, in order to raise a 1000-pound steer, you would use approximately **2.5 million** gallons of water! To put that into perspective, that's enough water to float a destroyer! In comparison to the 2500 gallons it takes to produce a pound of beef, it takes roughly only 60 gallons of water to produce a pound of grain. Do you see how this represents such a colossal waste?

All this comes at a time when the world is teeming with people who suffer from profound hunger and malnutrition. Most people act like world hunger has been abolished. People seem to think that there may be a few people suffering in a remote village in a third





world country, but for the most part people are getting plenty to eat. That is simply not true. The UN Food and Agriculture Organization (FAO) estimates that around 840 million people are undernourished. That's roughly 14% of the human population.¹ On average, around 25,000 people die every day from hunger-related causes. Every day, almost 16,000 children die from hunger-related causes--one child every five seconds.² Isn't that sad?!

Harvard nutritionist Jean Mayer estimates that reducing meat production by just 10 percent in the U.S. alone would free enough grain to feed 60 million people. According to the British group Vegfam, a 10-acre farm can support 60 people growing soybeans, 24 people growing wheat, 10 people growing corn, yet only two producing cattle. Britain, with 56 million people, could support a population of 250 million on an all-vegetable diet.

According to the USDA, growing crops for farm animals requires nearly half of the U.S. water supply and 80% of its agricultural land. Animals raised for food in the U.S. consume 90% of the soy crop, 80% of the corn crop, and 70% of its grain.³ And as incredible as it sounds, you'd save more water by not eating a 1-pound steak than by not showering for 6 months.

Think of all the suffering in the world that could be stopped, simply by changing our diets. There

will continue to starve to death. As *Diet for a Small Planet* author Frances Moore Lappé writes, imagine sitting down to an eight-ounce steak. "Then imagine the room filled with 45 to 50 people with empty bowls in front of them. For the 'feed cost' of your steak, each of their bowls could be filled with a full cup of cooked cereal grains." Can you see why God has instructed us not to eat meat? He knew it would only cause pain and suffering.

Next month I will discuss the harsh reality of the treatment of animals destined for food. The painful abuse and torture are beyond what any creature should have to endure. By now I hope you are beginning to understand why God has instructed his people not to eat meat. He is not in the business of making rules just to have people follow them. Everything He has instructed us to do is in our best interest and is designed to make us healthy, happy people. If we will obey His simple instructions regarding diet, we can live to be better witnesses and examples of His love and character. And changing your diet can not only prolong your life and keep you healthier, but it may also save the lives of others who would have died prematurely. If you could save **just one** of the 16,000 children who die each day by simply changing your diet, would you? What if it was your child?

Read more about the detrimental

are always commercials on television depicting starving children in foreign countries and asking for money to help feed them. While money helps (if it actually reaches the people), it will never be enough. As long as we continue to eat in a selfish manner, children

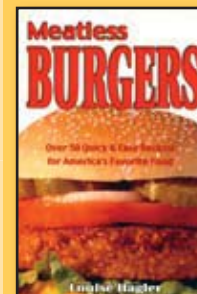
effects of eating meat in next month's *Our Firm Foundation*. Our bookstore carries a number of books about vegetarian diet and lifestyle, in addition to vegetarian/vegan cookbooks. If you are interested, please call us at 1-800-468-7884. ☉

Heather Olson, RD, CH

Endnotes:

1. FAO, "The State of Food Insecurity in the World," 2002.
2. Robert Black, Saul Morris, and Jennifer Bryce. "Where and Why are 10 Million Children Dying Every Year?" *The Lancet*, 361:2226-2234, 2003.
3. Eco-Eating: Eating as if the Earth Matters. <http://www.brook.com/veg>.

Meatless Burgers Cookbook



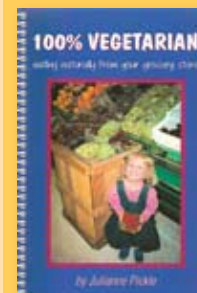
Is there such a thing as a healthy delicious burger? Yes! This book will show you how to easily transform a wide assortment of grains, beans, and vegetables into a truly wonderful, exciting, tasty burger.

Paperback, 91 pages.

BEHL-MBUR

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100% Vegetarian Cookbook



This cookbook is designed to fill real needs of real people. It makes 100% vegetarian food affordable, attainable, delicious, and easy to prepare.

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Martial Law When President Decides; Congress Sidestepped

"...Pres. Bush signed National Security and Homeland Security Presidential Directive NSPD-51/HSPD-20 which grants the Federal Government comprehensive powers in the event of 'Catastrophic Emergency.' The document says it is intended to provide for 'State, local, territorial, and tribal governments, and private sector organizations' in the event of an emergency, but some civil libertarians call the executive order a threat to our freedom.

"The directive defines a catastrophic emergency as any incident, regardless of location, that results in extraordinary levels of mass casualties, damage, or disruption severely affecting the U.S. population, infrastructure, environment, economy, or government functions.

"Basically if the President believes there is a national crisis he can declare martial law. ... Some worry that the powers could be similar to a dictator, with no oversight from the congress or the judicial branch. 'The President shall lead the activities of the Federal Government for ensuring constitutional government.'"

The National Emergency Act of 1976 enables Congress to 'modify, rescind, or render dormant such delegated emergency authority,' if Congress believes the president has acted beyond his delegated powers, but Bush's executive order does not mention of any such oversight.

"The Posse Comitatus Act of 1878 and the Insurrection Act of 1807 substantially limit the powers of the Federal government to use

the military for law enforcement. But on September 30, 2006, ...the Congress modified the Insurrection Act as part of the 2007 Defense Authorization Bill. Section 1076 of the new law... allows the President to deploy troops as a police force... when [he] determines that the authorities of the state are incapable of maintaining public order. The bill also... [gives] the President authority to order the dispersal of either insurgents or 'those obstructing the enforcement of the laws.'" Dan Wilson, bestsyn-dication.com, June 22, 2007.

END-TIME PERSPECTIVE:

"... When so great power is placed in the hands of a few persons, Satan will make determined efforts to pervert the judgment, to insinuate wrong principles of action, to bring in a wrong policy; in so doing he can not only pervert one institution, but through this can gain control of others and give a wrong mold to the work in distant parts. Thus the influence for evil becomes widespread..." 7T 173.

France Bankrupt

France is bankrupt due to chronic budget deficits, the country's PM said.... "...I am the head of a state that is in... bankruptcy due to its financing plan, ... that has been in chronic deficit for 15 years, ...that hasn't voted a balanced budget in 25 years." Asso. Press, Sept. 21, 2007.

END-TIME PERSPECTIVE:

"Strange and eventful history is being recorded in the books of heaven--events which it was declared should shortly

precede the great day of God. Everything in the world is in an unsettled state." LDE 20.

Some Parents "Use" Religion to Avoid Vaccinations

Some non-religious parents, concerned about childhood vaccinations' safety, are claiming religious exemptions. They say they're being forced to lie because state vaccination laws allow few options for avoidance. Twenty-eight states currently allow exemptions for medical or religious reasons only; twenty others also allow personal or philosophical reasons. Two allow only medical reasons.

Four Arkansas families successfully challenged the state's religious exemption which required membership in a recognized religion prohibiting vaccinations. After the state began allowing philosophical exemptions also, those exemptions increased while religious ones decreased.

Public health officials say only a few [unvaccinated] people can cause an outbreak. One doctor said a choice not to get a vaccine also makes a choice for the person nearby. Steve LeBlanc, Asso. Press, *Yahoo!News*, Oct. 18, 2007.

END-TIME PERSPECTIVE:

"All parents [may] learn much concerning the care and prevention, and even the treatment, of disease." MH 385.

Speedier Executions

"Since capital punishment was reinstated in the United States three decades ago, 124 people awaiting execution have been exonerated.

For some prisoners, the appeals process provided time to prove their innocence.

"Now a move by the government to speed up appeals has alarmed death penalty opponents, and even some supporters, who worry that innocent people could be put to death." The new law would give the U.S. attorney general, instead of judges, the power to shorten some deadlines for appeals if programs are established to ensure convicts get competent lawyers.

"...Justice can't take this long," said the legal director of a victims' rights group...." Asso. Press, *International Herald Tribune*, August 31, 2007.

END-TIME PERSPECTIVE:

"The priests thought that with the weak and vacillating Pilate they could carry through their plans without trouble. Before this he had signed the death warrant hastily, condemning to death men they knew were not worthy of death. In his estimation the life of a prisoner was of little account; whether he were innocent or guilty was of no special consequence. The priests hoped Pilate would now inflict the death penalty on Jesus without giving Him a hearing...." DA 724.

Another War Coming Soon?

"Amid deepening frustration with Iran, calls for shifting Bush administration policy toward military strikes or other stronger actions are intensifying, including among some U.S. officials. ...A wave of commentary, analysis, and think-tank studies on Iran policy—along with rumor, speculation, and possible leaks about military preparations—has been building through the summer.

"It remains unclear whether the louder buzz on Iran portends a decisive change in policy. But the up tempo has been widely noticed. 'There seems... to be a deliberate and concerted effort to bring the

military option back to center stage,'" said the National Iranian American Council's president.

The leader of UN efforts to monitor Iran's nuclear programs warned about the "pounding of 'war drums...'"

"President Bush's rhetoric on Iran has been heard by critics as trying to prepare the American public for military action...." Thomas Omestad, *U.S. News and World Report*, Sept. 24, 2007, 44.

END-TIME PERSPECTIVE:

"Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God." CH 460.

US Finances Worry Europe

"European Union finance ministers open two days of talks ...to discuss the United States' slowing economy, feeble dollar and massive current account deficit as major problems for the EU and the rest of the world.... The employers federation Business Europe said that... the euro exchange rate had reached a 'pain threshold' for European companies.... The finance ministers of the 13 euro-zone nations will reiterate Europe is an innocent victim of others and that the euro-dollar exchange rate issue is part of a broader set of problems triggered by China's trade surplus and America's huge debts that require concerted efforts to undo...." Aoife White, *AP, YahooNews*, October 7, 2007.

END-TIME PERSPECTIVE:

"...And upon the earth, distress of nations, with perplexity..." Luke 21:25.

Deadly Germs Missing

"American laboratories handling the world's deadliest germs and toxins have experienced more than 100 accidents and missing shipments since 2003...."

"No one died, and regulators said the public was never at risk during these incidents. But the documented cases reflect poorly on procedures and oversight at high-security labs, some of which work with organisms and poisons so dangerous that illnesses they cause have no cure. In some cases, labs have failed to report accidents as required by law.

The mishaps include bites or scratches by infected animals, skin cuts, needle sticks and more, according to an Asso. Press review of confidential reports submitted to federal regulators. "They describe accidents involving anthrax, bird flu virus, monkeypox and plague-causing bacteria at 44 labs in 24 states. More than two-dozen incidents were still under investigation.

"The number of accidents has risen steadily. Through August, the most recent period covered in the reports obtained by the AP, labs reported 36 accidents and lost shipments during 2007 — nearly double the number reported during all of 2004." Larry Margasak, *Asso. Press, Yahoo! News*, October 2, 2007.

END-TIME PERSPECTIVE:

"...Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. 📖



Historical Footnotes

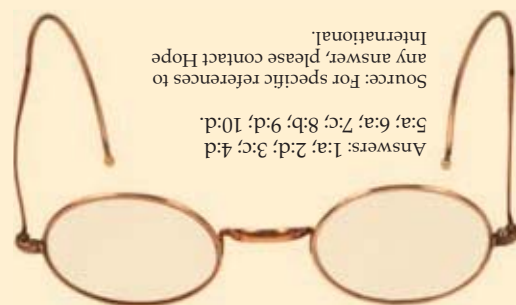


“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.”—E. G. White, *Life Sketches*, 196. Many today have neglected to study the history and people that made up the early days of the Advent movement. To help encourage interest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



Source: Eric Syme, *A History of SDA Church-State Relations in the United States*. Pacific Press: 1973.

1. The “cleansing of the sanctuary” which William Miller interpreted as the cleansing of the earth by fire at Christ’s return was considered by his opponents to be
 - a. Purifying of the church to prepare it for world evangelism
 - b. Purifying of the world to prepare it for Jesus’ return
 - c. Purifying of the group prophesying Christ’s imminent return
 - d. A post-millennial peace
2. William Miller expected Christ’s return, but his opponents thought reform movements would bring a(n)
 - a. End of World War II
 - b. Economic boom
 - c. Conversion of frontiersmen
 - d. Christian America
3. After 1839, when Pastor ___ began to promote and organize Miller’s campaign, the Advent movement reached more people, especially in large cities.
 - a. Owen Crosier
 - b. Albert Forester
 - c. Joshua Himes
 - d. Frank Gibson
4. During 1853, a need for church organization developed, due to
 - a. Many baptisms from camp meetings
 - b. No organized church to fund ministers, who had to take time to earn livings
 - c. Some ministers attracting large followings then refusing to accept counsel from unofficial church leaders
 - d. All of the above
5. The first session of the General Conference of SDAs met in 1863. Its members created a constitution of ___ articles providing a framework for an organized SDA church.
 - a. 9
 - b. 15
 - c. 22
 - d. 27
6. When the National Reform Association’s (NRA) bill for Sunday legislation was voted into law in Pennsylvania, who placed a bill before legislators to exempt conscientious 7th-day observers?
 - a. Seventh-day Adventists
 - b. Seventh-day Baptists
 - c. Jews
 - d. Pennsylvania Association of Religious Liberty
7. NRA spokespersons said such a bill
 - a. Was reasonable and fair
 - b. Deserved the support of the NRA
 - c. Would derail enforcement of the Sunday law
 - d. A and B
8. ___ supported a civil Sunday law on the basis of a long-time historic American practice.
 - a. Southern states
 - b. Northern states
 - c. Protestants
 - d. Working atheists
9. Enforcement of a civil rest on Sunday enabled prosecution of
 - a. Businesses
 - b. Corporations
 - c. Individuals
 - d. All of the above
10. A civil Sunday law sidesteps arguments about
 - a. Unconstitutional establishment of religion
 - b. Removal of religious liberty
 - c. Religious discrimination
 - d. All of the above

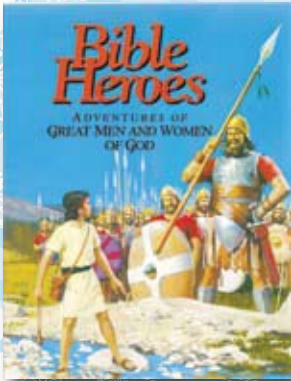


Answers: 1:a; 2:d; 3:c; 4:d; 5:a; 6:a; 7:c; 8:b; 9:d; 10:d
Source: For specific references to any answer, please contact Hope International.

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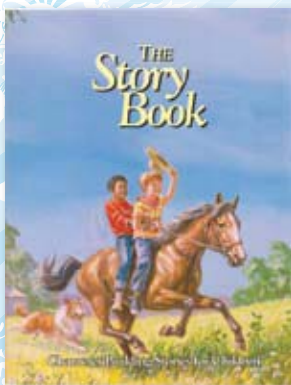
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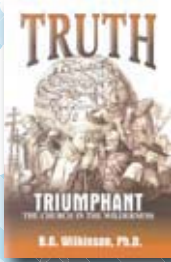
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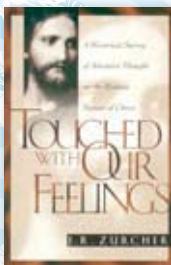
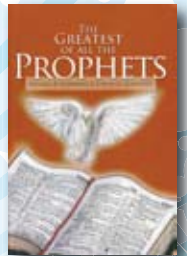
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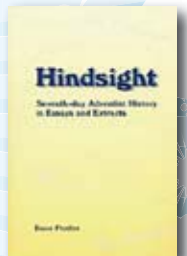
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Letters to the Editor



✉ I am a youth aged 25 from Kenya. I thank the team behind *Our Firm Foundation* magazine in abundance for the work they are doing for us readers. I read your past magazine and I was very happy with the way you addressed issues in reference to health. Please send me the following books to understand more the health and diseases that our fellows suffer from. May your work prosper in our Father's name.

MM, Kenya

✉ I just started reading the 508 book. I'm enjoying it, but I think I need to get the beginning issues of the "daily" series to start from there.

CH, Kentucky

✉ I am really enjoying the "daily" articles. Do you have this in book form yet?

JF

[Not yet, but it's coming! --Ed.]

✉ Enclosed is a donation to help you with the increase in postage. I believe Satan wants you to stop mailing the truth and this is just one of his evil ways. There will no doubt be others. But with God there are no obstacles that He can't overcome.

NP, North Carolina

✉ I have been reading the online version of your Good News newsletter and *Our Firm Foundation* magazine. I am greatly impressed

by the quality of the articles and would like to thank you for the spiritual food you are providing to God's people the world over.

I am interested in receiving the DVDs and CDs that you have been sending out. I believe they would be a great help to me and others in my area. I have a DVD and CD recorder and would not have a problem duplicating them for those interested. Please also send us whatever printed material you deem worthy of sharing for inreach and outreach. We are in a spiritual drought here, with very little material available, especially Ellen White's books.

May God bless you for your faithful work.

BS, Botswana

✉ Please pray for our church. We never get present truth—only love and unity and peace and safety. Thanks to Hope International for standing up for the truth.

AD, Michigan

✉ Please send me the June issue. I never received it, and I need to read part five! I have his book as well, but I want to read every detail I can. Thank you so much!

✉ I see in your Letters to the Editor section that you are going to put the "daily" articles into book form. That's an excellent idea. Don't let that project slide through the cracks. Those articles are a real resource and deserve a nice book

to preserve them in. Everything is at one's fingertips; all the research and documentation has already been done. All we have to do is just read it.

JP

✉ Thank you for sending the DVD on the "daily" by Heidi Heiks. It's nice to see the author of the book!

MC, Ontario, Canada

✉ I just found you on the web. I'm amazed at the truth in *Our Firm Foundation*. It's awesome. We've been Adventist for three years and can't find anyone else actually preaching the three angels' messages. Our Sabbath school lessons are in serious error.

JM, Michigan

✉ I am enclosing an offering for the DVD sermons. I'm also a bit tardy in thanking you for them. We appreciate them very much.

KC

✉ We're sending our tithe to you. Thank you so much for Heidi's teaching on the "daily." Finally someone has come up with the correct teaching on it. I came to the same conclusion in 1978 when reading Daniel. It is very self-explanatory. All you need is Daniel to learn this. I never used any other books but the Bible. Thank God for using Heidi to explain it to people. Praise God.

RM, Colorado

2007

Our Firm Foundation Article Listing

Anonymous

- "Dad and the Farm," March
- "The Power of the Printed Page," July

Chabala, Wellington

- "Cry, the Beloved Church, Part II," January

Floyd, Clark

- "Bridling the Tongue," May
- "Flee to the City of Refuge," September

Grosball, Marshall

- "Fanaticism, Part 1," March
- "Fanaticism, Part 2," April

Handwerk, Jean

- "It's All or Nothing," August

Hebert, David

- "A Thoughtful Hour," June
- "The Chosen Generation," August

Heiks, Heidi

Theological Waymarks: "Understanding Aright the Daily, Scripturally and Historically"
An 11-part series on the "daily" beginning in February and ending in December.

Jacques, Oliver

- "Life in the White House," June

Kang, David

- "Why the Sanctuary?" January

Larson, Ralph

- "The Weight of Evidence, Part 1," February
- "The Weight of Evidence, Part 2," March

Laurin, Peter

- "The Cross in Heaven," December

Morris, Franklin

- "Cleanliness is Godliness," January

Olson, Joe

- "Pride—The King Killer," July
- "In the Lap of Jesus," November

Peek, Norman

- "Something Better, Part 1," September
- "Something Better, Part 2," October

Spear, Ron

- "The Three Angels' Messages, Part 1," January
- "The Three Angels' Messages, Part 2," February

White, Ellen G.

- "Words of Warning, No.2," January
- "Words of Warning, No. 3," February
- "The Sign of God's People," March
- "The Duty to Preserve Health," May
- "The Blessing of Obedience," June
- "What It Means to Be a Christian," July
- "The Sin of Presumption," August
- "The Words and Works of Satan Repeated in the World," September
- "The Limit of God's Mercy," October
- "Truth to be Rescued from Error," November
- "Our Besetting Sins," December



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