

THE BIBLE INSTRUCTOR



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AN ADDRESS

TO THOSE WHO ARE INTERESTED IN THE BIBLE INSTRUCTOR

In the previous issue of our magazine, we made an address to all who would receive that introductory issue under an improper title: "AN ADDRESS TO THOSE WHO ARE INTERESTED IN THE BIBLE INSTRUCTOR". We made the observation from the Spirit of Prophecy that although "there will also be many who will refuse to see or hear anything upon the present truth", "God will make many willing to read" (Publishing Ministry p45). It is only after God has made many willing to read that we can properly give "AN ADDRESS TO THOSE WHO ARE INTERESTED IN THE BIBLE INSTRUCTOR".

In circulating the introductory issue, we were able to get as many copies out of print as our resources could allow. These we sent as far and as wide as we possibly could. With God's hand in the work, we are looking forward to expand. We also used the less effective, yet more far-reaching, way of distributing the magazine in softcopy via email. These we sent to friends, workmates, and church mates - old and current - whose emails we had, with the assumption that it would be a welcome guest in their homes. Bad assumption we made. That act was an effective way of breaking several close and personal friendships. For many close and personal friends the answer to the question "have I now become your enemy for telling you the truth" will be yes. Having manually unsubscribed these, we are now working hard to put in place the requirements that will allow any other aggrieved person to auto-unsubscribe themselves.

SUBSCRIPTIONS

While we are able to continue sending far and wide the same number of hard copies that we produced last month, that number is not be enough to meet the present need. To this effect we get counsel from the Spirit of Prophecy that: "Our periodicals have been offered for a limited time on trial at a very low figure; but this has failed of accomplishing the object designed--to secure many permanent subscribers. These efforts are made at considerable expense, often at a loss, and with the best of motives; but if no reduction in price had been made, a greater number of permanent subscribers would have been obtained". (Publishing Ministry p. 229.2) We intend from the next issue to only send the magazine to permanent subscribers or to whoever will offer to help in circulation.

HOW SHALL WE CIRCULATE PUBLICATIONS?

As our list of names is still small, we can send them to but few; and it is impossible for us to give them a wide and faithful distribution, unless the brethren situated in different places help in the work.

First, they should be sure to send the names of those who would candidly read, and second, every brother and sister should do all in their power to seek out those who would read with profit, and obtain suitable publications for them. It is our duty to "try to interest our brothers in scriptural and moral reading" (An Appeal to the Youth p. 79.2). There is a large amount of books, magazines and periodicals that should be circulated immediately. My brethren, it is time that we all got interested, and zealously engaged in spreading the truth.

We shall send this number to all those whose names are on our list. Then we shall drop the names of those who have expressed no wish for the paper. It is a pleasure to send it free of charge, especially to the "poor of the flock." We once more ask those who receive the paper, but have no desire for it, to notify us immediately. We also ask for notification from brethren in different places who would like to help with the work of circulation.

STUDY HYMNAL

In the previous issue we announced a gift for all our readers: the Study Hymnal. In an age in which we have access to different version of the Bible through which we can run to and fro, and have also access to all the writings of Ellen White from which we can increase knowledge, we believe that this will also be an invaluable tool in the hands of the diligent Bible Student and for some it might give sufficient evidence to settle several questions, and to provide access to a rich array of hymns to use for worship services at home and in church.

The Study Hymnal, we have learnt, is a dangerous undertaking for it brings to the fore issues previously hidden behind the mists of time, neither seen nor known by the modern church member. How radically different was the religion of our pioneers from ours! Because the hymnal in and by itself exposes this change in our religion, our friend who was helping us to compile the hymn from the different hymnals said she could not with good conscience continue with the work and refused to submit the portion of the work she had done. This explains the delay; and we are once again appealing to anyone who may wish to help with the work to contact us.

ANSWERS TO OBJECTIONS

Finally, we get to addressing questions raised about the substance of the previous issue. We were asked why we undertook the task of producing a magazine while there were already several in circulation which are arguably, and correctly so, of better print quality than ours. While we don't expect this question to come from a mature Christian, we will assume honesty in it. We believe it was answered in length in the editorial section of the previous issues: it is the responsibility of every Christian to by pen and voice spread the truth.

ANSWERS TO QUESTIONS

We also got questions relating to present truth, apostasy, the inroads of papacy into our church, right use tithe, and our opinion on whether the Seventh-day Adventist church is the remnant church of Bible prophecy. Having explained our understanding of these subjects in the last issue and in tracts sent out, we believe we can do no further justice to the enquirer than to recommend these books for reading. In the Spirit of Prophecy we are advised to "read the best authors on these subjects, and obey religiously that which our reason tells us is truth" (Gospel Workers p. 242.3). And to "keep a warm place in our hearts, and room in our councils, for those whose heads have grown gray in the service of Christ." (Gospel Workers p. 368.2). It is for these reasons, and not because we consider the authors of these books an authority, that we direct the reader to the following books which we will be glad to freely send to whoever needs a copy:

1. Selected Messages
Book 2 by Ellen White
2. Here We Stand:
Evaluating New Trends

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6. The Truth about Tithe. A Spirit of Prophecy Analysis by Vance Ferrell

ELLET J. WAGGONER

E. J. Waggoner is one of the chief contributors to our magazine. We believe many readers will find a lot of spiritual substance in his writings, which have the approval seal of the Spirit of Prophecy.

“The Lord in His great mercy sent a *most precious message* to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. (Testimonies to Ministers p. 91.2)

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” (Manuscript Releases vol 15, p. 92.2).

Brian Onang'o, Chief Editor



(Continued from May)

Ellet J. Waggoner

Immediately following the oft-quoted text which says that Christ, the Word, is God, we read that "all things were made by him; and without him was not anything made that was made." John 1:3. Comment cannot make this statement any clearer than it is, therefore we pass to the words of Heb. 1:1-4, "God...hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of His glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Still more emphatic than this are the words of the apostle Paul to the Colossians. Speaking of Christ as the One through whom we have redemption, he describes Him as the One "who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:15-17.

This wonderful text should be carefully studied and often contemplated. It leaves not a thing in the universe that Christ did not create. He made everything in heaven, and everything on earth; He made everything that can be seen, and everything that cannot be seen; the thrones and dominions, and

the principalities and the powers in heaven, all depend upon Him for existence. And as He is before all things and their Creator, so by him do all things consist or hold together. This is equivalent to what is said in Heb. 1:3, that He upholds all things by the word of His power. It was by a word that the heavens were made, and that same word holds them in their place, and preserves them from destruction.

We cannot possibly omit in this connection Isa. 40:25, 26: "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Or, as the Jewish translation more forcibly renders it, "from him, who is great in might, and strong in power, not one escapeth." That Christ is the Holy One who thus calls the host of heaven by name and holds them in their place is evident from other portions of the same chapter. He is the One before whom it was said, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Verse 3. He is the One who comes with a strong hand, having His reward with Him; the One who, like a shepherd, feeds His flock, carrying the lambs in His bosom.

One more statement concerning Christ as Creator must suffice. It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, "Let all the angels of God worship him" that of the angels He saith, "Who maketh his angels spirits, and His ministers a flame of fire," but that He says to the Son, "Thy throne, O God, is forever and

ever; a scepter of righteousness is the scepter of Thy kingdom." And God says further, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." Heb. 1:8-10. Here we find the Father addressing the Son as God, and saying to Him, Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands. When the Father Himself gives this honor to the Son, what is man, that he should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ and the fact that He is the Creator of all things.

A word of caution may be necessary here. Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father. That cannot be, for their interests are one. We honor the Father in honoring the Son. We are mindful of Paul's words, that "to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father (John 8:42), but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.

Is Christ a Created Being?

Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies.

The view in question is built upon a misconception of a single text, Rev. 3:14: "And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." This is wrongly interpreted to mean that Christ is the first being that God created--that God's work of creation began with Him. But this view antagonizes the scripture which declares that Christ Himself created all things. To say that God began His work of creation by creating Christ is to leave Christ entirely out of the work of creation.

The word rendered "beginning" is *arche*, meaning, as well, "head" or "chief." It occurs in the name of

the Greek ruler, *Archon*, in *archbishop* and the word *archangel*. Take this last word. Christ is the archangel. See Jude 9; 1 Thess. 4:16; John 5:28, 29; Dan. 10:21. This does not mean that He is the first of the angels, for He is not an angel but is above them. Heb. 1:4. It means that He is the chief or prince of the angels, just as an archbishop is the head of the bishops. Christ is the commander of the angels. See Rev. 19:19-14. He created the angels. Col. 1:16. And so the statement that He is the beginning or head of the creation of God means that in Him creation had its beginning; that, as He Himself says, He is Alpha and Omega, the beginning and the end, the first and the last. Rev. 21:6; 22:13. He is the source whence all things have their origin. Neither should we imagine that Christ is a creature, because Paul calls Him (Col. 1:15) "The First-born of every creature" for the very next verses show Him to be Creator and not a creature. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him, and for Him and He is before all things, and by Him all things consist." Now if He created everything that was ever created and existed before all created things, it is evident that He Himself is not among created things. He is above all creation and not a part of it.

The Scriptures declare that Christ is "the only begotten son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is "a Son over His own house." Heb. 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has "life in Himself." He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again.

His words are these: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18.

If anyone springs the old cavil, how Christ could be immortal and yet die, we have only to say that we do not know. We make no pretensions of fathoming infinity. We cannot understand how Christ could be God in the beginning, sharing equal glory with the Father before the world was and still be born a babe in Bethlehem. The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand how Christ could be God and still become man for our sake. We cannot understand how He could create the world from nothing, nor how He can raise the dead nor yet how it is that He works by His Spirit in our own hearts; yet we believe and know these things. It should be sufficient for us to accept as true those things which God has revealed without stumbling over things that the mind of an angel cannot fathom. So we delight in the infinite power and glory which the Scriptures declare belong to Christ, without worrying our finite minds in a vain attempt to explain the infinite.

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--**THE LORD, OUR RIGHTEOUSNESS.**

Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator.

And now, while the matter of Christ's Divinity is fresh in our minds, let us pause to consider the wonderful story of His humiliation.

God Manifest In the Flesh

"And the Word was made flesh and dwelt among us." John 1:14. No words could more plainly show that Christ was both God and man. Originally only Divine, He took upon Himself human nature and passed among men as only a common mortal, except

at those times when His Divinity flashed through, as on the occasion of the cleansing of the temple or when His burning words of simple truth forced even His enemies to confess that "never man spake like this man."

The humiliation which Christ voluntarily took upon Himself is best expressed by Paul to the Philippians. "Have this mind in you which was also in Christ Jesus, who being originally in the form of God, counted it not a thing to be grasped [that is, to be clung to] to be on an equality with God, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, Revised Version, marginal reading.

The above rendering makes this text much more plain than it is in the common version. The idea is that, although Christ was in the form of God, being "the brightness of His glory and the express image of His Person" (Heb. 1:3), having all the attributes of God, being the Ruler of the universe, and the One whom all Heaven delighted to honor, He did not think that any of these things were to be desired, so long as men were lost and without strength. He could not enjoy His glory while man was an outcast, without hope. So He emptied Himself, divested Himself of all His riches and His glory, and took upon Himself the nature of man, in order that He might redeem him. And so we may reconcile Christ's unity with the Father with the statement, "My Father is greater than I."

It is impossible for us to understand how Christ could, as God, humble Himself to the death of the cross, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. If the reader finds it difficult to harmonize some of the statements in the Bible concerning the nature of Christ, let him remember that it would be impossible to express it in terms that would enable finite minds to grasp it fully. Just as the grafting of the Gentiles into the stock of Israel is contrary to nature, so much of the Divine economy is a paradox to human understanding.

Other scriptures that we will quote bring closer to us the fact of the humanity of Christ and what it means for us. We have already read that "the Word was made flesh," and now we will read what Paul says concerning the nature of that flesh: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8:3, 4.

A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of man in order that He might redeem man, it must have been sinful man that He was made like, for it is sinful man that He came to redeem. Death could have no power over a sinless man, as Adam was in Eden, and it could not have had any power over Christ, if the Lord had not laid on Him the iniquity of us all. Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of a sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the statement that He "was made of the seed of David according to the flesh." Rom 1:3 David had all the passions of human nature. He says of himself, "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

The following statement in the book of Hebrews is very clear on this point: For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. ["For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham." Revised Version.] Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted. Heb. 2:16-18

If He was made in all things like unto His brethren, then He must have suffered all the infirmities and been subject to all the temptations of His brethren. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We first quote 2 Cor. 5:21: For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

This is much stronger than the statement that He was made "in the likeness of sinful flesh." He was made to be sin. Here is the same mystery as that the son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner but actually taking upon Himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul says to the Galatians that "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5. In that He Himself hath suffered being tempted, He is able to succor them that are tempted." "For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy

and find grace to help in time of need. Heb. 2:18; 4:15, 16.

One more point and then we can learn the entire lesson that we should learn from the fact that "the Word was made flesh and dwelt among us." How was it that Christ could be thus "compassed with infirmity" (Heb. 5:2) and still know no sin? Some may have thought, while reading thus far, that we were depreciating the character of Jesus by bringing Him down to the level of sinful man. On the contrary, we are simply exalting the "Divine power" of our blessed Saviour, who Himself voluntarily descended to the level of sinful man in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine nature never for a moment harbored an evil desire nor did His Divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death, "it was impossible that he should be holden of it," because he "knew no sin."

But someone will say, "I don't see any comfort in this for me. To be sure, I have an example, but I can't follow it, for I haven't the power that Christ had. He was God even while here on earth; I am but a man." Yes, but you may have the same power that He had if you want it. He was "compassed with infirmity," yet He "did no sin," because of the Divine power constantly dwelling within Him. Now listen to the inspired words of the apostle Paul and learn what it is our privilege to have: For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Eph. 3:14-19.

Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts so that we may be filled with all the fullness of God. What a wonderful promise! He is "touched with the feeling of our infirmity." That is, having suffered all that sinful flesh is heir to, He knows all about it and so closely does He identify

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Himself with His children that whatever presses upon them makes a like impression upon Him and He knows how much Divine power is necessary to resist it, and if we but sincerely desire to deny "ungodliness and worldly lusts," He is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think." All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them "come boldly unto the throne of grace," where they are sure to find grace to help in time of need, because that need is felt by our Saviour in the very time of need. He is "touched with the feeling of our infirmity." If it were simply that He suffered two thousand years ago, we might fear that He had forgotten some of the infirmity, but no, the very temptation that presses you touches Him. His wounds are ever fresh, and He ever lives to make intercession for you.

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually and so, looking at Satan's assaults as from a strong fortress, he may say, "I can do all things through Christ, which strengtheneth me."

(To be continued in July)

It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone – Ellen White



Idols of False Doctrine

Brian Onang'o

The epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love." (Acts of the Apostles p. 554.1) He was present with Christ when He said "if you only greet your brothers, what more do you do? Even the Gentiles do the same, don't they?" Matthew 5:47, NET Bible. But in the tenth verse of his second epistle we find these words which seem contrary to his own spirit of love and the teaching of Christ: "If anyone comes to you and does not bring this teaching (doctrine), do not receive him into your house and do not give him any greeting". He gives the reason for this as "he that biddeth him God speed is partaker of his evil deeds". These words indubitably show that there is a doctrine which to reject, and take up another in its stead, is a commission of "evil deeds". And a commission of evil deeds is sin – a transgression of the law of God. From the Spirit of Prophecy we read also: "it is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone... though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah." (The Great Controversy p. 583.1) This is the prophecy that was given by Paul of the "latter times" when he said that some in the church would "depart from the faith, giving heed to seducing spirits, and doctrines of devils" 1 Timothy 4:1. This giving heed to doctrines of devils is the sin of idolatry. When, therefore, the message of the first angel of the fourteenth of Revelation is proclaimed, calling men to "worship him that made heaven, and earth, and the sea, and the fountains of waters" verse 7, it encompasses much more than is commonly taught. It is a call to all in Laodicea to individually search the scriptures for themselves for only thus can they worship God in truth.

Zeal without Knowledge

The scripture paints an ugly picture of the state of the churches of our day. Their mother, the Roman Catholic Church, is called "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" Revelation 17:5. "As is the mother, so is her daughter" Ezekiel 16:44. Rome is the mother of harlots and has herself been many years a harlot. From the Spirit of Prophecy we learn that it is her alliance with the state that is the greatest of her sins. "It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives like

like condemnation.” (The Great Controversy p. 383.2) These words faithfully describe the state of the churches of our day. The beliefs and practices of Rome, from the claim of her infallibility, to reserving for the clergy the right to interpret the scriptures, to her alliance with the pagan state, etc, are to some degree practiced in all the churches of the day. While some of these practices may be difficult to discern, the tokens of her greatest sin - dalliance with the state - present themselves in the form of armed guards at the gates of most of the churches of all denominations.

Although the churches are in this corrupt state, God still has His people in them. These, corrupted by the “doctrines and traditions” (ibid.) of Rome, have “have a zeal of God, but not according to knowledge” Romans 10:2. These people are “in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God.” (Testimonies to the Church vol. 3, p. 252.4) They “have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshippers of Baal.” (Prophets and Kings p. 177.1) This class is already devoted to worshipping God. So that to them the message of the first angel calling them to “worship him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:7 is a call out of false doctrines - the deception that gives them a wrong conception of the God that they are worshipping and His attributes.

Winds of Doctrine

Heaven is the goal of every Christian. This fact leads us to ask this question: can anyone get to heaven who holds any false doctrine? We have already

learnt from the spirit of prophecy that holding false doctrines is idolatry. We have already learnt that it is easy to make an idol of false doctrines as to fashion an idol of wood and stone and that by these doctrines many are as verily worshipping a false god as were the worshippers of Baal. These words would apply to the most spiritual christian who holds any false doctrine: “I know thy works... but I have a few things against thee, because thou hast there them that hold the doctrine of Balaam... so hast thou also them that hold the doctrine of the Nicolaitanes... repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth” Revelation 2:13-16. Here the Lord Himself tells us that it is sin to as much as listen to a teacher of false doctrine. What are we to do with these false teachers? Avoid them - “now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” Romans 16:17.

“I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men... God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.” (Early Writings p. 124.3)

Each person is commanded to “receive him not into your house” whoever brings not this doctrine. These words apply to Christ just as they apply to us, for they are inspired by His spirit. He Himself also has “his own house” Hebrews 3:6 into which He will not receive these men as the scriptures say. Christ said “I and my Father are one”. John 10:30 This unity shows that his own house is also His Father’s house, in which are the many mansions in which He went to prepare a place for us. This place is in heaven. We, therefore, see that to deny the doctrine of Christ, and take up in its stead the doctrines of devils or the commandments of men, means an exclusion from the house of Christ here on earth and an exclusion from the eternal glories of heaven. Can anyone get to heaven who holds any false doctrine? - “Repent” or “receive him not into your house” is the answer that we get from the scripture. How awesome the Christian’s responsibility in learning what is truth!

The two Doctrines

Christ spoke of a certain doctrine when He said “if any man will do his will, he shall know of the doctrine”. John 7:17. This is the doctrine about which Paul said: “till I come, give attendance to reading, to exhortation, to doctrine” 1 Timothy 4:13. This is the “doctrine of Christ” 2 John 9. And because of the unity that exists between God the Father and His Son Jesus Christ, the doctrine of Christ is also the doctrine of God. (see 1 Timothy 6:1).

The doctrine of Christ is that which is revealed in the whole Bible. For “all scripture... is profitable for... doctrine”. 2 Timothy 3:16. The verse tells us that not only certain portions of the scripture, but “all scripture” is profitable for doctrine. To understand doctrine, we must study not little disjointed bits of scripture here and there, but the whole of it. For all scripture is profitable for doctrine. “Here a little and there a little” Isaiah 28:10 is a rule to be used in comparing scripture with scripture, but no such rule is to be used in reading the scriptures. It was said about “the time of the end” that many “shall run to and fro, and knowledge shall be

increased". Daniel 12:4 God requires that all the pages of scripture should be read and studied through and through by all of His children. "God is no respecter of persons" Acts 10:34. He has given to all men an equal opportunity of reading the scripture and knowing His will. Even the illiterate is not disadvantaged if he is willing to learn. "Blessed is he that readeth..." This blessing is equally promised to the deaf and illiterate alike: "... and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand". Revelation 1:3

A further incentive is given to the children of men to search the scriptures as for hidden treasure. If anyone should suppose that the Bible is a big book difficult to be read, God Himself calls it a "little book" Revelation 10:8. If God calls it a little book, then it must truly be a little book for all of His children. If the twelve chapters of the Book of Daniel describing events spanning thousands of years constitute but a little book, then all the other books of the Bible whose contents cover events of shorter periods must also be little books. By this description of the Bible a motivation is given to all to study "all scripture" and all who will not make it their duty to daily search the scriptures "are without excuse" Romans 1:20.

Wilful Ignorance

Without excuse? "It is impossible for us, with the Bible within our reach, to honor God by erroneous opinions." (The Great Controversy p. 597.2) The first angel calls us to worship God. How? - "In spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit

and in truth" John 4:23-24. The angel also calls us to "give glory to Him" Revelation 14:7. But "the truth and the glory of God are inseparable" (ibid.) He also calls us to "fear God". And to "fear God, and keep his commandments" we know, "is the whole duty of man" Ecclesiastes 12:13. This is an individual duty as we read from the Spirit of Prophecy: "It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God." (ibid. p. 598.2)

"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light." (ibid. p. 597.2) The erroneous opinions here stated constitute false doctrine, by which it is impossible to honour God.

The sources of False Doctrine

It is a fact which cannot be contested that the media, in whichever form it presents itself, is Satan's altar. This applies to social media just as it applies to television, radio and the newspaper. It is twice said about idols that "they that make them are like unto them; so is every one that trusteth in them" Psalm 115:8, 135:18. By beholding the work of these idols that make the idols in the media, we become changed into their image. Of Sodom we read that: "this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy". Ezekiel 16:49. We may rightfully apply the term IT - "Idling Technology" to social media for it fosters this "abundance of idleness" and a dislike of useful labour. "Take heed therefore how ye hear" Luke 8:18 and "take heed what ye hear" Mark 4:24 are the words of Christ concerning the media.

We, however, know that in the last great delusion which is soon to open before us, such subtlety is going to be used that if it were possible even the very elect would be deceived. Thus in this great delusion which will indoctrinate men with the teachings of spiritualism, the secular media cannot take the first place among the devices of Satan. Such subtlety demands that "Satan himself is transformed into an angel of light" 2 Corinthians 11:14. And "we are not ignorant of his devices" that "Satan should get an advantage of us" 2 Corinthians 2:11. What are his devices? The false doctrines are called "doctrines of devils", that is, doctrines originated by devils. For when "man did eat angels' food" Psalm 78:25, it was "food provided for them by the angels" (Patriarchs and Prophets p. 297.1). Christ spoke about the "scribes and Pharisees, which were of Jerusalem" saying "in vain they do worship me, teaching for doctrines the commandments of men" Matthew 15:10. It is from this class, leaders and teachers in the churches, that men learn the doctrines originated by devils. With those words of Christ we can conclude that the greatest source of false doctrine is the body formed by the churches which elsewhere has been called Babylon - a mighty device of the devil. Which are these false doctrines taught as truth? - Non immortality of the soul, Sunday sacredness, the immaculate conception, original sin, the catholic doctrine of the trinity - which is spiritualism, the infallibility of the church, etc? Without the church, paganism might not have had as much success in spreading her doctrines to the masses.

The Door of the Heart

“Babylon is fallen, is fallen” Revelation 14:8. Much more might be said about the state of the fallen, or falling, churches, but we conclude on that subject with the example of ancient Israel. “Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.” (The Great Controversy p. 18.2) When Israel rejected God so that she was rejected by God and her probation closed in AD 34 at the end of that the period of the “seventy weeks” of Daniel 9:24, God could still plead with the Jews, not a nation, but as individuals. He still does plead with them today. Out of their number came “Joseph Wolff, the missionary to the world” (The Great Controversy p. 357.2). It is in the same way that Christ is pleading with all men today.

“We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ... We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life.” (Review and Herald, February 10, 1891 par. 5). Christ is knocking at the door of your heart, will you let him in?

The Church or the Bible

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” Revelation 3:20. This verse shows that there is a struggle over the attention of Laodicea. For Laodicea is blind but not deaf.

“They that hear shall live” John 5:25 shows that lack of hearing is not due to some disability, but a choice to be made. This fact is also stated in Ezekiel where God says “son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house” Ezekiel 12:2. When Christ came unto His own, His own received Him not. This is that rebellion which chose the church over Christ Himself - the builder, owner and head of the Church. It is the same rebellion in Laodicea. The Word of God is presented to us as a sufficient rule of faith and practice. But how great the number that gives to the church and their ministers greater authority than the Word of God!

Whosoever wills to do
his will shall know of
the doctrine

We know that “Christ was a protestant.” (Review and Herald, June 1, 1886 par. 14) The reformers, starting with John Wycliffe, the morning star of the reformation, lived by and died for the principle that they have passed down to us: the great protestant principle – that the Bible and the Bible only is the rule of faith and practice. True Protestantism, therefore, has no articles of faith, creed or discipline aside from the Bible.

“The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!” (The Great Controversy p. 22.2). This sin of rejecting the law of God is the same as that of rejecting His Word for the teachings of the church. This is the design of Satan as we read from the Spirit of Prophecy that: “Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” (The Great Controversy p. 595.2)

False Teachers

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers? A lack of moral courage to step aside from the beaten track of the world leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible; and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another. (The Great Controversy p. 596.4.2)

It was the influence of such teachers that led the Jewish nation to reject Christ. Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews.

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He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations. (ibid. p. 596.2)

The truth and the glory of God are inseparable

Victory over Sin

We conclude with the glorious fruit of the doctrine of Christ. The “scripture is... profitable... for doctrine” that “the man of God may be perfect”. 2 Timothy 3:16. It is also given that we may come to a “knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” Ephesians 4:13 And “to know God is to love Him”. (The Desire of Ages p. 22.2). And to love Him is to keep His commandments. Christ said “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” John 17:3. To know the doctrine of Christ is to know God and to come unto a perfect man. Thus the knowledge of the doctrine of Christ leads to victory over sin. “These things have I spoken unto you, that ye should not stumble” John 16:1, margin.

It is impossible for us, with the Bible within our reach, to honor God by erroneous opinions –
Ellen White



June 2018

THE ORDER OF FINAL EVENTS

AND THE CLOSE OF PROBATION

Sami Wilberforce

(... Continued from May)

At the second coming of Christ, the same condition that existed in the Jewish nation shall be in the church. Because this was not the Messiah they were waiting for, they ended up crucifying Him. Daniel had predicted how it would happen: Dan 9:24-27: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate”.

For those readers who know the prophecy of Daniel 9 well, you will realize four important points in the prophecy namely: (1) Anoint the Most Holy -AD 27 (2) Messiah be cut off -AD 31 (3) End of the week and end of seventy weeks -AD 34 (4) -Destroy the city and the sanctuary – AD 70. For those readers who are not familiar with the prophecy in Daniel 9 of the rejection of the Jewish nation as God’s chosen vessel, we recommend these good resources, which are easy to access:

- (1) <http://www.daniels70weeks.com/>
- (2) <http://www.daniels70weeks.com/daniels70weeks.html>

Anoint the Most Holy (AD 27)

Luke 3:21-23: ‘Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened: And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased: And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.’ The birth of Jesus Christ is well determined to be in 3 BC by Historians on the account of what is recorded in Luke 3:1: “Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilen”

In the prophecy of Daniel 9, before the coming of the Messiah the Jews were to: (1) finish the transgression, and to (2) make an end of sins, and to (3) make reconciliation for iniquity, and to (4) bring in everlasting righteousness, and to (4) seal up the vision and prophecy

This they had failed miserably to do, but the Christin church is supposed to do what the Jewish Nation failed to do, observe Eph 5:26, 27: That he

might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The mission they had which we also have is to make an end of sin. It is so amazing to read the words that Jesus spoke after His baptism to make the year AD 27 a valid year. Mark 1:15 “the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel”.

What time

The time of Daniel 9 Prophecy; Paul writes, “when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law” Gal 4:4 It is at this time, in AD 27 that he was anointed. Luke 4:18 “The Spirit of the LORD is upon me, because he hath anointed me...”

The Jewish Nation did not know the time of Jesus birth although it had well been stipulated in prophecy and even a sign of his birth revealed in the very word they were claiming to know. “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.” Num 24:17. How clear was the word of God to miss such a great event! But are not the delusions that do exist in these last days the exact representation of the ancient Israel? “The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.” (Healthful Living p. 280.1)

Messiah be cut off (AD 31)

Daniel prophesied the rejection of Christ just before the period allotted to them would be ended. Upon the start of His work in AD 27, we find these emphatic statements predicting that His mission would last for at least 3 years, which would end in the midst of the week as it is in Daniel 9. “Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected”. Luke 13:32. Towards the close of His ministry he said “Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?” Luke 13:7

With such overwhelming evidence of who Christ was, how did the Jewish Nation ask for Barabbas and crucify their King? Even the high priest could not understand his own utterance: “and one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all: Nor consider that it is expedient for us, that one man

should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation” John 11:49-50

After Jesus working for His nation for three years he had nothing more to do among them but utter this: “Behold, your house is left unto you desolate.” Matthew 23:38

They had rejected the Messiah and it was their turn to be rejected. Every effort was made by the heathen Pilate to free up Jesus but the leaders of the people were adamant in their course that instead of sealing the vision in the right way they sealed up their own ruin.”When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.” Matthew 27:24-26

The ordeal of AD 31 ended with such great events, the centurion’s account being worthily recorded in the work of St. Matthew: “Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.” Matthew 27:50-54

Many today deny the Son of God and fall short of mercy seeing that they have even a more accurate history of the Jewish nation and their active part in the crucifixion of Christ.

End of the week and the seventy weeks (AD 34)

Daniel had said that in the midst of the week Messiah would be cut off, but there remained another three and half years before the prophecy would end and the Jewish nation be rejected as the bearers of the message to the world. Before Christ’s death, He had just said that their house had been left unto them desolate and started another work which would have a pointer to this apostate nation: “And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip

cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:20-24

He was sent to the lost sheep of Israel, but now it was time to move to the other sheep. But before that, "the first offers of mercy must be made to the murderers of the Saviour". (The Desire of Ages p. 820.3) Acts 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

During the remaining three and a half years, the apostles labored amongst the Jewish nation and the Daniel 9 prophecy ended not by sorrow for killing the Messiah and repentance and confession but by the stoning to death of Stephen, the first martyr of the Christian faith. Acts 7:57-60 "Then they...cast him out of the city, and stoned him...And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep"

This was just a brief view of AD 34. Paul upon his conversion had such overwhelming words to tell the Jewish nation. Acts 13:46 "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Jesus had mentioned the gentiles in the book of John 10:16; "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

This is so significant to Seventh Day Adventists. There shall come a time when these words shall apply literally to them. How many will mourn for lost opportunities when it shall be eternally too late!

Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work might better, far better, be spent in going to the highways and hedges with the proclamation, "Come; for all things are now ready." (Testimonies to Ministers p. 231.1)

Today we have talent and opportunity, but we know not how long these may be ours. Then let us work while it is day; for the night cometh, in which no man can work. "Blessed is that servant, whom his

Lord when He cometh shall find so doing." (Testimonies to Ministers p. 167.1)

Destroy the city and the sanctuary (AD 70)

A generation – "And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed." "And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old." Numbers 32:13, Joshua 14:10

"Verily I say unto you, all these things shall come upon this generation". "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Matthew 23:36, 24:34. Taking into account that a generation is forty years and Jesus spoke these words in AD 31, this takes us to AD 70 when Titus came and razed down the temple and all the inhabitants of Jerusalem who had not taken flight earlier. Thus the probation of Israel, a determined period of seventy weeks of prophecy, ended in AD 34 but executive punishment came in AD 70.

Typology

What is the aforementioned dates importance to spiritual Israel? In the whole plot we have three very important parties involved: (1) The Sanhedrin (2) The People (3) The Nation.

Let us understand this; it was the Sanhedrin that was at the forefront in making the people reject Jesus: "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." John 9:22 "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" John 12:42

Jesus first stopped working with this Sanhedrin and worked daily with the common people. Today the General Conference would be the antitype of the Jewish Sanhedrin. The message of Laodicea starts with the angel of that church which is the clergy, then the laity. "God's ministers are symbolized by the seven stars" (Gospel Workers p. 13.3)

We have the three rejections. (1) AD 31. Sanhedrin (General Conference). (2) AD 34 Jewish people as a whole (the message goes to the gentiles). (3) AD 70 Apostate church (Close of Probation). Having information is good, understanding it is another thing altogether.

It was the leaders who persuaded the people to crucify Christ and so they must first be dealt with before the common people and the whole world. Likewise, the leaders of the people have blinded

them with their false interpretation of scriptures and make themselves the arbiters of truth. Nothing can be done without their approval. The prophetess laments: "That men should keep alive the spirit which ran riot at Minneapolis is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors and, in the name of the Lord, pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from them every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted." (Testimonies to Ministers p. 76.3)

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth their finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, and retarding the work of God. God does not confine Himself to one man, or to a set of men, through whom to accomplish His work, but says of all, Ye "are laborers together with God." This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency, to represent to His church the higher laws of the future immortal world, and in obedience to the mandates of Heaven that are without a parallel, they should reveal a depth of knowledge independent of human inventions. (ibid. p. 208.2)

God does not require you to take such a course that the workers ... shall not feel at liberty to make advance movements unless they can consult you, and ask what your judgment of the matter is, before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. (ibid. p. 298.1)

You refer to your office as President of the General Conference, as if this justifies your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times and under all circumstances. Your brethren in the ministry, who respect you and your office, will be very apt to follow your example in the treatment of such cases. You are to be an example to your brethren, worthy of imitation. Your words, your

spirit, your deportment, even the manner in which you treat your brethren, are sowing seeds for good or evil. It is both your privilege and duty, especially in your position of trust, to be like-minded with God, then you will be strong in His strength, and meek and humble as a little child. (1888 Materials p. 97.1)

I am grieved as I see men seeking to mark out the precise course that missionaries in far-off lands shall pursue. We must give matters more into the hands of Him whom we profess to follow, that He may work through His appointed agents as He shall see fit. We should not think that everything should be brought under the jurisdiction of a few finite men, who need to look constantly to God for wisdom or else they will make grave blunders. The Lord does not design to have everything center in Battle Creek. He would have men stand aside, and not feel that His work depends wholly upon them and that every question must be referred to their judgment. It is difficult for me to express what I desire to, but in the name of the Lord I lift the danger signal. Responsible men should fear and tremble for themselves. They should not feel competent to run ahead of Him who has said, "Follow Me." God is not pleased that men in distant lands should have to wait before they can venture to make a move. We should believe in the power of the Lord to guide, for He has the ordering of His own work. He will give wisdom and understanding to His representative men in every part of His great moral vineyard. He says, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." To my brethren in Battle Creek I would say: The Lord does not need to send His orders to His messengers in all parts of the world through Battle Creek. He does not lay this responsibility upon all those who assume to say to His workers, "Do this," and "Thou shalt not do that." God is dishonored when men are led to look to Battle Creek to so large a degree. (Testimonies to Ministers p. 212.1)

A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld. (ibid. p. 477.2)

The conferences were not established to exercise dominion over the ministry, nor over the local churches, but rather to plan and expand the work of God in various regions and areas. Furthermore, the conferences were to act as counselors, not as

dictators to the people of God (Colin and Russell Standish, *Organizational Structure and Apostasy*, p. 13).

“The General Conference is becoming corrupted with wrong sentiments and principles.... Those living in distant countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance they await Yes or No from that place” (Last Day Events. p. 49).

This is the work that has been going on since 1888. Determining AD 31 then becomes crucial to understanding what and when to do things. The Sanhedrin took only 3yrs to reject Jesus starting in AD 27 to AD 31, but the General Conference has been in that state since 1888. The climax is long due. They have changed the doctrines of the church far enough, it almost seems that nothing worse can be done. From the testimony of the Spirit of Prophecy, we believe that they are soon to fully make of none effect the Spirit of prophecy. “Satan is constantly pressing in the spurious--to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. (Selected Messages Book 1. p. 48.3

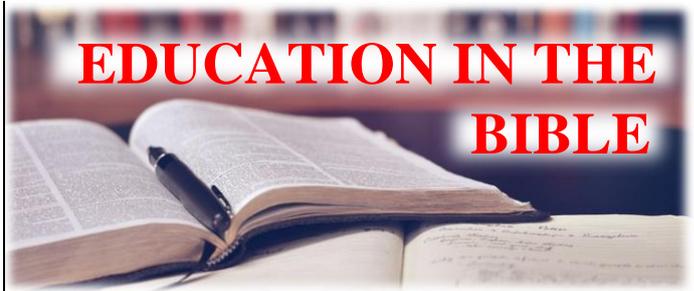
There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded. (ibid. p. 48.4

Read Ezekiel 8 to see what made the Shekinah glory leave the Most Holy Place and stand before the threshold/courtyard. It did not leave the temple or the city until Chapter 10. The parallel is found in John 12 when Jesus left the Jews and started speaking with the Greeks. At that time, He rejected the Sanhedrin yet they could still be benefited with the sermon to the Greeks prior to their rejection in AD 31. Although we cannot determine the precise time of their rejection, it may be sooner than we think.

After that is AD 34, the stoning of Stephen and the spirit-filled apostles going to the gentile, This we cannot doubt when it will happen. The descending of the Holy Spirit then is the key determining point in this issue:

The great issue so near at hand [enforcement of Sunday laws] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain. (Last Day Events p. 179.2)

(To be continued in July)



Sammy Buruchara

(Continued from May)

Education in Heaven

Heaven was peaceful. The angels went about their errands. They bowed in adoration of God the Almighty. Eternity was too short for them to learn the mysteries and the treasures of the wisdom of God. They loved to do His bidding. But one dark cloud entered one of the beings and distorted this peace.

“Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” Ezekiel 28:12-15. Lucifer, instead of continuing in the path of truth and faith in God, turned inward and using his reason thought that he was capable of receiving the same worship.

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12-14.

God pleaded with Lucifer to change his course but stubbornly his reason prevailed and he refused. Eventually he was cast out of heaven. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.: Revelation 12:7-9.

Thus in the education of the heavenly beings, as they learned the ways of the Almighty, as long as their faith in God's government and their knowledge of

His truth stood firm, they were safe. But as soon as reason was employed, and Lucifer turned to himself, there came the fall and what a blight in God's creation that fall has caused!

Education in the Garden of Eden.

The Edenic pair, created in the image of God, enjoyed direct communion with God. The earth had just been created and was pulsing with the perfection and beauty that can only come from a loving Creator. Daily the Creator would come in the cool of the day to educate the first parents on how to best manage the creation that they had been put in charge of. Angels were sent to protect and guide the pair. Especially were they informed of the rebellion in heaven and how they should be on guard from the evil one.

But one moment, when Eve wondered from the side of Adam and encountered the serpent, would change the history of mankind. In the garden of Eden were two education systems. One under the tree of life, the other under the tree of knowledge of good and evil. By faith man was only to eat of the tree of life, but was not to partake of the tree of good and evil. When tempted by Satan, Eve, instead of using the truth of the word of God and faith in the loving creator, appealed to reason. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3:6

It should ever be kept in our minds that true education comprises of truth and faith. "Sanctify them through thy truth: thy word is truth." John 17:17. Thus the word of God teaches us and purifies us. As we feed on it daily our minds are renewed to be like Him.

But worldly education is based on reason, human intellect and senses. It is earthly; it operates in the plane of the physical and the mental. The result of worldly education, that rejects God are plain in the book of Romans 1. It drives man to the level of brutes and brings out the worst in him. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools," Romans 1:20-22. The rest of this story is a familiar picture of the world we live in today.

God expects us to live in the highest plane possible, which is the spiritual. This plane comprises of truth and faith. First truth in the word of God and faith, for "without faith, it is impossible to please God".

The Education of Abraham.

Abraham was called from his ancestral land of the Chaldeans to a land of promise. It required faith for the patriarch to leave the comfort of his home to take the journey to the unknown. The life of Abraham is a classic example of true faith in the word of God. He went through many trials but eventually he triumphed by the Spirit of God.

It has been stated before that God teaches by the enunciation of principles, or universal laws, and the spirit which comes by faith enlightens the senses that they may grasp the illustrations of these laws in the physical world. That is heaven's method of teaching the angelic throng, and it was the method applied before the fall. With Abraham the case was at the beginning far from ideal. Here was a pupil lacking faith. How should he be taught the wisdom of the Eternal? God leads in a mysterious way. As Christ lived His visible life, because the eye of faith was blind in Israel, so, in the time of Abraham, God taught inductively, as He now says the heathen are to be taught. To him who had no faith, God came visibly at first, and, leading step by step, developed a faith which before his death enabled Abraham to grasp eternal principles of truth if God but spoke.

Of the tree of knowledge of good and evil it has been said, "In the day that thou eatest thereof thou shalt surely die."

"Abraham believed God, and it was counted to him for righteousness." And "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Herein lies the value of this lesson to us. We are his heirs if we link ourselves to the power of the Infinite by that cord of faith. Only by a life and an education such as his can the kingdom of Christ be set up within. Such lessons made Abraham a successful teacher.

Those who wished to worship the true God gathered about the tents of Abraham, and became pupils in his school. God's word was the basis of all instruction, as it is written, "These are the commandments... which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it."

This WORD was the basis for the study of political science, and Abraham's "methods of government" were "carried out in the households over which they [his students] should preside." The equality of all men was a lesson first learned in the home.

"Abraham's affection for his children and his household led him... to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them. And through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. His was not a school where theory alone was taught, but the practical was emphasized. In studying political science they formed the nucleus of a divine government; in the study of finances, they actually made the money and raised the flocks which brought recognition from surrounding nations. The unswerving integrity, the benevolence and unselfish courtesy, which had won the admiration of kings, were displayed in the home.

The influence of country life and direct contact with nature, in contrast with the enervating influence of the city with its idolatrous teaching and artificial methods, developed a hardy race, a people of faith whom God could use to lay the foundation for the Israelitish nation. We see, then, that when God founds a nation, he lays that foundation in a school. The nation of which Abraham and his followers formed the beginning, prefigured the earth redeemed, where Christ will reign as King of kings. The education of the school of Abraham symbolized Christian education.

Lot had felt the effects of the teaching of Abraham, but through the influence of his wife, "a selfish, irreligious woman" he left the altar where they once worshipped together, and moved into the city of Sodom. "*The marriage of Lot*, and his choice of Sodom for a home, were the first links in a chain of events fraught with evil to the world for many generations." Had he alone suffered, we would not need to follow the history; but the choice of a new home threw his children into the schools of the heathen; pride and love of display were fostered, marriage with Sodomites was a natural consequence, and their final destruction in the burning city was the terrible but inevitable result.

"When Lot entered Sodom, he fully intended to keep himself free from iniquity, and to command his household after him. But he signally failed. The corrupting influences about him had an effect upon his own faith, and his children's connection with the inhabitants of Sodom bound up his interests in a measure with theirs." The statement is a familiar one; that schools should be established where an education differing from that of the world can be given, because parents are unable to counteract the influence of the schools of the world. The experience of Lot is a forcible reminder of the truth

of the statement. And the injunction to "remember Lot's wife" should serve as a warning to Christians against flocking into the cities to give their children an education. The words of Spalding are true: "Live not in a great city, for a great city is a mill which grinds all grain into flour. Go there to get money or to preach repentance, but go not there to make thyself a nobler man."

The two systems of education are nowhere more vividly portrayed than in the experiences of Abraham and Lot. Education in the tents of Abraham, under the guidance of the Spirit of Jehovah, brought eternal life. Education in the schools of Sodom brought eternal death. This was not an unnatural thing. You cannot find here any arbitrary work on the part of God. To partake of the fruit of the tree of life, imparts life. But of the tree of knowledge of good and evil it has been said, "In the day that thou eatest thereof thou shalt surely die." The system of education revealed to Abraham, would, if fully carried out, have placed Israel on a plane of existence above the nations of the world. It was a spiritual education, reaching the soul by a direct appeal to faith, and would have placed the people of God as teachers of nations. Not a few only were intended to teach, but the nation as a whole was to teach other nations. The second Israel will occupy a similar position, and they will be brought to that position by means of Christian education."(E. A. Sutherland, *Living Fountains or Broken Cisterns*).

It is my prayer that as we examine this sensitive topic on education our eyes shall be opened, and God will reveal to us His method of true Education which will equip us for useful service here and in the hereafter. We have all gone through the swift current of modern education and however much we try to swim upstream, eventually the flow takes us farther and farther from God. We must take decisive steps to change course and seek true Education.

As the Lord reveals His will to your life through these studies may you allow His Spirit to guide you to make the right choices for Him.

(To be continued in July)

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" If this is the price of heaven, shall not our education be conducted on these lines? (*Mind, Character and Personality v. 1 p. 53.2*)

THE USE OF REMEDIES

Ellen White



Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and, by correct living, place themselves in better conditions.

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law.

God has endowed us with a certain amount of vital force. He has also formed us with organs suited to maintain the various functions of life, and He designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected. Nature bears much abuse without apparent resistance; she then arouses and makes a determined effort to remove the effects of the ill-treatment she has suffered. Her effort to correct these conditions is often manifest in fever and various other forms of sickness.

Rational Remedies

When the abuse of health is carried so far that sickness results, the sufferer can often do for himself what no one else can do for him. The first thing to be done is to ascertain the true character of the sickness and then go to work intelligently to remove the cause. If the harmonious working of the system has become unbalanced by overwork, overeating, or other irregularities, do not endeavor to adjust the difficulties by adding a burden of poisonous medicines.

Intemperate eating is often the cause of sickness, and what nature most needs is to be relieved of the undue burden that has been placed upon her. In many cases of sickness, the very best remedy is for the patient to fast for a meal or two, that the overworked organs of digestion may have an opportunity to rest. A fruit diet for a few days has often brought great relief to brain workers. Many times a short period of entire abstinence from food, followed by simple, moderate eating, has led to recovery through nature's own recuperative effort. An abstemious diet for a month or two would convince many sufferers that the path of self-denial is the path to health.

Rest as a Remedy

Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet, are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close

confinement, a visit to the country, where they can live a simple, carefree life, coming in close contact with the things of nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward their recovery.

In health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease. The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation.

Outdoor exercise is the best, and the heart should be in it. The labor of the hands should never degenerate into mere drudgery.

But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments.

Mothers, especially, should know how to care for their families in both health and sickness.

Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death. Bind up an arm, even for a few weeks, then free it from its bands, and you will see that it is weaker than the one you have been using moderately during the same time. Inactivity produces the same effect upon the whole muscular system.

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place. The skin, too, becomes inactive. Impurities are not expelled as they would be if the circulation had been quickened by vigorous exercise, the skin kept in a healthy condition, and the lungs fed with plenty of pure, fresh air. This state of the system throws a double burden on the excretory organs, and disease is the result.

Invalids should not be encouraged in inactivity. When there has been serious overtaxation in any direction, entire rest for a time will sometimes ward off serious illness; but in the case of confirmed invalids, it is seldom necessary to suspend all activity.

Those who have broken down from mental labor should have rest from wearing thought; but they should not be led to believe that it is dangerous to use their mental powers at all. Many are inclined to regard their condition as worse than it really is. This state of mind is unfavorable to recovery, and should not be encouraged.

Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers. Those who have overtaxed their physical powers should not be encouraged to forgo manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery.

When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything.

In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. The will goes with the labor of the hands; and what these invalids need is to have the will aroused. When the will is dormant, the imagination becomes abnormal, and it is impossible to resist disease.

Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly.

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in severe study or violent physical exercise immediately after

eating, hinders the work of digestion; but a short walk after a meal, with the head erect and the shoulders back, is a great benefit.



Action is a law of our being

Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result.

Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.

Such exercise would in many cases be better for the health than medicine. Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, when in most cases if they would eat temperately, and take cheerful, healthful exercise, they would recover health and would save time and would save time and money.

 “Disease never
 comes without a
 cause”

HEALTH PRINCIPLES

AND THE EIGHT LAWS OF HEALTH

Wycliffe Ndere

In May, we delved deeply into health principles and the eight laws of health. We found out that the eight laws of health are very beneficial to everyone that obediently follows them. It is always evident that if we disobey the laws of health, we suffer from diseases that destroy our body and weaken our physical, mental and spiritual powers.

Only one lease of life is granted us; and the inquiry with everyone should be, "How can I invest my powers so that they may yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow men?" For life is valuable only as it is used for the attainment of these ends.

Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health. We cannot afford to dwarf or cripple any function of body or mind. As surely as we do this, we must suffer the consequences. (Counsels on Diets and Foods p. 15)

Health is a great treasure. It is the richest possession mortals can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting. It is a terrible sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education. (Christian Education p. 16)

As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, not only by our words, but by our practice. Precept and practice combined have a telling influence. (Counsels on Diets and Foods p. 443.2) Education in health principles was never more needed than now. (Counsels on Diets and Foods p. 441)

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, *while they have the opportunity, become intelligent in regard to disease, its causes, prevention, and cure.* All those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. (Counsels on Health p. 506)

The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied. The principles of health reform will be received with favor; and many will be enlightened. (Counsels on Diets and Foods p. 442.1)

The Cause of Many Diseases

Intemperance is at the foundation of the larger share of the ills of life. It annually destroys tens of thousands. We do not speak of intemperance as limited only to the use of intoxicating liquors, but give it a broader meaning, including the hurtful indulgence of any appetite or passion. (Child Guidance p. 394.1)

What is disease? - Disease is an effort of nature to free the system from

Conditions that result from a violation of the laws of health. (Ministry of Healing p. 127.1) Our bodies normally speak to us when there is something wrong within our systems. Disease is the mouthpiece through which we get to know when our systems function normally or not. Therefore, we need to listen when we hear it speaking to us. This is always experienced when we develop fevers, diarrhea, colds or flue, loss of appetite, migraines or headaches, vomiting, fatigues etc.

In case of disease

In case of disease, (1) Unhealthful conditions should be changed, (2) wrong habits corrected. (3) Then nature is to be assisted in her effort: (i) to expel impurities and (ii) to re-establish right conditions in the system. . (ibid.1)

There has been one disease from which all illnesses sprung- impure or acidic blood. When the blood is acidic, virus, protozoa, bacteria can thrive well in the body, thus, making us sick. The only way and the most successful way to eliminating disease is removing the cause, that is, eliminating the things that create acidic blood. The pH of blood normally ranges between 7.35-7.45.

Impure blood

Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. . (Selected Messages Book 2 p. 450.3) Flesh foods also lead to acidity in the blood because of the uric acid. God well knew the impacts of eating blood and fats. He says, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." For the life of the flesh is in the blood' Genesis 9:3, Leviticus 17:1



A WARNING REJECTED

Ellen White

In preaching the doctrine of the second advent, William Miller and his associates had labored with the sole purpose of arousing men to a preparation for the judgment. They had sought to awaken professors of religion to the true hope of the church and to their need of a deeper Christian experience, and they labored also to awaken the unconverted to the duty of immediate repentance and conversion to God. "They made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline."

"In all my labors," said Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches."--Bliss, page 328.

As his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but as they saw the testimony of God's word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, "the pillar and ground of the truth." Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.

About this time a marked change was apparent in most of the churches throughout the United States. There had been for many years a gradual but steadily increasing conformity to worldly practices and customs, and a corresponding decline in real spiritual life; but in that year there were evidences of a sudden and marked declension in nearly all the churches of the land. While none seemed able to suggest the cause, the fact itself was widely noted and commented upon by both the press and the pulpit. At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of a commentary widely used and pastor of one of the leading churches in that city, "stated that he had been in the ministry for twenty years, and never, till the last Communion, had he administered the ordinance without receiving more or less into the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening

prospects of commerce and manufacture, there is an increase of worldly-mindedness. Thus it is with all the denominations."—Congregational Journal, May 23, 1844. In the month of February of the same year, Professor Finney of Oberlin College said: "We have had the fact before our minds, that, in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies... Very extensively, church members are becoming devotees of fashion, --join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc... But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and He has withdrawn Himself from them."

And a writer in the Religious Telescope testified: "We have never witnessed such a general declension of religion as at the present. Truly, the church should awake, and search into the cause of this affliction; for as an affliction everyone that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God

forgotten to be gracious? or, Is the door of mercy closed?" the church should awake, and search into the cause of this affliction; for as an affliction everyone that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or, Is the door of mercy closed?'"

Such a condition never exists without cause in the church itself. The spiritual darkness which falls upon nations, upon churches and individuals, is due, not to an arbitrary withdrawal of the succors of divine grace on the part of God, but to neglect or rejection of divine light on the part of men. A striking illustration of this truth is presented in the history of the Jewish people in the time of Christ. By their devotion to the world and forgetfulness of God and His word, their understanding had become darkened, their hearts earthly and sensual. Thus they were in ignorance concerning Messiah's advent, and in their pride and unbelief they rejected the Redeemer. God did not even then cut off the Jewish nation from a knowledge of, or a participation in, the blessings of salvation. But those who rejected the truth lost all desire for the gift of Heaven. They had "put darkness for light, and light for darkness," until the light which was in them became darkness; and how great was that darkness!

It suits the policy of Satan that men should retain the forms of religion if but the spirit of vital godliness is lacking. After their rejection of the gospel, the Jews continued zealously to maintain their ancient rites, they rigorously preserved their

national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them. The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming, and so directly foretold His death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence the people of Israel during succeeding centuries have stood, indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from heaven.

Wherever the cause exists, the same results will follow. He who deliberately stifles his convictions of duty because it interferes with his inclinations will finally lose the power to distinguish between truth and error. The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love grow cold, and estrangement and dissension enter. Church members center their interests and energies in worldly pursuits, and sinners become hardened in their impenitence.

The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers "were of one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved." Acts 4:32, 31; 2:47.

If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed, that which the apostle describes, "the unity of the Spirit in the bond of peace." "There is," he says, "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Ephesians 4:3-5. Such were the blessed results experienced by those who accepted the advent message. They came from different denominations, and their denominational barriers were hurled to the ground; conflicting creeds were shivered to atoms; the unscriptural hope of a temporal millennium was abandoned, false views of the second advent were corrected, pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship, and love and joy reigned supreme. If this doctrine did this for the few who did receive it, it would have done the same for all if all had received it.

But the churches generally did not accept the warning. Their ministers, who, as watchmen "unto the house of Israel," should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an instrument against it. As of old, the plain testimony of God's word was met with the inquiry: "Have any of the rulers or of the Pharisees believed?" And finding how difficult a task it was to refute the arguments drawn from

the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be "put out of the synagogue." The message which God had sent for the testing and purification of the church revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom and turned away from the heart-searching message of truth.

In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844.

In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman -- a figure which is used in the Bible as the symbol of a church,

a virtuous woman representing a pure church, a vile woman an apostate church.

In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies." Hosea 2:19. And, again: "I am married unto you." Jeremiah 3:14. And Paul employs the same figure in the New Testament when he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2.

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine." "And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;" "as a wife that committeth adultery, which taketh strangers instead of her husband!" Ezekiel 16:8, 13-15, 32; Jeremiah 3:20.

In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

The woman (Babylon) of Revelation 17 is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots." Says the prophet: "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the

warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church alone, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise these churches took a noble stand for God and the truth, and His blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel: "Thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel--the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Ezekiel 16:14, 15.

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"--the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"--confusion--may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost

innumerable sects, with widely conflicting creeds and theories.

Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics.

A Roman Catholic work argues that "if the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."--Richard Challoner, *The Catholic Christian Instructed*, Preface, pages 21, 22.

And Dr. Hopkins, in "A Treatise on the Millennium," declares: "There is no reason to consider the antichristian spirit and practices to be confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from . . . corruptions and wickedness."--Samuel Hopkins, *Works*, vol. 2, p. 328.

Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question: "Did they come clean out of Babylon?"--Thomas Guthrie, *The Gospel in Ezekiel*, page 237.

"The Church of England," says Spurgeon, "seems to be eaten through and through with sacramentarianism; but nonconformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel? By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." 2 Thessalonians 2:7. During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, . . . came forward and new-modeled the cause."--Robert Robinson, *Ecclesiastical Researches*, ch. 6, par. 17, p. 51. To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols." --Gavazzi, *Lectures*, page 278. As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshiping in secret their idols."--*Ibid.*, page 278.

Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, carries "with it its customs, practices, and idols."

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility, self-denial, simplicity, and

godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous or expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding... Lay out nothing to gratify the pride of life, to gain the admiration or praise of men... 'So long as thou doest well unto thyself, men will speak good of thee.' So long as thou art 'clothed in purple and fine linen,' and farest 'sumptuously every day,' no doubt many will applaud thy elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God."--Wesley, Works, Sermon 50, "The Use of Money." But in many churches of our time such teaching is disregarded.

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must

not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church records, and fashionable sins are concealed under a pretense of godliness.

Commenting on the present attitude of professed Christians toward the world, a leading secular journal says: "Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants." "All things, indeed, that help to make religion attractive, the church now employs as its instruments." And a writer in the New York Independent speaks thus concerning Methodism as it is: "The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties."

Says Howard Crosby: "It is a matter of deep concern that we find Christ's church so little fulfilling the designs of its Lord. Just as the ancient Jews let a familiar intercourse with the idolatrous nations steal away their hearts from God, . . . so the church of Jesus now is, by its false partnerships with an unbelieving world, giving up the divine methods of its true life, and yielding itself to the pernicious, though often plausible, habits of a Christless society, using the arguments and reaching the conclusions which are foreign to the revelation of God, and directly antagonistic to all growth in grace."--The Healthy Christian: An Appeal to the Church, pages 141, 142.

In this tide of worldliness and pleasure seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost. "Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or do something for Christ." But "if funds are wanted now, . . . nobody must be called on to give. Oh, no! have a fair, tableau, mock trial, antiquarian supper, or something to eat--anything to amuse the people."

Governor Washburn of Wisconsin in his annual message, January 9, 1873, declared: "Some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, no doubt) is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy purposes, lotteries, prize packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. Respectable people engaging in these chance enterprises, and easing their consciences with the reflection that the money is to go to a good object, it is not strange that the youth of the state should so often fall into the habits which the excitement of games of hazard is almost certain to engender."

The spirit of worldly conformity is invading the churches throughout Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach.... Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'" --Second Advent Library, tract No. 39.

The great sin charged against Babylon is that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God; but is it not too true that in the churches of our time men are taught to rest their faith upon their creed and the teachings of their church rather than on the Scriptures? Said Charles Beecher, speaking of the Protestant churches: "They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering... The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible.... There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way."--Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846.

When faithful teachers expound the word of God, there arise men of learning, ministers

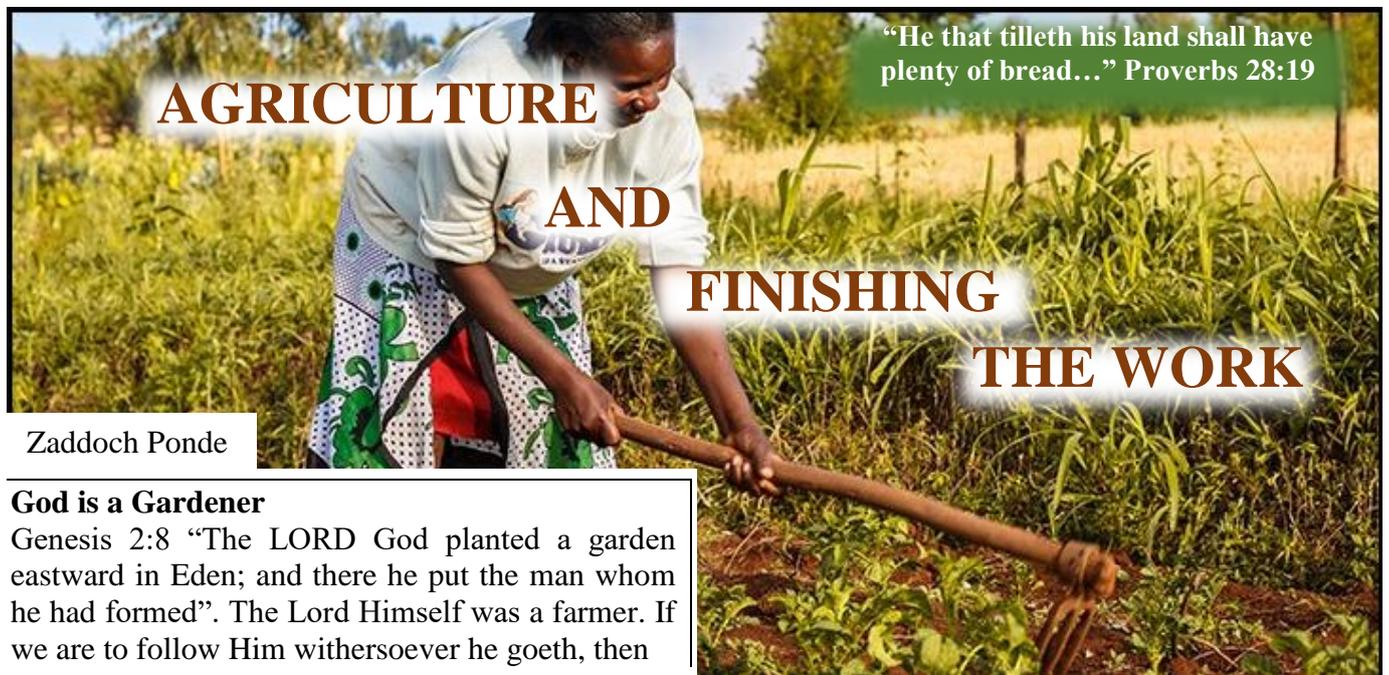
professing to understand the Scriptures, who denounce sound doctrine as heresy, and thus turn away inquirers after truth. Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted and converted by the plain, cutting truths of the word of God. But religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world's impenitence lies at the door of the church.

second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: "Come out of her, My people" (Revelation 18:4).



Zaddoch Ponde

God is a Gardener

Genesis 2:8 “The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed”. The Lord Himself was a farmer. If we are to follow Him whithersoever he goeth, then

we must also be farmers. There is no excuse as to whether we should conduct agricultural practices or not. This is part of the third angel’s message and those who belittle it are belittling the entire plan of redemption. It was part of God’s plan for character development. If our Lord found pleasure in planting a garden, why should we see it as seemingly a degrading work to enter upon the work of our master? “It is enough for the disciple that he be as his master, and the servant as his lord.” Mathew 10:25 “In the beginning God created the heaven and the earth” “And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.” Genesis 1:1, 31 In the days of creation God made everything that was necessary to man, for him to have a healthful, joyful, useful existence. (See Gen. 1:1-19). The Lord God is a gardener. He loves beautiful things. Imagine how God felt, what He thought, when He was planning and making the garden. “Oh, I know they will love this.” “This is going to give them so much happiness.” “This will be good for them.” After all you know, that’s the way we think when we are preparing something or purchasing something to give to our loves ones; and we are made “in His image, after His likeness.” He made Adam and Eve with the same emotions, the same godly desires, and the same intuition as He has.

Agriculture and the National Sunday Law

“The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing”. Proverbs 20:4 These sluggards are the foolish virgins, the NSL is the harvest time for it is the end of probationary time for the Seventh Day Adventists. Like the foolish virgins begged for an experience, many Adventists including the professed present truth preacher who neglects any line of the lord’s blueprint will lament when the harvest comes. This

will be their lamentation: “the harvest is past, the summer is ended, and we are not saved.” Jeremiah 8:20

Be wise friends. “Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.” Proverbs 6:6-11. This is the time for character preparation.

Who really are the foolish virgins? - “When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” (Review and Herald, August 19, 1890 par. 3)

Take a Risk and Work without Excuse - “Cast thy bread upon the waters: for thou shalt find it after

many days... He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" Ecclesiastes 11:1-4. The state of the Church represented by the foolish virgins is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in the throne, even as I also overcame, and am set down with my Father in his throne." (Review and Herald, August 19, 1890 par. 10)

Where did God place man? - In the Garden that He had prepared. (Gen 2:15) When He placed man in a rural setting, in a garden, what was His plan for man? - God put man in the garden to enjoy the fruit of his labors. Of course, the work Adam did at first was not hard. It did not produce perspiration. He did not have to sweat. There were no weeds to pull, no briars to cut, no thistles to dig. There were no bugs to fight or varmints to eat His garden. There was no disease there either. But Adam forgot God's love for him, and chose to please himself, to put his own desires ahead of God's will, ahead of God's perfect plan for him. He chose to make self his god. His spiritual nature died that day, and all of his posterity. Every child born into this world is born spiritually dead. So God's Plan B, which had already been written, was initiated. God had known beforehand that Adam would choose death over life, pleasure before self-denial, error before truth. Although paradise was lost to man and he was cast out of the garden, in plan B, God still intended that man's life would be pastoral; that is, He was to live and work in the garden and field. This was to be his livelihood. Instead of being easy, gardening now would require sweat, because man's nature now is carnal, whereas before it was spiritual. Now his desires tended toward pleasing self rather than God. His nature tended toward depending upon his own strength. Had work been as easy as before, man would have a greater tendency to become proud in his accomplishments, because he had yielded to the enemy and was more prone to listen to his

suggestions, who originated pride in the courts of heaven.

Agricultural Advantages

The Lord permitted fire to consume the principal buildings of the Review and Herald and the sanitarium, and thus removed the greatest objection urged against moving out of the Battle Creek. It was His design that instead of rebuilding the one large sanitarium, our people should make plants in several places. These smaller sanitariums should have been established where land could be secured for agricultural purposes. It is God's plan that agriculture shall be connected with the work of our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well,--it is essential,--that efforts be made to carry out the Lord's plan in this respect. (Testimonies for the Church vol. 8 p. 227, 228).

"Students should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil. (Counsels to Parents, Teachers, and Students p. 311.1).

In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds. (Education p. 111.3).

I have been troubled over many things in regard to our school. In their work the young men are associated with the young women, and are doing the work which belongs to women. This is nearly all that can be found for them to do as they are now situated; but from the light given me, this is not the kind of education that the young men need. It does not give them the knowledge they need to take with them to their homes. There should be a different kind of labor opened before them, that would give opportunity to keep the physical powers taxed equally with the mental. There should be land for cultivation. The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle. Method and tact are required even to raise fruits and vegetables successfully. And **habits of industry will be found an important aid to the youth in resisting temptation.** (Fundamentals of Education p. 322.1).

In tilling the soil, in disciplining and subduing the land, lessons may constantly be learned. No one would think of settling upon a raw piece of land, expecting it at once to yield a harvest. Earnestness, diligence, and persevering labor are to be put forth in treating the soil preparatory to sowing the seed. So it is in the spiritual work in the human heart. Those who would be benefited by the tilling of the soil must go forth with the word of God in their hearts. They will then find the fallow ground of the heart broken by the softening, subduing influence of the Holy Spirit. Unless hard work is bestowed on the soil, it will not yield a harvest. So with the soil of the heart: the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God. (Christ's Object Lessons p. 88.1).

Farming has been pronounced unprofitable. People say that the soil does not pay for the labor expended upon it, and they bemoan the hard fate of those who till the soil. . . . But should persons of proper ability take hold of this line of employment, and make a study of the soil, and learn how to plant, to cultivate, and to gather in the harvest, more encouraging results might be seen. Many say, "We have tried agriculture and know what its results are," and yet these very ones need to know how to cultivate the soil and to bring science into their work. Their plowshares should cut deeper, broader furrows, and they need to learn that in tilling the soil they need not become common and coarse in their natures. . . . Let them learn to put in the seed in its season, to give attention to vegetation, and to follow the plan that God has devised.

BACK TO THE BASICS

Lencier Rachael

Every Christian recognizes that the author and finisher of our faith is Christ Jesus through whom we receive grace from our Father to do His will. (Hebrews 12:2). The fundamental principle of every religion is faith, which is the sixth chapter of Hebrews is listed among "the (basic) principles of the doctrine of Christ" verse 1. This "faith toward God" verse 1 is founded in Christ, so that everyone must believe that Christ is the only means through which we receive salvation (see Acts 4:12, John 14:6). This is the message of righteousness by faith.

The Word of God states that "God has given unto every man a measure of faith" Romans 12:3. So that each individual has the capacity to believe. By faith, we are warned not to set our treasures on the things of this world where thieves can come and steal them, but rather to set our treasures in heaven where none can steal nor can moth nor rust corrupt them. (Matthew 6:19-20). Therefore, our affections should be on heavenly, and not earthly, things. For the earthly is devilish in nature: it is carnal; it is of the flesh. There is a dividing line between spiritual things and carnal things. They never coexist. They are ever at war. The carnal mind will never discern spiritual things. (Romans 8:6-9, 1 Corinthians 2:14)

We see, therefore, that there is a distinction between the profane and the holy, the clean and the unclean, abominable and acceptable service unto God. The world has a warped view of all this. Evil is always glorified while virtue is ridiculed. Vice is upheld and rewarded while justice is trodden underfoot. As the scriptures say "truth faileth; and he that departeth from evil maketh himself a prey" Isaiah 59:15. Men "call evil good, and good evil; ...put darkness for light, and light for darkness; ...put bitter for sweet, and sweet for bitter!" Isaiah 5:20.

Why do we mention these? - Because most, if at all, Christians live like worldlings, having a form of godliness yet denying the power thereof. It is said by some that they should make the best out of life because they only live once (YOLO). This, if course is true. But YOLO, then the judgement. "It is appointed unto men once to die, but after this the judgment" Hebrews 9:27. "The earth hath He (God) given to the children of men" Psalm 115:16. We are told to make this earth a little heaven for all by our love for them because that is all of heaven that they will ever have. We are told that in the last days "seducers shall wax worse and worse" 2 Timothy 3:12. How low has the standard of morality gone! Man had devolved to the level of a brute beast. And this

IMPORTANT LESSONS ON PROPHECY

Fifth Sabbath –The Second and Third Kingdoms.

1. What was the second universal kingdom?
Dan. 5:29,30; Ezra 1:2.
2. How did it become universal? **Ans.** By the conquest of Babylon. See **Jer. 51:11**
3. When was Babylon overthrown?
4. What part of the great image represented the Medo-Persian kingdom?
5. By what was it represented in Daniel's vision (chapter 7)?
6. What characteristic of the Medes and Persians was symbolized by the bear, which could not be shown by the silver of the image? **Jer. 50:41, 42.**
7. By what power was Medo-Persia overthrown?
Dan. 2:39.
8. Was Grecia a universal kingdom? **Dan. 2: 39.**
9. When did it become universal? **Ans. B.C. 331.**
10. By what was it represented in the vision of the four beasts?
11. What did the four wings on the beast symbolize?
Ans. Its celerity of movement, and rapidity of conquest.
12. What was indicated by the four heads of the leopard beast? **Ans.** The division of the empire into four parts after the death of Alexander the Great. **See Dan. 11:3,4.**
13. What was the name of the fourth universal kingdom?
14. When was its authority established? **Ans. B.C. 161.**

As the breast and arms of silver were inferior to the head of gold, so the bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. But in addition, the character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious, robbers and spoilers of the people.

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander in less than eight years, marched his army upwards of seventeen hundred leagues [or more than fifty-one hundred miles], without including his return to Babylon. - *Rollin's Ancient History.*

"THE BEAST HAD ALSO FOUR HEADS." The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within fifteen years

after his brilliant career ended in a drunken debauch, the empire was divided among his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Seleucus had Syria and all the rest of Alexander's dominions in the east. These divisions were denoted by the four heads of the leopard. - *Thoughts on Daniel and the Revelation*

Sixth Sabbath –The Fourth Kingdom.

1. Describe that part of the image which represented the fourth kingdom.
2. By what is the same kingdom shown in the second line of prophecy?
3. How does Daniel, in his interpretation of the dream, describe the work of this kingdom?
Dan. 2:40.
4. How is that work described in Daniel's vision?
Dan. 7: 7
5. How far was that work to extend? **Verse 23.**
6. What does the prophet say about the division of the fourth kingdom? **Dan. 2:41.**
7. By what was that division indicated in the prophecy of the four beasts? **Dan. 7:24.**
8. By what symbol does the first line of prophecy mark that division? When was the predicted division of the fourth kingdom effected? **Ans.** Between the years A. D. 356 and 483.
9. What were the names of these kingdoms? (See note.)
10. What is to be set up in the days of these kings?
Dan. 2:44.
11. Since the division of the Roman kingdom did not begin till A. D. 356, could the everlasting kingdom of God have been set up in the days of Christ or his apostles?
12. What, then, must be the conclusion, regarding the time when the kingdom of God is to be set up?

NOTES ON LESSON SIX.

"It is certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."-*Scott's Commentary.*

The Roman Empire was divided, between the years A. D. 356 and A. D. 483. These divisions were established respectively by the Huns, A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 470; Anglo-Saxons, 476; and Lombards, 483. - *Thoughts on Daniel and the Revelation*

Seventh Sabbath –The Little Horn.

1. Describe the four beasts of Daniel seven.
2. What is described in the eighth verse?
3. How is this symbol explained? **Verse 24.**
4. What three specifications are given concerning the career of this power? **Verse 25.**
5. Has any power arisen within the bounds of the Roman Empire that has fulfilled the first of these specifications? **Ans.** The church of Rome under the popes.
6. What titles does the pope of Rome assume? (See Note.)
7. What power does the pope claim to possess? **Ans.** To forgive sins, to grant indulgences for sin, and to open and shut heaven.
8. What is meant by granting indulgences for sin? **Ans.** Giving a person the right or privilege to commit sins without his being condemned.
9. What alone can cleanse one from sin? **1 John 1:7; 1 Pet. 1:18, 19.**
10. Repeat the second specification of verse 25.
11. Has the papacy worn out the saints of the Most High? (See note.)
12. What is the third specification concerning this power?
13. How has the papacy thought to change times and laws? (See note.)

NOTES ON LESSON SEVEN.

“HE SHALL SPEAK GREAT WORDS AGAINST THE MOST HIGH.”-This specification is fully met in the blasphemous titles assumed by the pope of Rome. He styles himself “His Holiness,” “Vicegerent of the Son of God,” “Lord God, the Pope,” “Holy Father,” “King of the World,” “King of Kings and Lord of Lords.” He has allowed himself to be addressed in extravagant terms by his followers without rebuke. A Venetian prelate spoke thus in addressing the pope: “Thou art our Shepherd, our Physician, in short, a second God upon earth.” Lord Anthony Pucci, in the fifth Lateran, said to the pope, “The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power, both in heaven and in earth, is given unto you.”- *Thoughts on Daniel and the Revelation.*

“To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is

the worst of all blasphemies.” - *Dr. Clarke, on Dan. 7:25.*

“SHALL WEAR OUT THE SAINTS OF THE MOST HIGH.” – “Can any one doubt that this is true of the papacy? The inquisition; the persecution of the Waldenses; the ravages of the Duke of Alva; the fires of Smithfield; the tortures of Goa - indeed the whole history of the papacy may be appealed to in proof that this is applicable to that power.” - *Barnes' Notes on Dan. 7:25.*

It is estimated that more than fifty millions of saints were destroyed by the power of the papacy, often in the most cruel manner. See Dowling's History of Romanism; Histories of the Reformation, etc.

“SHALL THINK TO CHANGE TIMES AND LAWS.”- Not the laws of earthly governments; for this was ever done by the nations of earth. They are the laws of the same Being, to whom the saints belong, who were worn out by persecution; namely, the laws of the Most High. In its catechisms, the Roman church has expunged the second commandment of the decalogue, in order to its adoration of images, and has divided the tenth to make up the number ten. It has also torn from the fourth commandment the Sabbath of Jehovah, and placed in its stead a rival institution.- *See Catholic Catechisms.*

Eighth Sabbath –The Little Horn Continued.

1. When and from whom did the Bishop of Rome first receive authority over all the churches?
2. What kingdoms were opposed to the elevation of the Bishop of Rome? **Ans.** The Heruli, Vandals, and Ostrogoths.
3. What had to be done before the decree of Justinian could be carried in to effect?
4. What did the prophecy say respecting this? **Dan. 7:8, 20.**
5. When was the last of these powers subdued? **Ans.** A.D. 538.
6. At what point of time, then, was the papacy fully established?
7. How long was the little horn to continue? **Dan. 7: 22.**
8. How long were the saints, the times and the laws to be given into his hand? **Verse 25.**
9. How many symbolic days does the Revelator give for the same period **Rev. 12:6, 14.**
10. What is the Bible rule for measuring symbolic time? **Ezekiel. 4:3, 6.**
11. When did this period of 1,260 years begin? **Ans.** A. D. 538.
12. When did it end?
13. What event marked the termination of that period? (See note.)
14. When was the next pope selected?

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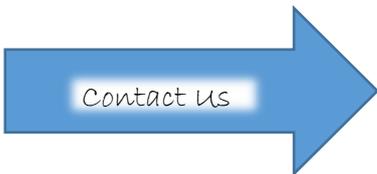
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“In the last solemn work few great men will be engaged.”- Testimonies for the Church vol. 5 p. 80.1

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“As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.” – The Great Controversy p. 606.2

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