

Our Firm Foundation

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May 2007

The Seventh-day Sabbath

Christ Our Righteousness

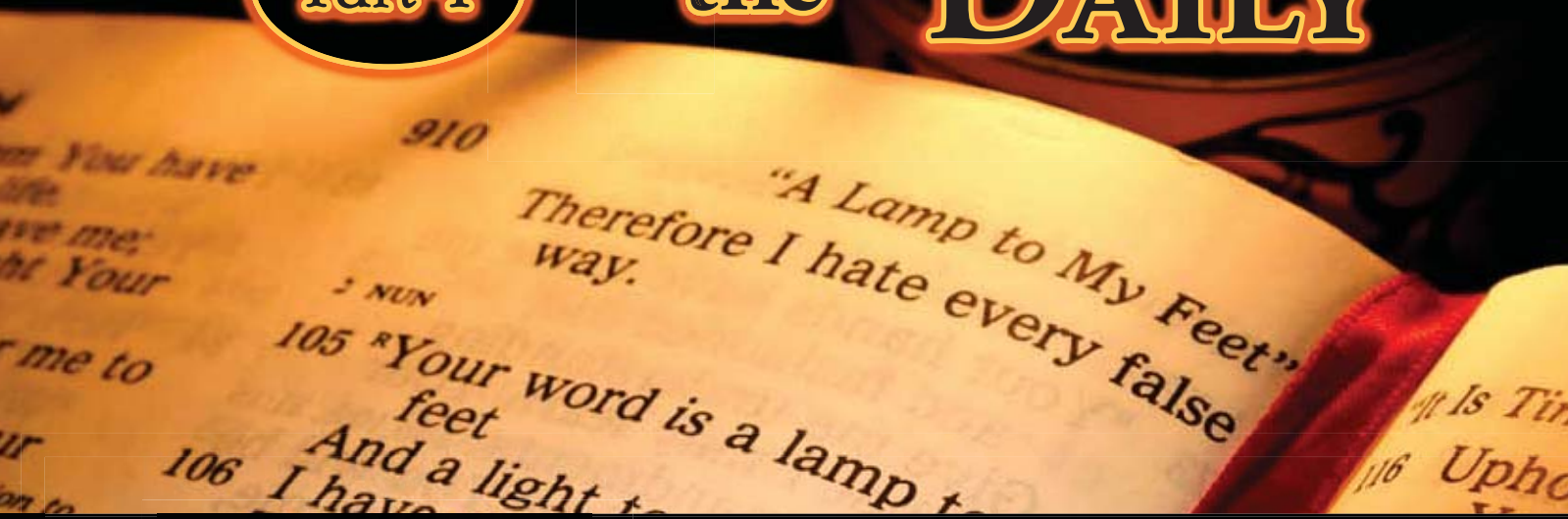
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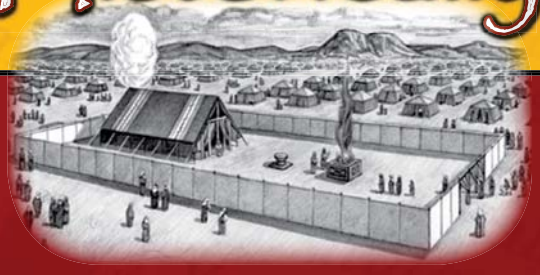
UNDERSTANDING A RIGHT Part 4 the "DAILY"



Scripturally

&

Historically



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Editorial



Whether we comprehend or not, we may trust that God is in control of these earthly events for the accomplishment of His purposes.

Woe, woe, woe, to the inhabitants of the earth!

Revelation 9:5-6 "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

For 150 years (five prophetic months) men were tormented to the point that they despaired of life, preferring death over the destruction from the scourge of the Mohammedans, or Muslims. This must have been a terrible "woe" indeed, as the angel said in verse 13 of chapter 8 of Revelation.

Revelation 8:13 "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

So terrible was this "woe" that they desired to die. The life they had was no life at all. No peace, no contentment, danger always lurking around the next corner. Ready to be "stung" at any moment. Even death would be a release from the constant stinging of the scorpions.

It sounds a lot like the life many have here today, without God's protective blessing and watch care.

If our Lord were not always on guard, continually overseeing us and keeping the devil and his evil minions at bay, without our heavenly angels keeping their charge over us, we would be like these mentioned in Revelation 9:5 and 6, desiring to die.

And is it not interesting to note that it is again the Mohammedans, or Muslims, who are wreaking havoc upon the people of the earth today. They have once again risen up as a scourge upon the land. I believe it is "given" them to do this now, as much as it was over 700 years ago.

Revelation 9:5 "And to them it was given. . ."

Verse 3 of this same chapter says the locusts were "given" power. . .

Revelation 9:3 "And there came out of the smoke locusts upon the earth: and unto them was given power. . ."

When sin is what we want, when sin is our desire over righteousness, the Lord will ultimately give us the desires of our hearts. We are just too ignorant to know what we are really asking for. In God's wonderful mercy, He keeps back the true awfulness of sin, for if not, we would all perish. Yet again, in mercy, He allows enough of sin's results to come to us to help us "see" and recognize the exceeding sinfulness of sin, and its devastation.


Revelation 9:5 and 6 are but a small snapshot of what life would be like if Satan and sin had free reign. We would beg for death! All joy, all happiness, all peace comes from above. We are being deceived when we think sin is not so sinful

Joe Olson

after all. The ramifications of a life of self-indulgence, a life of perpetually thinking of our own pleasure, our own desires, of fulfilling our own wills, is positively scary, and God is trying to wake us up to the results of such a course before it is forever too late.

To live for self is to live a life of presumption. We are "presuming" that God will allow us to continue in that course. We "presume" upon God's mercy until finally, He has to give us up. We do not realize that all the good that happens to us, all our joy, all our contentment, has come from Him and not our sinful course. We have been "blinded" by sin!

Yet we still have in Jesus Christ, in the Father, in the Holy Spirit, such a friend, such a Lord, such a guide, such a comforter, and such true love, as we cannot imagine. I for one want to acknowledge that I know where my good gifts and wonderful life come from. I want to renounce sin and all its "supposed" pleasures.

"Are you ready to make the surrender now? You are to put away your sin right now when you see it. . . Do not make leeway [that] you are going to overcome by degrees; you are going to try little by little to give up sin. Now, while it is called today, heed the invitation and harden not your hearts." UL 283 



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

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

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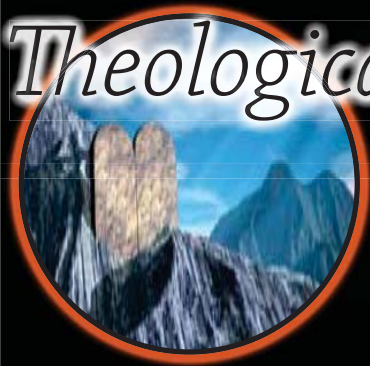
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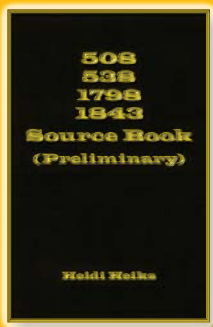


UNDERSTANDING ARIGHT

the "DAILY,"

Scripturally & Historically

Part 4



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

BEHH-5085 \$19.99

Word studies in Daniel 8, as well as pioneer and world history, prove the “daily” to be Christ’s sanctuary ministry.

In our ongoing study of the “daily,” we have emphasized that our foundational understanding must not be based upon man’s words but upon the scriptures, in which we are shortly to fully review several verses of the book of Daniel. However, in 1888 the Lord sent a most precious message of righteousness by faith to his church through two delegated messengers known as A. T. Jones and E. J. Waggoner, who also gave talks on the three angels’ messages and the sanctuary. Ellen White publicly endorsed Jones and Waggoner over 100 times. Furthermore, Jones not only closely paralleled but also expanded Crosier’s position on the sanctuary—the same view that Ellen White had endorsed because the Lord had revealed to her that Crosier had the true light on the sanctuary. As we have already seen earlier in this series, Ellen White recommended that Crosier’s article on the sanctuary be given to every saint. (For a copy of his booklet, please visit our book store.) Below is a sample of those public endorsements for the works of Jones and Waggoner.

“I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God’s righteousness?” TM 96.

“I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. If you reject Christ’s delegated messengers, you reject Christ.” TM 97.

Only because of such endorsements by Ellen White do we briefly introduce some of A. T. Jones’ work on Daniel 8. Although his works, like any other works of man, must be tested by the rule of faith, nevertheless, given the same endorsement as the work of O. R. L. Crosier,

A. T. Jones’ writings may also therefore supply us with some present truth yet today. Jones wrote:

A. T. Jones on Daniel 8

“Now let us read verses 11 and 12 of Daniel 8, and it will be plainly seen that here is exactly the place where Paul found the scripture from which he taught the Thessalonians concerning the ‘man of sin’ and the ‘mystery of iniquity.’

‘ticed and prospered.’ *This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God, and of Christianity. . . .*

“It was ‘by reason of transgression,’ that is, by reason of sin, that this power gained ‘the host’ that was used to cast down the truth to the ground, to shut away from the church and the world Christ’s priesthood, His ministry, and His sanctuary; and to cast it *all* down to the ground and tread it underfoot. It was by reason of transgres-

This historic document proves that the pagan state religion had received a fatal blow and ceased to exist 116 years prior to the year 508.

‘Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and *the place of his sanctuary was cast down*. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it prac-

sion that this was accomplished. Transgression is sin, and this is the consideration and the revelation upon which the apostle in 2 Thessalonians defines this power as the ‘man of sin’ and the ‘mystery of iniquity.’

“In Daniel 8:11-13; 11:31; and





12:11, it will be noticed that the word ‘sacrifice’ is in every case supplied. And it is wholly supplied; for in its place in the original there is no word at all. In the original the only word that stands in this place, is the word *tamid*, that is here translated ‘daily,’ and in these places the expression ‘daily’ does not refer to the daily *sacrifice* any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the *sacrifice* was only a part. The word *tamid* in itself . . . is translated ‘daily.’ In Numbers 28 and 29 alone, the word is used seventeen times, referring to the *continual service in the sanctuary*. . . .

“And yet, even the ‘man of sin,’ the ‘mystery of iniquity,’ itself bears witness to the necessity of such a service in the church in behalf of sins. For though the ‘man of sin,’ the ‘mystery of iniquity,’ has taken away the true priesthood, ministry,

and sanctuary of Christ, and has cast these down to the ground to be stamped upon, and has completely hid them from the eyes of the Christian world; yet she did not utterly throw away the *idea*. No, she threw away *the true*, and cast down *the true* to the ground; but, *retaining the idea*, in the place of the true she built up in her own realm an utterly false structure.

“In the place of Christ, the true and divine High Priest of God’s own appointment in heaven, she has substituted a human, sinful, and sinning priesthood on earth. In the place of the *continual*, heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an *interval* ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day ‘daily sacrifice of the mass.’ And in the place of the sanctuary and the true tabernacle, which the Lord pitched, and not man, she has substituted her own meeting-places of wood and stone, to which she applies the term ‘sanctuary.’ Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained, and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, and many sanctuaries, *on earth*, which in every possible relation are only human and utterly

and sanctuary of Christ, and has cast these down to the ground to be stamped upon, and has completely hid them from the eyes of the Christian world; yet she did not utterly throw away the *idea*. No, she threw away *the true*, and cast down *the true* to the ground; but, *retaining the idea*, in the place of the true she built up in her own realm an utterly false structure.

false.” A. T. Jones, *The Consecrated Way to Christian Perfection*, italics in the original. (For the entire text, see chapter 13, “The Transgression and Abomination of Desolation.” For your copy of Jones’ book, please visit Hope International’s book store.)

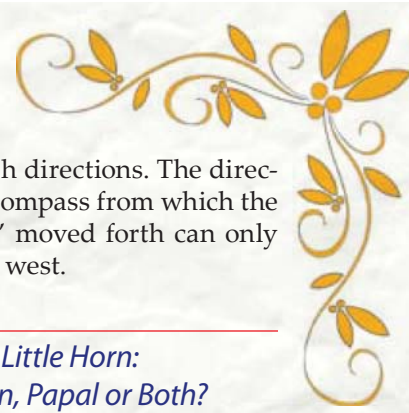
In Jones’ writing above and in previous articles, we have laid down a factual historical platform regarding the prophetic and historical understandings of the pioneer brethren on both sides of the issue. More documentation on that topic will be forthcoming, but even now speculative and erroneous ideas about their positions can be laid to rest and the scriptures in the book of Daniel can be addressed with unprejudiced and receptive minds.

Let us begin, then, our own detailed historical and scriptural study of Daniel 8. We shall soon see if Brother Jones’ work on Daniel 8 contributes to and is consistent with our understanding of God’s word. In our study of Daniel 8:9-14, 11:31 and 12:11, we will focus on analyzing the verses and their clauses in the most direct, simplified manner. Despite space limitations in each issue, we will not neglect to thoroughly address the principal words, phrases, and clauses that are directly related to our study of the “daily.”

From Whence Cometh the Little Horn?

Daniel 8:8-9 reads: “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.” Since there has been confusion on this issue, and proponents of the Antiochus Epiphanes position grossly supply words here to sustain their invalid interpretation, we therefore briefly

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respond. From where does the little horn come? Does the antecedent favor “out of the winds” or “out of the horns”? We shall let Brother William Shea, Ph.D., writing for the Bible Research Institute, address this issue for us.

“The English translation, ‘Out of one of them’ . . . obscures and smoothes out the actual Hebrew construction. The sentence actually opens with two prepositional phrases. Translated literally the sentence reads, ‘and from the one from them . . .’; etc. The reason why it is important to notice this literal construction is that it provides a precise parallel to the gender of the elements found in the last phrase of v 8. This can best be shown by transposing the first phrase of v 9 to line up beneath the last phrase of v 8 with these elements in parallel columns. Such a procedure presents the following alignment:

Fem.	Masc.
v8 ‘to the four winds	of the heavens’
l’arba’ ruhot	hasamayim
v9 min-ha ‘ahat	mehem
‘from the one	from them’

“When this procedure is carried out, it can be seen that the gender of the first two elements in v 9 (‘one/ them’) lines up perfectly with the gender of the last two elements at the end of v 8 (‘winds/heavens’).

“In writing his visions Daniel simply broke up the construct chain at the end of v 8 (‘the four winds of the heavens’) and distributed its two elements to two separate prepositional phrases at the beginning of v 9 (‘from the one/from them’). This is not poetic parallelism; it is syntactic parallelism in which the gender of the elements in the second statement parallels the gender of the elements in the first, or preceding, statement.

“Thus the antecedent of ‘them’ in the phrase ‘from them’ (v 9), is neither ‘winds’ nor ‘horns,’ but ‘heavens.’ Since ‘heavens’ is masculine by gender and treated as a plu-

ral in biblical Hebrew, according to the verbs and adjectives used with it, there is perfect agreement in gender and number with the masculine plural pronoun ‘them.’ It is not necessary to resort to emendations to bring the text into line with one’s preconceptions about where the little horn came from. The feminine ‘one’ of v 9 refers back to the feminine ‘winds’ of v 9. The text discloses the origin clearly enough: it came from one of the four winds of the heavens, that is, from one of the directions of the compass.

“From this understanding of

to other such directions. The direction of the compass from which the “little horn” moved forth can only be from the west.

*Little Horn:
Pagan, Papal or Both?*

This brings us to another point of confusion. Is the “little horn” represented by heaven as denoting both pagan and papal Rome? Indeed, pagan and papal Rome are counted as one entity in Daniel and Revelation, as others have so recog-

*“The Hebrew expression mimmennu
[‘by’ him] is not to be translated
‘by him’ but ‘from him.’”*

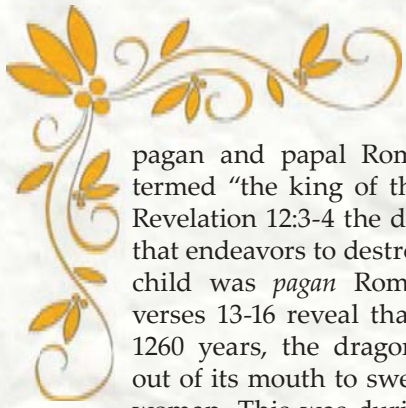
the syntax in vs 8-9, it is evident that when the little horn came onto the scene of action, it did not come from the Seleucid horn nor from the other three. In the pictorial vision it is simply seen as coming from one of the compass directions. Thus the syntax of this statement does not support the contention that the little horn developed from the Selucid horn/kingdom.” Biblical Research Institute of the General Conference of Seventh-day Adventist, *Selected Studies on Prophetic Interpretation*, 1:42-3. (For further study on verses 8-14, see Biblical Research Institute, *Symposium on Daniel*, Vol. 2, hereafter referred to as BRI in this article. We highly recommend this book for the serious student of prophecy, for the brethren have indeed done a superb job on the book of Daniel, from which we shall glean for this article.)

Clearly, then, it is not that the “little horn” grows out of one of the horns, and neither does the “little horn” grow out of one of the winds of heaven. Rather, it moves forth from one of the compass directions on a horizontal plane and expands

nized. In Daniel 7:8, 20, 24 the little horn (the papacy) is represented as coming out of the fourth beast (pagan Rome). It is a continuation or part of pagan Rome. In Daniel 8 the little horn power finds its fulfillment only in pagan and papal Rome combined. Heaven counts them as one. In Daniel 11, the king of the north represents both



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pagan and papal Rome. Both are termed “the king of the north.” In Revelation 12:3-4 the dragon power that endeavors to destroy the Christ child was *pagan* Rome. However, verses 13-16 reveal that during the 1260 years, the dragon cast water out of its mouth to sweep away the woman. This was during the reign of *papal* Rome. Thus, the dragon power of Revelation 12 is also both pagan and papal Rome. This will be important to remember when studying Revelation 17.

All recognize that the “little horn” in Daniel 8:9-14 has two phases yet is counted as one in the eyes of heaven. In verses 9-10 we have only a brief description of the activities of *pagan* Rome since her detailed atrocities, including the crucifixion, are recorded in Daniel 9. In Daniel 8:11-12, as we are about to show, we have the prophetic history and atrocities of *papal* Rome. Remember, in Eastern mind set, it is effect then cause; in Western mind set, we follow from cause to effect. In other words, Daniel describes in Daniel 7 the ultimate effect: Christ is pictured as King or King of Kings. In Daniel 8 Christ is pictured as Priest. In Daniel 9 Christ is presented as the Messiah. Thus the focus and theme of each chapter is clear.



Believing Daniel 8:10 is self-explanatory, we shall move directly to verse 11, since this is where our subject of the “daily” is introduced: “Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.”

“Yea, he” is significant, in that the Hebrew in Daniel 8 makes a definite gender change from the feminine “little horn” in verse 9 to the masculine gender “he” in verse 11. In the original language, this clearly designates a transition. That transition is from pagan to papal Rome, as the context in verse 11 will soon reveal (for documentation see the BRI). It also will be made plain that verses 11-14 will meet their fulfillment in chronological order.

Who Magnifies Himself?

First, though, we want to establish the meaning of several words in Daniel 8:11. We’ll begin with the word “magnified”¹⁴³¹ (*gadal*). Usage: AV - magnify 32, great 26, grow 14, nourish up 7, grow up 6, greater 5, misc 25; 112 verses, 115 hits. The verb expresses the idea that the “little horn” illegally usurped the prerogatives that belong to “the Prince of the host.” Verse 25, which is the interpretation of the vision by the angel, will clearly settle which phase of Rome does the “magnifying.”

“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

Who is this power that magnifies himself and thinks to stand up against the Prince of princes? The angel declares it will be the power that shall be broken without hand. “Broken without hand” is a clear reference from Daniel 2:44-45 to the second coming of Christ:

“And in the days of these kings

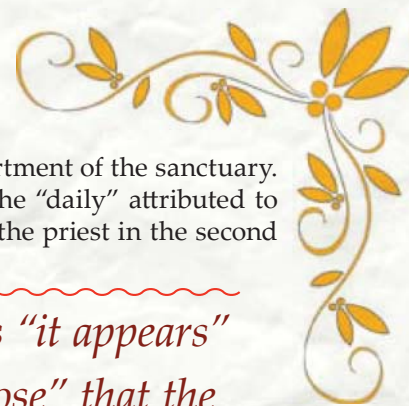
shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.”

Second Thessalonians 2:8 makes the inescapable connection between Jesus’ return and the end of papal Rome: “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” Therefore, the presumptuous power brought to view in verse 11 that is to be broken without hand cannot be *pagan* Rome, for it had ceased to exist for many centuries prior. The only logical answer to our question of who that power is, is none other than *papal* Rome. It is papal Rome, continuing until Jesus’ Second Advent, that shall be destroyed by Christ, the Rock that is “cut out of the mountain without hands.”

Uriah Smith, in his *Daniel and the Revelation*, p. 159, has erroneously applied the crucifixion of Christ by pagan Rome to the following clause: “He shall also stand up against the Prince of princes.” However, neither the context nor the antecedent of the “he” in the very next clause supports that application: “But he shall be broken without hand.” The “he” that “shall be broken without hand” is the same “he” that “also [stands] up against the Prince of princes.” This is fulfilled only in papal Rome.

The “Prince of the Host”

Continuing our word study in Daniel 8:11, we next investigate the meaning of “the Prince”⁸²⁶⁹ of the



host." "Prince" (*sar*) often designates a heavenly being (Daniel 8:11, 25; 10:13, 21; 12:1). The expression "Prince of the host" is never used to designate a high priest in the Old Testament. However, Joshua 5:14-15 clearly designates the "Prince of the host of Yahweh:"

"And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

Further study would show that in Daniel 12:1 Michael is "the great Prince," and in Jude 9 Michael is identified with Christ. In other words, the "Prince of the host" is none other than Jesus Christ.

"By Him" Should Read "From Him"

Regarding "by"⁴⁴⁸⁰ him" (*mimmennu*), those of you who have the KJV with a marginal reading will notice that the translators recognized the word "by" should perhaps be translated "from." Turning to *The Complete Word Study Dictionary: Old Testament* (Chattanooga, Tennessee: AMG Press, 2003, p. 625), we quote for the true meaning of *mimmennu*: "A preposition used to indicate from, out of, away from; more than; after, since, immediately; because of, since; so that; without; direction as southward, etc. . . Its basic meaning is from, away from, out of."

We quote from another credible source. "The Hebrew expression *mimmennu* is not to be translated 'by him' but 'from him.' Who is the antecedent of 'him'? Grammatically, the nearest and most natural antecedent is 'the Prince of the host.' This is supported in the ancient versions." BRI 404.

One day I asked my Hebrew teacher of twenty-six years' teaching experience, "Should the Hebrew

word *mimmennu*⁴⁴⁸⁰ be transliterated as "by" or "from?" Her immediate response was "Mimmennu is never

the first apartment of the sanctuary. Never was the "daily" attributed to the work of the priest in the second

[Uriah Smith] . . . then declares "it appears" to be more consistent "to suppose" that the word "daily" refers to a desolating power.

translated 'by;' it is always translated 'from.'"

Thus three authoritative sources speak with one voice. The text will



now read "from him," as a reference to the "Prince of the host."

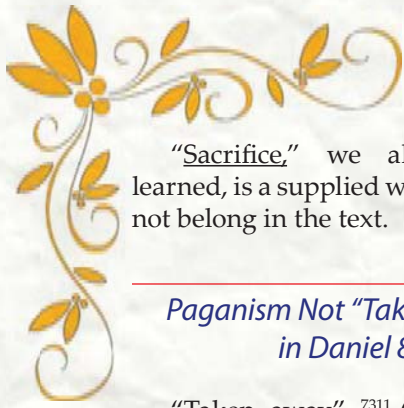
Scriptures Define the "Daily"

Next we consider the meaning of the "daily"⁸⁵⁴⁸ (*tamid*). Usage: AV-continually 53, continual 26, daily 7, always 6, alway 4, ever 3, perpetual 2, continual employment 1, evermore 1, never 1; 103 verses, 104 hits. In our February issue we showed scripturally that the "daily,"⁸⁵⁴⁸ when used in the context of the sanctuary, is always the work of the priest in

apartment, nor to anything else.

Now, when one is interested only in the truth, he is not offended if asked to be receptive to constructive criticism. To be totally fair and open, let us consider the "daily's" interpretation from the opposing side, if you please--from the source most commonly alluded to for the definition of the "daily" being paganism. By 1873 Brother Uriah Smith has clarified his position. He no longer paralleled Crosier but defined the "daily" as such: "What Is the Daily?— . . . The word here rendered 'daily' occurs in the Old Testament one hundred and two times, according to the Hebrew concordance. In the great majority of instances it is rendered 'continual' or 'continually.' . . . It appears to be more in accordance with both the construction and the context to suppose that the word 'daily' refers to a desolating power. . . . By the 'continuance of desolation,' or the perpetual desolation, we understand that paganism, through all its history, is meant." Uriah Smith, *Daniel and the Revelation*, 164-5.

The careful reader will recognize that after Uriah Smith goes through all 102 verses and can find no verse to sustain the foundation upon which he desires to build, he then declares "it appears" to be more consistent "to suppose" that the word "daily" refers to "a desolating power." Certainly, "appearances" and "suppositions" are not a foundation upon which Seventh-day Adventists want to build. Since there is no scripture support for Smith's admitted supposition, we shall move on to other word studies.



"Sacrifice," we already have learned, is a supplied word and does not belong in the text.

Paganism Not "Taken Away" in Daniel 8

"Taken away" ⁷³¹¹ (*rum*). Usage: AV - (lift, hold, etc...) up 63, exalt 47, high 25, offer 13, give 5, heave 3, extol 3, lofty 3, take 3, tall 3, higher 2, misc 24; 184 verses, 194 hits. What exactly was "taken away" in AD 508? Prior to 1844, William Miller said it was the conversion of pagan kings that took away paganism in AD 508, and in that year paganism ceased. Charles Fitch, Miller's first ministerial convert (if you recall from our March issue), questioned the basis of Miller's interpretation of the "daily." "March 5, 1838. . . . Will you have the kindness to inform me, by letter, in what history you find the fact stated that the last of the ten kings was baptized in AD 508." Sylvester Bliss, *Memoirs of William Miller* (Boston: 1853), p. 129. Brother Fitch never got his reply, because nowhere in the annals of history is there recorded the last of the ten kings having been baptized in AD 508.

The Second View of Paganism; "Rum" Not Yet Controversial

After 1844, and especially after 1873 and approaching the turn of the century, there came a marked determination among paganism's advocates to place the basis for the termination of paganism in 508 upon more defensible ground. A new, revised view, the second of three unsustainable positions, posited that in AD 508, the Roman pagan state national religion had been taken away. However, efforts to promote this new view met with equally determined rebuttal. E. J. Hibbard, writing from San Fernando, California, Nov. 28, 1909, to the son of Uriah Smith, Elder L. A. Smith, then living in Nashville, Tennessee, said: "But we can not agree with you that the system of avowed paganism of Rome was taken away in 508, for that is in no sense true" (p. 1).

Notice, paganism was understood as a system; it was organized. Also, the action of the verb *rum* ⁷³¹¹ was always used and understood to mean literally to "take away." That means, for paganism advocates, the removal or abolishment of paganism as a system. But never was it suggested or so stated, much less implied, that *rum* was ever understood to mean "lift up" or to "exalt." Neither the event nor the date attempted to be linked to it



can be historically supported, as will soon be demonstrated.

Next, we'll view a letter to Mr. I. A. Ford of the Southern Publishing Association in Nashville, Tennessee, from A. G. Daniells, written July 15, 1908, from Tacoma Park Station, Washington, D.C.: "You are aware that there is a difference of opinion among our leading men concerning the meaning of Daniel 8:11-13. The interpretation of this scripture given by Elder Uriah Smith, and followed by Elder Haskell, does not seem to many of our brethren to be wholly correct. They find it impossible to sustain by good history the claim that Paganism was taken away or abolished as the national religion of Rome in 508 A.D. For six or seven years some have urged that this error, as they believe it to be, should be corrected" (p. 1).

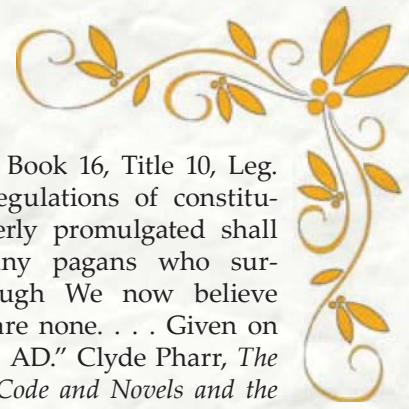
Again, the action of the verb *rum* was commonly understood by those leading men and Mr. Ford to mean "take away." There was no controversy about that interpretation. Rather, the focus of the disagreement was the abolishment of paganism as the national religion of Rome in AD 508.

Pioneers Knew Paganism Fell Over 100 Years Before 508

As a final example, Willie



Photo: © Rene Paille



White, writing from Sanitarium, California, to his brother J. E. White in Nashville, Tennessee, on June 1, 1910, on page twelve of a twenty-page letter, states: "If we take the other position that this passage definitely teaches that the 'daily' is paganism, we are immediately involved with many difficulties. Here are some of them. [We will list only the following one.]

"History does not testify that paganism was taken away in 508. It does, however, show that the work of strengthening the papacy was carried to such a point in that year as to fully justify the adoption of that date as the beginning of the 1290 years. History also clearly shows that the downfall of paganism as a state religion occurred more than a hundred years earlier."

Having hundreds of pages of copies of the original letters, documents, pamphlets and the like on this topic of the "daily" from the 1830s to the 1960s, we have the official positions of the brethren on the "daily." Never once was *rum's* meaning of "take away" disputed from either side. However, this new, second interpretation of paganism, of it being the national religion of Rome that was "taken away" in AD 508 [not "lifted up or exalted"], was now the official teaching of proponents of paganism, and was so taught and believed by them, and so understood by the opponents of the paganism view.

We have already documented how the teaching of William Miller on the "daily" prior to 1844 was built upon a platform of error. Can this new, so-called "historic" teaching of the "daily" stand the test of investigation? According to the opponents of the paganism view, the answer was and is one unanimous "No."

Paganism Banned in AD 392

Willie White and others declared that history would not sus-

tain the "paganism" position advocated by William Miller, Uriah Smith and Elder Haskell, claiming instead that paganism as a state religion fell (or was taken away) more than a hundred years earlier. They pointed to *The Decline and Fall of the Roman Empire*, by Edward Gibbon (Phila.: Henry T. Coates, n.d.), from

stitution of Book 16, Title 10, Leg. 22: "The regulations of constitutions formerly promulgated shall suppress any pagans who survive, although We now believe that there are none. . . . Given on April 9, 423 AD." Clyde Pharr, *The Theodosian Code and Novels and the Sirmundian Constitutions* (Clark,

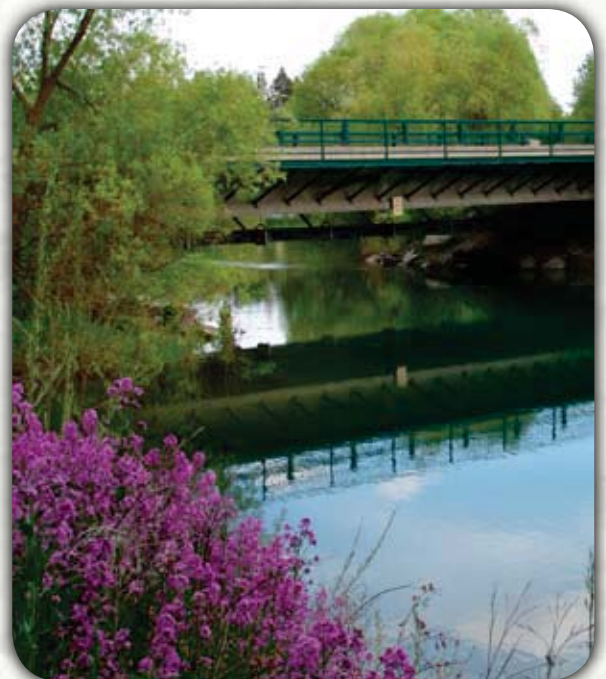
The action of the verb rum was always used and understood to mean literally to "take away."

which we quote chapter twenty-eight in part, including the quote's footnoted source: ". . . These vain pretences were swept away by the last edict of Theodosius, which inflicted a deadly wound on the superstition of the Pagans. . . . A crime of high treason against the state which can be expiated only by the death of the guilty. . . . Cod. Theodos. I. xvi. tit. x. leg. 12." This law in the Theodosian law code prohibited any further practice of the pagan state religion and the sacrificing of animals except under penalty of death. There was little resistance to this law that was "given on the sixth day before the ides of November at Constantinople in the year of the second consulship of Arcadius Augustus and the consulship of Rufinus. -November 8, 392." (For the full original decree, see my book entitled *508 538 1798 1843 Source Book (Preliminary)*, available at the Hope International Bookstore.) This historic document proves that the pagan state religion had received a fatal blow and ceased to exist 116 years before the year 508. Willie White and those who stood with him stand vindicated.

In this same Theodosian law code we have this con-

New Jersey: Lawbook Exchange, 2001), p. 476. See also pgs. 473-4 in Bk. 16, Tit. 10, Leg. 12.

Thirty-one years after AD 392, we have eyewitness accounts and personal testimonies from none other than the legislators themselves that have confirmed that the taking away of the pagan Roman state national religion had wholly ceased. "We now believe that there are none." The Theodosian Code reiterated the death penalty on November 14, 435, for anyone who dared mock their law regarding the prohibition of paganism. *Ibid.*, p. 476, in Bk. 16, Tit. 10, Leg. 25.





No Pagan Religions in Gaul Beyond 5th Century

But let's take this a step further and ask, "What about after AD 476, when the Western Roman Empire came to its end and Merovingian Gaul entered onto the stage of prophetic history under the leadership of Clovis, King of the Franks? Did the Roman pagan system revive any time prior to 508?" I will let Yitzhak Hen, Ph.D. of medieval history at the University of Cambridge, answer this for us:

"As far as Merovingian Gaul is concerned, there is no evidence to suggest that any of the pagan religions persisted beyond the fifth century, and there is no pagan religion with a 'complex set of beliefs and practices reflecting man's attitude to the supernatural' which can be identified or reconstructed from the information provided by the sources. All one can say is that the condemned practices were negligible fragments, which did not form any coherent system of beliefs and practices, and which had long since lost their original meaning and implications. Thus, there is no justification for talking in terms of living paganism in Gaul during the Merovingian period. Christianity crushed all sorts of religious systems which existed in Gaul even before the Frankish occupation. Those bits and pieces which did survive, were disconnected from their original system, and therefore do not represent any non-Christian religious or cult. They all survived as fragments of ancient traditions within a Christian framework, and they represent not more than a stage of pluralism which characterized the transition from paganism to Christianity." Yitzhak Hen, *Culture & Religion in Merovingian Gaul, AD 481-751* (Leiden: Brill, 1995), p. 160.

The condemned practices were



none other than that which we have already observed in the Theodosian Code as having been outlawed in AD 392 and thereafter: those related to the pagan state religion. Therefore, this new, second interpretation of paganism will not stand the test of investigation, either.

Visigoths, Ostrogoths Were Arian Christians

Yet some have been led to believe that the issue in AD 508 was over paganism, because they have understood that the Visigoths were pagans and that, therefore, the conflict in the West at that time was one over paganism. Before we address this issue, we must first correctly define our terms. What exactly is a "pagan"? We quote: "One who is not a Christian . . . , one who has no religion . . . , Professing no religion; heathen." *The American Heritage College Dictionary*, 3rd ed., s.v. 1997, "pagan." So we must ask, were the Visigoths of 507-8 pagans? In fact, the Visigoths were Arian Christians.

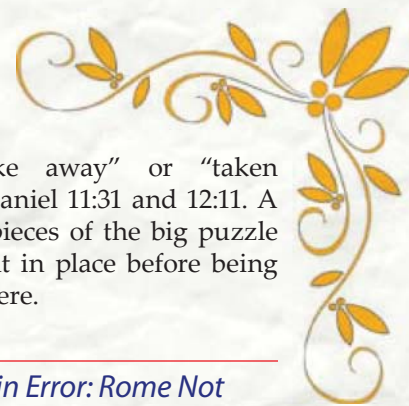
Similarly, a few decades later, the issue in the East between the Vandals and Ostrogoths (also Arian Christians) and Justinian was not about paganism, nor was it solely a political conflict. It was a religious war, as well, that would ultimately decide the dominance of the Catholic

or Arian faith in Eastern Europe: "It is evident, from the language of Gregory of Tours, that this conflict between the Franks and Visigoths was regarded by the orthodox party of his own preceding ages as a religious war, on which, humanly speaking, the prevalence of the Catholic or the Arian creed in Western Europe depended." Walter C. Perry, *The Franks* (London: Longman, Brown, Green, Longmans, and Roberts, 1857), p. 85. Perry quotes from Gregory of Tours' *The History of the Franks*, trans. O. M. Dalton (Oxford: Clarendon Press, 1927), 2:36-43. The authority on Clovis, Gregory lived from A.D. 538 to 594.

"The Goths were a people of Germanic stock who erected powerful Christian kingdoms upon the ruins of the Roman Empire in the West. . . . Their spiritual life was perhaps higher than that of their opponents, and their moral standards were admittedly superior. They were more tolerant and their theology was simple and based on the Scriptures. . . . After the fall of the Vandal and Ostrogothic kingdoms and the conversion of the Suevi and the Burgundians the Visigoths were the only Germanic people of Arian faith." *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, s.v. "Goths" (New York, London: Funk and Wagnalls, 1909), 5:32-34. Historical documentation once again validates no place for the paganism view.

Paganism's New, Third View Based on New View of Rum

This brings us to a third definition for paganism that has gained a large following long after the death of Ellen White. Supporters of this most recent definition began advocating that the Hebrew word *rum*,⁷³¹¹ "take away," now means to "lift up" or "to exalt." To unsuspecting



minds and the unread, this is being pawned off as historic Adventism, while those who present the ministry of Christ view are said to be teaching the “new” view.

Be not deceived, brothers and sisters. Nothing could be further from the truth. We find it to be just absolutely incredible that, in fact, it is *they* that are teaching something new. In strict justice, it is *they* that are to be charged with departing from historic Adventism.

Nevertheless, let us look again a little closer to the phrase “take away,” *rum*,⁷³¹ as found in Daniel 8:11. When the Hebrew word *rum* is used in the context of the sanctuary, the action of the verb is described as to “take away” or to “remove.” Notice how this is done in the following verses, please.

“And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.” Lev. 2:9.

“And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that [is] upon the inwards,” Lev. 4:8.

“As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.” Lev. 4:10.

“And he shall take all his fat from him, and burn it upon the altar.” Lev. 4:19.

“And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up [to remove] the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.” Lev. 6:10.

“And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering,

and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.” Lev. 6:15.

This meaning of “take away” or “remove” is especially true of Daniel 8:11, as the action of the verb is universally acknowledged by the following: “It can have the sense of removing something, abolishing it (Dan. 8:11).” *The Complete Word Study Dictionary: Old Testament* (Chattanooga, Tennessee: AMG Press, 2003), p. 1042.

While it is true that *rum* can mean “lift up” or “to exalt,” we have already found that nowhere does the Bible say that paganism is the “daily,” so there is no foundation upon which to build here. And nowhere in any of the annals of history has paganism as a system survived after the fifth century in order to be exalted. And in no way can it be shown that the “daily” is both pagan and papal Rome, which in turn will eliminate anyone trying to build a foundation on the sand dunes of private interpretation by using a false premise wrested from clear wording in *Great Controversy*, p. 50.

We will return to this Hebrew word *rum* to consider the possibility that Daniel wanted to convey the idea of “exalt” or “take away” or both, in contrast to the Hebrew word *sur*⁵⁴⁹³ in regard to the

terms “take away” or “taken away” in Daniel 11:31 and 12:11. A few more pieces of the big puzzle must be put in place before being definitive here.

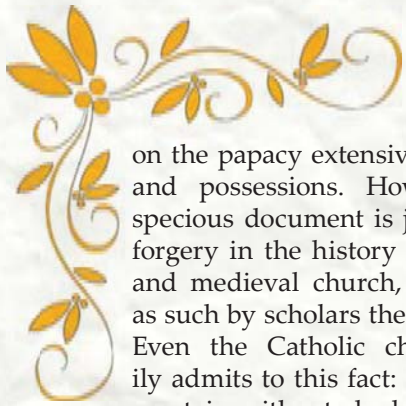
Smith in Error: Rome Not “Place of His Sanctuary”

As we continue our word study of Daniel 8:11, we next want to scrutinize the noun “place”⁴³⁴⁹ (*makon*) from the clause “the place of his sanctuary was cast down.” (An important distinction is that the sanctuary itself was not cast down but, rather, the “place” of his sanctuary was.) Usage of “place:” AV- place 14, habitation 2, foundations 1; 17 verses, 17 hits. Those who advocate the paganism view of “place” do nothing more than echo Uriah Smith and endorse his construction of “place’s” meaning: “Pagan Rome was remodeled into papal Rome. ‘The place of his sanctuary,’ or worship, the city of Rome, was cast down. The seat of government was removed by Constantine to Constantinople, A. D. 330. This same transaction is brought to view in Revelation 13: 2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome.” *Daniel and the Revelation*, 161.

Let us analyze those sentences of Uriah Smith for historical accuracy. Was the pagan city of Rome, which Smith interprets as being the “place of his sanctuary,” truly “cast down” in AD 330? Not at all. Smith based his flawed interpretation on a document known by historians as the *Constitutum Domni Constantini Imperatoris*, “The agreement of the lord Constantine the emperor,” or better known as the “Donation of Constantine,” in which Constantine allegedly conferred



Photo © Paul Williams



on the papacy extensive privileges and possessions. However, that specious document is just another forgery in the history of the early and medieval church, recognized as such by scholars the world over. Even the Catholic church readily admits to this fact: "This document is without doubt a forgery, fabricated somewhere between the years 750 and 850. As early as the fifteenth century its falsity was known and demonstrated." "Donation of Constantine," *The Catholic Encyclopedia* (New York: Appleton, 1909), 5:119.

One Error Leads to Others

But the inaccurate historical foundation of Smith's position does not stop there. Smith and other paganism view adherents tell us, "The seat of government was removed by Constantine to Constantinople. . . . This same transaction is brought to view in Revelation 13:2. . . ." Is it true that the same event is referred to in Revelation 13:2? Turning to inspiration, we have this quote from Ellen White: "In the sixth century the papacy had become firmly es-



tablished. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to

the beast 'his power, and his seat, and great authority.' Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7." *Great Controversy*, 54, emphasis added. When did the 1260 years of papal oppression begin? AD 330 or 538? Of course, 538—hence, another error. Smith's first misunderstanding about the "Donation" led to a second one here revealed. A third error will now be exposed.

Uriah Smith and the advocates of paganism tell us that the meaning of the word "place" in Daniel 8:11 is "the place of his sanctuary," or worship, the city of Rome. . . . They claim in AD 330, Rome was "cast down," thus, they say, indicating the demise of paganism in that year. How was this accomplished, according to them? "The seat of government was removed by Constantine to Constantinople, A. D. 330." While it is true that the capitol was moved to Constantinople, history unanimously reports it was done for political expediency and was not the result of any attempt to undermine or vanquish paganism. Nor did it result in the historical demise of paganism in that year. More importantly, though, Smith's comprehension of the event, based as it is on the forged "Donation of Constantine," completely misses the true understanding of "place." So what is the "place"⁴³⁴⁹ in

Daniel 8:11 that was "cast down"? For purest light and understanding on the true meaning of the "place"⁴³⁴⁹ (*makon*) of his sanctuary," we turn to the scriptures to see what the Bible says.

The Bible Defines "Place" for Us

"Then hear thou from heaven thy dwelling place,⁴³⁴⁹ and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only



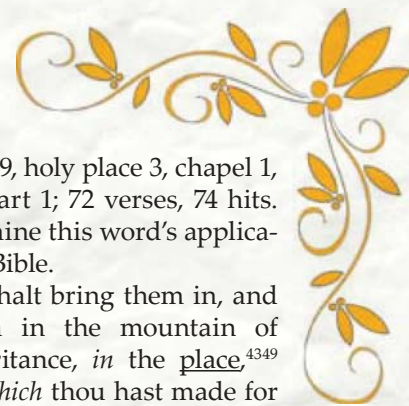
knowest the hearts of the children of men:)" 2 Chron. 6: 30.

"Then hear thou from the heavens, *even* from thy dwelling place,⁴³⁴⁹ and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name." 2 Chron. 6: 33.

"Then hear thou from the heavens, *even* from thy dwelling place,⁴³⁴⁹ their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee." 2 Chron. 6: 39.

We know that "by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down." We see from these verses that the "place" referred to is where prayers are heard and sins are forgiven, i.e., the heavenly sanctuary. That heavenly "place" has been cast down--removed from men's remembrance by the same entity that "took away" the "daily" from Christ by interposing an earthly counterfeit of His "daily" ministration in the sanctuary. Without question, these scriptures reveal that the little horn has taken on a

Photos © Paul Williams



priestly attire and presumes to perform priestly functions. The horn's plain intention continues to be to deflect men's interest in heaven and God's interaction with humanity by inserting himself between man and his interceding Savior and in the place of Christ. It was not *pagan* Rome but *papal* Rome who dared and dares to attempt to usurp the prerogatives of God, who alone can answer prayers and forgive sins. *That* is the significant event paganism proponents miss.

Expanding Understanding of "Place"

To expand upon our Biblical study of "place," as well as for confirmation of our understanding, we ask again, "What is God's dwelling place⁴³⁴⁹ (*makon*)?" The answer comes, "Justice and judgment are the habitation⁴³⁴⁹ (*makon*) of thy throne: mercy and truth shall go before thy face." Ps. 89:14. "Clouds and darkness are round about him: righteousness and judgment are the habitation⁴³⁴⁹ (*makon*) of his throne." Ps. 97:2.

Righteousness, judgment and justice are said to be the *makon*, the "place of his sanctuary." They constitute the "basis" or "foundation" of His throne. That meaning of "foundation" is also used in connection with the Jerusalem temple, and in one instance designates the whole site or area of Mt. Zion: Ezra 2:68; Isa. 4:5. Of the remaining ten verses out of the seventeen times the Bible uses this word *makon* in the Old Testament, we find in Psalm 104:5 the only instance in which *makon* is not employed in a reference to the sanctuary. That singular usage refers in metaphorical language to God's act of establishing the *earth* "upon its foundations." Otherwise, seven times *makon* is used for the designation of God's "place of dwelling:" 1 Kings 8: 39, 43, 49; 2 Chron. 6:2, 30, 33, 39. These texts show His "place of

dwelling" is in heaven: 1 Kings 8: 39, 43, 49; 2 Chron. 6:30, 33, 39; Ps. 33:14. Three times it is used for His earthly "place of dwelling," namely, His earthly sanctuary: 1 Kings 8:13; 2 Chron. 6:2; Ex. 15:17. The context of Isa. 18:4 could allow *makon* to be either the heavenly or earthly "dwelling." Never is the *makon* said to represent a pagan sanctuary or ever even allude to anything of a pagan or of a sinful nature.

These scriptures bring us again to the settled Biblical fact that it was the heavenly "foundation" of His throne that the little horn thought to cast down to the ground. In no instance is this term connected with the idea of contamination or defilement. The horn's act of throwing down the *makon* ("foundation" or "place") of the sanctuary in heaven



is an interference with God's hearing the prayers of his people and an interference with the forgiveness that is the basis/foundation of God's sanctuary in heaven.

Miqdash, Makon, Maqom: The "Sanctuary" is God's

We now progress to the interpretation of the second noun in the phrase "the place of his sanctuary:" sanctuary⁴⁷²⁰ (*miqdash*). Usage: AV-

sanctuary 69, holy place 3, chapel 1, hallowed part 1; 72 verses, 74 hits. Let us examine this word's application in the Bible.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place⁴³⁴⁹ O LORD, *which* thou hast made for thee to dwell in, in the Sanctuary⁴⁷²⁰ O Lord, *which* thy hands have established." Ex. 15:17. Here we have His "foundation" (*makon*) and His "sanctuary" (*miqdash*) all in the same verse. The Bible says that our God dwells in the *miqdash* of the earthly sanctuary. This is nothing less than "the pattern" of the great original where God Himself dwells in the heavenly sanctuary:

"And let them make me a sanctuary;⁴⁷²⁰ that I may dwell among them. Ex. 25:8.

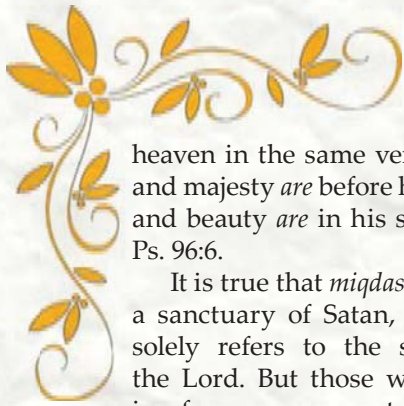
"According to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9.

Miqdash may refer to God's sanctuary/temple in the earth specifically on the great Day of Atonement: "And he shall make an atonement for the holy

sanctuary,⁴⁷²⁰ and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Lev. 16: 33.

It may refer to God's sanctuary/temple on earth: "O God, *thou art* terrible out of thy holy places;⁴⁷²⁰ the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God." Ps. 68: 35.

And *miqdash* may refer to God's sanctuary/temple on earth and in



heaven in the same verse: "Honour and majesty *are* before him: strength and beauty *are* in his sanctuary."⁴⁷²⁰ Ps. 96:6.

It is true that *miqdash* can refer to a sanctuary of Satan, while *qodesh* solely refers to the sanctuary of the Lord. But those who are looking for a pagan sanctuary will not find it here in the context of Daniel 8:11. This position will be cemented even further as we progress in our study, but the Bible does tell us the term heaven uses to describe "pagan holy places" or a "pagan sanctuary:" "place"⁴⁷²⁵ (*maqom*). Usage: AV- place 391, home 3, room 3, whitherso-

tree, and under every thick oak, the place⁴⁷²⁵ where they did offer sweet savour to all their idols." Eze. 6:13.

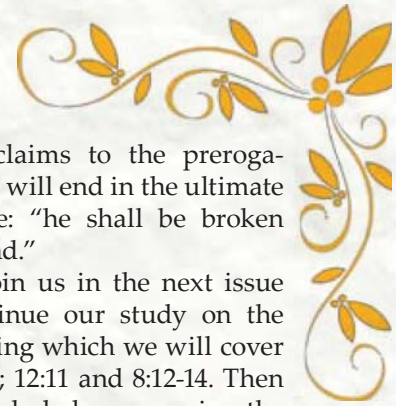
According to 2 Cor. 13:1 the meaning of the *maqom* is established by two or three witnesses of scriptures. Without question, then, Daniel would have used *maqom* if he had a pagan sanctuary in mind. Instead, he used *makon*.

What was "Cast Down"?

Now we move forward to a determination of the meaning of "cast down"⁷⁹⁹³ (*shalak*). Usage: AV- cast 77,

audacious claims to the prerogatives of God will end in the ultimate consequence: "he shall be broken without hand."

Please join us in the next issue as we continue our study on the "daily," during which we will cover Daniel 11:31; 12:11 and 8:12-14. Then we will conclude by answering the objections of the proponents of the paganism view that were not covered in the previous articles. Please understand we cannot, because of the limited space in the magazine, quote all the many references for the historical documentation for the scriptures we cover. However,



ever 2, open 1, space 1, country 1; 379 verses, 402 hits.

Let's view the word "place" (*maqom*) as it is used in Deuteronomy: "Ye shall utterly destroy all the places,⁴⁷²⁵ wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:" Deut. 12:2. "And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.⁴⁷²⁵" Deut. 12:3. It is this word *maqom*, clearly alluding to places of pagan religious activity, that Daniel would have used if the sanctuary in 8:11 was a pagan sanctuary.

Again we present evidence that *maqom* is used when referring to pagan sanctuaries: "Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green

cast out 15, cast away 11, cast down 11, cast forth 4, cast off 2, adventured 1, hurl 1, misc 3; 121 verses, 125 hits. While the little horn, the papacy, only "thinks to change times and laws," it has indeed "cast down" the continuance of divine services for man's salvation, in that its usurpation and blasphemous priestly claims for centuries have blinded the eyes of too many who knew or presently know nothing of the heavenly mediation available to them. Through church law and through exaltation of the counterfeit worship system so vividly portrayed in 2 Thessalonians 2:4, the truth has been concealed so as to deny or otherwise block access to the forgiveness freely offered. This deliberate obscuring or "casting down" attacks the very foundational intent of God's sanctuary. In the eyes of heaven these acts to interfere with or prohibit mankind's access to the holy sanctuary are viewed as an attack on God Himself. It should be no marvel that Daniel 8:25 tells us the little horn's interference and

all of that documentation can be found in the book 508 538 1798 1843 *Source Book (Preliminary)*, upon which we rely heavily for this series. If you are a reader that prefers the Biblical as well as all the legal and historical documentation, then we encourage you to obtain your copy from our book store before your next *Firm Foundation* magazine comes out. Most of the references in the book come from primary sources heretofore unknown to Adventism. You will be glad to have your own reference copy of this rare historical documentation. 📖



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

Photo: © Dustin Sheldon



The Duty to Preserve Health

Ellen G. White

The Christian's only safe course is to shun the world's dietary practices.

The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement. It is a great thing to insure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of

physical law, is brought upon individuals by their own wrong habits.

Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our

poor-houses, our prisons, and our insane asylums. Intemperance in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing.

Not God's Will for Us

Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to his providence, and still continue to rashly disregard his laws. In the words of the apostle I would entreat those who are not blinded and paralyzed by wrong teaching and practices, those who would render to God the best service of which they are capable: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God."

Benefits of Obedience

We have no right to wantonly violate a single principle of the laws of health. Christians should not follow the customs and practices of the world. The history of Daniel is placed upon record for our benefit. He chose to take a course that would make him singular in the king's court. He did not conform to the habits of courtiers in eating and drinking, but purposed in his heart that he would not eat of the king's meat nor drink of his wines. This was not a hastily-formed, wavering purpose, but one that was intelligently formed and resolutely carried out. Daniel honored God; and the promise was fulfilled to him, "Them that honor me, I will honor." The Lord gave him "knowledge and skill in all learning and wisdom," and he "had understanding



in all visions and dreams;" so that he was wiser than all in the king's courts, wiser than all the astrologers and magicians in the kingdom.

Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength, and consequently the best mental conditions.

Counsel for the Cook

My sisters, do not place upon your tables food that is exciting and irritating, but that which is plain, wholesome, and nutritious. Do not have too great a variety at a meal; three or four dishes are a plenty. At the next meal you can have a change. The cook should tax her inventive powers to vary the dishes she prepares for the table, and the stomach should not be compelled to take the same kinds of food meal after meal.

Water with Meals

Many make a mistake in drinking cold water with their meals. Taken with meals water diminishes the flow of the salivary glands; and the colder the water, the greater the

injury to the stomach. Ice water or iced lemonade, drunk with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Hot drinks are debilitating; and besides, those who indulge in their use become slaves to the habit. Food should not be washed down; no drink is needed with meals. Eat slowly, and allow the

*The condition of
our acceptance
with God is a
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from the world.*

saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed. Do not eat largely of salt, give up bottled pickles, keep fiery, spiced food out of your stomach, eat fruit with your meals, and the irritation that calls for so much drink will cease to exist. But if anything is needed to quench

thirst, pure water drunk some little time before or after the meal is all that nature requires. Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues.

Hot Foods Debilitating

Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten.

Important to Eat Slowly

In order to have healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in the condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and eat slowly. The benefit you derive from your food does not depend so much on the quantity eaten as on its thorough digestion, nor the gratification of the taste so much on the amount of food swallowed as on the length of time it remains in the mouth.

Those who are excited, anxious, or in a great hurry, would do well not to eat until they have found rest or relief; for the vital powers, already severely taxed, cannot supply the necessary gastric juice.

Meals When Traveling

When about to start on a journey, and obliged to meet the train at an hour earlier than your usual meal time, think of the results of irregular and rapid eating, and take something as a lunch, if it is no more than bread and an apple or some other kind of fruit. When traveling, some are almost constantly nibbling, if there is anything within their reach. This is a most pernicious practice.

Animals that do not have reason, and that know nothing of mental taxation, may do this without injury; but they are no criterion for rational beings, who have mental powers that should be used for God and humanity. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness.

Frequency of Eating

It is quite a common custom with people of the world to eat three times a day, besides eating at irregular intervals between meals; and the last meal is generally the most hearty, and is often taken just before retiring. This is reversing the natural order; a hearty meal should never be taken so late in the day. Should these persons change their practice, and eat but two meals a day, and nothing between meals, not even an apple, a nut, or any kind of fruit, the result would be seen in a good appetite and greatly improved health.

Indulged Appetite a Sin


Our Saviour warned his disciples that in the last days, just prior to his second coming, a state of things would exist very similar to that which preceded the flood. Eating and drinking would be carried to excess, and the world would be given up to business and pleasure. This state of things does exist at the present time. The world is largely given up to the indulgence of appetite; and the disposition to follow its customs and maxims will bring us into bondage to perverted habits,—habits that will make us more and more like the doomed inhabitants of Sodom.

Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify him by obeying the

claims he has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.

Condition of our Acceptance

Our faith requires us to elevate the standard of reform, and take advance steps. The condition of our acceptance with God is a practical separation from the world. The Lord calls upon us as a people, "Come out from among them, and be ye separate," "and touch not the unclean; and I will receive you."

The world may despise you because you do not meet their standard, engage in their dissipating amusements, and follow their pernicious ways; but the God of heaven promises to receive you, and to be a Father unto you. "Ye shall be my sons and daughters, saith the Lord Almighty." The apostle continues, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is our work as Christians, to cleanse our robes of character from every spot. The spirit must be in harmony with the Spirit of Christ; the habits must be in conformity to his will, in obedience to his requirements. RH, July 29, 1884. 



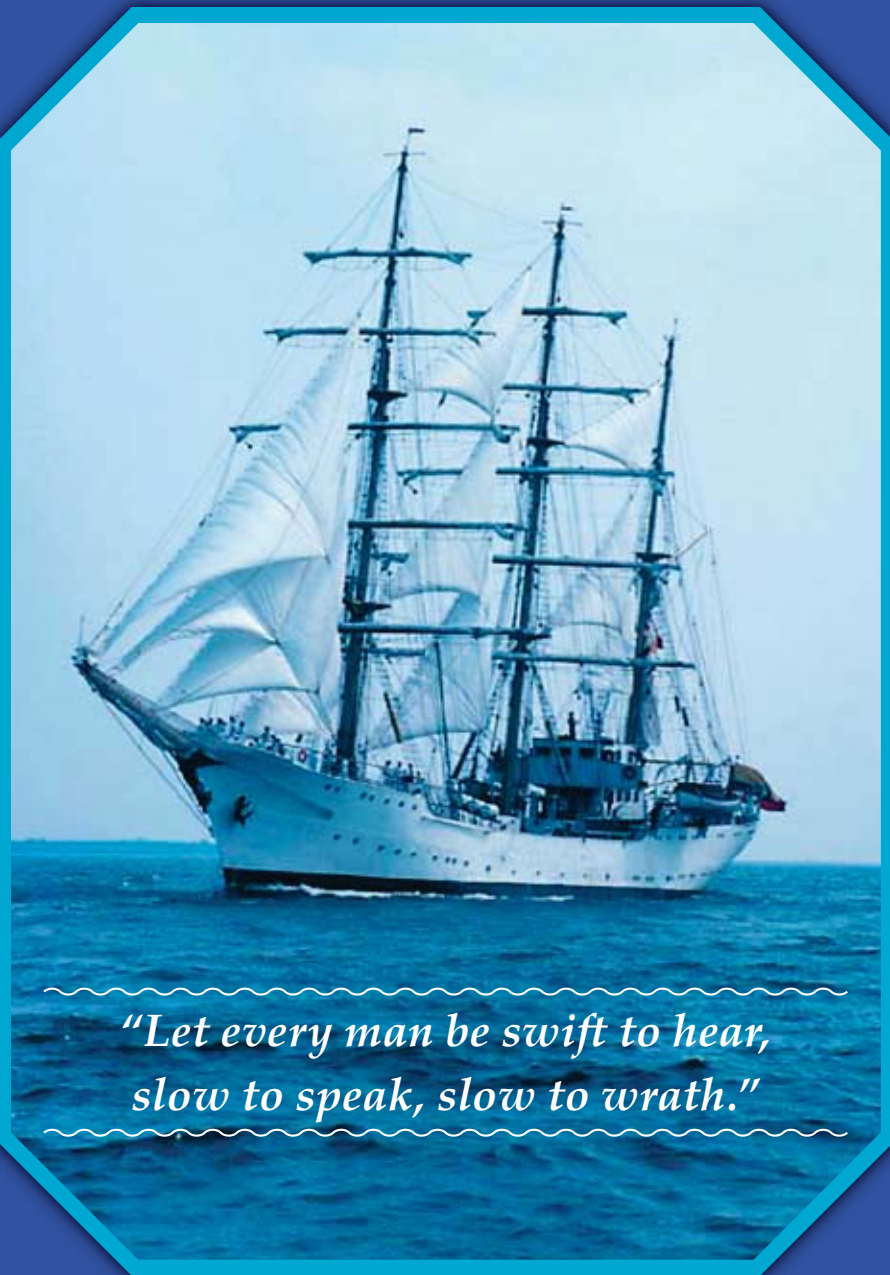
Ellen G. White, 1827-1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are an incalculable blessing to God's people around the world.



BRIDLING THE TONGUE

Clark Floyd

By our own words, we will be justified or condemned.



*"Let every man be swift to hear,
slow to speak, slow to wrath."*

God is looking for a people, a people who will perfectly reproduce His character that He might come again. Satan, at the same time, works as hard as he can to prevent God's people from developing that character. In fact, he claims that it is impossible for man to go without sin, and he is often supported by some who claim to be God's people. And, of course, Satan walks about like a roaring lion seeking whom he might devour.

We are told that God delays His coming because of His great love for each of us. "The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason for so long delay." 2T 192-194.

However, "there is a limit beyond which the judgments of Jehovah can no longer be delayed." PK 417. "The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed and the account settled. There will be no more a sacrifice for sin. The Lord cometh." RH, March 27, 1894.

God is looking for a people that will put on a demonstration before the whole universe that sinful man

Photo: © Hamera Photo Objects CD

that totally surrenders his whole life to Jesus can live without sin without an intercessor. The universe will be safe. "Affliction shall not rise up the second time." Nahum 1:9.

Is God waiting for the 144,000? In 5T 208, Sister White says, "When the figures reach a certain amount, which God has fixed, the ministry of His wrath commences." Of course, His wrath is poured out in the seven last plagues. See Revelation 16.

One Trait of the 144,000

One of the characteristics that we find for the 144,000 is that "in their mouth is found no guile." Webster speaks of *guile* as craft, cunning, artifice, duplicity or deceit. He defines *cunning* as being clever or shrewd, skillful in deception, or sly.

When Jesus saw Nathanael coming to Him, He said, "Behold an Israelite indeed, in whom is no guile." John 1:47. In 1st Thessalonians, chapter two, verses three through five, Paul states, "Our exhortation was not of deceit, nor of uncleanness, nor of guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, nor a cloke of covetousness."

And Peter in his first letter, the second chapter, verse one, speaks of "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." Peter further states in verse twenty-two that no guile was found in the mouth of Jesus. In chapter three, verse ten, Peter says, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

In the Old Testament, we have further counsel, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalm 32:2. "Keep thy tongue from evil, and thy lips from speaking guile." Psalm 34:13.

Taming Our Tongues

The problem that we seem to have so much counsel about in both the Old and New Testaments seems to always come back to our tongues. If we truly want to be one of the 144,000, we must first be

"By our words we shall be justified, and by our words, we shall be condemned."

aware whether we have this problem, and, if we do, to overcome it through Jesus and the help He gives us through the Scriptures. The gospel of Jesus Christ changes sinful, erring man into one who has no pretense, no make-believe, no deceit, no sin.

James tells us that we can put a bit in a horse's mouth and control the way the whole body turns, and that we can turn ships that are driven by the wind by a very small rudder, but he says, "the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:8. However, he also says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7.

We are told that "by our words we shall be justified, and by our words, we shall be condemned." Matt.12:37.

How about your tongue? How about your words? Can it truly be said of you, "and in his or her mouth was found no guile"?

Frivolous or Thoughtless Conversation

Do you joke or jest? Do you use unkind words with your husband or wife? Do you use words that are not kind and pure?

In Eph. 4:29, Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that

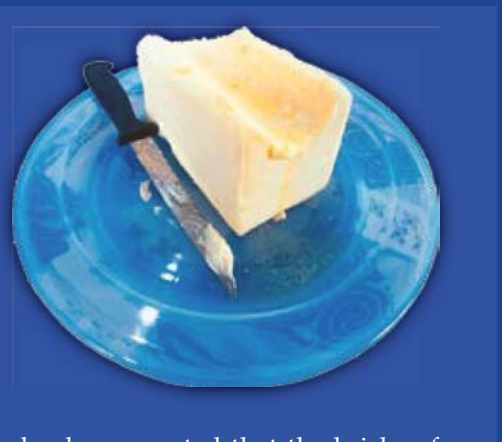
it may minister grace unto the hearers." He continues in verse thirty-one, "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's

sake hath forgiven you."

By the way, foolish talking and jesting are listed by Paul in Ephesians 5 among many other sins such as fornication and uncleanness.

Expecting More from Others than from Self

Let me diverge for a minute and share a story with you. A baker in a little country town bought the butter he used from a nearby farmer. One



day he suspected that the bricks of butter were not full pounds, and for several days he weighed them. He was right. They were short weight, and he had the farmer arrested. At the trial the judge said to the farmer, "I presume you have scales?"

"No, your honor."

"Then how do you manage to weigh the butter you sell?" inquired the judge.

The farmer replied, "That is easily explained, your honor. I have bal-



Swift to Hear, Slow to Speak

I am reminded of a saying I heard years ago. "A wise old owl sat in an oak. The more he heard, the less he spoke; the less he spoke, the more he heard. Why can't we all be like that wise old bird?"

James says the same thing in another way. "Wherefore, my beloved brethren,

let every man be swift to hear, slow to speak, slow to wrath." James 1:19. And in verse twenty-six, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain [of no value]."

In 1st Peter 1, verse fifteen, we read, "But as He which hath called you is holy, so be ye holy in all manner of conversation."

As part of your daily prayer you might repeat the words of David found in Psalm 141:3, "Set a watch, O Lord, before my mouth; keep the

door of my lips." And Solomon in the proverbs says: "A soft answer turneth away wrath: but grievous words stir up anger" (Proverbs 15:1) or "the heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things." Proverbs 15:28. And in Proverbs 17:28 we read, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

God is looking for a people, a people with no guile in their mouths, a people with characters like Jesus. The victory here can be gained only when we realize that there may be a problem sometimes with our words, and seek to surrender the control of our tongues to Jesus on a daily basis. May the Lord help each of you to have victory. 📖

ances and for a weight I use a one-pound loaf I buy from the baker."

This illustrates the injustice of many people. They have two standards: one for themselves and another for the other fellow.

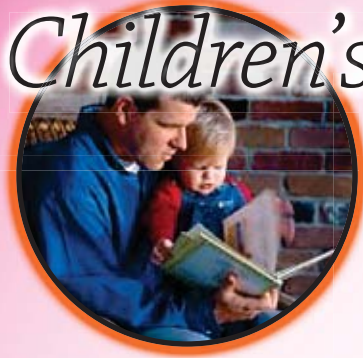
Do you have the same standard in what is said and done by you that you have for others? As I have looked at myself and the words I sometimes speak to others, including my wife, I have found that I need to improve in the use of my tongue. I want to strive with all I have to be one of the 144,000.



Clark Floyd resides in Leicester, North Carolina. He is a board member and a speaker for Hope International.



Photos © Paul Williams (flower); Hemera Photo Objects CD (scale)



THE CHILD IS BORN



Nels, the fun-loving, eternal optimist, was not in a happy frame of mind. He knew very well why he was told to hustle his five sisters and Julius off to church on Sabbath afternoon, January 14. He didn't like the reason one bit. "I hope the folks stop having kids before I get married," he grumbled to Dorathy as he wrapped buffalo robes around his sisters huddled on bales of straw in the horse-drawn sled.

"Why is Mama sick?" Gladys asked innocently.

"Don't ask stupid questions," Nels snapped as he slapped the reins of the horses. The team trotted briskly down the snow-covered road. "Just stay covered, or the wind will freeze your breath."

"Why didn't Papa take us to church?" Gladys persisted. "More dumb questions," Nels growled.

"Oh, Nels, be civil. She's only three and a half. She doesn't understand." Sixteen-year-old Dorathy cuddled her youngest sister closer to her. "Papa is staying with Mama because—well, when we get home from church there'll be a nice surprise waiting for you."

Now anyone with any experience in child psychology knows that promising a three-year-old a surprise just before you want her to settle into a quiet church mood is in for trouble. For the next two hours Gladys badgered Dorathy about the surprise, making Dorathy wish that either she or Gladys was deaf and dumb.

About five p.m. the seven Thompson children drew into the farmyard. Papa was waiting. "Hey, kids, you got a new baby sister."

Everyone yelled with delight,

jumped out of the sled, and ran for the house—everyone, that is, except Nels. His wrath, which had been waxing up hot until this time, now turned to pure steam. "Wouldn't you know it. A GIRL! If there had to be another kid, why couldn't it have been a boy—someone to help Dad in the fields when I leave home. I guess I should have prayed it would be a boy!"

Julius was at the kitchen door when Nels yelled, "Julius, you get back here and help me put this team in the barn." Ten-year-old Julius obeyed that tone of voice pronto. Since Nels was the oldest, he had to assume the role of "boss" at times. He usually was lots of fun, but today he was a bear.

Inside the house the five sisters gathered around the hard-coal heater and looked down into Papa's boot box. "There she is," Papa said proudly, pulling back the blanket. He put his rough farmer's finger into his baby's diminutive hand. Instinctively her little fingers curled around his, capturing Papa's heart. "Isn't she a little midget? Just 18 inches long. Shall we name her Midget?"

"No, Papa," Dorathy protested. "We'll think of something better." Then the girls took turns holding their new sister until it was time for them to prepare supper (that's what the evening meal is called on a South Dakota farm). Their departure gave Lela and Gladys free access to me, the baby. Somehow I survived the pummeling, hugs and sloppy kisses from the two who were to become my closest friends. Perhaps my 80-year-old grandmother rescued me from annihilation more often than I will ever know.

When Nels and Julius came in to change from their church clothes to

their chore clothes, Julius sneaked a peak at me. Nels grabbed him, "Come on, Julius, we've got to milk the cows, feed the calves, and check on the sheep. And, oh, yes, you girls, you mother hens, have you forgotten to gather the eggs and feed and water the chickens?" This remark was meant to be either funny or sarcastic, but no one cared. Martena volunteered for chicken duty.

Soon the chores were done and the family gathered for supper. When Nels drew his chair up to the table, he came within five feet of the boot box, but he never looked at me.

After supper Papa and Mama called Nels into the bedroom. "Nels, we are sorry that you are unhappy about the new baby. But she is here, and we aren't going to toss her out. You'll soon learn to love her. She's kind of cute. Take a good look at her, and then you can name her."

Nels finally relented and looked at me. He studied my rosy cheeks and blond hair. In spite of my spastic newborn motions, a love for me started to grow in his heart, and he chose what he thought was the best name in the world for me. (When I came to years, I tended to disagree with his choice.) He named me Alice, after the missionary daughter of Mrs. Flatten who helped Dr. Doty deliver me, and Mildred, a famous dancer. So I was officially named Alice Mildred. Papa nicknamed me Middy, while the rest of the family called me Midge. And Nels, who played with me a lot, soon became one of my favorite people. 📖

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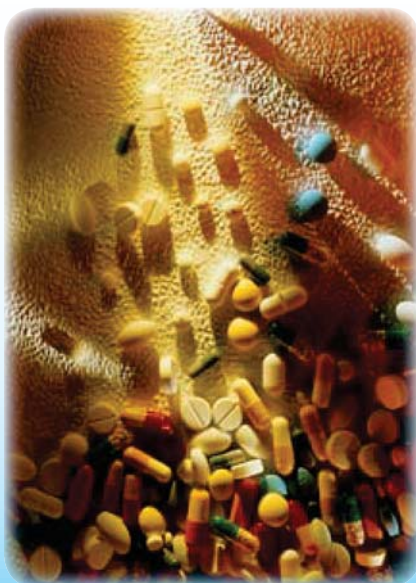
Where do your

Vitamins

end up?



One of the greatest profit-generating industries today is the dietary supplement industry. People are aware of their health needs more than any other time in history. Therefore, they are purchasing supplements on the order



of billions of dollars a year.

But not all supplements are alike. Many of the vitamins and minerals on the market today are **synthetic** and are questionable in the amount of value they contribute to your health. Synthetics are cheaper and easier to produce, so many, if not most, of the supplements that you find in major chain stores at low, low prices are synthetics and possibly of little value. Couple with this the fact that most vitamin pills and tablets break down in the digestive tract so slowly that you only get a fraction of their value to start with, and you will see that you may be spending a lot of money for almost nothing.

It is very easy to surf the web these days and find multitudinous accounts by individuals claiming that the vitamin or mineral supplement they have taken simply passed through their system without dissolving. I recently had a lady call me to say that an inexpen-

sive vitamin that she had taken the night before appeared whole in her stool that morning.

Is there an answer? Yes. Some of the products on the market **do** have qualities that are very beneficial. What makes the difference? The difference is where they get the vitamins and minerals from. In other words, what is the source? Whole food is a very important characteristic of a good quality, economical supplement. Vitamins made with whole foods typically break down faster in the digestive tract, making available the nutrients that you need to have that healthier lifestyle you want.

Here is a simple experiment we found on the internet that poses and answers the question, **“Does your multi-vitamin dissolve properly?”**

“Some manufacturers claim that many brands of vitamin tablets are so hard that they go through the body undissolved, and quote



cerned about the time it takes for it to be absorbed. Though absorption may not be a concern, you may want to check the ingredients for the capsule. The primary ingredient for most capsules is gelatin, a substance derived primarily from swine. All Hope for Health supplements that are encapsulated use veggie-caps from a purely vegetarian source.

Another important consideration is liquid supplements. Up to 98% of liquid

bottom line of those corporations. However, when you purchase them from "Hope for Health" here at Hope International, you are investing in a ministry that is prayerfully using that money to send out more Christ-centered literature, Bibles and DVDs to hasten the second coming of Christ, so we can all enjoy perfect health for eternity. 📖



Lee Forbes writes from West Virginia. He is a roofing contractor by trade, but his favorite pastime is teaching others how to study God's Word.

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

nurses who find vitamin pills in the bedpans of their patients. While this can happen, here's a simple "acid test" you can apply to find out if your multi—or any other pill!—dissolves properly:

"1. Place approximately one cup of white vinegar in a small bowl and warm it to 98 degrees or so by placing it inside a larger bowl of water that you "top up" several times with warm water from the tap. (The goal is to keep the vinegar reasonably close to 98 degrees for half an hour.)

"2. Drop your multi-vitamin (or other pill) into the vinegar, and jostle it about every five minutes or so by gently shaking or swirling the cup. While you can also stir the mix with a wooden stick or toothpick, be careful not to touch the tablet itself.

"3. The tablet should dissolve within 30 minutes. (This is the USP standard for all pharmaceutical tablets.) If it doesn't dissolve within an hour, it's not doing you much good." *Courtesy: supplementquality.com.*

If you are one of those individuals that take capsules, you may feel that you need not be con-

cerned about the time it takes for it to be absorbed. Though absorption may not be a concern, you may want to check the ingredients for the capsule. The primary ingredient for most capsules is gelatin, a substance derived primarily from swine. All Hope for Health supplements that are encapsulated use veggie-caps from a purely vegetarian source.

Another important consideration is liquid supplements. Up to 98% of liquid vitamin and mineral supplements is absorbed and assimilated, so one might be wise to consider using a liquid vitamin. Now you may understand why that vitamin C tablet that you have been taking is not fighting off the colds for which you were taking it.

Praise the Lord, we do have an answer that will help you on your way to physical, spiritual and economic health. **C-blast, Mega-Multi, Ultra Fighter** and **Mighty Immune Plus** are all whole food, easily digestible vitamin and mineral supplements. **Mighty Immune Plus** is a liquid vitamin supplement, which allows your body to absorb the most of the benefits available to you. Therefore, health wise, you are physically receiving the best of the best. And when you are actually absorbing the nutrients for which you purchased the supplement, your economic health likewise is enhanced.

"But how do I benefit spiritually?" you might ask. Every time you purchase your vitamin and mineral supplements from commercial organizations, you are increasing the



News Watch



Pain Relief

NEWS ITEM: “As many as 150 million Americans live with ongoing pain. This usually is caused by such problems as arthritis or injuries to the neck or back.

“Being overweight and having a poor diet are crucial factors, too. Fatty tissue is an endocrine (hormone-producing) organ, just like other organs in the body. Studies show that patients who are overweight produce high levels of *cytokines*, *C-reactive protein* and other proinflammatory chemicals—substances that promote joint and tissue damage and increase pain.

“Losing as little as 10 pounds can significantly reduce inflammation, pain and stiffness—regardless of the underlying cause of the discomfort. People who combine weight loss with a diet that includes anti-inflammatory foods (and excludes proinflammatory ones) can reduce pain by up to 90%. The effect rivals that of *ibuprofen* and similar painkillers—without gastrointestinal upset and other side effects.

“...People who eat a lot of meat (including poultry) consume *ara-*

chidonic acid, an essential fatty acid that is converted into inflammatory chemicals in the body.

“Although a vegetarian diet is ideal for reducing inflammation and promoting weight loss (no more than 6% of vegetarians are obese), few Americans are willing to give up meat altogether.” Those who do “usually find that they don’t miss it after a few weeks—while those who continue to eat some meat may find the cravings harder to resist.”

Harris McIlwain, MD, rheumatologist and pain specialist, “Diet for a Pain-Free Life,” *Bottom Line Personal*, March 15, 2007, 1.

END-TIME PERSPECTIVE: Once again we learn “He who created man and who understands his needs appointed Adam his food.... Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator.” CG 380.



The Love of Money

NEWS ITEM: A survey of college freshmen found that “nearly three-quarters of respondents said it is very important to them to become ‘very well-off financially.’... Less than half did so in the inaugural years of the survey, 1966....” Timothy Lamer, “Setting up snares,” *World*, February 3, 2007.

END-TIME PERSPECTIVE: The author wrote, “If the sheer desire to be rich is gaining as much social favor as the surveys suggest, then a lot of ‘snares’ that ‘plunge people into ruin and destruction’ (1 Tim 6:9) are being set.”

“Jesus does not present to His followers the hope of attaining

earthly glory and riches, of living a life free from trial. Instead He calls upon them to follow Him in the path of self-denial and reproach.” AA 576.



Shopping and Sin

NEWS ITEM: “At last, scientific proof of the link between shopping and sin. A study by Daniel Hungerman... and Jonathan Gruber... found that when states dropped blue laws..., church attendance dipped by 15 percent among those who had been going weekly. That’s not all: church-goers became as likely as non-attendees to use drugs, and the gap between the two groups’ heavy-drinking rates closed sharply. Hungerman’s take: What you do Sunday morning could make a big difference in how you spend Saturday night.” “Never On A Sunday,” *Reader’s Digest*, December 2006, 26.

END-TIME PERSPECTIVE: The awareness Sabbathkeepers have on Friday, “preparation day,” of the holiness of the day beginning at sunset serves God’s people well. “While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day.” 6T 354. “The Lord has placed barriers around His Sabbath, that it may not be regarded with the least carelessness or irreverence.” 13 MR 294.

Photos: © iStockPhoto.com; Photos.com (money)



Amalgamation is Moral?

NEWS ITEM: “UK scientists have applied for permission to create embryos by fusing human DNA with cow eggs. The hybrid human-bovine embryos would be used for stem cell research and would not be allowed to develop for more than a few days.... A member of the [petitioning] Committee said, ‘If human benefit can be derived,... then it would actually be immoral to prevent it....’ Fergus Walsh, *BBC News*, Nov. 6, 2006.

END-TIME PERSPECTIVE: One wonders how “human” would the hybrid embryo need to be before it becomes immoral to kill it? “Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood.” 3SG 75.



Awaiting a Decision

NEWS ITEM: “The possibility of embryonic stem cell research may become reality at Loma Linda University. But for religious institutions like the Seventh-day Adventist-owned-and-operated university, the research remains a topic of debate. Embryonic stem

cells are hailed as a hope for medical breakthroughs because they have the ability to become any tissue of the body. Research has indicated they can be used to grow limbs and organs, but the research involves the destruction of frozen embryos created for in vitro fertilization....

[Only] “adult stem cells have been used in research and the treatment of leukemia at the medical center [at LLU]” and an alternative to the controversial embryonic stem cell research was presented in January at LLU.

A decision will be made on a national level; documents and guidelines are expected to be completed within the next few months.

“Those making the decisions about the Seventh-day Adventist position on embryonic stem cell research include researchers, theologians, ethicists and church leaders.”

Gerald Winslow, LLU’s vice chancellor and vice president of spiritual life, said, “They will find the balance possible that recognizes the important prospects represented by stem cell research and protects the value, dignity and sacredness of human life. I am going to be really eager to see what statement the church does make.” C. L. Lopez, “Adventists consider ethics of embryonic stem cell research,” *redlandsdailyfacts.com*, March 7, 2007.

ENDTIME PERSPECTIVE: “The science of holiness, the ethics that the gospel inculcates, acknowledge no standard but the perfection of God’s mind, God’s will.” OHC 108.



Scientists Alarmed

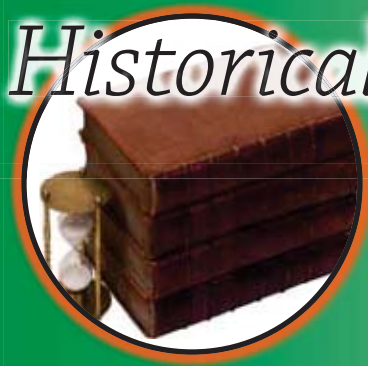
NEWS ITEM: An “Open Letter from World Scientists to All Governments Concerning Genetically Modified Organisms (GMOs)” was signed by 828 scientists from 84 different countries. Versions of the letter were submitted to many governments and international forums, including various UN commissions and conventions, the WTO, and US Congress. They are “extremely concerned about the hazards of GMOs to biodiversity, food safety, and human and animal health....”

Among its listed concerns: “Secret memoranda of US Food and Drug Administration revealed that it ignored the warnings of its own scientists that genetic engineering is a new departure and introduces new risks.” Indeed, the risks “give rise to unpredictable, random effects, including gross abnormalities in animals and unexpected toxins and allergens in food crops.” Says this group of scientists: “We urge all Governments to take proper account of the new substantial scientific evidence of actual and suspected hazards arising from GM technology and environmental releases, including open field trials....”

Source: Institute of Science in Society, www.i-sis.org.uk/list.php (March 7, 2007).

END-TIME PERSPECTIVE: “Through disobedience to God Adam and Eve had lost Eden, and because of sin the whole earth was cursed. But if God’s people followed His instruction, their land would be restored to fertility and beauty. God Himself gave them directions in regard to the culture of the soil, and they were to co-operate with Him in its restoration. Thus the whole land, under God’s control, would become an object lesson of spiritual truth. As in obedience to His natural laws the earth should produce its treasures, so in obedience to His moral law the hearts of the people were to reflect the attributes of His character. AH 143. 📖

Historical Footnotes



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

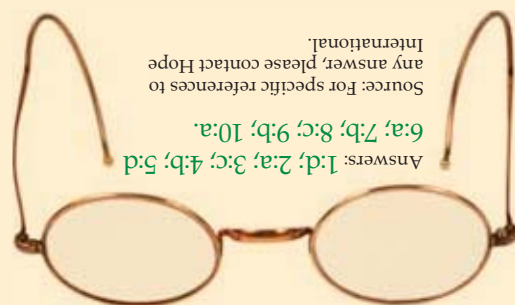


Source: *William Miller: Herald of the Blessed Hope* by Ellen G. White (Review and Herald, 1994).

- William Miller was the oldest of ___ children?
 - 5
 - 8
 - 12
 - 16
- Although recognized for his keen intellect, he attended school for only ___ months.
 - 18
 - 24
 - 28
 - 36
- As an adult, his income came from
 - his role as justice of the peace.
 - farming.
 - both a and b.
 - part ownership of a general store
- As a young man, Miller, through association with good citizens who were ____, adopted their religious viewpoints, even though they rejected the Bible.
 - universalists
 - deists
 - agnostics
 - pragmatists
- As he grew older, thoughts of sin, death, and destruction troubled him greatly. The Bible he had rejected as uninspired now offered information he sought about
 - the existence of a Savior.
 - what happened after death.
 - why death existed.
 - all of the above.
- It was in ____, after two years of intense Bible study, that Miller was convicted that in 1843 Christ would redeem His people.
 - 1818
 - 1828
 - 1830
 - 1832
- He spent ___ more years reviewing his conclusions, lest he lead anyone astray when doing his duty to warn the world of coming judgment.
 - 3
 - 5
 - 7
 - 9
- Miller began to present his views privately. Why didn't he do so publicly?
 - Too lazy.
 - He stuttered.
 - He hoped some minister would take on the task.
 - He didn't want to commit the time.
- Finally, in ____, at age 49, Miller could no longer ignore his personal duty. He presented the results of his study to the public.
 - 1823
 - 1831
 - 1838
 - 1840
- Miller's first lecture led to the conversion of how many entire families, excepting two individuals?
 - 13
 - 10
 - 8
 - 7

Answers: 1:d; 2:a; 3:c; 4:b; 5:d;
6:a; 7:b; 8:c; 9:b; 10:a.

Source: For specific references to
any answer, please contact Hope
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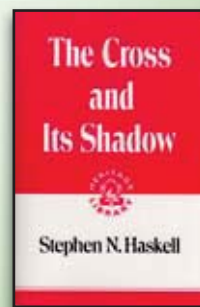
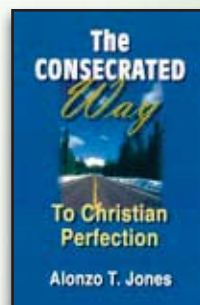
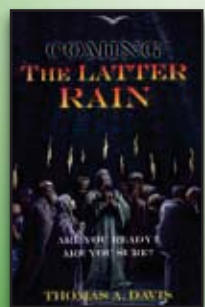
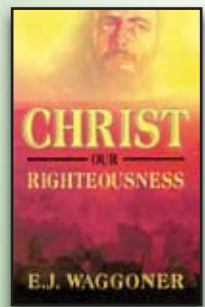
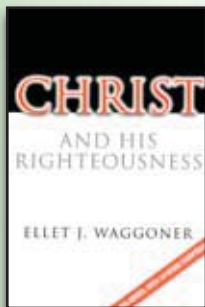
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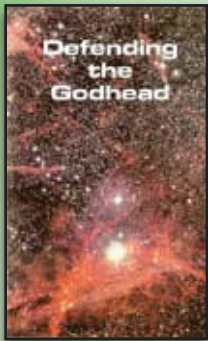
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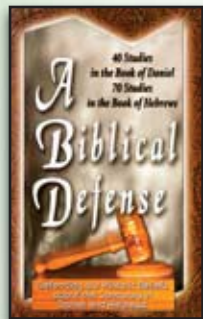
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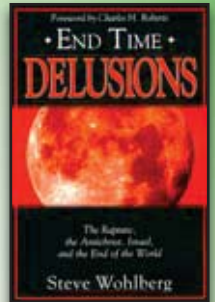
"If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ, - the yoke of obedience and service, - all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved." - Mount of Blessing, 101. If you have any doubt to the validity of this most treasured Prophet, read this book. It will satisfy all concerns and questions!

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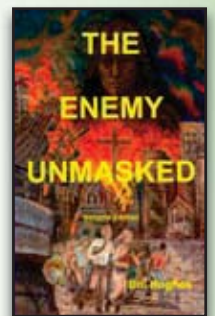
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Letters to the Editor



✉ Thank you for the beacon of light that Hope International is in this world for these last days. I am always interested in the new articles and health facts which are so pertinent to our spiritual well-being. My wife is so happy to receive it that she reads it cover to cover when it first arrives in the mail. Thank you for your emphasis on the health message in your publication. I just purchased and received the clay this week and look forward to a healthier future from its use. I wish more people in the Adventist church would receive this publication.

PS, California

✉ I just wanted to say I am thankful for your courage to write about the “daily.” Your articles will help bring us into unity, as there has been a quiet division in the historic ranks for many years. I’ll look forward to the next in the series.

PJ, Tennessee

✉ I read your request for church members’ addresses. I am enclosing a photocopy of our church directory. There are notes and markings showing those who passed away or moved away. Thank you for all you do to help us.

TH, West Virginia

✉ Enclosed please find our check. Part is tithe and part is offering. We appreciate the work you are doing to reach this lost and dying generation and the world as a whole. May God continue to bless your ministry.

R&JH

✉ Just want to thank the Lord for the great opportunity He has given you to serve Him. I really admire the courage you had to start Hope International. May God bless you so much.

MO

✉ I’m glad to see the subject of the “daily” addressed. I’d come to the same conclusion a while back, but it’s refreshing to read your straightforward coverage and know that there still are men whose consciences are as true to duty as the needle to the pole, who will stand for the right though the heavens fall.

Anon.

✉ I’m happy to be sending you this check to pay for a subscription to my favorite magazine. Many thanks to those who made it possible for me to receive it previously.

GR, Oregon

✉ Preach on, brother-- I love it! My husband thought you got a “little” carried away, but I thought it was a great message. We have really been blessed by these monthly DVDs. Very few people, even in SDA circles, will stand up and tell the cold truth about Rome any more. How many times and how many ways does God have to tell us “stiff-necked rebels”? Appreciate your basic honest forthrightness which seems genuine.

We are especially blessed by these camp meeting tapes because we are no longer able to attend because of age, health, and finances. We are what I guess you would call “charter members” of Hope International and *Firm Foundation* magazine. Don’t think we have missed an issue since it has been published. We aren’t particularly in love with the “glossy paper” but after reading your episode (on the edge of our chairs) for several months, we have come to have a better appreciation of it. How the Lord leads and blesses. Marvelous are His ways!

Do want you to know we appreciate so very much the ministry Hope International is doing to finish the work and hasten the Lord’s coming. Your monthly DVD messages and magazines are highlights of our lives. Keep up the good work (even if you do get in trouble in some quarters). Know that you are pleasing a lot of people—and, of course, God is “the One” to be pleased. I think you are accomplishing that.

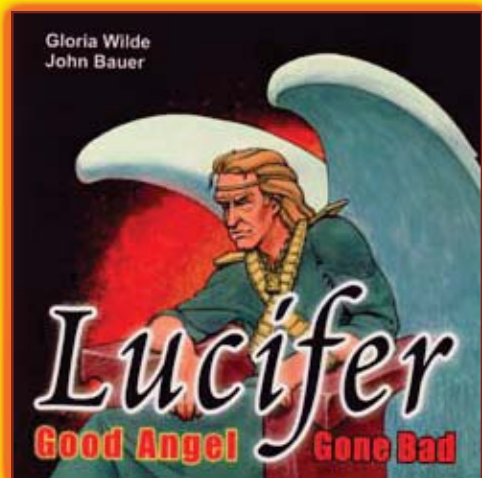
S

✉ Your research totally refutes the futuristic interpretation and for the first time establishes 508 and 538.

Pastor, Oklahoma



ATTENTION ALL GRANDPARENTS!



When I was a little girl, my grandparents had several books about God. They were actually Bible-based stories, but I just called them the “God books.” Before I could read, I liked just holding the books and looking at the pictures, because I knew there was something very different and special about these books. When I was able to read, I’d read them several times during each visit. We did not have God books at my house, except for the Bible.

My grandparents also talked about God and seemed to display more godly characteristics than I saw at home. I never told my grandparents how much I looked forward to reading the books each time, I never told them how they led me closer to God in later life, but they did. It was not something they would even live to see, but now having become a Seventh-day Adventist and having a closer walk with the Lord, I realize He was seeking me even as a small child through simple children’s Bible

stories I found at my grandparents’ house. – Kaye Olson, Hope International Bookstore Staff

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