

the
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Vol. 50, No. 4

Treasuring the Privilege of

**FATHER-
HOOD**

The Word Was Made Flesh \ “Peace, Be Still” \ Undefined

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Volume 50, Number 4

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"The age in which we live calls for reformatory action."
—Testimonies, vol. 4, p. 488.

Editor D. Sureshkumar
Assistant to the Editor B. Monteiro
Creative Services D. Lee

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GLORY, NOT GLAMOUR



As Advent believers, we are looking forward to a glorious future. We cannot be living in the past—by our central, core belief we need to be pressing onward to the second coming of Christ in the clouds of glory. The concept of “advent” refers to that coming—a distinctly future event that is ever drawing closer and closer.

Young people plan for their future career. Middle-aged persons dream of future retirement. The elderly look forward to their afternoon’s naptime. Yet among us all living in the Laodicean era and prone to its natural lukewarmness, how much of our actual time, money, and energy is invested in the most real, rewarding future available to mortal beings—the prospect of eternity with Jesus Christ?

“Movement” implies motion. As a movement of reformation, we need to be actively going forward by faith. There can be no stagnant wheels to hinder the machinery. There is much for all to do to hasten the Lord’s coming in terms of personal preparation, serving humanity, and leading others to the kingdom.

“When the professed followers of Christ have an indwelling Saviour they will be found doing as Christ did. They will have no opportunity to rust through inaction. They will have enough to do. And the work which

they do under the auspices of the church will be their greatest means of communicating light. The man who is working according to God’s plan will pray, ‘Let it be known this day in my work for suffering humanity that there is a God in Israel, and that I am Thy servant. Let it be seen that I am working not according to my own impulse and wisdom, but according to Thy Word.’ When man places himself in this attitude and realizes that he is working out God’s plan, and that God is working out His plan through him, he is in possession of divine power, which knows nothing of defeat.”¹

In this issue of *The Reformation Herald*, we will be considering practical preparation for our Lord’s return. An active prayer life connects us to the tap of living water that need not ever run dry.

“Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel’s vision of the river of healing.”²

The prophet Ezekiel was shown in vision the powerful flow of the Holy Spirit working through human agen-

cies. “[Ezekiel 47:1–12 quoted.] This presentation is an illustration of the way in which the truth for this time is to go. A large work is to be done by many who have commenced in a small way. Many souls will be reached, not through display, not through any devising on the part of man, but because of the working of the Holy Spirit on the hearts of the human agencies. The Saviour worked in this way. When His methods become the methods of His followers, His blessing will attend their labors.”³

Let us contemplate Ezekiel 47 and beseech the Lord to give us the heavenly eyesalve. As we consider the future that God has in store for His faithful children even here on earth, we know that it will not be glamorous but rather glorious. Remember, the meek who will put self out of sight that the Holy Spirit may shine through these earthen vessels may not necessarily prosper as the world does, yet ultimately they will inherit the earth. *✠*

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¹ *Manuscript Releases*, vol. 1, p. 239.

² *The Acts of the Apostles*, p. 13.

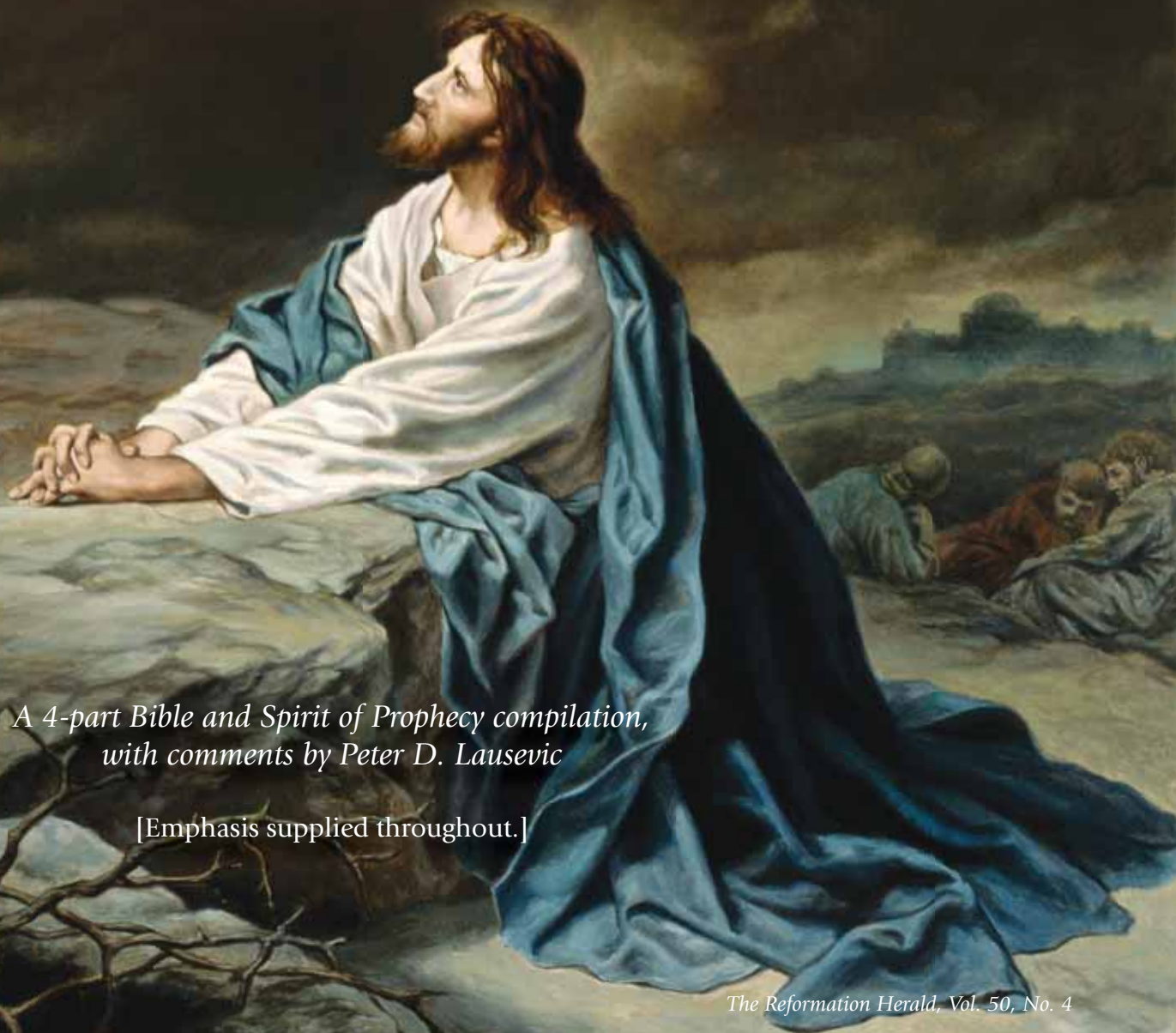
³ *Spalding and Magan Collection*, p. 420.

“Many souls will be reached, not through display, not through any devising on the part of man, but because of the working of the Holy Spirit on the hearts of the human agencies.”

THE *Word* WAS MADE *Flesh*

Part 3

Were there any inclinations to sin in Jesus?



*A 4-part Bible and Spirit of Prophecy compilation,
with comments by Peter D. Lausevic*

[Emphasis supplied throughout.]

That which was born to Mary was called "that holy thing." "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also *that holy thing which shall be born of thee shall be called the Son of God*" (Luke 1:35).

Whatever we conclude about Jesus, we must always remember that He was "that holy thing."

When He came into this world to save us to the uttermost, He was still holy and that is why He can be our High Priest. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest **became us**, who is **holy, harmless, undefiled, separate from sinners**, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Hebrews 7:24-27).

For that reason, the body that was given Him (Hebrews 10:5) was free from physical deformity. That is why we are redeemed by an incorruptible lamb, without blemish or spot. "Forasmuch as ye know that ye were **not redeemed with corruptible things**, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a **lamb without blemish and without spot**" (1 Peter 1:18, 19).

"The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident *that Jesus Himself was free from physical deformity*. He was the 'lamb without blemish and without spot' (1 Peter 1:19). **His physical structure was not marred by any defect; His body was strong and healthy**. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all

humanity to be through obedience to His laws."¹

Christ's physical body was far superior to our own. "[Satan], who could take up the Son of God, who was made a little lower than the angels, and place Him upon a pinnacle of the temple, and take Him up into an exceeding high mountain to present before Him the kingdoms of the world, can exercise his power upon the human family, who are **far inferior in strength and wisdom to the Son of God, even after He had taken upon Himself man's nature**."²

Since Jesus has a superior character, He was tempted to a greater degree than any mortal. "Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. **The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours**. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us."³ "It is impossible for man to know the strength of Satan's temptations to the Son of God. Every temptation that seems so afflicting to man in his daily life, so difficult to resist and overcome, **was brought to bear upon the Son of God in as much greater degree as his excellence of character was superior to that of fallen man**."⁴

Can this be said of any of us who are born in this world?

Jesus lived the life of a sinless Saviour. "And he made his grave with the wicked, and with the rich in his death; **because he had done no violence, neither was any deceit in his mouth**." "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us;

and as for our iniquities, we know them" (Isaiah 53:9; 59:12).

We are redeemed "with the precious blood of Christ, as of a **lamb without blemish and without spot**. . . . For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: **who did no sin, neither was guile found in his mouth**" (1 Peter 1:19; 2:21, 22).

Christ bore our sins but not our sinfulness. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. . . . He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isaiah 53:3-6, 11).

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

"For [God] hath made [Christ] to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

Christ bore our sins, not only at Calvary but already in the wilderness of temptation. "When [Jesus'] ministry commenced, after His baptism, He endured an agonizing fast of nearly six weeks. **It was not merely the gnawing pangs of hunger which made His sufferings inexpressibly severe, but it was the guilt of the sins of the world which pressed so heavily upon Him. He who knew no sin was made sin for us. With this terrible weight of guilt upon Him because of our sins He withstood the fearful test upon appetite, and upon love of the world and of honor, and pride of display which leads to presumption**."⁵

“He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil.”

Christ took upon Himself our sinful nature. “He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted.”⁶

But He did not take our sinfulness. “Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the Fall, Christ became Adam’s instructor. He acted in God’s stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by **taking the nature but not the sinfulness of man.**”⁷ When Jesus partook of our flesh, He possessed like infirmities but not our passions.

“The Majesty of heaven, while engaged in His mission, was often in earnest prayer. He did not always visit Olivet, for His disciples had learned His favorite retreat and often followed Him. He chose the stillness of night, when there would be no interruption. Jesus could heal the sick and raise the dead. He was Himself a source of blessing and strength. He commanded even the tempests, and they obeyed Him. He was unsullied with corruption, a stranger to sin; yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself with our needs, our weaknesses, and our failings, which are so common with humanity. He was a mighty petitioner, **not possessing the passions of our human, fallen natures, but compassed with like infirmities,** tempted in all points even as we are. Jesus endured agony which required help and support from His Father.”⁸

“Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became

a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, ‘in all points tempted like as we are;’ but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer.”⁹

“As the human was upon Him, He felt His need of strength from His Father. He had select places of prayer. He loved to hold communion with His Father in the solitude of the mountain. In this exercise His holy, human soul was strengthened for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. **He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil.** He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His Father was ready to impart to Him, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world. Christ found comfort and joy in communion with His Father. Here He could unburden His heart of the sorrows that were crushing Him. He was a man of sorrows and acquainted with grief.”¹⁰

When Christ took our frailties, He healed the sick, but He never

became sick by taking on our infirmities. “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses” (Matthew 8:16, 17).

“The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was ‘full of leprosy.’ Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; **for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed.** Thus it is with the leprosy of sin—deep-rooted, deadly, and impossible to be cleansed by human power. “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores” (Isaiah 1:5, 6). **But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner.** Whoever will fall at His feet, saying in faith, ‘Lord, if Thou wilt, Thou canst make me clean,’ shall hear the answer, ‘I will; be thou made clean’ (Matthew 8:2, 3, RV).”¹¹ ❧

References

¹ *The Desire of Ages*, pp. 50, 51.

² *Testimonies*, vol. 1, p. 299.

³ *The Desire of Ages*, pp. 116, 117.

⁴ *Confrontation*, p. 31.

⁵ *Testimonies*, vol. 3, p. 372.

⁶ *Medical Ministry*, p. 181.

⁷ *The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 912.

⁸ *Testimonies*, vol. 2, pp. 508, 509.

⁹ *Steps to Christ*, pp. 93, 94.

¹⁰ *Testimonies*, vol. 2, pp. 201, 202.

¹¹ *The Desire of Ages*, p. 266.

Eating and Drinking

IN VIEW OF THE

KINGDOM OF GOD

I used to be a drunkard," a gentleman once confessed to one of our colporteurs who knocked at his door. "One day I took my empty bottle and went to the tavern to buy some liquor," he said. "After refilling the bottle, the bartender couldn't find a cork with which to seal it, so he tore off a few pages from a book, folded them, rolled them up, and stopped the bottle. At home, after having had a long draught, I got curious to see what was in the pages of that book. I unrolled the makeshift cork and realized that those pages were from a Bible. I felt sorry for the profanation. As soon as I started reading, my eyes fell on the following verse: 'Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor

revilers, nor extortioners, shall inherit the kingdom of God' (1 Corinthians 6:9, 10).

"When I read the phrase 'nor drunkards,' terror struck into my heart. By the help of God, I decided to stop drinking, because I do not want to be shut out of the kingdom."

Not only drunkards, but also gluttons, will miss their way to the kingdom. The Bible says that those "whose God is their belly" are among the "enemies of the cross of Christ," and their "end is destruction" (Philippians 3:18, 19).

It is true that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). In a translation in modern English we read: "The

kingdom of God is not a matter of eating or drinking, but of justice, peace, and the joy that is given by the Holy Spirit." And quite a few Christians have wrongly interpreted this scripture, saying that eating and drinking have nothing to do with salvation. One verse would be sufficient to disclose their misunderstanding: "Whether therefore ye eat, or drink, . . . do all to the glory of God" (1 Corinthians 10:31). All inglorious, ignominious, infamous habits of eating and drinking should be conquered by the grace of God. How about meat eating in our days?

The all-important question

What is the plan of God for us today? Someone tried to con-

By A. Balbach

vince me with the following argument: Abraham, our father in the faith, was a meat-eater (compare Galatians 3:7 with Genesis 18:1–8). Then, he said, it must be all right for us to follow his example. My answer: Abraham was a bigamist (Genesis 25:6). King David, a man after God’s own heart, was even a polygamist (1 Samuel 19:11; 25:39, last part). Does God want us to follow their example today?

Men of God and even angels sometimes carried a sword (1 Samuel 15:33; Numbers 22:31–33). Should we follow their example today? Every Bible student should understand that the time element is a decisive factor in the plan of God for His people. Things that were permitted and practiced in the past are proscribed today. Why? In the answer of Jesus to the Pharisees, when they asked Him whether it was lawful for a man to put away His wife, He put the original ordinance of God (“At the beginning” He “made them male and female” and ordained that “they twain shall be one flesh.” “What therefore God hath joined together, let not man put asunder”) above the temporary concession contained in the legislation of Moses. When the Pharisees evoked the law of Moses, Jesus said: “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so” (Matthew 19:3–8). Since it is the purpose of God to restore the conditions that existed in Eden, not only the original diet prescribed for man, we should ask, What food did the Lord provide for Adam and Eve at the beginning?

The plan of God for Israel in view of Canaan

When the Israelites were brought out of the land of Egypt, it was God’s

purpose to restore among them the pristine institutions of Eden. He wanted to introduce them into the Promised Land as a people observing the original Sabbath (Genesis 2:2, 3; Exodus 16:29), the original holy matrimony (Genesis 2:24; Matthew 19:4–6), and the original diet (Genesis 1:29). Before reaching the land of Canaan, the people of Israel needed a period of reeducation along these original institutions. But, due to the hardness of their heart, the seeds of the truth were sown, to a large extent, on stony ground. They rebelled against God’s plan and demanded meat. They vociferated: “Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely. . . . But now our soul is dried away: there is nothing at all, beside this manna, before our eyes” (Numbers 11:4–6).

What was the result of their rebellion? Because of the hardness of their heart, God decided to give them what they were lusting after. He said to Moses: “Say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh. . . . Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord” (verses 18–20). “And there went forth a wind from the Lord, and brought quails from the sea. . . . and they gathered the quails. . . . And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague” (verses 11:31–33).

The purpose of the plan of redemption


Now let us listen to the argument of those who are not convinced that

the Lord did the right thing when He punished the Jewish people for demanding meat (flesh) to eat on their way to the Promised Land. These objectors place themselves inadvertently among those people and ask: Didn’t the Lord say to Noah, “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things” (Genesis 9:3)? And didn’t Abraham serve meat to the three heavenly visitors (Genesis 18:1–8). Then why did God, in His wrath, strike the people with a great plague when they demanded meat?

This way of thinking is common among those who do not understand that the plan of salvation is “to seek and to save that which was lost” (Luke 19:10). Not only humanity was lost. The Edenic conditions, including Adam’s original diet, were also lost. And that which was lost must be restored in these last days as part of our preparation to enter into the kingdom. If diet reform was important for ancient Israel before they could take possession of earthly Canaan, how much more important must it be for modern Israel before entering heavenly Canaan!

In line with these considerations, meat eating in itself was not a sin for him or her who was ignorant of the plan of God, particularly in a time when there was no prohibition from the Lord. But when God was trying to reeducate the Israelites, seeking to restore among them the Edenic diet, so they could possess the land of Canaan as a special people, then their rebellion against the plan of God, on their way to the promised land, became a sin for them. As they rejected the plan of God for them, they “despised the Lord” (Numbers 11:20).

“And they sinned . . . against him by provoking the most High in the wilderness. And they tempted God in their



And that which was lost must be restored in these last days as part of our preparation to enter into the kingdom.

heart by asking meat for their lust. . . . He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea. . . . So they did eat, and were well filled: for he gave them their own desire. They were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them. . . . For all this they sinned still" (Psalm 78:17, 18, 27, 29–32).

A parallel between ancient Israel and modern Israel

There is a parallel between ancient Israel traveling to reach earthly Canaan and modern Israel on their way to heavenly Canaan. We believe we are on the borders of the Promised Land. This is the time that Jesus had in mind when He made a second application of the prophecy of Malachi 4:5, 6. He assured His disciples: "Elias truly shall first come, and restore all things" (Matthew 17:11). The apostle Peter referred to this time when he said: "And [God] shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things" (Acts 3:20, 21).

The apostle Paul made a comparison between ancient Israel and modern Israel, saying that, when the "end of the world" should come, we should be careful not to repeat the negative experience of the Jews who rebelled against God by lusting after that for which they lusted. "[Our fathers] lusted exceedingly in the wilderness, and tempted God in the desert" (Psalm 106:14). Paul's warning to us reads: "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:5, 6, 11).

The words of the apostle Paul are evidently related to an Old Testament prophecy referring to our days. Isaiah the prophet writes:

"And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to

girding with sackcloth: and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts." "And it shall come to pass in that day, that I will call my servant" . . . and the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (Isaiah 22:12–14, 20–22, emphasis supplied).

"In that day"—this is a specific time in the ministry of Jesus in the heavenly sanctuary, when He shut the door to the holy place and opened the door to the most holy place. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." And when He opened the most holy place, "there was seen in his temple the ark of his testament" (Revelation 3:7; 11:19) with its content, the holy Law of God.

There is a parallel between ancient Israel and modern Israel not only with reference to the preparation required, including diet reform, but also with regard to the rebellious spirit manifested by the professed people of God then and now. Isaiah the prophet wrote about those who ignore the dietary restrictions on the eve of Christ's second coming: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isaiah 66:15–17).

Christ died to purify humanity (Acts 15:9; 10:28, 43; 11:7–12), not the unclean animals, like the pig, the rat, the snake, the frog, the vulture, and the like. These were declared impure (very toxic) and unfit for human consumption when the flesh of less

toxic animals was tolerated for a time in the dietary laws (Leviticus 11) when the Jewish people rebelled against the plan of God. Those who ignore the prohibition and insist on eating pork should consider the warning (Isaiah 66:15–17).

In our day—since we are living on the eve of Christ's second coming—even the flesh of clean (less toxic) animals is proscribed.

Since the most holy place was opened . . .

Since the most holy place in the heavenly temple was opened to our understanding, and since we have seen by faith the ark of the covenant containing the Law of God, a new responsibility has been placed upon us—to work for the preparation of a people described in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12).

This preparatory work, in which all the commandments of the Law of God are to be restored, goes hand in hand with the restoration of the original diet (reread 1 Corinthians 10:5, 6, 11; Isaiah 22:12–14, 20–22). Why? Because the people referred to in Revelation 14:12 must be fitted to live in a place where there is no bloodshed.

The peaceable kingdom of Christ is described in these words: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:5, 6, 9).

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hosea 2:18).

This day is not far off. Jesus is coming soon. Are you ready? *✠*



THE MORALIST'S Dream

Adapted from the *New York Observer*

At last, in his old age, the grace of God brought him to a better mind. And this is substantially the account which he himself gave of the method of his change.

One night, when retiring at his customary hour, and in his usual health, he had the following dream:

He dreamed that he had died, and entirely self-conscious, he found himself in what seemed to be a spacious apartment, from which there was but one exit, and that by a large door. Upon the wall above it he distinctly read in large characters this sentence: "You shall pass from this room directly into heaven, whenever you can show that you have paid all your debts."

"O," said he, "then I shall go at once to heaven, for I am sure that nobody can say that I owe him a farthing."

Just then he heard a confused noise outside the door, as if a number of persons were seeking admittance. Then it opened, and a pale, sickly-looking stranger approached him, and said:

"I am come to demand the payment of my debt."

"I owe you nothing. I do not remember that I ever saw you in all my life."

"Do you not remember," said the pale stranger, "about twenty years ago, when on a hot and dusty summer day, as you were riding in your carriage to Boston, that you overtook a stranger, weary, sick, and poor. Do you remember the imploring look which he cast

upon you, asking you that you give him a ride, and how regardless of his appeal, you dashed along, and left him almost fainting by the wayside? I was that sick stranger, on my way to the hospital. You owed me a ride. Not by the rules of earthly law, but by that code which is the law of Christ's kingdom. You owed a ride; and that debt stands charged against you on God's book, with interest through all those twenty years."

New thoughts began to work in the man's mind, but before he could speak, another person advanced and accosted him: "I have come for the payment of my debt."

He recognized in the speaker a former poor neighbor, and replied: "Surely I owe you nothing?"

"Did you not once buy a cow from me?"

"Yes, I remember that, though it's a long time ago. But I paid you for her."

"Yes," replied the man, "but do you not remember the circumstances—the hard winter, my sick family, my failure to get work, so that, to save myself and household from starvation, I was forced to sell that cow at half her real value. And you, my rich and powerful neighbor, took advantage of my situation, and I was forced to take your offer, though you knew as well as I that it was no fair price. You owe as much more, by God's law, by heaven's jurisprudence, and it's been on interest all these years."

Mr. _____ sank back, conscience-stricken and condemned. He saw

through the half-open door a vast crowd of persons struggling for admission, each bringing a claim against him, which he felt was just. Overwhelmed with confusion and remorse, with his sins staring him fully in the face, and in despair of finding a way to meet these accumulated obligations, he exclaimed at last:

"O God of mercy, show me how I can be released from these claims; show me how I can be saved from these debts which I can never pay."

Just then the writing faded from the wall, and in its place he saw these words:

"The blood of Jesus Christ his Son cleanseth from all sin" (1 John 1:7).

"Ah!" cried he, that is what I need"; and with these words he awoke to renounce his own righteousness, and to cast himself with penitence and faith upon the great atonement, and to find peace and joy in believing in Jesus. ✍



"Peace, Be Still"

*A Bible and Spirit of Prophecy compilation,
with comments by Enrique Nataren*

"There arose a great storm of wind, and the waves beat into the ship, so that it was now full. And [Jesus] was in the hinder part of the ship, asleep on a pillow: and [his disciples] awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4:37-39).

In laboring with souls, I have found a very similar problem everywhere I go. I introduce myself to different ones, and the Lord opens the door. It is amazing to see how God works to introduce His word. People have different problems. The most common problems are divorce, separation, and rebellion against good principles. It is a very confusing situation. Many talk about peace. The year 1986 was declared the International Year of Peace, but still there has been no peace. Families, governments, individuals, and world leaders are looking for peace. Meditation and all kinds of therapies are attempted in search of peace.

As Christians, are we experiencing peace?

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

This is the formula for peace—without Jesus there is no peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

If we don't know God, we will never have peace. When we know peace, we are ambassadors for Christ on behalf of the sons and daughters of God. If we don't know this, we are denying the God of the universe.

Know God, know peace. Therefore, no God, no peace.

Can you give me \$100,000 right now from your pocket? I am unquestionably sure you cannot do that. We are to go to the world . . . to give something we may not readily have on hand.

The strongest nation in the world is trying to establish peace in the smaller countries. But peace cannot be set up by force.

In Isaiah 57:21, we read: "There is no peace, saith my God, to the wicked."

Sin has destroyed peace. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (verse 20).

"Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm."¹

How many times do you feel as if your life is like a troubled sea? How many nights have you been in bed tossing to and fro? You hear things that bother you.

The Holy Spirit helps us to find a solution, and we have peace. We have hope—and with this hope we can reach peace.

"He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, 'Lord, save us,' will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. 'He maketh the storm a calm, so that the waves thereof are still' (Psalm 107:29)."²

In one area where I was working with a senior minister, we made about seven visits that day. The people that we were able to talk to ended up crying and confessing they have a need to reconcile themselves with God. I believe that was the work of the Holy Spirit. Before bringing people to Christ, we ourselves need to find peace in Him.

"There always have been and always will be two classes on the earth to the end of time—the believers in Jesus, and those who reject Him. Sinners, however wicked, abominable, and corrupt, by faith in Him will be purified, made clean, through the doing of His word. . . . Those who reject Christ and refuse to believe the truth will be filled with bitterness against those who accept Jesus as a personal Saviour. But those who receive Christ are melted and subdued by the manifestation of His love and His humiliation, suffering, and death in their behalf. . . ."

"The peace that Christ gave to His disciples, and for which we pray, is the peace that is born of truth, a peace that is not to be quenched because of division. Without may be wars and fightings, jealousies, envies, hatred, strife; but the peace of Christ is not that which the world giveth or taketh away. It could endure amid the hunting of spies and the fiercest opposition of His enemies. . . ."³

It is our duty to share our hope with others. I am completely sure that many will receive this gift if it is offered to them under the influence of the Spirit of God.

"As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him that He could give them help."⁴

Peace abides only with those who have experienced Jesus in their life.

"Now the Lord of peace himself give you peace always by all means. The Lord be with you all" (2 Thessalonians 3:16).

When we take Jesus out of the life equation, there is disruption because Jesus is no longer the center of our life.

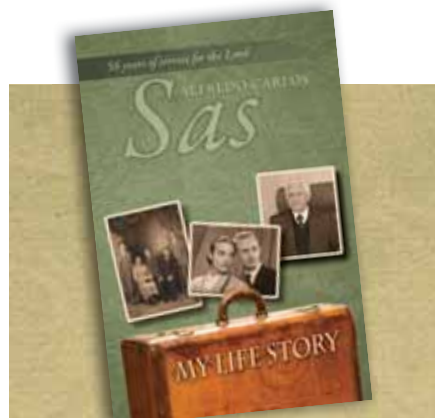
What is peace? It is a gift from heaven, a fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22, 23).

We are told: "Acquaint now thyself with [God], and be at peace: thereby good shall come unto thee" (Job 22:21). "Depart from evil, and do good; seek peace, and pursue it" (Psalm 34:14). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

The more our faith fastens on Christ in perfect trust, the more peace we shall have. Faith grows by exercise. God's rule is, One day at a time. Day by day, we must be conscious that we are working in the sight of the angels of God. We are "a spectacle unto the world, and to angels, and to men" (1 Corinthians 4:9). We are to pray: "Give us this day our daily bread" (Matthew 6:11), and the assurance is ours: "As thy days, so shall thy strength be" (Deuteronomy 33:25). "Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2). If this is our experience, the Holy Spirit will aid our memory, sanctify our abilities, and remind us of our daily and hourly dependence upon our heavenly Father's care and unceasing love.

How can we have rest in Christ?

"As we are not our own, as we are bought with a price, it is the duty of



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everyone who professes to be a Christian to keep his thoughts under the control of reason and oblige himself to be cheerful and happy. However bitter may be the cause of his grief, he should cultivate a spirit of rest and quietude in God. The restfulness which is in Christ Jesus, the peace of Christ, how precious, how healing its influence, how soothing to the oppressed soul! However dark his prospects, let him cherish a spirit to hope for good. While nothing is gained by despondency, much is lost. While cheerfulness and a calm resignation and peace will make others happy and healthy, it will be of the greatest benefit to oneself. Sadness and talking of disagreeable things is encouraging the disagreeable scenes, bringing back upon oneself the disagreeable effect. God wants us to forget all these—not look down but up, up!"⁵

One day I had a problem, and my children detected it. One of them asked me, "Is something wrong?" In blindness I said, "It is none of your business." After one hour I realized that I had made a mistake. Why? I was on my last missionary visit—I was visiting my own family.

When we arrive home, we may feel like jumping into a bed. But those of our household want to talk, and we should not miss the opportunity to discuss vital spiritual questions. Our home should be the first and last object of our attention.

"Peacemakers! What a treasure is a peacemaker in the family; what a blessing in the church! Peacemakers may be tempted, but their life is hid with Christ in God. They look unto Jesus, copying His pattern. . . . They receive the peace which Christ gives. . . .

"The true nature of our religion is not found in the position we occupy, but in the gentle spirit, the kindness, the peace which we manifest. Our reli-

gion is made manifest in the home circle by the atmosphere surrounding the soul that brings happiness to the family."⁶

We cannot pretend to people that we have peace when we don't have it. I believe you can read my face when I don't have peace. Many times we put our heart on our face. A lack of peace is not to be spread abroad.

"Do not encourage any tempted soul to tell you the grievances of a brother or a friend. Tell them that you do not want to hear their words of censure and evil speaking, because your Counselor has told you in His Word that if you cease to stir up strife and become a peacemaker, you will be blessed. Tell them that this is the blessing you are craving."⁷

If one speaks softly or walks slowly or has tears in the eyes, that does not necessarily mean that peace is enshrined in his or her soul. The world offers peace with hypocrisy. They hug you and kiss you, but what do they say behind your back? Peace achieved through any sacrifice of principle is no peace at all.

"Christ did not for an instant seek to purchase peace by a betrayal of sacred trusts. Peace could not be made by a compromise of principles. . . . It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth. It would be surrendering the peace of Christ in order to make peace or fraternize



with the world. The sacrifice is too costly to be made by the children of God to make peace with the world by giving up the principles of truth. . . . Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ."⁸

"There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there. Why? Because we believe and act out that we are members of the Royal Family, children of the Heavenly King, bound to Jesus Christ by the strongest tie of love—that love which works by faith and purifies the soul. You love Jesus and you are constantly at work to overcome all selfishness and to be a blessing, and comfort, and strength, and a support to the souls He has purchased with His blood."⁹

"No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the



infirmity of their own nature. They are invited by the Saviour, 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me' (Isaiah 27:5). The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power. The Lord says, 'Shall the prey be taken from the mighty, or the lawful captive delivered? . . . Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children' (Isaiah 49:24, 25).¹⁰

"God is very pitiful, for He understands our weaknesses and our temptations; and when we come to Him with broken hearts and contrite spirits, He accepts our repentance, and promises that, as we take hold of His strength to make peace with Him, we shall make peace with Him. Oh, what gratitude, what joy, should we feel that God is merciful!"¹¹

In the midst of a terrifying storm, "[Jesus] arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith?" (Mark 4:39, 40).

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing' (John 5:30). He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God."¹²

Let us make an individual application of the words referring to the disciples: "Their (MY) fear in the time of danger revealed their (MY) unbelief. In their efforts to save themselves (MYSELF), they (I) forgot Jesus; and it

was only when, in despair of self-dependence, they (I) turned to Him that He could give them (ME) help. . . .

"When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best."¹³

May this be our experience today. If you want to be an overcomer and have success in your spiritual life, let God take you and guide **you**.

Remember the assurance: "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:9, 10).

May the Lord make this experience ours. In the name of the Lord Jesus, Amen. ❧

References

- ¹ *The Desire of Ages*, p. 336.
- ² *Ibid.*
- ³ *My Life Today*, p. 77.
- ⁴ *The Desire of Ages*, p. 336.
- ⁵ *Mind, Character, and Personality*, vol. 2, p. 662.
- ⁶ *Our High Calling*, p. 179.
- ⁷ *Mind, Character, and Personality*, vol. 2, p. 439.
- ⁸ *My Life Today*, p. 77.
- ⁹ *Mind, Character, and Personality*, vol. 1, p. 175.
- ¹⁰ *The Desire of Ages*, pp. 258, 259.
- ¹¹ *The Faith I Live By*, p. 136.
- ¹² *The Desire of Ages*, p. 336.
- ¹³ *Ibid.*

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10).

Under the inspiration of the Holy Spirit, Solomon wrote the book that received his name, Song of Solomon. This literary work portrays the happy allegory of a loving relationship between God—and more specifically Jesus Christ—and His church. This romantic poem is about the life of a young royal couple.

As the future king, the prince goes around the world in his conquests, but his mind is constantly on the young princess that he has married, and he will soon live in the royal palace with her. He loves her deeply and in poetic language expresses his praises and admiration for her. She, in turn, is completely captivated by his love and this is evident by the texts throughout the whole book (1:15; 2:2, 3, 10–14; 5:8). Verse 16 of chapter 2 says: "My beloved is mine, and I am his." No less emotional is verse 7 of chapter 8: "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."

The Song of Solomon is the story of a happy marriage with truest love that lasts forever. This book was not introduced into the sacred canon by mistake or as a pastime story. It shows the exact and appropriate expressions of the love existing between God and His people, between Jesus Christ and His church. All the symbols and expressions used in the book have their corresponding application if comparison is made verse by verse in the same book or in any other book of the Bible. For example: "Thou art fairer than the children of men: **grace is poured into thy lips**: therefore God hath blessed thee for ever." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem" (Psalm 45:2; Song of Solomon 5:16, emphasis supplied.)

Many times a unique symbol in the Bible illustrates various truths or objects that are opposites in themselves. A case in point is the serpent. This creature is used by God as a symbol to represent Satan (Revelation 12:9). On another occasion, God told Moses to lift up on a pole a bronze serpent so that all the Israelites who were bitten by poisonous serpents would look to it and be saved. It was a representation of Christ being lifted up between heaven and earth (John 3:14, 15). Another example is the leaven. In the sacred ritual of the Old Testament, leaven was a symbol of sin. In the New Testament it represents the work of the Holy Spirit in the human heart and its power in converting a soul to the truth. (Deuteronomy 16:4; Matthew 13:33.) Another instance: The Lion of the tribe of Judah represents Jesus Christ, but the roaring lion walking around our souls seeking whom it may devour is the opposite of Christ. (Revelation 5:5; 1 Peter 5:8.)

IDENTIFYING THE Woman of Revelation 12

By *Isaias S. Lima*

Another example is the allegory of Solomon; Christ is the "husband," "the beloved," and His church is the "wife," "the beloved."

In the prophetic allegory of Revelation 12, the church of Christ is represented by a pure woman, and Jesus is the Son. In this application He is not the Husband. Daniel chapter 2 portrays Nebuchadnezzar's dream. The 10 toes of the statue represent the 10 horns of the dragon of Revelation 12. They are one and the same thing: the 10 principal European countries are the remaining parts of the division of the old Roman empire.

We know that in God's book, when He speaks prophetically about His church, among other symbols, the figure of a pure woman is used. The apostate church called the synagogue of Satan is represented by a licentious, promiscuous woman. The first is always faithful, from her engagement to her death, "My beloved is mine, and I am his" (Song of Solomon 2:16). The promiscuous woman goes after many "lovers" (Revelation 17:3, 4). As with all human beings, in the allegory the woman gets old and dies. In reality, the church of Christ is **always faithful to Him** and without any blemish enters into His glory (Ephesians 5:27).

Let us consider the description that the apostle John gives about the history of God's church. Please note that all is presented in symbols, and the prophet surely does not use fantasies. If he is the prophet of the Lord, his own ideas cannot prevail. As other prophecies, the declarations of Revelation 12 are divine words (2 Peter 1:19-21), and John was only the instrument used by God to write this marvelous story. In this short chapter, John describes the history of more than 2,000 years. How did it begin, how did it develop, and how did it all end?

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and



ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Revelation 12:1-6).

There is no doubt about the identity of this woman's Son. It was said that He will rule the nations with a scepter of iron, and would be taken up by God to His throne. Only to the Lord Jesus is this right ascribed. He is the only one taken up to the throne of God, and the only one who will judge all nations, ruling them with a rod of iron. He is God from eternal ages, and trillions of millennia are insufficient to measure His existence. There is no time measurement that could be applied to find out the age of our dear Saviour; consequently, He has no beginning and no end. How sublime is this thought! What an assurance is offered to us for having such a powerful and eternal Redeemer! (Isaiah 63:1.)

In the allegory of Revelation chapter 12, the man child who was to be born was the target of the great red dragon

as he stood before the woman that was ready to deliver the baby. This monster with seven heads, ten horns, and a crown in each head was anxiously awaiting the birth of her son so he could devour the baby.

Would any person disagree that this text points directly to the pagan Roman empire in the execution of this diabolic act? Rome in the personage of Herod tried to devour the Son of God right after His birth; however, he did not succeed because Jesus escaped to Egypt and there found refuge during the first three years of His life. In his rage, the wicked king commanded all the little boys in Bethlehem to be killed. That was the first attack of the dragon against the woman in the Christian era. He also destroyed other children of the woman, the remnant of Bethlehem. One day God will do justice to this woman and will return alive to her all the sons that were assassinated. Their blood will fall on Herod's head, and they will be dressed in white in the eternal glory. They were the first martyrs of the Christian era. How many were there? Probably a few hundred. Their names? God has indelibly engraved them in His "books."

A word of explanation: Mary the mother of Jesus is not the woman in John's figure. She was not in the wilderness for 1,200 years. The dragon did not wage war against her. She was not

God always defended His faithful people, even though many were allowed to pass through torture and martyrdom.

clothed with the sun, neither was the moon under her feet, or a crown in her head with twelve stars. Mary was the human mother of our Lord Jesus, the noble woman that God chose to care for the Child of Bethlehem and to teach Him the writings of the Word of God.

“There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:7–9, 13–17).

Another aspect of this drama is introduced here. The same symbol—the dragon—now represents Satan (verse 9). The similarity between Satan and the pagan Roman empire is such that the figure of a dragon is the most appropriate to represent both of them. The dragon was wroth against the woman and made war from the beginning of her existence, even from the days of Eden. He tried to kill all the faithful believers—the children of the woman. He was unable to kill Enoch and Elijah because God translated

them to heaven while they were still alive. But against these two the war was as fierce as against the other children of the church throughout the ages. The dragon’s wrath against the woman had reached a climax when the earth opened up her mouth and swallowed the river flowing from the dragon’s mouth (a figure of the Reformation of the 16th century). Not being able to drown the woman, the dragon went to make war with the remnant of her seed, those that keep the commandments of God and have the testimony of Jesus. God always defended His faithful people, even though many were allowed to pass through torture and martyrdom. Are not these the exact words that the woman typified in the Song of Solomon, which says: “I am sick of love”? These martyrs confirmed the saying, “many waters cannot quench love, neither can the floods drown it” (Song of Solomon 8:7).

Approximately 4,000 years after these words were penned by the wise man, the history of the Christian church began as described in Revelation 12:7, 8. Is anyone able to describe a period when the dragon was in hibernation even for a short time? Was there ever a time, before the birth of Christ that the church (woman) could rest in tranquility because the dragon stopped making war against her? The children of God never knew a time when they did not have to meet with difficulties. The wrath of the dragon and the war against the woman is millennial in nature and will not end until he is bound for a thousand years. An angel empowered by God will handcuff Satan when Christ returns to the earth. Only then will the war against the woman come to an end, even though Satan shall continue to live for a long time after that. The woman will be taken up to God and will be with Him for all eternity, free, forever free, nevermore to be tormented by war. Her children will experience only joy and happiness, no more sighing or sorrow, for God

will wipe away all tears from their eyes (Revelation 21:4; Isaiah 35:10).

The woman was protected in the wilderness for a period of 1,260 years (538–1798 A.D.). The dragon made war against her during centuries, and near 100 million of her children were assassinated by the inquisition. Since that time there has been no open persecution from Rome, but the enemy of our souls has changed his tactics against the woman, adopting other subtle and terrible ways. Daily her children are perishing from the attacks of the dragon whether by physical death or by spiritual death. The second loss is the most painful one to the woman.

Prophecy makes reference to the remnant of her seed as being those that keep the commandments of God and have the testimony of Jesus Christ (Revelation 12:17). Christians who truly love God and His law, and abandon the world and its lusts, customs, habits, and practices, are included among the true children of the woman typified in



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Revelation 12. She will be victorious because John saw her dressed like the sun, and the Sun of righteousness coming to the earth to take her to Himself. Feeble and defective though His church may have been in the past, now she reaches perfection after many heavy trials, and she is ready for translation.

In Solomon's allegory, she comes from the wilderness, leaning upon her beloved (Song of Solomon 8:5). Jesus Christ says of her: "Thou art all fair, my love: **there is no spot in thee.** . . . Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse!" (Chapter 4:7, 9, 10, emphasis supplied). The happy bride declares about her beloved: "I am a wall, . . . then was I in his eyes as one that found favour." "I am my beloved's, and his desire is toward me" (Chapters 8:10; 7:10). The Lord Jesus desires to have us, and He misses us as His children. He made Himself a brother and Redeemer for us. He will return to take His bride to His royal palace in the heavenly mansions (John 14:1-3).

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10). I would like to be part of this army that

will march triumphantly on the sea of glass, go to the tree of life and to the throne of God, the Father!

The blood-stained banner of Prince Emmanuel is a pledge that each soldier makes in joining the formidable army of the Lord. All soldiers struggle to lift up the banner, and it only falls to the ground when the bearer dies in battle. Another soldier immediately picks it up and lifts it as he keeps on fighting. This war will continue because it is foretold that Satan will fully unleash his wrath against the woman and her remnant children, and against those whom he was unable to destroy in the past.

"The trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared, 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ' (Revelation 12:17). Some who today are living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict."¹

"We are plainly shown that two parties will exist at the appearing of our Lord and Saviour Jesus Christ. In which party do we wish to be found? 'Behold, I come quickly,' Christ says, 'and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city' (Revelation 22:12-14). This is the destination of commandment keepers. Should we not all wish to be among that number who have right to the tree of life, and who enter through the gates into the city?"²

Revelation 12 is a love story. It shows the deep and true affection between God and His faithful people. The war mentioned in that chapter ends with a full victory of the church. The woman is dressed with the sun (gospel dispensation), crowned with 12 stars (the 12 apostles of Christ), and has the moon under her feet (the Old Testament prophecies). The dragon is defeated, because she "cometh up from the wilderness, leaning upon her Beloved." Christ never goes arm-in-arm with an apostate church. "**Then was I in his eyes as one that found favour,**" one that is worthy of the love and trust of her Beloved (Song of Solomon 8:10, emphasis supplied). ❧

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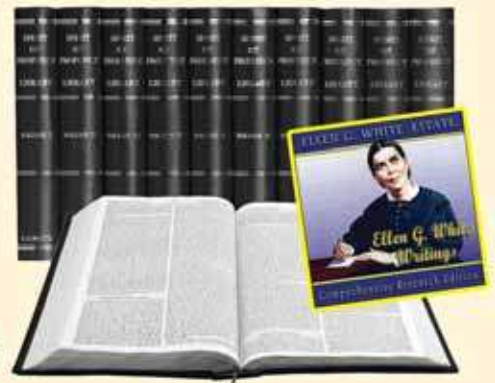
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UNDEFINED

Keeping Pure in an Age of Moral Decay

By Gerson Robles

unclean place, the ermine crawls back out and faces the barking, maddened dogs. It will preserve the purity of its fur—even at the price of its life. It is better that the ermine be stained with its own blood than be spoiled by the filth of its surroundings.¹

The ermine teaches a searching lesson to Christians living in this age of crime and sexual boldness. How much do we value our purity? Are we ready to die rather than defile the soul and body with sin?

Purity is not a perfume

In Joshua Harris' introduction to the video series called "I Kissed Dating Goodbye," there is a street scene where a number of people are asked, "What is purity?" Each person who was interviewed explained his or her concept of purity, but one question that stood out was by a teenager who asked, "Is that a perfume?" I couldn't help thinking that this response was but a faint reflection of a society with forgotten morals.

The *Collins English Dictionary* defines the word *pure* as: "free from tainting or polluting matter; clean; wholesome: *pure water*." Biblical purity encompasses our whole being, focusing on the motives, thoughts, and intents of the heart. It is a moral quality—to be free from sin. This is the work of Jesus for His people, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27).

The only source

Contrary to popular philosophy, the Bible teaches us to look outside of and above ourselves for anything good. In fact, it says that any good whatsoever

can only come from One Being: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). It is no different with purity.

Some months ago, a friend of mine took me to a market known especially for selling organic produce. As I walked past the stalls, I noticed a table on my right where a small white sign with bold black letters stood. The words read, "What you are looking for is inside you." I looked at the man sitting behind the table; he seemed eager to hear my enquiry. "What do you mean by this sign?" I asked. He told me that what most people are looking to find is joy, love, and peace, and they would simply find these by looking inward, deep inside themselves.

As we spoke, I asked him if he had ever read the Bible. When he told me he hadn't, I quoted a couple of verses saying that the human heart is "deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9), and that Paul, the apostle, wrote concerning his own human nature, saying, "I know that in me (that is, in my flesh) dwelleth no good thing" (Romans 7:18). I then asked, "If the human heart is deceitful above all things—how can we ever find joy, peace, and love by looking inside ourselves?"

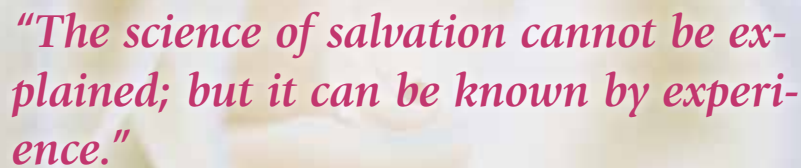
Purity does not originate in men and women. Outside of the Word of God, human's concepts of purity are as varied as the colors of the rainbow, and although we may appear pure in our own sight, our views are at best dim. Solomon stated this when he said, "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Proverbs 30:12).



There is an animal that inhabits the forests of Northern Europe and Asia known as the ermine or short-tailed weasel. The thing it is most famous for is its beautiful, snow-white fur. During the middle ages, prominent people in society such as judges or royals lined their coats with the ermine's white fur—the white being an emblem of purity and honor.

The ermine has a special regard for its lovely fur which it will protect from anything that would spoil it. Some fur hunters have taken cruel advantage of the ermine's preoccupation with keeping its coat clean. They do not set a trap to catch it by surprise, but instead find its home, a cleft in the rock or the hollow of a decaying tree, and daub the entrance and interior with filth.

The hunters conceal themselves and lay in wait for the ermine to wander by. Upon seeing it, they let their hunting dogs loose and the ermine flees toward its home, its only place of refuge. The ermine finds it stained with uncleanness but will not spoil its pure white coat. Rather than remain in the



"The science of salvation cannot be explained; but it can be known by experience."

Our only hope of becoming pure is by looking to Jesus, the embodiment of purity. The disciple John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3). Unless we do this, we will become just as pure as our dim views of purity will take us—or "man will rise no higher than his conceptions of truth, purity, and holiness."²

Carelessness—a crime

Christians are living today in times like no other. Jesus described the unhappy experience of many last-day Christians when He said, "Because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12). Familiarity with sin will chill the "hottest" Christian.

Pornography and immorality are no longer confined to obscure locations in city districts but are easily accessible to anyone with an internet connection or mobile phone. And this usually involves young people. Many of them are wiser than their parents with technology. Sexual vice and immorality has certainly reared its ugly head in the homes of careless Christians.

Society is made up of families. Christian families are supposed to guard the purity and happiness of the race. But how can families guard the purity of society while the sacredness of their own home is pillaged with sexual filth? Children who have access to sensual or pornographic images on television, books, internet, or other media will reap the fruit that parents have allowed to be sown in their sensitive and receptive minds.

I have met parents who show no

concern about what their children and teens are seeing on the internet, books, or mobile phones. They place no great importance on strictly guarding the avenues to their heart.

A child's life is composed of what enters through his or her senses. And approximately 80% of what they learn comes through eyesight. The things we hear, touch, taste, and smell, but above all, the things we see mold our thoughts. Thoughts produce actions, repeated actions become habits, and before we know it we are reaping the fruit of the seeds sown in our minds—whether good or bad.

We read with horror about the pagan cultures in Bible times who offered their children as burned sacrifices to Molech. But parents, do you realize that by allowing your children to watch whatever they like on television or YouTube and to surf the internet unguardedly and with no purpose in view, you are throwing your children into a fire of sin that will arouse fiery passions within and consume them upon the altar of lust. Sensual thoughts will be aroused and passions inflamed, all leading to self-abuse. If they are saved, they will have a hard battle with self to fight—and only by the grace of God can they win.

Purity of heart

If the heart is sick, so is the body. Spiritually, the heart is the center of our affections, emotions, motives, and desires.

The heart is the core of our being. Solomon wrote, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23). Through sin, the heart of men and women has become corrupt. Jesus said, "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil

eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21–23). Therefore; the Saviour's chief concern is for the human heart.

God's invitation is, "My son, give me thine heart, and let thine eyes observe my ways" (Proverbs 23:26). God alone can purify our heart. After his sin of adultery, David yearned for purity of heart. In deep repentance he cried, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10).

The process of God in cleansing the heart from sin cannot be explained in this short article. But this statement will shed more light, "The science of salvation cannot be explained; but it can be known by experience."³

God has promised cleansing to all who will look to Him for purity, no matter what the sin. Listen to His promise, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:25-27).

How can we maintain purity in such a sinful age as this? The only way is to purpose in our heart, not to defile ourselves with sin by living in union with Christ's divine power. His truth will be our shield and buckler.

Remember the ermine? That little creature knows how to keep its fur clean. It is ready to die rather than defile its pure coat with filth. In like manner, "Death before dishonor or the transgression of God's law"⁴ will be our motto, if we wish to preserve the purity of our character. ❧

References

¹ Adapted from an illustration in the public domain found at <http://www.elbourne.org/sermons/>

² *Patriarchs and Prophets*, p. 91. [Emphasis supplied.]

³ *The Desire of Ages*, p. 495. [Emphasis supplied.]

⁴ *Messages to Young People*, p. 80.



Treasuring the Privilege of Fatherhood

Compiled from the writings of E. G. White

By kind and judicious management, fathers as well as mothers should bind their children to them by the strong ties of reverence, gratitude, and love, and should kindle in their young hearts an earnest longing for righteousness and truth. While the mother seeks to implant good principles, the father should see that the precious seed is not choked by the growth of evil. His sterner discipline is needed that his children may learn firmness and self-control amid the allurements to sin which must be on every hand.

Let parents beware how they undervalue or neglect their work. Great is the reward of fidelity, terrible the penalty of unfaithfulness. One child wisely educated—trained to love and practice the right because it is right, may impart to thousands the blessings which he has received. Through his influence and example, the lessons of uprightness, purity, and devotion that shaped his own character are permitted to shed their precious light far and wide.¹

“No time,” says the father, “I have no time to give to the training of my

children, no time for social and domestic enjoyments.” Then you should not have taken upon yourself the responsibility of a family. By withholding from them the time which is justly theirs, you rob them of the education which they should have at your hands. If you have children, you have a work to do, in union with the mother, in the formation of their characters. Those who feel that they have an imperative call to labor for the improvement of society, while their own children grow up undisciplined, should inquire if they have not mistaken their duty. Their own household is the first missionary field in which parents are required to labor. Those who leave the home garden to grow up to thorns and briars, while they manifest great interest in the cultivation of their neighbor’s plot of ground, are disregarding the word of God. . . .

Fathers and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development. This is no light matter. The father may not consider it a great sin to neglect the training of his children; but thus does God regard it. Christian parents need a thorough conversion upon this subject. Guilt is accumulating upon them, and the consequences of their actions reach down from their own children to children’s children. The ill-balanced mind,

the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect.²

Fathers and mothers, speak kindly to your children; remember how sensitive you are, how little you can bear to be blamed; reflect, and know that your children are like you. That which you cannot bear, do not lay upon them. If you cannot bear censure and blame, neither can your children, who are weaker than you and cannot endure as much. Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and painstaking on your part will be a hundredfold. Parents have no right to bring a gloomy cloud over the happiness of their children by faultfinding or severe censure for trifling mistakes. Actual wrong and sin should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence. Children should be impressed with a sense of their wrongs, yet they should not be left in a hopeless state of mind, but with a degree of courage that they can improve and gain your confidence and approval.

Some parents mistake in giving their children too much liberty. They sometimes have so much confidence in them that they do not see their faults. It is wrong to allow children, at some expense, to visit at a distance, unaccompanied by their parents or guardians. It has a wrong influence upon the children. They come to feel that they are of considerable consequence and

that certain privileges belong to them, and if these are not granted, they think themselves abused. They refer to children who go and come, and have many privileges, while they have so few.

And the mother, fearing that her children will think her unjust, gratifies their wishes, which in the end proves a great injury to them. Young visitors, who have not a parent's watchful eye over them to see and correct their faults, often receive impressions which it will take months to remove. I was referred to cases of parents who had good, obedient children, and who, having the utmost confidence in certain families, trusted their children to go from them at a distance to visit these friends. From that time there was an entire change in the deportment and character of their children. Formerly they were contented and happy at home, and had no great desire to be much in the company of other young persons. When they return to their parents, restraint seems unjust, and home is like a prison to them. Such unwise movements of parents decide the character of their children.³

The father is to carry out the gracious designs of God, and establish his family in upright principles, that they may have virtuous and well-balanced characters.⁴

Living up to this unique calling

Few fathers are fitted for the responsibility of training their children. They themselves need strict discipline that they may learn self-control, forbearance, and sympathy. Until they possess these attributes they are not capable of properly teaching their children. What can we say to awaken the moral sensibilities of fathers, that they may understand and undertake their duty to their offspring? The subject is of intense interest and importance, having a bearing upon the future welfare of our country. We would solemnly impress upon fathers, as well as mothers, the grave responsibility they have assumed in bringing children into the world. It is a responsibility from which nothing but death can free

them. True the chief care and burden rests upon the mother during the first years of her children's lives, yet even then the father should be her stay and counsel, encouraging her to lean upon his large affections, and assisting her as much as possible.

The father's duty to his children should be one of his first interests. It should not be set aside for the sake of acquiring a fortune, or of gaining a high position in the world. In fact, those very conditions of affluence and honor frequently separate a man from his family, and cut off his influence from them more than anything else. If the father would have his children develop harmonious characters, and be an honor to him



and a blessing to the world, he has a special work to do. God holds him responsible for that work. In the great day of reckoning it will be asked him: Where are the children that I entrusted to your care to educate for me, that their lips might speak my praise, and their lives be as a diadem of beauty in the world, and they live to honor me through all eternity?

In some children the moral powers strongly predominate. They have power of will to control their minds and actions. In others the animal passions are almost irresistible. To meet these diverse temperaments, which frequently appear in the same family, fathers, as well as mothers, need patience and wisdom from the divine Helper. There is not so much to be gained by punishing children for their transgressions, as by teaching them the folly and heinousness of their sin, understanding their secret inclinations, and laboring to bend them toward the right. . . .

Ways to inspire your children

The father should frequently gather his children around him, and lead their minds into channels of moral and religious light. He should study their different tendencies and susceptibilities, and reach them through the plainest avenues. Some may be best influenced through veneration and the fear of God; others through the manifestation of His benevolence and wise providence, calling forth their deep gratitude; others may be more deeply impressed by opening before them the wonders and mysteries of the natural world, with all its delicate harmony and beauty, which speak to their souls of Him who is the Creator of the heavens and the earth, and all the beautiful things therein.

Children who are gifted with the talent or love of music may receive impressions that will be lifelong, by the judicious use of those susceptibilities as the medium for religious instruction. They may be taught that if they are not right with God they are like a discord in the divine harmony of creation, like an instrument out of tune, giving forth discordant strains more grievous to God than harsh, inharmonious notes are to their own fine musical ear.

Many may be reached best through sacred pictures, illustrating scenes in the life and mission of Christ. By this means truths may be vividly imprinted upon their minds, never to be effaced. The Roman Catholic Church under-

stands this fact, and appeals to the senses of the people through the charm of sculpture and paintings. While we have no sympathy for image worship, which is condemned by the law of God, we hold that it is proper to take advantage of that almost universal love of pictures in the young, to fasten in their minds valuable moral truths, to bind the gospel to their hearts by beautiful imagery illustrating the great moral principles of the Bible. Even so our Saviour illustrated His sacred lessons by the imagery found in God's created works.

It will not do to lay down an iron rule by which every member of the family is forced into the same discipline. It is better to exert a milder sway, and, when any special lesson is required, to reach the consciences of the youth through their individual tastes, and marked points of character. While there should be a uniformity in the family discipline, it should be varied to meet the wants of different members of the family. It should be the parents' study not to arouse the combativeness of their children, not to excite them to anger and rebellion, but to interest them, and inspire them with a desire to attain to the highest intelligence and perfection of character. This can be done in a spirit of Christian sympathy and forbearance, the parents realizing the peculiar dangers of their children, and firmly, yet kindly, restraining their propensities to sin.

The parents, especially the father, should guard against the danger of their children learning to look upon him as a detective, peering into all their actions, watching and criticizing them, ready to seize upon and punish them for every misdemeanor. The father's conduct upon all occasions should be such that the children will understand that his efforts to correct them spring from a heart full of love for them. When this point is gained, a great victory has been accomplished. Fathers should have a

sense of their children's human want and weakness, and his sympathy and sorrow for the erring ones should be greater than any sorrow they can feel for their own misdeeds. This will be perceived by the corrected child and will soften the most stubborn heart.

The father, as priest and house-band of the family circle, should stand to them as nearly in the place of Christ as possible—a sufferer for those who sin, one who, though guiltless, endures the pains and penalty of his children's wrongs, and, while he inflicts punishment upon them, suffers more deeply under it than they do.

But if the father exhibits a want of self-control before his children, how can he teach them to govern their wrong propensities? If he displays anger or injustice, or evidence that he is the slave of any evil habit, he loses half his influence over them. Children have keen perceptions, and draw



sharp conclusions; precept must be followed by example to have much weight with them. If the father indulges in the use of any hurtful stimulant, or falls into any other degrading habit, how can he maintain his moral dignity before the watchful eyes of his children? . . .

The dangers of youth are many. There are innumerable temptations to gratify appetite in this land of plenty. Young men in our cities are brought face to face with this sort of temptation

every day. They fall under deceptive allurements to gratify appetite, without the thought that they are endangering health. The young frequently receive the impression that happiness is to be found in freedom from restraint and in the enjoyment of forbidden pleasures and self-gratification. This enjoyment is purchased at the expense of the physical, mental, and moral health, and turns to bitterness at last.

How important, then, that fathers look well after the habits of their sons, and their associates. And first of all he should see that no perverted appetite holds him in bondage, lessening his influence with his sons. . . .

The father, above all others, should have a clear, active mind, quick perceptions, calm judgment, physical strength to support him in his arduous duties, and most of all the help of God to order his acts aright. He should therefore be entirely temperate, walking in the fear of God, and the admonition of

His law, mindful of all the small courtesies and kindnesses of life, the support and strength of his wife, a perfect pattern for his sons to follow, a counselor and authority for his daughters. He should stand forth in the moral dignity of a man free from the slavery of evil habits and appetites, qualified for the sacred responsibilities of educating his children for the higher life.⁵

Christian father, labor kindly, patiently, for the welfare of your children.

Seek to turn their hearts to the bright beams of the Sun of Righteousness. Teach them by precept and example that the spirit of Christ is the spirit of doing good.⁶ *R*

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Why Little Helen Died

Author unknown

Perhaps you have heard of the little girl who caught cold easily, and whose mother for that reason kept her home from school on rainy days.

She went one day to a playmate's birthday party at a neighbor's home. Set before the children was a great frosted cake with lighted candles: ice cream bricks striped with red, white, green, and brown; candies of seven hues, and a riotous assortment of goodies that struggled with each other in a debauch of color to catch the attention of greedy little eyes.

The little merry-makers were transported by the rainbow sweets before them. Angel cake and wafers were consumed without end.

That night the tired but happy little darling was tucked away in her warm little bed by a little mother who was happy too.

In her sleep she fretted and tossed a bit. The next day she did not seem well enough to be sent to school. Toward evening, a slight fever developed.

The mother called it an "upset."

The fever continued into the second day, and the doctor was called. He felt her pulse, looked at her tongue, and asked what she had been eating.

When the party was described, he smiled and said, "She has eaten too much." . . .

He did not know that the ice cream, sent in from a store, was stiffened with a modifier made of commercial gelatin, more truthfully classified as carpenter's glue, which the Bureau of Chemistry at Washington has found to contain as many as 6,000,000,000 organisms to the gram, of which there are 29 in a single ounce.

He did not know that that glue, containing sulphites, copper, and arsenic,

was originally intended as wall paper sizing or for use in the paper box factory or furniture shop, but that through the cupidity of the wholesale bakers' supply houses it had been appropriated for use in confectionery, ice cream, and cake.

He did not know that the marshmallows consumed by the child consisted of glue, sugar, and a coal tar dye.

He did not know that the colored candies were made chiefly of glucose, sweetened with 10-15% of sugar flavored with ethereal extracts and ornamented with ribbon dyes.

He did not know that the soft drinks and pop, consumed by the child, were sweetened with saccharine, contained soap bark for "suds," were colored with dye, preserved with salicylic acid, benzoic acid or formic acid, and flavored with esters, ethers, and aldehydes.

He did not know that small town 'pop' as well as big city 'pop' contains as a rule not a single ingredient recognized as food.

He did not know the destructive action of refined glucose and refined sugars when excessively consumed.

He did not know that on such a diet bees are quickly killed, though it has been generally supposed that an abundance of table syrup and granulated sugar is good food for the child.

He had read something of the high calorie value of sugar and glucose, but had not stopped to consider that alcohol and gasoline have a much higher calorie value.

He did not know that "high calories" (although a scientific phrase) is not only meaningless but dangerous when applied to food as it is being applied today. . . .

The significance of the little birthday party lay in the fact that the delicacies

served to the romping children were merely typical, under other forms, of the refined foods so generously incorporated in the every day diet of the American people.

We are to learn why our little girl caught cold so easily and which it seems difficult to cure colds, and why she had so many periodical "upsets."

Of what did her breakfast consist?

There was, of course, the usual coffee which no child should ever consume, and the usual rolls, toast or pancakes with glucose syrup, with one of the many popular breakfast foods served with the milk produced by cows fed on brewers grain, beef pulp, distillery waste, cotton seed meal, and gluten feed, a by-product of the glucose factory, compounded black strap feeds, containing ground corn cob, oat hulls, peanut shells, buckwheat hulls, cottonseed hulls, rice hulls, cocoa shells, chaff, elevator screenings, shredded straw, plant refuse, dirt, and sand.

"Is not this the breakfast of millions?" you ask.

Of what did the breakfast food consist?

Breakfast foods made from wheat, corn, barley, and rice must "keep"; they must "look nice."

The corn flakes, the farina served under trade names in fancy packages at high prices but purchasable in bulk with the names at half price, and the puffed rice are merely other forms of fairy cake and wafer without the sugar and eggs.

They represent but the starchy part of the grain from which the many wonderful substances we are about to describe have been removed for commercial reasons.

At noon, as father did not come home for lunch, mother fried the potatoes from last evening's meal and perhaps added a bit of bologna. . . .

White bread and margarine, with syrup, were present in abundance. They were always present.

Our little girl likes white bread or biscuits, deluged with table syrup for lunch. Her mother did not know what life-sustaining substances had been removed from the bread and the biscuits or what had been taken out of the hydrolyzed corn starch that produced the syrup.

She also liked jam purchased from the store with its 10% of fruit and 10% of apple juice, made from the sulphured skins and cores of dried apple industry; with its 70% glucose, sweetened with 10% sugar held together with sufficient phosphoric acid to supply the jellying quality, and preserved with the classic 1/20 of 1% benzoate of soda to prevent the mass from disintegrating.

You did not think such jam as this is to be found in America.

Examine the fine print on the labels of the 30 lb. pails sold as "pie filler" and "cake filler" to the baker. More than 70% of all commercial jam is exactly like this.

Our little victim liked the bright strawberry hue of the sweetish stuff. This hue had been contributed through legal use of coal tar dye known as amaranth.

Only 1/10 of 1% of benzoate of soda was declared in the fine print on the label, and her mother had never noticed even that.

Before the war, when benzoate of soda did not cost \$5 a pound, the presence of as much as 5/10 of 1% in many foods was determined by the Commissioner of Agriculture of the State of Georgia. The facts were reported to the state chemist in serial No. 58.

Today formic acid and other less costly preservatives are secretly employed.

The little girl's doctor did not know this; moreover he was not worried by the presence of a little benzoate in her jam.

She was also fond of pickles, hardened with a bath of alum, the astringency of which prevents the softening of the tissues. . . .

The evening meal was well suited to the father's needs. It consisted of chops or pot roast or sausages or baked beans and ham, or liver and bacon, or kidney stew, with vegetables and bakery pie, or a home-made pudding, white with corn starch and milk, or brown with corn starch and chocolate, or pink with ribbon dye.

The ever present white bread and something that resembled butter was, of course, consumed in abundance. It was the average American meal as you shall see from authority much higher than mine (government authority) and it is the average American meal with which we are concerned.

During the afternoon, a candy shop down the street received many of the pennies of the little girl. It had existence for the purpose of attracting those pennies. At least twenty-million such pennies are spent each day in the United States by school children.

Thus she feasted between meals on dye glucose and chemical flavors, with an occasional ice cream soda to add romance to her little life.

Delicate always, anemic, and "nervous," she had been treated by the family physician for tonsillitis, acute chorea, and anemia. At the age of 6 she underwent an operation for adenoids. Every year among children there are more than 200,000 such operations in the United States.

Her teeth, like those of millions of children, were decayed. Mother was anxious about her, and at times would say, "I wonder if we feed Helen proper-

ly?" but Aunt Jennie always answered, "Her ills are natural to childhood and are to be expected. The sooner she has them all, the sooner she will be done with them."

Moreover, the neighbors told mother that the less attention she paid to her child's food, the better, because people who were always worrying about food had the toughest luck. Here and there a "plump" child was pointed out as a model of what eating "anything and everything" would produce.

The neighbors did not know that water-logged tissues are frequently mistaken for plumpness, or that plumpness has nothing to do with muscle tone, with normal functioning of the glands, with vitality, or resistance to disease.

The neighbors did not know that the "plump" child, fed on "anything and everything," succumbs more quickly than the well-fed, muscular but thin child.

Grandmothers and mothers had fed children for ages, and surely they must know a little about their business, so little Helen's mother felt that the child would eventually outgrow her poor health. She just wasn't strong but would grow strong. It was a comforting thought.

A few weeks later after the little party, as Helen was going home from school, she was caught in a rainstorm. Mother changed her clothing promptly upon her arrival and gave her a hot lemonade.

There was another fever and the doctor was called. When he came he uttered one word, "pneumonia."

We now know, for the Census Director at Washington has told us, that every year in the United States 400,000 children under 10 years of age are buried, as little Helen was buried.

Such are the facts. They cannot be disputed.

The apparent cause of the child's death was pneumonia; **the real cause was malnutrition, followed by a low resistance and inability to fight off the pneumococci.**

Dear parents, let us reason from cause to effect, and spare our children and ourselves many an ill by learning temperance principles and healthy self-denial. ❧

Favored Flax

By Harold Montrose

What an amazing plant! It has a humble appearance with lovely blue flowers that bloom less than a day. Yet behind its unassuming pose, flax supplies a powerhouse of benefits to humanity.

As an oil, flaxseed is rich in nutrients, including the prized omega-3 alpha linolenic acid, basic fatty acid. Essential fatty acids such as this are the building blocks of prostaglandins, hormone-like substances present in both male and female reproductive glands. The prostaglandins may also aid in regulating blood pressure.

Flaxseed oil can also be used to prepare soothing hand creams and even liniments to treat burns. When applied to metal farm tools, it forms a hard seal to help prevent rust. The non-food grade version known as linseed oil is also used in artists' paints and as a superb furniture polish. It's also helpful as a mucilaginous hair-setting gel.

The seeds themselves have healing and cleansing properties; the famed physician Hippocrates used them to relieve intestinal disorders.

In the Middle East, flaxseed oil provides the base for a favorite traditional

dish consisting of cooked fava beans seasoned with garlic, lemon juice, olive oil, and salt.

In Germany, there is a special bread called *Leinsamenbrot*—a heavy, dense bread containing whole flaxseeds. Its rich, whole-grain flavor makes the bread a tasty health food often used to relieve constipation.

Fine linen, a product of the flax plant, was known in both Old and New Testament times. Anciently, rags of this fiber were used in paper-making.



Flax
(*Linum usitatissimum*.)

Widely acknowledged health benefits

A mixture of honey and flaxseed oil has been used as a remedy for removing unwanted spots on the face.

Flaxseeds contain both soluble and insoluble fiber; the National Cancer Institute recognizes fiber to be important in the prevention of various cancers, including colon cancer.

The University of Toronto conducted a study using flaxseeds and found them successful in lowering cholesterol as well as inhibiting the growth of new cancer cells. The lignans found in flaxseed are plant estrogens, also called phytoestrogens, that have been associated with developing strong bones, preventing the growth of many cancerous tumors, and inhibiting the formation of gallstones.

As a fabric, linen is cool and breathable in summer. It is prized throughout the world for its attractive qualities.

No wonder flax is one of the materials the "virtuous woman" in the Bible seeks. (Proverbs 31:13.) It appears to be a very valuable plant for which we can be thankful. ❧



“ETHIOPIA SHALL ... Stretch Out Her Hands Unto God”

By Jorai Pereira da Cruz

The following statement from *The Great Controversy* is a startling fulfillment of David’s prophecy: “Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God” (Psalm 68:31).

“The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle the Romanists were banished from their dominions, and the ancient faith was restored.”¹

Ethiopia was one of the first nations to accept Jesus Christ as the promised Messiah and to embrace the Sabbath.

The first Adventist missionaries arrived in Ethiopia in 1907, and, in a short time, the Advent message spread all over the country.

In 1997, brethren Sileshi Tessama, Megale Degsew, and others called for a reformation in the church, as they saw that the organization was drifting away from the historic ways and original principles of Adventism.

As no agreement was reached, brother Sileshi Tessama and many others, besides a considerable number of Bible workers, and over three thousand members left the Adventist Church. For nine years they worked independently.

Then, in 2006, Brother Sileshi Tessama and over one thousand souls joined the International Missionary Society. They formed a Union Conference, and Brother Sileshi Tessama was elected president.

In July 2008, Brother Michael Stoyko and I were traveling in Africa and stopped in Addis Ababa, capital city of Ethiopia. There we contacted Brother Sileshi Tessama and other workers. Brother Stoyko proceeded to Congo while I remained in Ethiopia, where the Lord opened doors for me to present the reform message.

While I was there, I attended a camp meeting held by the brethren under the leadership of Brother Sileshi Tessama. They had selected a beautiful place—called Roma—in the south of the country. Our meeting with the Ethiopian brethren was a blessing. The door was opened to continue our fraternal communication.

In October 2008 I went to Angola to reorganize the three Fields of our Union Conference, but I did not forget the Ethiopian

believers, with whom I stood in contact. And I received an invitation to see them again. Brother Sileshi Tessama, Brother Megale Degsew, and a number of Bible workers were waiting for my new visit.

On November 12, 2008, I was back in Addis Ababa to meet them.

After I had explained to them what they wanted to know, they asked to be fellowshipped into the Seventh Day Adventist Reform Movement.

In January 2009, Brother Davi Paes Silva, one of the vice presidents of the General Conference, visited the Ethiopian brethren. I was with him. We held spiritual meetings in two places—Durame and Bacafa. In Durame, January 23–26, the brethren also held a delegation session with 50 delegates representing 435 members. By the help of God, two Missions were organized on that occasion: the West Ethiopian Mission with 295 members and the East Ethiopian Mission with 140 members.

The work in Ethiopia is growing rapidly. Praise be to the Lord for the help He has extended to His people in that country! Now we can say after David: “Ethiopia has stretched out her hands unto God,” and God is blessing those who turn to Him wholeheartedly. *R*

Reference

¹ *The Great Controversy*, pp. 577, 578.



Lifting Up HOLY HANDS



By A. C. Sas

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

Question: How do we explain 1 Timothy 2:8? Should we lift up our hands when we pray?

Answer: The expression used in this text appears also in other parts of the Bible: "Let us lift up our heart with our hands unto God in the heavens" (Lamentations 3:41).

It is possible to lift up hands, but how can the heart be lifted up? We see here that this is an expression which means that we should come to God in sincerity.

Maybe some will object that when Moses was praying in order to overcome the Amalekites, he lifted up his hands, and when he became tired, Aaron and Hur held them up (Exodus 17:12). When Solomon was praying in the temple he too lifted up his hands to pray (1 Kings 8:22).

It is true that Moses was praying with his hands lifted up. He was pleading in behalf of his people. It was not wrong to pray like that, but this does not mean that we must always pray in exactly the same way.

On special occasions—when the benediction is pronounced or a chapel is dedicated—the ordained pastor lifts up his hands. Solomon lifted up his hands at the dedication of the temple.

In 1 Thessalonians 5:17, Paul says that we should pray without ceasing. We pray, mentally, while working, or traveling, or walking, but we do not lift up our hands in whatever place or circumstance.

Sometimes men of God prayed without lifting up their hands. Jonah could not have lifted up his hands in the belly of the fish (Jonah 2:1), yet God heard Jonah's prayer. Elijah prayed with his face between his knees (1 Kings 18:42). When Jesus was praying in the garden of Gethsemane, He "fell on his face" (Matthew 26:39). In this posture, would it be possible to lift up one's hands?

Is there a prescribed posture to be adopted in prayer? Before we can say Yes or No, let us look at different examples. King David "sat before the Lord" in prayer (1 Chronicles 17:16). At the dedication of the temple, the people prayed "with their faces [turned] to the ground" (2 Chronicles 7:3). But, at

There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer.

the multiplication of the bread, Jesus looked up to heaven (Matthew 14:9).

There is no specific stance to adopt during prayer, but various Bible verses and the example of Jesus show that the proper way is kneeling down in prayer.

“O come, let us worship and bow down: let us kneel before the Lord our maker” (Psalm 95:6).

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Philippians 2:10).

This, however, does not mean that every time we pray we must kneel.

Nehemiah prayed to God in the presence of the king, but he did not kneel to pray. See Nehemiah 2:4.

“There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes.”¹

We must be reverent when we pray. We must seek God “in spirit and in truth” (John 4:23). We must have faith (Hebrews 11:6). We must fulfill the conditions God has established so that

our prayers may be heard. These are the most important questions.

Concerning the different forms or manners in prayer, it is our church custom to kneel in prayer, in morning and evening worship, when we go to bed and when we get up, in our private prayers, and on other special occasions. When we say grace for the food, we usually stand or sit. On some other occasions we stand also. As mentioned before, our prayers will be heard, not because of the stance adopted, but because of the spirit in which we pray. And if we have the right spirit, we will always come to God in humbleness, expecting to receive what we ask. There is valuable counsel from the pen of inspiration.

“Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God.”²

“I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, ‘Get down upon your knees.’ This is the proper position always.”³

“Christ’s followers today should guard against the tendency to lose the spirit of reverence and godly fear. The Scriptures teach men how they should approach their Maker—with humility and awe, through faith in a divine Mediator. . . .

“Both in public and in private worship it is our privilege to bow on our knees before God when we offer our petitions to Him. Jesus, our example, ‘kneeled down, and prayed’ (Luke 22:41). Of His disciples it is recorded

that they, too, ‘kneeled down, and prayed’ (Acts 9:40). Paul declared, ‘I bow my knees unto the Father of our Lord Jesus Christ’ (Ephesians 3:14). In confessing before God the sins of Israel, Ezra knelt. See Ezra 9:5. Daniel ‘kneeled upon his knees three times a day, and prayed, and gave thanks before his God’ (Daniel 6:10).

“True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed.”⁴

Let us cultivate the spirit of prayer, and it will prove to be a great blessing to all who come to the throne of God through prayer, the breath of the soul. ✍

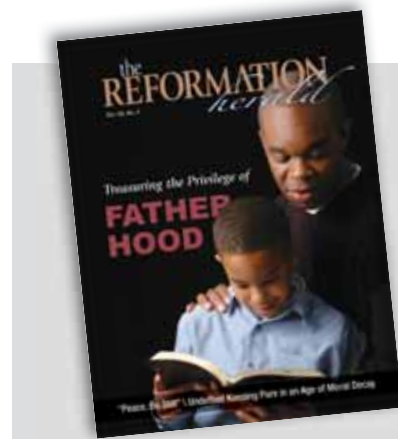
References

¹ *Steps to Christ*, p. 99.

² *Selected Messages*, bk. 2, p. 312.

³ *Ibid.*, p. 311.

⁴ *Prophets and Kings*, p. 48.



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United States

*General Conference
annual council meeting,
Moriah Heights, CA,
September 2009.*



Angola

*Missionary school,
Lubango, June
2009 (left).*

Spain

*International Youth
Convention, August
2009 (bottom).*





Honduras

*Central American
Missionary School
graduation,
July 2009 (top).*

Bolivia

*Workers seminar in
Santa Cruz de la Sierra,
April 2009 (right).*

Canada

*Camp meeting, Toronto,
September 2009 (below).*





ABLE TO BE *Ambassadors*

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God”

(2 Corinthians 5:20).

By B. Monteiro

Dear young friend: Would you like to be a missionary for Christ some day? Children often dream of taking the everlasting gospel to faraway countries. They think of the great joy they would have in telling people about Christ when they are older.

Do you know that you can be an ambassador for Heaven even now?

An ambassador is a person who represents a certain kingdom or country. He or she normally lives in a nation that is not his or her own. By their good example and careful behavior, ambassadors show the people of that foreign nation what their own nation is like.

Have you learned about what Heaven is like? It is the most wonderful place in the whole universe. It is a kingdom where peace and kindness thrive and no sin dwells.

The perfect government is

run by God Himself, and Jesus Christ sits at His right hand on the throne.

Heaven is the Christian’s true home, and we are eager to return there. But in the meantime we have a job to share something about this glorious kingdom with others. So why not start by describing to others what your heavenly home is like and telling them about how they will be able to go there, too?

How? You may ask.

We are told:

“The Lord has appointed the youth to be His helping hand. If in every church they would consecrate themselves to Him, if they would practice self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease—knowledge that would be a great blessing to those who cannot afford to pay for a physician’s visits.”¹

“A wicked messenger falleth into mischief: but a faithful ambassador is health” (Proverbs 13:17). *✎*

Reference

¹ *Medical Ministry*, pp. 320, 321.

