



The Sabbath **Watchman**

July-August 2013

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High tech missionary efforts

Recognizing that the world of communications has changed, more and more churches are turning to social media to reach others with their message. Some religious organizations have been slower than others to embrace the digital age; but as more of the world's population "gets connected," social media has become an important part of the global outreach.

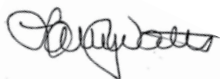
Brady McCombs, writing in a copyrighted article for the Associated Press, June 25, 2013, reported that "the common image of Mormon missionaries ... walking through neighborhoods, knocking door-to-door" will soon be "replaced by one of young Mormons sitting with an iPad, typing messages on Facebook."

This is a major change in activity, because Internet use was previously considered a distraction and "limited to once a week and only for communicating with friends and family back home or accessing official church sites." As in times past, technology that was once considered a detriment to spiritual growth is now seen as a means to share the religious experience.

Without dismissing the Facebook trend with warnings of increased impersonal, superficial relationships, we have to admit that more and more of our contacts are made through cyberspace every year. In addition, members and friends are asking for information through the Internet, both video and written, for their own study and spiritual edification. Furthermore, those searching the web often come across our sites and make contact.

As we approach the one-hundred-year mark of this organization's history, it is clear that much more needs to be done in this area. The General Conference has a wealth of materials in its archives and desires to make these available for research, but financial and human resources are needed to make it happen. Interestingly, in 2015 one hundred years will have passed since the death of Sister Ellen G. White, and all of her materials will pass into the public domain.

If you have ideas and resources to share, consider this an invitation to contact us.



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The Sabbath Watchman

Vol. 88, No. 4

Beacon of hope, faith, and truth in a confused world.

We believe:

- The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its Owner and Sustainer.
- He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh.
- The Holy Spirit, Jesus' representative on earth, convicts of sin, guides into truth, and, when abiding in man, overcomes all unrighteousness.
- The Bible is the record of God's dealings with mankind and the standard of all doctrine; the Ten Commandments are the transcript of His character and the foundation of all enduring reform.
- His people, in harmony with God's Word and under the direction of the Holy Spirit, call all men everywhere to be reconciled to God through faith in Jesus.
- Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

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Dear Brother Bates ...

By Ellen G. White



Last Sabbath we met with the dear brethren and sisters here, who meet at Brother Howland's.

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the showbread, etc. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies. Hebrews 9:1-24.

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Exodus 25:18-22. Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory that appeared like a throne where God dwelt.

Exodus 25:20-22. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to His Father. Revelation 8:3, 4. In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Hebrews 9:4. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. Exodus 31:18. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. Isaiah 58:13, 14. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed



I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints.

the Sabbath, for He never changes. Malachi 3:6. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. Daniel 7:25.

And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the temple in heaven (Revelation 11:19); and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." Exodus 20:10. I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above. I saw that God had children who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth (Hosea 6:2, 3) and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land. Ezekiel 7:10-19. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

I saw all that "would not receive the mark of the beast, and of his image, in their foreheads or in their hands," could not buy or sell. Revelation 13:15-17. I saw that the number (666) of the image beast was made up (Revelation 13:18), and that it was the beast that changed the Sabbath, and the image beast had followed on after, and kept the

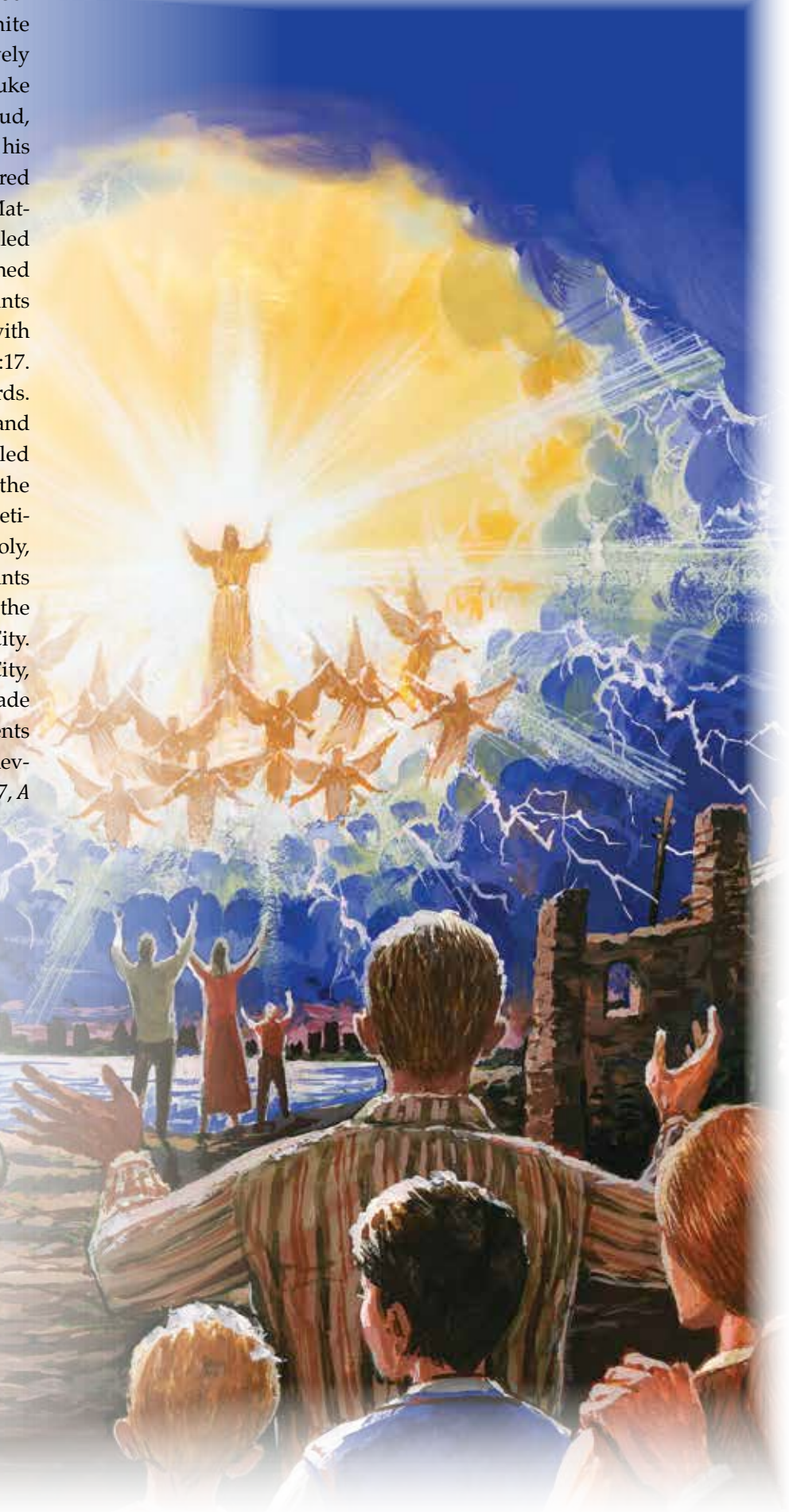
pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the beast, and of his image.

In the time of trouble, we all fled from the cities and villages (Ezekiel 7:15, 16; Luke 17:30-36), but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell, as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. Luke 18:7, 8. The sun came up, and the moon stood still. Habakkuk 3:11. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. Joel 3:16; Hebrews 12:25-27. The sky opened and shut, and was in commotion. Revelation 6:14; Matthew 24:29. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. Habakkuk 3:8-10; Isaiah 2:19-21. And as God spoke the day and hour of Jesus' coming (Ezekiel 12:25; Mark 13:32), and delivered the everlasting covenant to His people (Ezekiel 20:37; Hebrews 12:22-25), He spoke one sentence, and then paused, while the words were rolling through the earth! Jeremiah 25:30, 31. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder! It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them, for the glory. Song of Solomon 5:1-5. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast, and over his image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could

not understand the words of the voice of God. Daniel 12:10. Soon appeared the great white cloud. Revelation 14:14. It looked more lovely than ever before. On it sat the Son of Man. Luke 21:27. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud when it first appeared was the sign of the Son of Man in heaven. Matthew 24:30. The voice of the Son of God called forth the sleeping saints (John 5:25-28), clothed with a glorious immortality. The living saints were changed in a moment, and caught up with them in the cloudy chariot. 1 Thessalonians 4:17. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried, "Holy," and the wings as they moved cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, Holy, Holy, Lord God Almighty." And the saints in the cloud cried, "Glory, Hallelujah." And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Isaiah 26:2. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life." Revelation 22:14. —Topsham, Maine, April 7, 1847, *A Word to the Little Flock*, pp. 18-20. **SW**

The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder!



“Without Me ye can do nothing”

John 15:5, last part

By Kristina Bondoc

On my way home from my work [in the Philippines] one day in the rain, I decided to go into a church (a Catholic Church) just to get out of the rain; I planned to leave as soon as the rain stopped. The church was open, and a mass was being conducted. Only a few people were paying attention to the proceedings, perhaps because the church was really huge.

I was standing just inside the church entrance, hearing the message of the priest but not really listening. I just wanted to see what was inside. I already had an idea of what would be there—images, paintings of saints, curves on the walls, things like that. When I first entered the church, I saw a room on my right—a prayer room. People go in there just to say a prayer and then leave. So, I went into that room, saw a chair, and sat down. It was very quiet. All I could hear were the footsteps of the people coming and going. As I was sitting there, I decided to say a prayer that was on my mind—I mean, why not? It was the only quiet place in the middle of the city.

After I prayed, I just sat and watched the people coming and going and then realized something. But before I say what I realized, let me tell you what I saw. There was an old

man who was wet from the rain standing in front of the images and perhaps praying to God. I don't know what he was asking for, but what I saw was that he was really poor. He seemed very sad, and not really a praying man but someone who had come to that place just to pray, hoping to get an answer to his prayer.

Then a teacher came by, which I could tell by her uniform, followed by some high school students who were perhaps asking for help to pass their exams, another poor

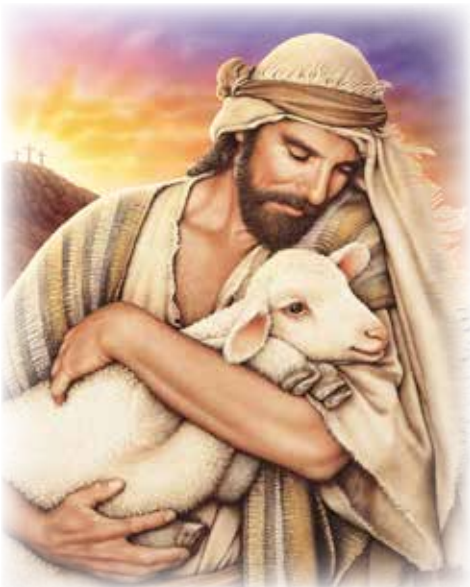
man with tears in his eyes, then a bank teller, and people of different ranks in society. I saw their devotion, their hope, and their need of God and His help.

I thought, Maybe God led me to this room and wants me to realize something. And here is what I realized: Regardless of one's profession, who he is (rich, poor, even a beggar, old or young, man or woman, student or teacher), or the religion he is into, he wants to pray to God; and I saw myself being on the same level with them. Do you know what? We are all on the same level. We all need God. They needed God, and that was why they were there. They touched the images while praying, hoping their prayers would be heard. They needed God. I need Him, too. You who are reading this need God. All of us need God. And that's the reality. We often wander far away from Him; but when we realize that we've gone too far, that's when we can feel that we need Him. But if we really think about it, every minute in our lives we are dependent on God. We need Him—more than air, more than sunlight, more than anything else.

Even before, I knew that I needed God in my life. But I never considered that unbelievers or members of the Catholic Church would need God more than I do. I know the truth; but if the truth is just a theory in my life, that truth will just be like nothing. It's better to know nothing than to know the truth without doing anything. "... Faith without works is dead." James 2:20.

I'm not saying that we should never search the word of God. What I'm saying is that I need to let the truth be in my life, control my life, and be my life. But it's impossible for me to do that. That's where the phrase, "For without Me ye can do nothing" (John 15:5), applies. Then we go back to what I've realized. We need God. But not only that. We know that we need God, but we must feel that we need God more than we ever needed Him before. He's soon to come. I need to be ready to see Him. Help me, Lord.

And the question remains, Where am I now in my spiritual life? Am I making progress? Do I still possess the same nature I had before? Am I still living in me? When will I open my heart to Jesus and let Him in? I know all the answers to my questions, and may God help me, I pray. Amen. **SW**





Heaven's Baker

Many people today are very concerned about the future. It is estimated that in the United States approximately one third of the population believes that we are living at the end of time. World wide on the Internet, there are more than 20 million searches every month for "end of the world." And a number of people have written from around the world, asking, "How do we know when the end of the world will be? How do we know when the Sunday law is going to come into effect?"

It is interesting that the Lord's prayer contains little about the future. It is primarily about now, about having a relationship with God—"Give us this day our daily bread." And that is the message of Christ: "Be ready," not just get ready. And this is the message of the Bible as well. Zephaniah 2:1-3 says: "Gather yourselves together, yea, gather together, O nation not desired; *Before* the decree bring forth, *before* the day pass as the chaff, *before* the fierce anger of the Lord come upon you, *before* the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

"Give us this day our daily bread."
Matthew 6:11

By Larry Watts

Many are concerned about what events are to occur before the seven last plagues fall, such as what is going to come before the Sunday law is enforced and whether the latter rain will fall before or after the Sunday law, so they can know when to "be ready." While the people have a right to receive answers to these concerns, and there are answers that are clearly written in the Bible and other places, such as *The Great Controversy* and the Testimonies, the greater issue is personal preparation. Why? Because the final events will come suddenly and not exactly as we may imagine. "The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise." —*Testimonies for the Church*, vol. 8, p. 28. To look to the signs to know when to be ready is unwise.

The final events will come suddenly and not exactly as we may imagine.

The final act in the drama

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain." –*Testimonies for the Church*, vol. 7, p. 141.

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism...."

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." –*Testimonies for the Church*, vol. 5, pp. 712, 451.

So, there is coming a time when the United States will disconnect itself from righteousness (by instituting a Sunday law), and tyranny will spring into active despotism. Listening or watching this happen before our very eyes should wake us up. In our preparation for that time there are lessons to be learned from the time of the Spanish Inquisition.

A clue from the Lord's prayer in Matthew

"During the fourteenth century in Europe, not only faithful Christians but also Jews were persecuted. At that time, the Catholics used a

special strategy against the Jews. The Catholic bishop would send his storm troopers into a synagogue and drag "the local rabbi into the public square. Then the rabbi would be forced to defend the Jewish faith on the spot. If the rabbi lost, the local Jewish population could be forcibly converted to Catholicism; if he won, he could be charged with insulting the Catholic religion and be forced to flee for his life." –Nehemia Gordon, *The Hebrew Yeshua vs. the Greek Jesus*, p. 38.

At that time there lived a Jewish physician who was also a Talmudic scholar and rabbi named Shem-Tov Ibn Shaprut. He had a burning desire to help his fellow rabbis defend themselves against the Catholics. How did he suggest they do that? By reading the gospels. His "polemical approach was to go through the New Testament section by section searching for weaknesses that could be used against the Catholics. Interestingly enough, one of his common tactics was to point to verses where the Catholics violated the direct instructions of Yeshua [Jesus' Hebrew name].... For example, on Matthew 12:1-8, Shem-Tov points out that the Catholics have done away with the Sabbath even though Yeshua clearly upheld it." –*Ibid.* He also pointed out that Catholics call their priests "Father," something Yeshua said not to do. Matthew 23:9.

Dr. Shem-Tov believed that if his fellow rabbis were going to survive these disputations they had better know the New Testament. Therefore at the end of his polemic treatise, which he called "Test Stone" (*Even Bochan*), he "included a Hebrew version of the book of Matthew as a sort of appendix." That appendix is now generally referred to as "Shem-Tov's Hebrew Matthew." –*Ibid.*

The existence of "Shem-Tov's Hebrew Matthew has been known for centuries, but it was always assumed that Shem-Tov simply translated his version of Matthew from Greek or Latin into Hebrew. Then, in the 1980s George Howard of Mercer University in Georgia carried out a detailed linguistic study in which he showed that there were parts of Shem-Tov's Hebrew Matthew which could not be easily explained as translations from Greek." *Ibid.*, p. 39.

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."

A deeper understanding of “daily bread”

The Lord’s prayer contains an interesting proof that Matthew was written in Hebrew besides some especially significant lessons from the Hebrew origin of Matthew for those seeking to hasten the day of the Lord by preparing for it in their own lives. The third part of the prayer reads (in the translation from the Greek): “Give us this day our daily bread.” But Shem-Tov’s Hebrew Matthew says something different here and uses an interesting word that was very familiar to the Hebrew audience.

Picture, for a moment, Jesus on the mountainside: Is He speaking in Hebrew, or is He preaching in Aramaic, or is His discourse in Greek? How you answer that question has some interesting implications. If He was speaking in Greek, there are significant problems with the text; but if He is teaching in Hebrew, the text contains some delightful insights.

“The Hebrew words behind the familiar phrase ‘give us this day our daily bread’ actually say, ‘give us our bread *tamid*.’ The last word in this sentence, *tamid*, is rich with meaning, which makes it difficult to translate into English. The closest approximation in English to the word *tamid* is ‘continually,’ although some prefer to translate it as ‘daily.’...” –Keith Johnson, *A Prayer to Our Father*, p. 134.

In the Hebrew Scriptures (the Old Testament or *Tanach* to modern Jews), *tamid* is found more than 100 times and is usually associated with the daily sacrifice in the temple. It is variously translated as “always” (Exodus 25:30, its first occurrence), “always,” “continual,” “continually,” “daily,” “ever” “perpetual,” as in the perpetual incense of Exodus 30:8, and in the *King James Version* of Daniel 8:11, 12, 13 and 11:31 as “daily sacrifice,” *sacrifice* being a supplied word.

But the Greek equivalent of *tamid* is *epiousion*, which is a word that also defies easy translation, although for entirely different reasons. The early Christian author Origen wrote: “The word *epiousion* is not found in any Greek writer whether in philosophy or in common usage, but seems to have been formed by the evangelists. At least Matthew and Luke, in having given it to the world, concur in using it in identical form. The

same thing has been done by translators from Hebrew in other instances also.” –Origen of Alexandria, *Origen on Prayer*, translated by W.A. Curtis, Grand Rapids, MI: Christian Classics Ethereal Library, 2001, p. 46.

“Origen, who lived in the second century, was saying in no uncertain terms that Yeshua taught the *Avinu* [‘Our Father’] Prayer in Hebrew and that it was later translated into Greek. According to Origen, the authors (or translators) of Matthew and Luke struggled to find a word that could faithfully convey in Greek the meaning of Yeshua’s Hebrew prayer. When an adequate Greek word could not be found, they simply invented a new one. If Yeshua had stood up and said: ‘Give us our bread *epiousion*,’ the multitudes would have stared at one another, wondering what He meant, because this word simply did not exist in the Greek language [at that time].” –Keith Johnson, *A Prayer to Our Father*, p. 135.

It seems almost certain, then, that Jesus spoke in Hebrew, and therefore the word He used for “daily” or “continual” was *tamid*, and the word He would have used for “bread” would most likely have been *lehem* (which we know from *Bethlehem*, “house of bread”). So, the original Hebrew of Matthew reads: “Give us our bread continually,” or transliterated it would simply be, “Continually feed us,” because this word *lehem* meant different things to different people at that time. For the farmers it meant literal bread. For fishermen it meant fish. For shepherds it meant meat, because that was the shepherds’ staple food.

Insights especially for today

Thus, when we look at this combination of Hebrew words, *lehem tamid*, we see some very interesting things about what Jesus has to say to us who live in the last days.

Like Rabbi Shem-Tov, who was trying to help his Jewish brethren and fellow rabbis, Christ is telling us that we need to understand the Scriptures (the gospel) if we are going to be able to defend the faith in times ahead. Today we also need to have the “bread continually,” the heavenly manna. Furthermore, Jesus pointed out in John 6 that He was that Bread that came down

Jesus pointed out in John 6 that He was that Bread that came down from heaven.



As Jesus was the Bread that came down from heaven, “because as He is, so are we in this world” (1 John 4:17), so we are to be the bread—the connection to life everlasting for which many today are hungering and thirsting.

from heaven. Right at the beginning of His ministry, He had said to the devil in the wilderness, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:4.

If we are going to pass through the time of trouble which will try men’s souls, we need to have an understanding of the gospel, receive that manna which came down from heaven, and receive it continually, daily, not just at the beginning of our Christian walk.

In many parts of the world today, bread has very little significance or value—at least, where it is in abundance and is taken for granted. But where people go hungry, a piece of bread can mean the difference between life and death. If one looks closely in Jerusalem today, he will find bags hanging in various places with old bread in them—on stone walls and even beside trash cans. This is because Israel has many immigrants from places where daily bread is scarce. That bread found on the streets of Jerusalem has become old or has fallen on the ground, yet people pick it up and actually kiss the loaf as if it were some kind of holy thing that has fallen to the ground and now is set apart for the poor.

In the past, bread was a symbol of life itself; and in the Lord’s supper, as we share the bread, it means that we are willing to share our blessings with fellow believers and to sustain and support one another. Similarly, God is providing for His children continually. The literal and symbolic meanings are combined as we realize that God has provided for us abundantly in the translation of His word into modern languages. Today that word is more and more easily understood; for example, in the case at hand, we now have something very close to the original Hebrew of the gospel of Matthew. (Scholars don’t believe it is an exact original of the Hebrew, because it seems to have been tinkered with over time; but many things are being clarified from studying the thirty or so Shem-Tov manuscripts currently known to exist.)

The “continual bread” which God has provided can have a positive effect in our daily walk with Him. In fact, God wants to make us as continual bread for others—the means through which He gives the Bread of heaven to them. As Jesus

was the Bread that came down from heaven, “because as He is, so are we in this world” (1 John 4:17), so we are to be the bread—the connection to life everlasting for which many today are hungering and thirsting.

The word tells us that in the last days there is going to be “a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” Amos 8:11. Yet in Isaiah 55:1 we have a wonderful promise: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Thinking back some 2,700 years to the time of Isaiah, a person who went to the marketplace—and this is true in many places still today—found hawkers carrying bread and water and calling out to the passersby, “Come and buy my bread.” We need to be these kinds of sellers, but this time the bread and water are of a spiritual nature. “Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live....” Vv. 2, 3.

Spiritual bread for the people—how?

If we are going to be true spiritual bread for the people, we need to be willing to go through the refining process that will prepare us to be the kind of bread Jesus was. What does that take? First of all, the grain needs to be threshed, so the first part of that process is to separate the chaff from the wheat; spiritually this means that we need to put away from our lives all those things that are not of true value and do not help us reflect Jesus Christ. Anything that causes us to turn our thoughts away from Him is chaff, and we need to ask God to separate us from all those things. How is the chaff separated from the wheat? The grain has to be run over or be beat on the ground. Thus we can say that spiritually a person needs to be walked on and then thrown up in the air so the wind can carry away the unusable part.

Next, the grain needs to be ground between stones to become flour. What does this mean

spiritually? We need to be humble, like children, and allow God first to grind us, then knead and mold us into loaves before we are placed in the oven. Peter says that this trial of our faith is more precious than gold (1 Peter 1:7), because it is God preparing us to be able properly to present the Bread that came down from heaven to the world.

We need to do what Shem-Tov Ibn Shaprut suggested to his fellow Jews—to read the word and understand it for ourselves. Today is the time to prepare for the coming inquisition and tyranny that will become active despotism just before the end of time and that will be very different from everything that has ever come upon the earth. Both today and at that time our continual prayer needs to be, “Lord, give us our

bread continually.” And we should add to that prayer the plea that our “flight be not in the winter, neither on the Sabbath day.” Matthew 24:20.

As we are asking the heavenly baker to provide for our physical and spiritual needs, let us remember that He has already baked His loaf of bread for our souls—Jesus Christ revealed in His word. Let our hearts go to Him day and night. Let our minds be stayed upon Him, the Bread that came down from heaven, so we may eat and live and be so alive in our souls that we are always ready to give an answer to every man who asks a reason of the hope that is in us with meekness and fear. 1 Peter 3:15. As God has promised to give us food in due season, let us also be ready to give the same to others. **SW**

Today is the time to prepare for the coming inquisition and tyranny that will become active despotism just before the end of time and that will be very different from everything that has ever come upon the earth.

Ubuntu

Jim Slack tells the story of an anthropologist who was doing some research in Africa. One day he proposed a game to the children in a certain village. He put a basket full of fruit near a tree and told the children that whoever got there first would win the sweet fruits for himself or herself.



When he told them to run, they all took each others' hands, ran together to the tree, and then sat down together to enjoy their treats.

When the anthropologist asked them why they had done that, because one of them could have had all the fruits for himself, they said: “UBUNTU! How can one of us be happy if all the others are sad?”

“UBUNTU” in the Xhosa culture means: “I am, because we are.” **SW**



System Collapse

Revelation 13:1 through the first part of chapter 20 focuses on the final activities and ultimate destruction of those systems that benefit special classes and dominate multitudes of people. These are portrayed as at war with the kingdom of heaven and its righteous principles.

A phrase that has become popular recently is “the 1%,” referring to the top income earners in the United States who take in nearly one quarter of the nation’s income and control nearly forty percent of the nation’s wealth. The Urban Institute and the *Washington Post* define it this way: “The citizens of the United States who earn the top one percent of income, with an average income of over \$1.5 million in 2011, while the other 99% of the population earns a median income of \$65,000.” It’s a phenomenon

in which the rich get richer, and the poor get poorer.

“University of California at Berkeley economics professor Emmanuel Saez analyzed the income gains and losses of the 1% over the last two economic growth periods and recessions.

“And ... yikes. From 2009-2010, the 1% captured 93% of the income growth. Seriously. 93%.

“To put it another way, in those years, the 1% saw their incomes rise 11.6%. The 99% saw their incomes rise 0.2%.” –Joseph E. Stiglitz, *Business Insider.com*, March 9, 2012.

However, most people who still have a job don’t seem too concerned about headlines and newsletters screaming, “Hyperinflation Nightmare Dead Ahead!” “Food Prices Skyrocket Around the World.” There seems to be a complacency that mirrors the words of the last-day skeptics about whom the apostle Peter wrote: “Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.” 2 Peter 3:4.

One begins to wonder if the doctrine of evolution, currently asserting that the world is 4.5 billion years old with no end projected, is so ingrained in people’s minds that they no longer think there will be consequences for anything, including over-borrowing. But as governments take on more and more financial responsibilities and borrow astronomical sums of money or print fiat currency, analysts point to a coming global financial meltdown with two bubbles to pop—the dollar bubble and the government debt bubble. But, then, it might just be that the numbers are so astronomical that they have simply become meaningless. Meanwhile, the federal government and the media project an “All’s well” message.

In just the last century, numerous countries and societies have survived collapses of various kinds following war, natural catastrophes, and even economic disasters; and it seems as if they are not too much the worse for it all. So, maybe everything will turn out well after all. Maybe. Maybe not.

Since popular analysts tend to skim over moral underpinnings and high-level manipulations by politicians and the elite, there is no

inking that a collapse is coming. But here's a short list of the huge, pervasive, interconnected systems that now function around the world: Government, intelligence, law enforcement (police, courts, prisons), banking, finance, military, medicine, media, religion, agriculture, entertainment, welfare, education, business, manufacturing, and transportation, not to mention energy and communication. Especially in the last half century, what might have begun as an apparently legitimate function to meet a need has had a way of growing into a megalithic structure that controls and forces people into doing things that are best for the system—not necessarily for the people.

And what about the implications for the people functioning within the various systems or those shut out of them? What is it like for those who are actually trapped by them and can't get out even if they want to? Everyone is paying a price—some more, some less—to exist in today's world, no matter where he or she might find himself or herself.

When Jesus was on earth, He had some important things to say about the world. He requested of His Father: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." John 17:15, 16.

Right after He began His mission, "the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Luke 4:5-8.

Jesus was not distracted by the devil's assertion that everything on the earth belonged to him; he stole the dominion over the world from Adam through lies, and he dominates the systems of this world for his own purposes. Jesus defeated him on the cross, and He will take the world back and recreate it as it was originally intended to be. To the extent that such systems do

not hinder the advance of the heavenly kingdom of grace, they should be used; but they will all be consumed when the Lord Jesus comes. They are temporary not only in the sense that they age, decay, and pass from the scene, as have all the past glories of the world, but their eternal value is virtually nil, if not negative.

The apostle John expressed it this way: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:15-17. Human beings have a very difficult time resisting the devil's promise that he will give them power and glory if they will worship him.

The collapse of the world's systems right before Jesus' coming is described in Revelation 18. Babylon (false religious systems) is affected, along with kings and merchants. The chapter speaks of gold, silver, precious stones, fine linen, wood, metals, spices, commodities, animals, chariots, slaves, souls of men, ships, musicians, and craftsmen as being thrown down with Babylon. The men of the world have made a league with the devil for their own selfish purposes and to destroy that which is good. The price they will pay is the loss of everything, including their own souls for all eternity.

The warning is there; it is out in the open for all to see. Do not allow yourself to be bound about by the systems of this world. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. If one is blessed with abilities and means, use them to advance the heavenly kingdom. Do not accumulate material means or goods

Human beings have a very difficult time resisting the devil's promise that he will give them power and glory if they will worship him.





It is important to live simply, healthfully, and spiritually, constantly in tune with the Master's voice, not beholden to or dependent on this world's systems.

in earthly banks, currency, financial instruments, furniture, lands, houses, or buildings. Jesus told the parable of the rich man who accumulated goods and wanted to store them up for the future, concluding with: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:20, 21. Use the material things that God has entrusted to you for the benefit of His eternal kingdom now, while you still have them, for even the world is warning that they will soon vanish.

Furthermore, it is important to live simply, healthfully, and spiritually, constantly in tune with the Master's voice, not beholden to or dependent on this world's systems. Now is the time to practice this and to get used to listening to and following the Holy Spirit so one will be ready quickly to heed His instructions when He speaks. It is neither necessary nor wise to store up water, food, weapons, and ammunition for the evil day, for "bread shall be given him; his waters shall be sure." Isaiah 33:16. "The angel of the Lord encampeth round about them that fear

Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:7, 8.

But meanwhile, the Christian's mission was given to him by Jesus: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:14-16.

The world's systems, lures, enchantments, and darkness will have no power to take out of God's hand the one who puts his faith and trust in Him who loves him deeply. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; To deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Thy mercy, O Lord, be upon us, according as we hope in Thee." Psalm 33:18-22. —*The Coming Kingdom*, Chapter 7, © 2012, Religious Liberty Publishing Assn., Denver, CO. **SW**

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and show him My salvation." Psalm 91.



From the smitten rock in Horeb first flowed the living stream that refreshed Israel in the desert. During all their wanderings, wherever the need existed, they were supplied with water by a miracle of God's mercy....

The smitten rock was a figure of Christ, and through this symbol the most precious spiritual truths are taught. As the life-giving waters flowed from the smitten rock, so from Christ, "smitten of God," "wounded for our transgressions," "bruised for our iniquities" (Isaiah 53:4, 5), the stream of salvation flows for a lost race. As the rock had been once smitten, so Christ was to be "once offered to bear the sins of many." Hebrews 9:28. Our Saviour was not to be sacrificed a second time; and it is only necessary for those who seek the blessings of His grace to ask in the name of Jesus, pouring forth the heart's desire in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for Israel....

Before God permitted them to enter Canaan, they must show that they believed His promise. The water ceased before they had reached Edom. Here was an opportunity for them, for a little time, to walk by faith instead of sight. But the first trial developed the same turbulent, unthankful spirit that had been manifested by their fathers....

Their cries were directed against Moses and Aaron: "Why have ye brought up the congrega-

tion of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink...." Numbers 20:5.

The leaders went to the door of the tabernacle and fell upon their faces. Again "the glory of the Lord appeared," and Moses was directed, "Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." Numbers 20:8.

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. Hear now, ye rebels," he cried; "must we fetch you water out of this rock?" (Numbers 20:10) and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod.

The water gushed forth in abundance to satisfy the host. But a great wrong had been done. Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. When God had bidden Moses to charge upon Israel their rebellion, the words had been painful to him, and hard for them to bear, yet God had sustained him in delivering the message. But when he took it upon himself to accuse them, he grieved the Spirit of God and wrought only harm to the people. His lack of patience and self-control was evident. Thus the people were given occasion to question whether his past course had been under the direction of God, and to excuse their own sins. Moses, as well as they, had offended God. His course, they said, had from the first been open to criticism and censure. They had now found the pretext which they desired for rejecting all the reproofs that God had sent them through His servant.

Moses manifested distrust of God. "Shall we bring water?" he questioned, as if the Lord

Lessons for Leaders from the Smitten Rock

By Ellen G. White

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored.

The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved it to impress the people with reverence for God and to strengthen their faith in His power and goodness.

would not do what He promised. "Ye believed Me not," the Lord declared to the two brothers, "to sanctify Me in the eyes of the children of Israel." At the time when the water failed, their own faith in the fulfillment of God's promise had been shaken by the murmuring and rebellion of the people. The first generation had been condemned to perish in the wilderness because of their unbelief, yet the same spirit appeared in their children. Would these also fail of receiving the promise? Wearied and disheartened, Moses and Aaron had made no effort to stem the current of popular feeling. Had they themselves manifested unwavering faith in God, they might have set the matter before the people in such a light as would have enabled them to bear this test. By prompt, decisive exercise of the authority vested in them as magistrates, they might have quelled the murmuring. It was their duty to put forth every effort in their power to bring about a better state of things before asking God to do the work for them. Had the murmuring at Kadesh been promptly checked, what a train of evil might have been prevented!

By his rash act Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock the significance of this beautiful figure of Christ was destroyed.

More than this, Moses and Aaron had assumed power that belongs only to God. The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved it to impress the people with reverence for God and to strengthen their faith in His power and goodness. When they angrily cried, "Must we fetch you water out of this rock?" they put themselves in God's place, as though the power lay with themselves, men possessing human frailties and passions. Wearied with the continual murmuring and rebellion of the people, Moses had lost sight of his Almighty Helper, and without the divine strength he had been left to mar his record by an exhibition of human weakness. The man who might have

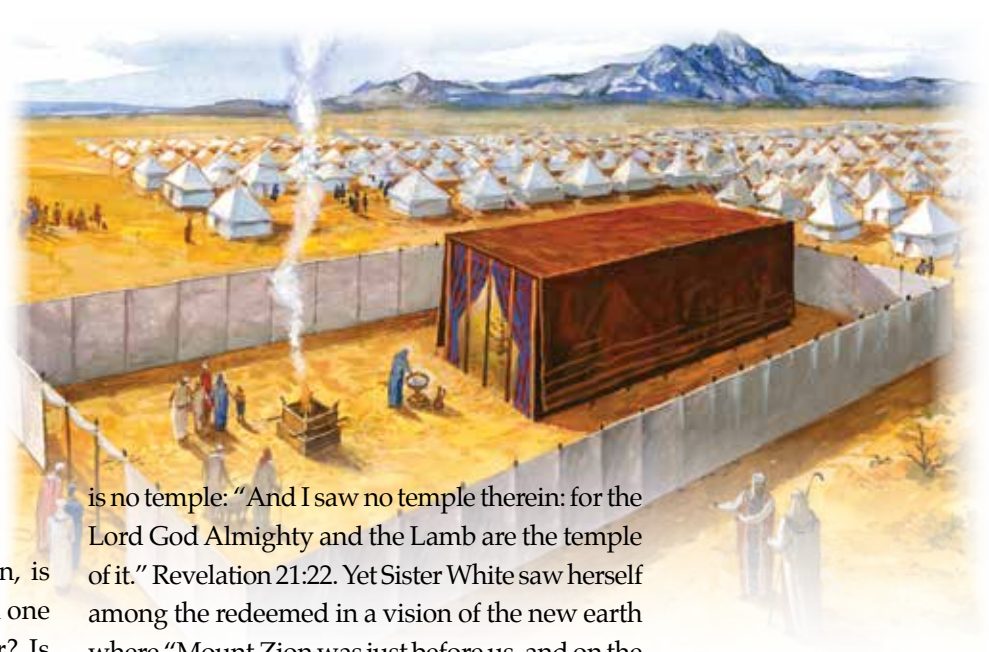
stood pure, firm, and unselfish to the close of his work had been overcome at last. God had been dishonored before the congregation of Israel, when He should have been magnified and exalted.

God did not on this occasion pronounce judgments upon those whose wicked course had so provoked Moses and Aaron. All the reproof fell upon the leaders. Those who stood as God's representatives had not honored Him. Moses and Aaron had felt themselves aggrieved, losing sight of the fact that the murmuring of the people was not against them but against God. It was by looking to themselves, appealing to their own sympathies, that they unconsciously fell into sin, and failed to set before the people their great guilt before God.

"The Lord was wroth with me for your sakes," said Moses. The eyes of all Israel were upon Moses, and his sin cast a reflection upon God, who had chosen him as the leader of His people. The transgression was known to the whole congregation; and had it been passed by lightly, the impression would have been given that unbelief and impatience under great provocation might be excused in those in responsible positions. But when it was declared that because of that one sin Moses and Aaron were not to enter Canaan, the people knew that God is no respecter of persons, and that He will surely punish the transgressor....

All who profess godliness are under the most sacred obligation to guard the spirit, and to exercise self-control under the greatest provocation. The burdens placed upon Moses were very great; few men will ever be so severely tried as he was; yet this was not allowed to excuse his sin. God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer. —*Patriarchs and Prophets*, pp. 411, 414, 417-421. **SW**

Q/A



Temple in the New Jerusalem?

Q Concerning the sanctuary in heaven, is there a building with walls in which one moves from one compartment to another? Is there evidence for this in what Ezekiel saw and what John the revelator says about the Father and the Son being the temple of the new earth? Revelation 21:22. —B.F.C.

A What is revealed about the heavenly sanctuary is related to what is told about the earthly one. Moses was told, “Look that thou make them [all the things concerning the earthly sanctuary] after their pattern, which was showed thee in the mount.” Exodus 25:40. Paul tells us in Hebrews 8:2 that Christ, our divine-human Representative in heaven, is now “a minister of the sanctuary, and of the true tabernacle [in heaven], which the Lord pitched, and not man.”

We know that there are two compartments to the sanctuary, and from all the other information about the sanctuary described in detail in the books of Moses we learn that there are also two administrations.

Ezekiel chapters 1 and 10, as well as Revelation 4 and 5, contain views of the heavenly sanctuary where God’s throne is. In vision Ezekiel sees the throne in the midst of “... the likeness of four living creatures.” “Their wings were joined one to another; they turned not when they went; they went every one straight forward.” Ezekiel 1:5, 9. This tells us that God’s throne moves from one place to another.

In Revelation the temple is referred to several times in connection with heavenly visions. “And the temple of God was opened in heaven....” Revelation 11:19. (See also Revelation 15:5-8; 16:1, 17.) The Scriptures say that in the New Jerusalem there

is no temple: “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. Yet Sister White saw herself among the redeemed in a vision of the new earth where “Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains.... And as we were about to enter the holy temple, Jesus raised His lovely voice and said, ‘Only the 144,000 enter this place,’ and we shouted, ‘Alleluia.’” —*Early Writings*, p. 18.

We always need to consider time and place, and that is true here as well. We can say that there are three temples, each with their purpose in the different times and phases of the plan of salvation: (1) The earthly temple was the center of worship for the Jewish nation and was a type of the heavenly; (2) the heavenly or true temple is the center of Christ’s ministry as High Priest after the order of Melchizedek, and also of the Christian faith; and (3) the temple in the new earth (seen in Ezekiel chapters 44-46) serves as a reminder and memorial of what this earth has passed through in the redemption of the lost race. These three temples have their own special functions in time and place.

We can say that there are three temples, each with their purpose in the different times and phases of the plan of salvation.

A second tithe, and tithing for businesses

Q With the tithe there is no problem; we understand about it and place it into the church. But where does the second tithe come from, and how is it used? In China, we put the second tithe into the church offering, but many want to know how the church is to use it. In ancient Israel, these offerings were used by the people in the festivals honoring God and were shared with others, especially those in need, so they could enjoy fellowship and free food. When the church receives the money, should it be used for the work of the church in

departments, such as publishing, education, Sabbath school, etc.? –L.F.

A For the tithe, a person returns to God what belongs to Him. It never belongs to oneself. It shows that one is loyal to Him and respects His ownership and authority.

Offerings, however, come from what God has given to us. They reveal our love for Him. These may equal our tithe and thus be called the “second tithe.” First fruits are thank offerings in the full amount received for the first time as a financial increase that will continue regularly in the future. An example would be a raise in pay. The full amount of whatever that increase is would be given as a first fruits offering.

Believers also give love offerings, spontaneous gifts that come from the heart in the amount the person desires.

Let us take an example of 1,000 in any currency:

Increase	= 1,000
Tithe (10%)	= 100
Offerings (Second tithe)	
Local Church	= 20
Poor (or Good Samaritan)	= 10
Youth	= 10
Evangelism	= 10
Medical	= 10
Literature	= 10
Misc.	= 30
Total offerings (second tithe)	= 100
Then, first fruits offering (any amount)	= 33
Total tithes and offerings	= 233

When the local church receives first fruits offerings and offerings given as a second tithe (specified in the amounts given for the various offerings on the Tithes and Offerings envelope), it will use them in the local church or send them to the field or union, according to the giver’s choice. Along with ten percent of the tithes paid to the field, ten percent of all offerings is also sent to the General Conference for use in advancing the gospel work in each category—for departments. An additional 3 percent of all the tithes and offerings is sent to the General Conference by each field or union to be placed in the Foreign Missions Fund to finance missions (services and

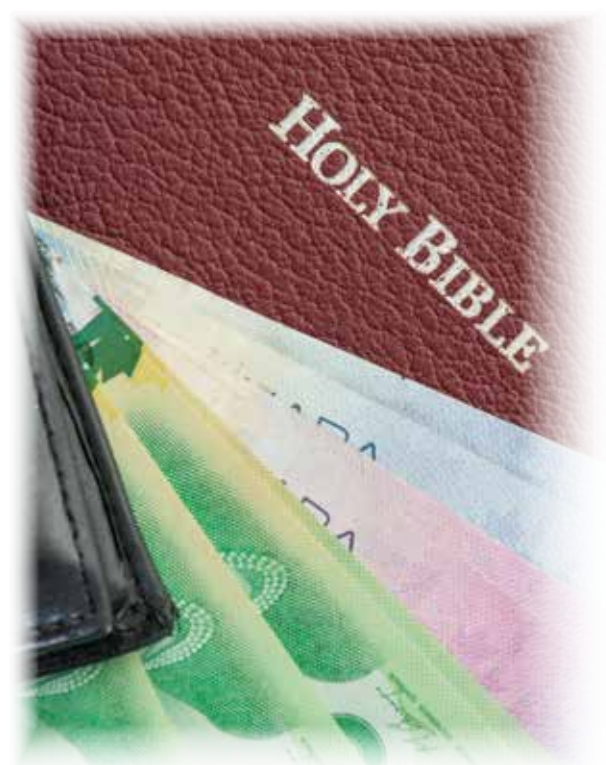
travel expenses of workers in new countries, expenses such as rent of worship places, and costs to establish the church in such countries).

It is important to see all the means God gives us and every gift we return to His cause as advancing His kingdom—spirituality and morality pushing back the darkness of evil in this world.

Q I have studied with two Jehovah’s Witnesses. One accepted the message and then went and found another. They are young businessmen (28 and 30 years of age) and asked about tithing. If a person has his own business, how does he calculate the tithe? Is the tithe paid after deducting materials, labor, and expenses? That is, does one pay the tithe on what he receives after the business expenses are paid? –M.S.

A Correct. The tithe is paid on one’s increase calculated over the pay period (it could be a day, a week, two weeks, a month, a quarter, or even a year). Deuteronomy 14:22 gives the answer: “Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.”

“Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Malachi 3:10. **SW**





What Is Faith?

Faith is not just hoping, believing, or expecting to receive something. No! It is absolutely knowing that you will receive it. But for most people today, faith is a vague and nebulous concept.

The first verse in the “hall of faith chapter,” Hebrews 11, states that “faith is the substance [*hupostasis*] of things hoped for, the evidence of things not seen.” But what does the word *hupostasis* really mean? When the New Testament was translated from Greek into English a little more than 400 years ago, the translators were puzzled by this word, understanding only that it was probably some kind of business terminology not normally used in classical Greek literature and that it meant something quite substantial, so they translated it as “substance.”

Just now, when so many people do not understand the real meaning of faith, the providence of God and the archeologist’s spade have joined to unearth (literally and figuratively) the meaning of that puzzling word—*hupostasis*.

Our understanding of this word comes to us through the intersection of strange events concerning a woman named Dionysia, who probably lived in the first century after Christ. From what we know of her, she can be described as “a woman of set jaw and grim determination.” It seems that she lost a case in a local court over a piece of land to which she laid claim. Not satisfied with the decision of the lower court, she determined to take her case to a higher one in Alexandria.

She sent her slave on an errand to that city with sufficient legal documents to prove her case safely encased in a stone box. However, even the best-laid plans prove useless when tragedy

strikes. On his way, the slave lost his life in a fire that destroyed the inn where he had stayed for the night. The ruins of the burned-out inn were covered over by 2,000 years of desert sands, as were the charred bones of the slave and the stone box that he was carrying.

When that long-forgotten mound of ruins was found and searched by archaeologists, an intriguing story unfolded like a lost page from history. In the stone box, the scientists discovered legal documents and the note that Dionysia had written and sent to the judge in Alexandria. It said: “In order that my lord the judge may know that my appeal is just, I attach my *hupostasis*....” What was attached to her note, which she designated by the Greek word *hupostasis* (the word translated as “substance” in Hebrews 11:1) was the title deed to the piece of land which she claimed as her possession; the *hupostasis* was the evidence of her claim of ownership—her “title deed” to the disputed property.

This find casts light upon this text and expands our understanding of what it means to have real faith. What the writer of Hebrews is saying is that the exercise of true faith is itself the “title deed” and therefore gives evidence of a reward that is secure. It is one’s legal right to the possession of what he hopes for in Jesus Christ. Strong faith causes its possessor to be filled with confidence and all joy and peace in believing, and the Holy Spirit makes that joy and peace abound in the life of the believer through all the promises of God. 2 Peter 1:4. —Adapted from Kenneth S. Wuest, *Wuest’s Word Studies in the Greek New Testament*, vol. 3 (Grand Rapids, MI: Eerdmans, 1997, © 1984), on Hebrews 11:1.

The exercise of true faith is itself the “title deed” and therefore gives evidence of a reward that is secure. It is one’s legal right to the possession of what he hopes for in Jesus Christ.



“To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out His own plans and purposes in your heart and life.”

However, there never needed to be any doubt about the meaning of faith, for the Holy Scriptures give many examples of it, some of which are highlighted in Hebrews 11. In John 3:18, 36, we read that through faith we are no longer under the wrath of God but have become children of the kingdom of grace. Yet faith is more than just an assent to an idea; more specifically, it is wrapped in the unwavering belief that Jesus is the Christ, the Son of God.

“Faith is in no sense allied to presumption. Only he who has true faith is secure against presumption. For presumption is Satan’s counterfeit of faith. Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression. Faith would have led our first parents to trust the love of God, and to obey His commands. Presumption led them to transgress His law, believing that His great love would save them from the consequence of their sin. It is not faith that claims the favor of Heaven without complying with the conditions on which mercy is to be granted. Genuine faith has its foundation in the promises and provisions of the Scriptures.” —*The Desire of Ages*, p. 126.

“Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.” —*Selected Messages*, book 1, p. 389.

“There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? ‘The substance of things hoped for, the evidence of things not seen.’ Hebrews 11:1. It is an assent of the understanding to God’s words which binds the heart in willing consecration and service to God, Who gave the understanding, Who moved on the heart, Who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.” —*Faith and Works*, p. 25.

“To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out

His own plans and purposes in your heart and life.” —*The Faith I Live By*, p. 122.

“Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child can understand it, and yet the most learned men cannot explain it. It is inexplorable and immeasurable, beyond all human expression....”

“The acceptance of Christ’s atonement is the groundwork of true faith.... Those who will look long enough into the divine mirror to see and despise their sins, their unlikeness to the meek and lowly Jesus, will have strength to overcome. All who truly believe will confess and forsake their sins. They will cooperate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the divine will, so that sin shall not have dominion over them. Looking to Jesus, the author and finisher of their faith, they will be changed into His likeness. They will grow up into the full stature of men and women in Christ Jesus.... Those who truly believe, who confess and forsake their sins, will grow more and more like Christ, until of them it can in heaven be said, ‘Ye are complete in Him.’ Colossians 2:10....

“‘Ask, and it shall be given you’ (Matthew 7:7) is the promise. Our part is to rest on the Word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy.” —*Our High Calling*, p. 117.

“What is faith? True faith takes in the whole man, it enables the soul to rise out of an imperfect, undeveloped state, and to understand what true wisdom is. See Proverbs 8.” —*Educational Messenger*, March 19, 1909. **SW**

Is Jesus Still Healing with Clay?

By Magnolia Correa

"When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,... He ... washed, and came seeing." John 9:6, 7.

There are personal victories won in the secret chamber of prayer where only the eye of God and the dying person know what they are fighting for. There are other victories won collectively with the pleadings of the spiritual family. That victory is the one I want to share here, through the experience of my dying mother.

The purpose of sharing this experience is to glorify God, who still works through the eight natural remedies and also encourages many to continue fighting with their illnesses with a revived faith and with much more effort than they have exerted up to now. "Your faith must not let go of the promises of God, if you do not see or feel the immediate answer to your prayers." —*Testimonies for the Church*, vol 1, p. 120.

I recently received news that my mother was very ill. Her medical exams showed only a chronic anemia that she had been suffering



Sister Celina Betancourt before her illness

from for many years. She treated it with natural remedies, but there was no improvement. Then she thought that it might be malaria or hepatitis. Her face was yellowish and very pale. She also had a high fever, nausea, and vomiting and lost her appetite.

This went on for about two or three weeks without her being able to recover. My mother showed signs of a dangerous level of dehydration. I was very overwhelmed not only by her condition but more so at not having a real diagnosis.

My mother, a 76-year old woman, lives by herself in the southern part of Colombia in Florencia, Caqueta. She reached a state of weakness in which she could not get up from the bed. She stopped eating and drinking, and the disease gained enough ground to wreak havoc on her

body. The place where she was staying is at the end of the city where public transportation only runs until 6 p.m.

On a Saturday night my mother went into a coma, and there was no way to transport her to the hospital due to the time and place. Suddenly there was an SUV in front of the house, ready to take my mother to the hospital. We never figured out who that person was who helped, because nobody knew him nor saw him again after

that night. Without a doubt it was an angel sent by God.

The news of my mother's condition was disconcerting, and my need to travel to Colombia was all the more urgent. God provided the resources for my journey through a generous heart. The following Tuesday I was able to travel from Canada to Colombia.

I longed so much to see my mother and find her alive. I prayed to God for this opportunity, and I asked all my brothers and sisters

in the faith to pray for her. Finally, I managed to reach Colombia and see her, but she was in a very sad condition. She could not speak because her tongue was swollen and purple. She was so skinny that one could see her bones. Her belly was swollen as if she were pregnant. She was constipated and had urinary retention. She was on oxygen and intravenous therapy (IV). One could hear her moaning due to pain. She had giant reddish swellings on different parts of her body. She also had a blood infection, which required large amounts of antibiotics and blood transfusions. As the days passed on, her condition worsened.

After numerous tests, the diagnosis was even more worrying. The doctor told us that my mother had chronic lymphocytic leukemia in the terminal stage. In addition, he said that she would never talk again because she had a brain tumor. She would never walk again because she had brain metastases, which explained the reason for her loss of sensation from the waist down. The doctor did not offer any alternative treatment for all this; he only gave her three days to live. Although for the doctors it was a lost cause, this was not so for God. My sisters and I did everything possible to take our mother from the hospital despite the doctors' disapproval. Finally we found a doctor willing to sign her out and visit her at home with two nurses to help us cope with the complications they said my mother would surely suffer.

We took our mother to an empty house that we rented in the city, determined to do everything possible to save her life if God so willed. She suffered unbearable pain. There was a national public transit strike that hindered the painkillers to be given to my mother, so we had to ask a doctor from our church to send us some. He lives two days away by car. The painkillers helped her so she could be moved around for the different therapies without severe pain. I want to tell about the treatment she was given, with details so that others may also be blessed.

We started every day with herbal teas from anamu (*Petiveria alliacea*), dandelion, nettle, etc. We gave her a vegetable juice mix: 1 carrot, 1 beet, 1 mashua, 1 bunch of spinach, and 1 stalk of celery. We also gave her fruit juices such as grape, dragon fruit, apple, etc. It would have been ideal to give her 8 ozs. of juice five times a day, but her body could not accept those amounts. Therefore, we used a syringe to give her just 50 ml of each juice. We decided to give that amount every hour, along with water, lemon, and anamu (*Petiveria alliacea*) tea.

Another major therapy we applied was to rub nettle on her body and then place her in a wooden box filled with wet clay mixed with pure herbal tea from anamu (*Petiveria alliacea*) and horsetail, among others. She would stay in the clay for about four hours at a time. We kept the clay warm by adding hot herbal teas. After two



In a wooden box with warm clay

hours, a terrible stench exuded from her body. It was also amazing to see how the clay absorbed internal impurities found in the bumps on her skin. These red bumps changed to black and then burst yellowish pus, leaving a deep hole in the skin, which we covered with a mixture of vegetable charcoal, sulfur, and olive oil. Her skin eventually healed completely.

Sunbaths every morning renewed and energized her body, as did a lot of faith and confidence in the promises of God, which strengthened her daily to get through the treatments. After daily perseverance with that regimen, we started to see improvements little by little. My mother began to babble words, and the pain began to decrease. She started taking more natural juices that helped to repair and nourish her organs.

After three weeks, she spoke clearly again and was able to sit up in bed. She started having feeling when we massaged her legs and feet. From that point on, we saw a visible miracle every day. She began to take small steps helped by two people. Her appetite came back. Her bowel movements normalized and the skin bumps disappeared.

The story continues, always awaiting the will of God for my mother. For now, I want to inspire everyone to take good courage and use what we have in our hands for the healing of ourselves and others. "And the Lord said unto him, What is that in thine hand? And he said, A rod." Exodus 4:2. With that rod he did great wonders.

In London, Ontario, Canada, some sisters were inspired by my mother's experience and started a small sanitarium "with what they have in their hands." They provide a selfless service, offering steam baths, green juices, massage, and hydrotherapy. "I have been instructed that sanitariums are to be established in many places in the country." —*Counsels on Health*, p. 169. "We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places." —*Medical Ministry*, p. 327.

May God bless you, and please continue to pray for my mother.

Go to <http://jesushealswithclay.weebly.com> for more pictures and recipes and to contact Magnolia Correa. **SW**

I want to inspire everyone to take good courage and use what we have in our hands for the healing of ourselves and others.



Sister Celina with her daughters, Nohemi Correa, left, and Magnolia Correa

In the Lion's Lair

By Vladimir Marinov

The peace of God be with you, dear brothers and sisters. Greetings with the words of 1 Samuel 7:12: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."

It is my great joy to deliver the message of saving grace to a perishing world. With God's help, I work in Finland and neighboring countries. God has given me and others the privilege of helping the lost find their way to eternal life. This work is not easy, but it is very blessed, for when we work for the salvation of others, we are also working for our own salvation—for eternity.

I want to tell you an experience that I made in Finland. Some years ago, I was in a small town distributing magazines and leaflets. In one large apartment building two people got very angry at me, and I quickly left. I was not very far from the place when I heard someone calling to me. I turned around and saw the same woman who had been so angry. Now she talked to me very quietly and kindly, apologized, and asked me to come back. She said there were interested people there. When I heard that there were interested people, I thought, I must go back.

When I returned to her apartment, a young man was there who was drunk, and there was also a little girl. The woman said to me: "You had the courage to come back here, but now you will not leave here alive." At first I thought she was just kidding; but soon I understood that this was no joke, for the clothes they were wearing and what they were doing showed that they were Satanists.

The man began beating me, and the woman took a huge knife and tried to stab me. I began praying in my thoughts: Lord, if my end is here, prepare me. Then they tried to push me out a fifth-story window. I cried for help. Down below was a road and passers-by stopped and looked up. Then the two pulled me back. The woman came at me with a knife. I continued to pray: Lord, if you have work for me to do, save my life.

The woman said: "I'm surprised—it's like something is holding my hand back. I try to use the knife but can't."

I continued to pray for a miracle: Lord, preserve me from permanent scars on my face. How

will I be able to work for You? My head was bleeding from the blows and slashes of the knife.

When I again cried for help from the open window, I was quickly yanked back. There was a plastic table in the room; and when the two people pulled me over the table, it tipped over and I fell to the floor. Before I could get up again, the man seized a pot holding a plant and threw it at my head with such force that the pot broke, spilling the soil all over me.

The battle continued for about forty minutes. I was exhausted and wondered how I would ever get out of that place. I thought I would collapse and they would kill me. But the next moment, the doorbell rang.

The woman went to ask who was there, and the answer was: "Police! Open the door immediately!"

She came back and told the man, "The police are here!" He backed away from me.

Two policemen came in and took me away. I thanked them for rescuing me. A doctor and a nurse were with them, and they examined me. Three police cars and an ambulance had come. At the police station, I had to relate what had happened. I could hardly talk, because my mouth, face, and head were so swollen.

Finally the police told me I could go home and asked if I was able to drive the car. I wasn't quite sure, but I wanted to go home. It was evening, and with God's help I was able to return home; but it felt like 100 bees had attacked and stung my face and head.

The first thing I did was look in the mirror. I was astonished that there were gashes from the knife around my left eye; one cut was only a few millimeters from my eye, but it was not injured. Thank God! He heard my prayers and protected me. What a miracle!

I went to the hospital for treatment, and the doctor said the wounds were not too deep. A nurse cleaned up all of my injuries and gave me some medication for pain. After about two weeks, the wounds all healed and no scars remained. Praise God!

God sent His angels to save my life, and I want to work for His glory as long as I live. May He bless the work of my brothers and sisters all around the world! **SW**



The Sphinx and surrounding pyramids near Cairo, Egypt, at night

Seminar in Egypt

The main purpose of our trip to Egypt in May was to connect with six Arab young people who all come from Muslim backgrounds and live in Muslim families. Brother Idel Suarez, Jr., with his family, Brother Larry Watts, and I traveled together for this missionary outreach. In certain parts of the Arab world, it is so highly discouraged to be a

Christian that if someone makes this choice, he or she could face the death sentence from either the government or their family. So, in these countries, to study the Bible and to seek Christ is a very risky venture and could put one's life in peril. However, all of these individuals had a real desire to learn the deep truths of the Bible. In Egypt it is perfectly okay for a Christian who is born into a Christian family to become

a Muslim, but for a Muslim to become a Christian is forbidden. These six young people risked their lives for the truth.

Our church has only begun to enter the Arab countries, so it was exciting to touch a few lives with the love of Christ and have the possibility of spreading the gospel in this part of the world.

Each day during the seminar the interested souls were more than happy to study for eight or nine hours. They had many questions that revealed their burning desire to find the truth. Although four out of the six people spoke little or no English, we were blessed that one brother spoke fluent English, and so for six long days he translated everything. During the course of our studies, we shared truths concerning the ceremonial law, the Old Testament sanctuary, and the law of God, emphasizing the importance of the Sabbath. We also addressed the arguments that other Christian churches make regarding the law of God, asserting that it was nailed to the cross. Through the movings of

the Holy Spirit, we were able to show how it was the ceremonial law that was nailed to the cross. We also looked at several verses which Sunday-keeping churches use to attack the Sabbath and defend Sunday observance. By reading these verses in context, it was clear to see how such interpretations are erroneous. Another theme we studied was tithe and the family in the context of the seven areas of stewardship: (1) Spirit, (2) soul, (3) body, (4) family (including church family), (5) social/governmental responsibilities, (6) the environment (taking care of the earth), and (7) God's authority and government.

Due to the depth of the studies that were presented and the many questions these searching souls asked, as well as the translation, we did not have time to study prophecy at all. Another trip is planned to meet with them again. They asked if I was planning to come again, strongly encouraging me to come and assist in the seminar again. However, this is unlikely.



The daughters of Brother Idel and Sister Linda Suarez at the Great Pyramid of Giza (also known as the Pyramid of Khufu or the Pyramid of Cheops)

News to inspire

For the Sabbath, we opened the holy day together on Friday evening and at the end held hands, as we generally do, to wish each other a blessed Sabbath. These souls had only recently learned about the Sabbath from our studies, so this was the first Sabbath they kept. They seemed to enjoy the opportunity to rest and

the younger ones specifically thanked me afterward and told me that the lesson I had presented was a great encouragement to them. Praise God!

At the hotel where we were staying was a large swimming pool, and many people, due to the scorching heat, were in the pool.

farewell; and for many of us it was an emotional good-bye, because over the course of the seminar we really felt united in Christian love.

These interested believers are now up against all the possible wily darts that Satan can muster. We take for granted the reading of our Bibles; however, for them it is very different. Every time they open their Bibles, they are at risk of being caught and persecuted, and even put to death. This shows how earnest and sincere their desire is to find the truth. We were able to give them tablets so they can have greater access to the Bible and Spirit of prophecy writings, in a more discreet form. They need all of our prayers as they begin this journey with Jesus, which will hopefully surpass this lifetime and reach to eternity. Although the obstacles they face may be fierce, if they learn to trust fully in God, He will remove every obstacle from their way and clear a smooth path to the foot of the cross. Let us all keep them in our prayers and petition the God of heaven to guide those who will meet with them and share more of the wonderful truths of the Bible with them.

—Richard Eaton

A local newspaper started in Liberia

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ.” Galatians 1:3.

The IMS Media Department, in collaboration with the Liberian Field has embarked on the production of a weekly newspaper for the public and church members. The primary purpose of the paper is to propagate the “present truth” of the gospel—the “three angels’ messages”—and will include community news to attract readers for the newspaper.

We hope to focus on reform in the following areas: (1) Health, (2) Education, (3) Religion (Christianity), (4) Agriculture.

The first issue of the newspaper, called the *Reformer Newspaper* (250 copies), was distributed at a special event in the city of Paynesville; and the representative of District #3, the Hon. Bill Twehway, presented a desktop computer to the Media Department to help with production of the upcoming issues.

The event was a program honoring 38 primary students at a local church school, who were also featured in the newspaper.

—John Mussah

Liberian Field Secretary



The Great Pyramid of Giza (Cheops)—view from the hotel

come apart on the Sabbath day, and throughout the Sabbath we had various studies, such as the Biblical diet—vegetarianism.

I had the opportunity and privilege of teaching the Sabbath School Lesson; and, by God's grace, I enjoyed sharing words of encouragement and thoughts about the deep love of Jesus for every human soul. Two of

One of the Arab souls asked if it was OK for us to go swimming on the Sabbath, so Brother Suarez explained that this would be doing our own pleasure on God's holy day. Thankfully this person accepted the explanation and had no problem abiding by this principle.

On the final morning that we were with them, we bade them



The Reformer Newspaper was introduced by the District Representative, Bill Twehway, who donated a desktop computer to the IMS Media Dept.

From Congo

On June 13, I was in Idiofa in Bandundu Province, and there was no electricity. I rarely charged my phone.

Nevertheless I am enjoying the work of God in my own country [South Africa]. They say, "A prophet has no honor at home;" but everyone is happy when I come.

Our people are very glad to hear the message. I held seminars in the Kinshasa churches, the Idiofa church, and the Kipuku church in Bandundu Province. I taught mostly with emphasis on the four pillars of our faith and introduced the Big Brother Plan for evangelism. The plan was welcomed by all, both leaders and people.

I see great potential for evangelism in Idiofa and Kipuku. Many souls may be won for Christ if a tent effort can be made there. Many people, including non-members, love the three angels' messages.

Besides the problem of school, which affects our people in Idiofa and Kipuku and is shaking their faith in God, our members there are stricken with poverty. I found it hard to teach dress reform with a special suit for Sabbath, because people there lack proper clothing. I will send pictures with my final report, for I have no laptop here; and, besides, I fear using a computer here, for such equipment is all infected by viruses.

I will be able to compile my final report as soon as I get to my desktop in South Africa. I am taking as many pictures as possible wherever I go.

I also got an opportunity to see some of our backsliding members and former Union leaders. I thank God, for it bore fruit for one of our members. Brother Pi  re Kazadi, pioneer of the

work in Tshikapa made the decision to return to God's church with his wife and children. He had left, being discouraged like many others because of the mismanagement of the former leaders. He will be accepted back into the church in Ngiri-Ngiri this Sunday with his family. They are five. All are baptized in the church.

The harvest is ready in Congo. It needs well-planned work and financial and spiritual support with literature, including pamphlets, books, etc., to fulfill the commission of our Lord Jesus Christ.

I am keeping the details of my work in Congo in a notebook. I will put everything together with pictures at the end.

—Luboya Mutapayi Judicael

Interested souls in Rwanda

Greetings in the name of our Lord Jesus.

I wish to present to you my missionary activities report as attached.

I am also attaching a photo of some of the interested souls in this area. Thank you!

—Steven Ngoboka



Group of believers in North India



Interested young people in Rwanda



Two new members (seated) in Northwest India

From Northwest India ...

Today by the grace of God, two new members have taken their stand with God's church.

I am enclosing their photo. The new members whom I baptized today are seated on the chairs, and those who are standing beside them are long-standing, faithful members.

Brethren, please pray to the heavenly Father for our work, so we can gain more souls for Him.

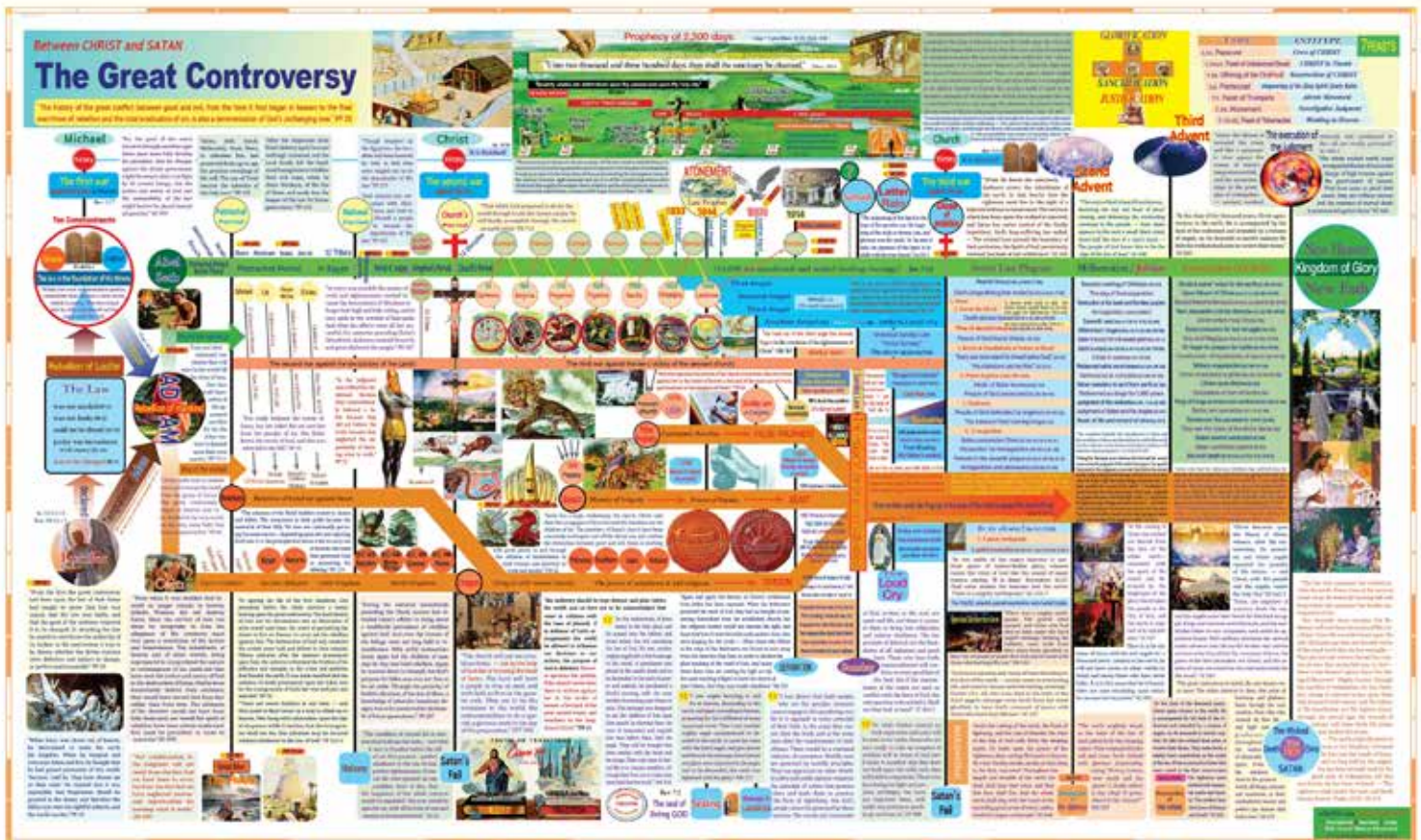
May God bless you.

—Crosswell Rimsu

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