

our firm

VOLUME 32, NUMBER 8 ■ AUGUST 2017

FOUNDATION

THE IMMUTABLE LAW OF GOD ■ CHRIST OUR RIGHTEOUSNESS ■ THE SEVENTH-DAY SABBATH
THE THREE ANGELS' MESSAGES ■ THE NON-IMMORTALITY OF THE SOUL ■ THE SANCTUARY



One very important aspect of our Christian life, of course, is prayer. In this editorial I would like to share some thoughts that, hopefully, will encourage each person who reads this to spend more time in daily prayer as we come closer to the return of Jesus. We are truly encouraged by the words found in Matt. 7:7,8 – “Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

E. G. White said, in *Steps to Christ*, page 93 – “Prayer is the opening of the heart to God as to a friend.” Prayer does not change God; but it does change us and our relation to God. It places us in the channel of blessings, and in that frame of mind in which God can consistently and safely grant our requests. “How shall we pray so as to be heard and to receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer: we must want something, and must realize our dependence upon God for it.”

J.R. Miller

Remember: “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. “If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.” James 1:5.

Here are the conditions of answered prayer:

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.” James 1:6,7. And remember: “If I regard iniquity in my heart, the Lord will not hear [me];” Ps. 66:18. “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid [his] face from you, that he will not hear.” Isa. 59:1,2.

Whose prayers does Solomon say are an abomination? – “He that turneth away his ear

from hearing the law, even his prayer [shall be] abomination.” Prov. 28:9. Note – Contention and discord quench the spirit of prayer (1 Pet. 3:1-7). Many grieve the Spirit and drive Christ from their homes by giving way to impatience and passion. Angels of God flee from homes where there are unkind words, contention and strife.

For whom did Christ teach us to pray? “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;” Matt. 5:44.

When praying, what must we do in order to be forgiven? “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.” Mark 11:25.

What did Christ say concerning secret prayer? “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” Matt. 6:6.

To what place did Jesus retire for secret devotion? “And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.” Matt. 14:23.

With what should our prayers be mingled? “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Phil. 4:6.

How often should we pray? “Praying always with all prayer and supplication in the Spirit,” Eph. 6:18.

How often did the Psalmist say he would pray? “Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.” Ps. 55:17.

In whose name did Christ teach us to pray? “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” John 14:13.

Jesus is coming soon; through our consistent prayer others may be prepared to accept the message we need to give them.

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Extract from an Unpublished Testimony

WRITTEN MARCH 13, 1897

ELLEN WHITE

The word of God must be our authority in all things. The testimony of David in this respect was, "Thou art my portion, O Lord: I have said that I would keep Thy words. I entreated Thy favor with my whole heart: be merciful unto me according to Thy word. I thought on my ways, and turned my feet unto Thy testimonies. I made haste and delayed not to keep Thy commandments. The bands of the wicked have

robbed me: but I have not forgotten Thy law. At midnight I will arise to give thanks unto Thee because of Thy righteous judgments."

How is the Lord the portion of His people? He can be such to them only when they choose Him above everything earthly and temporal. But there are very many who prefer every other portion rather than the heavenly treasure.

This is not appreciated. They prize more highly the selfish pleasures that minister only to the gratification of self. They consider the



possession of lands, of houses, and of money, the most desirable prize they can gain:

for they know that when once these are in their hands, they will receive the esteem and favor of the world. The standard of the world estimates a man according to his money value. This certainly can raise him to position and honor as far as the world is concerned, but it can never give him true value of character.

Those who exercise true faith in Jesus Christ will be blessed with sharp discernment. Everything connected with truth and righteousness will be precious in [his] sight. The knowledge of God, and of Jesus Christ whom He has sent, will lead man to place a high value on every faculty given him of God. He will have a keen sense of his obligation to keep these intrusted treasures in the most



wholesome condition, that he may ever discern the value of God, and choose Him as his portion forever.

The privilege bestowed upon us in doing service for Christ is the highest exaltation that can be given to the human agent. And God desires that man shall choose Him as the portion of his soul. Without this decided acceptance of the heavenly gift, in preference to any other that the world can give, Christ's followers can never be one with Him, as He is one with the Father.

Consider the wondrous power of our God, and then call to mind His love for fallen man. He "so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." How can man, for whom God has done so much, for whom Christ has given His life, continue in his perversity? Can we wonder that at the close of the thousand years, all who have refused to accept Him shall be destroyed with fire from heaven outside the city of God? God declares that this shall be so. He says, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil; and the wicked for their iniquity, and I will cause the arrogance

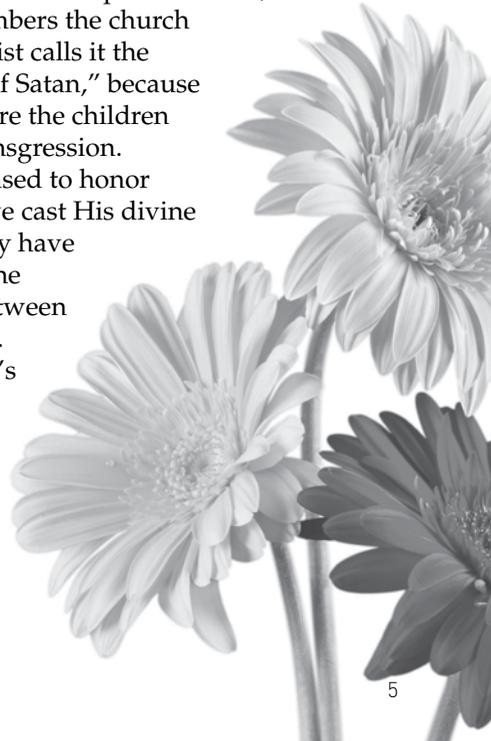
of the proud to cease, and I will lay low the haughtiness of the terrible."

I love Jesus. I tremble at the word of God. I am seeking to hide myself in the cleft of the rock, that I may behold His holiness of character. God has a people, and I want to be among them. I want, too, that you shall be among them. And if you will, without any reservation, give up your way and will to God, you may. The Spirit calls today. There is hope still.

The church of God, enfeebled and defective though it is through yielding to temptation, is the only object upon earth on which He bestows His supreme regard. His interest, with all the interest of the heavenly host, is all with His people, who, in the midst of a crooked and perverse nation, are to shine as lights in the world.

His Holy Spirit is giving rich and constant supplies of grace for every emergency. Not one needs to stumble, for Christ has said, "He that followeth Me, shall not walk in darkness, but shall have the light of life."

Satan has a church upon the earth, which outnumbers the church of Christ. Christ calls it the "Synagogue of Satan," because its members are the children of sin and transgression. They have ceased to honor God; they have cast His divine law aside; they have confounded the distinction between good and evil. But the world's Redeemer will have a church in which these essential differences will be made apparent,



where the character of God will be represented. In marked contrast to the character of Satan, the beauty of holiness will be exemplified, the loveliness of truth shine forth in life and practice. Its members will love, honor, and glorify God, whom the world has despised. These are the fruits by which they are known to the world; these will have the superscription of heaven, by which all men may know that they are Christ's disciples.

Through Jesus Christ, God has made every provision that His people may connect with divine agencies, and that these agencies may cooperate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins, the power and sufficiency of Christ. They will present before the world another world of higher, holier laws than worldly-wise men can invent or earth obey, a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions.

Christ's church on earth is to resemble heaven, a temple built after the pattern of things shown in the holy mount. Man must give up his ideas, his plans, and devices, and let God work out His original intentions.

The great Designer must not be impeded in His work by human wisdom. His work and purpose have not been understood. Through the miscalculations of man, the church today is so misshapen that it can not be accepted by the great Builder. Human counsel has been so abundant,



that individual experience is rare. Men are placed where God should be. God's plans are turned aside, and men's measures brought in to fashion and mould. But the great and perfect Designer pronounces the work imperfect. The temple that He is building after the pattern of things in the heavens must have the exact proportions assigned it by the Architect, whose pattern is without a flaw. He has brought the golden measuring rod from heaven, and every worker is employed only as he works under His superintendence, and according to His plans.

There must be no human calculations. God will have as workers, only those who will be laborers together with Him, who will yoke up with Christ, and learn of Him meekness and lowliness of heart. His directions are, "Make everything according to the pattern shown thee in the mount." Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God's seal.

What has Jesus, the precious Saviour of the world done, that human, finite beings should put Him to open shame, and thus crucify Him afresh? Satan has remarkable power over all who open their hearts to temptation. But the mind, the character, the reason, belong to God. Christ is saying, "Seek ye first the kingdom of God, and His righteousness, and all things



shall be added unto you." But you are saying, "I will not do as Christ has said. I will seek my own interest first; I

want none of God's ways."

While you thus co-operate with Satan, he walks by your side. He says, "Whatever may be true in regard to life eternal, in order to make a success of business, you must serve me. I hold your welfare in my hands. Riches, pleasure, honor, and happiness I can give you. If you will hearken only to my counsel, you will succeed. You can not be successful if you allow yourself to be carried away with any whimsical notions. I will prepare the way before you." These are Satan's temptations. But will any turn away for this from God and heaven, thrusting eternity out of your reckoning, working like a slave in the service of Satan? Will it pay to do this?

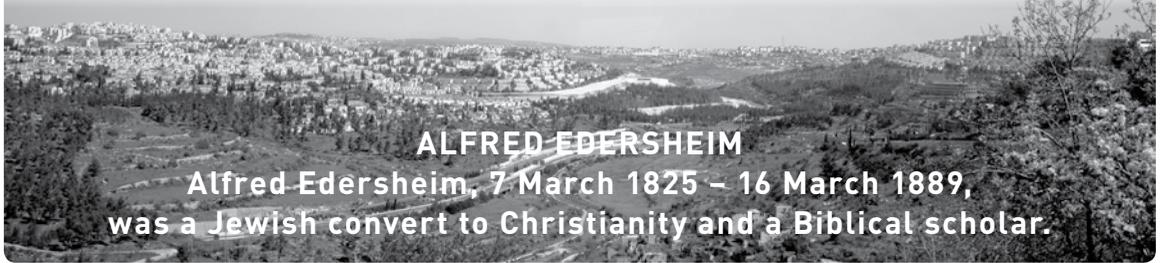
Like Christ, every man has had offered to him the kingdoms of this world if he will acknowledge the supremacy of Satan. And how many are doing this before the universe of heavenly intelligences, before God their Creator, and Jesus Christ their Redeemer? But suppose all of Satan's alluring temptations were just as he presents them, will you, even if you knew that by assenting to them you would gain the whole world, be so infatuated, so bewitched as to sacrifice your hope of heaven, your spiritual and immortal interests for mere worldly advantages?

You have another life than that which you live in this world. You are to consider this, and live by every word that proceedeth out of the mouth of God. Happiness and success are the prospects presented before you if you will work in Christ's lines. But how many are saying, "I will not accept the conditions. I will have my own way and will in the matter." I warn you that if you keep on in this course, you will have all your own way with all it implies. This is nothing less than the loss of your soul. But for all who, for their Saviour's sake, will make any and every sacrifice, even to want, and hunger, and death, there awaits the crown of eternal life that Paul was seeking for, and an eternal weight of glory.

Then no longer neglect this great salvation, as many of us are most assuredly doing. Your salvation has been purchased by the Lord Jesus, in giving His life for you. It will be found that there are some things worse than temporal death. It is better for a soul to die, than to sin; better to be in poverty and suffer hunger than to do a dishonest action. Should your success be purchased at so fearful a price as surrender to the control of Satan, you will find perplexities and embarrassments you never dreamed of. His presentations of worldly attractions are as a deceitful mirage, terrible as his own character, fearful as hell.

Lake Union Herald, December 23, 1908

EXCERPTS FROM
SKETCHES OF JEWISH SOCIAL LIFE
JEWISH VIEWS ON TRADE, TRADESMEN, AND TRADES' GUILDS



We read in the Mishnah as follows: “Rabbi Meir said: Let a man always teach his son a cleanly and a light trade; and let him pray to Him whose are wealth and

riches; for there is no trade which has not both poverty and riches, and neither does poverty come from the trade nor yet riches, but everything according to one’s deserving (merit). Rabbi Simeon, the son of Eleazer, said: Hast thou all thy life long seen a beast or a bird which has a trade? Still they are nourished, and that without anxious care. And if they, who are created only to serve me, shall not I expect to be nourished without anxious care, who am created to serve my Maker? Only that if I have been evil in my deeds, I forfeit my support. Abba Gurjan of Zadjan said, in name of Abba Gurja: Let not a man bring up his son to be a donkey-driver, nor a camel-driver, nor a barber, nor a sailor, nor a shepherd, nor a pedlar; for their occupations are those of thieves. In his name,

Rabbi Jehudah said: Donkey-drivers are mostly wicked; camel-drivers mostly honest; sailors mostly pious; the best among physicians is for Gehenna, and the most honest of butchers a companion of Amalek. Rabbi Nehorai said: I let alone every trade of this world, and teach my son nothing but the Torah (the law of God); for a man eats of the fruit of it in this world (as it were, lives upon earth on the interest), while the capital remaineth for the world to come. But what is left over (what remains) in every trade (or worldly employment) is not so. For, if a man fall into ill-health, or come to old age or into trouble (chastisement), and is no longer able to stick to his work, lo! he dies of hunger. But the Torah is not so, for it keeps a man from evil in youth, and in old age gives him both a hereafter and the hopeful waiting for it. What does it say about youth? ‘They that wait upon the Lord shall renew strength.’ And what about old age? ‘They shall still bring forth fruit in old age.’ And this is what is said of Abraham our father: ‘And Abraham was old, and Jehovah blessed Abraham in all things.’ But we find that Abraham our father kept the whole Torah – the whole, even to that which had not yet been given – as it is said,



'Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.'"

If this quotation has been long, it will in many respects prove instructive; for it not

only affords a favourable specimen of Mishnic teaching, but gives insight into the principles, the reasoning, and the views of the Rabbis. At the outset, the saying of Rabbi Simeon – which, however, we should remember, was spoken nearly a century after the time when our Lord had been upon earth – reminds us of His own words (Matthew 6:26): "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" It would be a delightful thought, that our Lord had thus availed Himself of the better thinking and higher feeling in Israel; so to speak, polished the diamond and made it sparkle, as He held it up in the light of the kingdom of God. For here also it holds true, that the Saviour came not in any sense to "destroy," but to "establish the law." All around the scene of His earthly ministry the atmosphere was Jewish; and all that was pure, true, and good in the nation's life, teaching, and sayings He made His own. On every page of the gospels we come upon what seems to waken the echoes of Jewish voices; sayings which remind us of what we have heard among the sages of Israel. And this is just what we should have expected, and what gives no small confirmation of the trustworthiness of these narratives as the record of what had really taken place. It is not a strange scene upon which we are here introduced; nor among strange actors; nor are the surroundings foreign. Throughout we have a life-picture of the period, in which we recognise the speakers



from the sketches of them drawn elsewhere, and whose mode of speaking we know from contemporary literature. The gospels could not have set aside, they could not even have left out, the Jewish element.

Otherwise they would not have been true to the period, nor to the people, nor to the writers, nor yet to that law of growth and development which always marks the progress of the kingdom of God. In one respect only all is different. The gospels are most Jewish in form, but most anti-Jewish in spirit – the record of the manifestation among Israel of the Son of God, the Saviour of the world, as the "King of the Jews."

This influence of the Jewish surroundings upon the circumstances of the gospel history has a most important bearing. It helps us to realise what Jewish life had been at the time of Christ, and to comprehend what might seem peculiarities in the gospel narrative. Thus – to come to the subject of this chapter – we now understand how so many of the disciples and followers of the Lord gained their living by some craft; how in the same spirit the Master Himself condescended to the trade of His adoptive father; and how the greatest of His apostles throughout earned his bread by





the labour of his hands, probably following, like the Lord Jesus, the trade of his father. For it was a principle, frequently expressed, if possible “not to forsake the trade of the father” – most likely not merely from worldly considerations, but because it might be learned in the house; perhaps even from considerations of respect for parents. And what in this respect Paul practised, that he also preached.

Nowhere is the dignity of labour and the manly independence of honest work more clearly set forth than in his Epistles. At Corinth, his first search seems to have been for work (Acts 18:3); and through life he steadily forbore availing himself of his right to be supported by the Church, deeming it his great “reward” to “make the Gospel of Christ without charge” (1 Corinthians 9:18). Nay, to quote his impassioned language, he would far rather have died of hard work than that any man should deprive him of this “glorying.” And so presently at Ephesus “these hands” minister not only unto his own necessities, but also to them that were with him; and that for the twofold reason of supporting the weak, and of following the Master, however “afar off,” and entering



into this joy of His, “It is more blessed to give than to receive” (Acts 20:34,35). Again, so to speak, it does one’s heart good when coming in contact with that Church which seemed most in danger of dreamy contemplativeness, and of unpractical, if not dangerous, speculations about the future, to hear what a manly, earnest tone also prevailed there. Here is the preacher himself! Not a man-pleaser, but a God-server; not a flatterer, nor covetous, nor yet seeking glory, nor courting authority, like the Rabbis. What then? This is the sketch as drawn from life at Thessalonica, so that each who had known him must have recognised it: most loving, like a nursing mother, who cherisheth her own children, so in tenderness willing to impart not only the Gospel of God, but his own life. Yet, with it all, no mawkishness, no sentimentality; but all stern, genuine reality; and the preacher himself is “labouring night and day,” because he would not be chargeable to any of them, while he preached unto them the gospel of God (1 Thessalonians 2:9). “Night and day,” hard, unremitting, uninteresting work, which some would have denounced or despised as secular!

But to Paul that wretched distinction, the invention of modern superficialism and unreality, existed not. For to the spiritual nothing is secular, and to the secular nothing is spiritual. Work night and day, and then as his rest, joy, and reward, to preach in public and in private the unsearchable riches of Christ, Who had redeemed him with His precious blood. And so his preaching, although one of its main burdens seems to have been the second coming of the Lord, was in no way calculated to make the hearers apocalyptic dreamers, who discussed knotty points and visions of the future, while present duty lay

unheeded as beneath them, on a lower platform. There is a ring of honest independence, of healthy, manly piety, of genuine, self-denying devotion to Christ, and also of a practical life of holiness, in this admonition (1 Thessalonians 4:11,12): “Make it your ambition to be quite, to do your own” (each one for himself, not meddling with others’ affairs), “and to work with your hands, as we commanded you, that ye may walk decorously towards them without, and have no need of any one” (be independent of all men). And, very significantly, this plain, practical religion is placed in immediate conjunction with the hope of the resurrection and of the coming again of our Lord (vv 13-18). The same admonition, “to work, and eat their own bread,” comes once again, only in stronger language, in the Second Epistle to the Thessalonians, reminding them in this of his own example, and of his command when with them, “that, if any would not work, neither should he eat”; at the same time sternly rebuking “some who are walking disorderly, who are not at all busy, but are busybodies” (we have here tried to reproduce the play on the words in the original).

Now, we certainly do not pretend to find a parallel to St. Paul among even the best and the noblest of the Rabbis. Yet Saul of Tarsus was a Jew, not merely trained at the feet of the great Gamaliel, “that sun in Israel,” but deeply imbued with the Jewish spirit and lore; insomuch that long afterwards, when he is writing of the deepest mysteries of Christianity, we catch again and again expressions that remind us of some that occur in the earliest record of that secret Jewish doctrine, which was only communicated to the most select of the select sages.

And this same love of honest labour, the same spirit of manly independence, the same



horror of trafficking with the law, and using it either “as a crown or as a spade,” was certainly characteristic of the best Rabbis. Quite different in this respect also – far asunder as were the aims of their lives – were the feelings of Israel from those of the Gentiles around. The philosophers of Greece and Rome denounced

manual labour as something degrading; indeed, as incompatible with the full exercise of the privileges of a citizen. Those Romans who allowed themselves not only to be bribed in their votes, but expected to be actually supported at the public expense, would not stoop to the defilement of work. The Jews had another aim in life, another pride and ambition. It is difficult to give an idea of the seeming contrasts united in them. Most aristocratic and exclusive, contemptuous of mere popular cries, yet at the same time most democratic and liberal; law-abiding, and with the profoundest reverence for authority and rank, and yet with this prevailing conviction at bottom, that all Israel were brethren, and as such stood on precisely the same level, the eventual differences arising only from this, that the mass failed to realise what Israel’s real vocation was, and how it was to be attained, viz., by theoretical and practical engagement with the law, compared to which everything else was but secondary and unimportant.



Stand Still and See the Salvation of Our Mighty God

PART 2

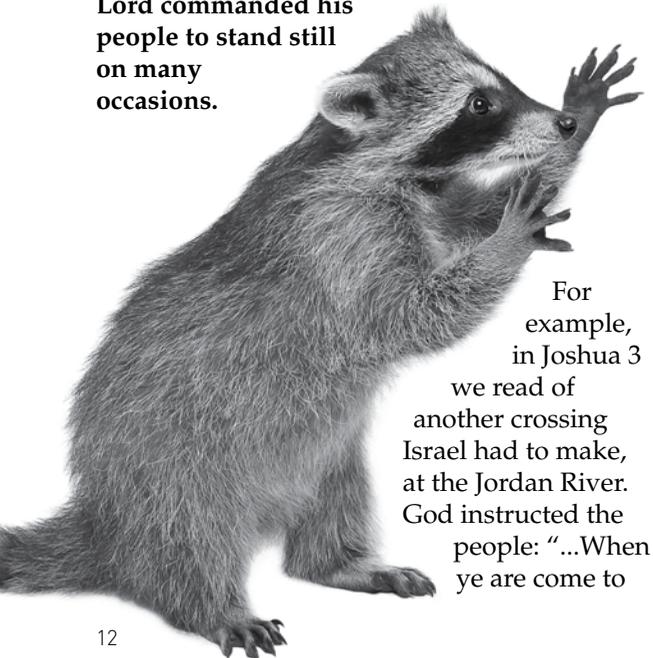
DAVID WILKERSON

God speaks to his people by his Spirit. And he makes the Spirit's voice clear to us: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

God speaks to his people by his Spirit. And he makes the Spirit's voice clear to us: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).

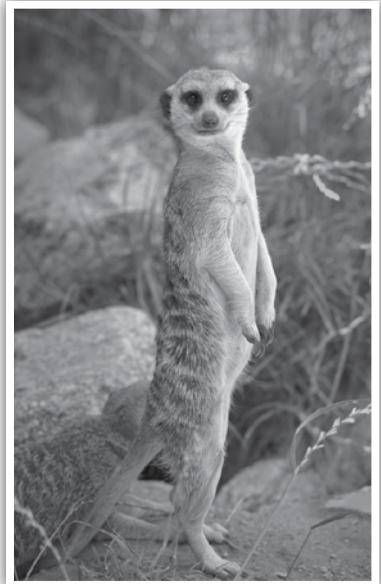
The voice of God's Spirit comes to us primarily through the scriptures. He may open up to us a biblical passage that will be the key to our deliverance. But before we can hear his voice of direction, God requires something of us: **We are to stand still and wait upon Him to act!**

This Word is not a suggestion, but a commandment. And it is the secret to our total victory and deliverance. Indeed, the Lord commanded his people to stand still on many occasions.



For example, in Joshua 3 we read of another crossing Israel had to make, at the Jordan River. God instructed the people: "...When ye are come to

the brink of the water of Jordan, ye shall stand still in Jordan" (Joshua 3:8). Then the Lord added: "... as soon as the soles of the feet of the priests... shall rest in the waters of Jordan... the waters of Jordan shall be cut off...and they shall stand upon an heap" (verse 13).



God was saying, "When you get to the water, plant your feet in it and just stand there. Be still, rest. Don't try to figure out what I'm up to. Just wait for me to act. I will part the waters for you!"

The Hebrew word for "stand still" in this passage means "stop all activity, cease all striving." Yet, how many Israelites obeyed when they came to the Jordan? As they stood with their feet in the water, many must have thought, "How do we know this is going to work?"

Some might have been tempted to build

some kind of pontoon bridge and try to get across on their own ingenuity. But that would have been all in vain.

God did act on that occasion – he did part the waters. And he did it because Israel’s act of obedience was accompanied by faith. They did what God had told them, and they rested in it. God answered their faith!

On another occasion, Israel’s king was commanded to stand still rather than act. After Samuel anointed Saul as king, he escorted him to the edge of the city. And at one point, Samuel said to Saul, “...stand thou still a while, that I may shew thee the word of God” (1 Samuel 9:27).

Samuel was saying, “Saul, I’ve just anointed you, and yet already your mind is racing. You’re thinking, ‘What is God doing? How can I know his voice, his will?’ Stop striving, Saul! Do you want to hear from God? Do you want direction from him? Then stand still and listen. I’ll give you God’s word.”

This perfectly illustrates the principle I want to emphasize here: The word of the Lord – the voice of direction and deliverance – is given to those who come to a place of standing still before God!

In Second Chronicles we read that Judah was being invaded by a coalition of mighty armies. Scripture says King Jehoshaphat “...feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah” (2 Chronicles 20:3).

The people began to pray, crying, “...in thine hand is there not power and might, so that none is able to withstand thee?...for we have no might against this great company that cometh against us; neither know we

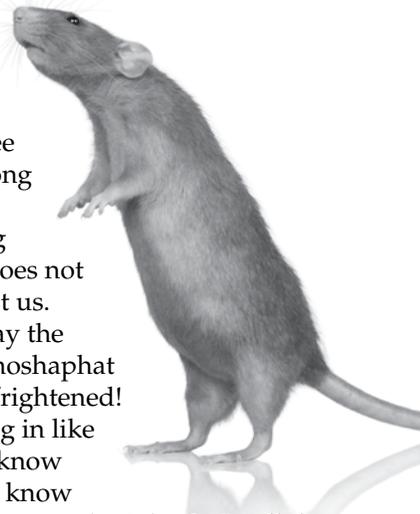
what to do: but our eyes are upon thee” (verses 6, 12).

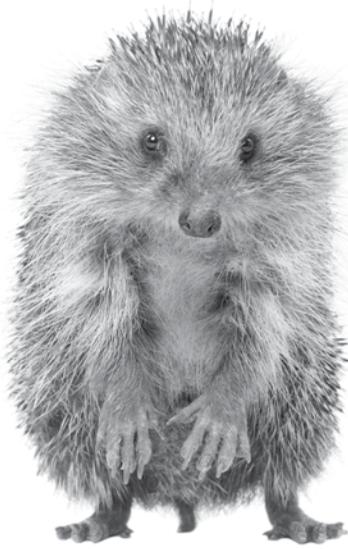
Once again, we see there is nothing wrong with being afraid. God is longsuffering toward us, and he does not hold our fear against us. In fact, we are to pray the same prayer that Jehoshaphat prayed: “Lord, I’m frightened! The enemy is coming in like a flood, and I don’t know what to do. But I do know that you have all power and might. So I will do nothing, Lord, except to pray. I will fix my eyes on you!”

“Then...came the spirit of the Lord in the midst of the congregation” (verse 14). Here is what the Spirit commanded: “Be not afraid nor dismayed...for the battle is not yours, but God’s....Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you....” (verses 15-17).

The phrase “set yourself, stand still” means “take your position; do not waver in this matter.” In other words: “Take a position of faith. Be convinced the battle is the Lord’s. Any demon that comes against you has to come against Christ in you. It is the Lord’s battle to fight – not yours!”

You may remember what happened in this story. When the men of Judah went out to fight the great army, they found their enemy already slain on the battlefield. The mighty soldiers had gotten up in the middle of the night





and begun to fight themselves – and they ended up destroying each other!

So the army from Judah simply picked up the spoils and marched back home in a great victory processional. They hadn't even lifted a sword. The Lord had done all the fighting for them!

The psalmist writes, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psalm 46:10). The literal translation in Hebrew is, "Cease and forsake all your striving, and acknowledge that I am God." In other words: "Quit striving! Stop all your efforts to deliver yourself. Acknowledge that God alone can save you!"

You may say, "But, Brother Dave – didn't Israel sometimes have to take up arms and do battle?" Yes, they did – but on this condition: that they first stood silent before the Lord and received detailed directions from him. That's what Joshua did before the battle of Jericho. He got detailed marching orders before doing anything. And his victory brought God all glory!

The phrase "stand still" does not mean being passive or resting on fate. Fate says, "Whatever will be, will be." But faith changes everything. And "standing still" is an act of faith – an active resting on God's promises. It is a determination to cease all questions, doubts and useless strivings.

Ever since I've been in the ministry, a major area of striving for me has been this matter of knowing the voice of God. I believe this struggle is common to many Christians today.

We constantly ask, "How can I know if a voice I hear is God's? How can I discern whether it's his, or mine, or my flesh's?"

Whenever I face a critical need that requires an answer, I turn to the Lord in prayer. I cry out, "Father, your word says you speak to your people. Please, God – speak to me. Give me your direction!" And I end up quoting every scripture promise I know:

- "My sheep hear my voice, and I know them, and they follow me" (John 10:27).
- "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30:21).
- "(My) word is very nigh unto thee, in thy mouth, and in thy heart..." (Deuteronomy 30:14).

Indeed, a still, small voice often comes to us – and as God begins to speak, we suddenly have a great sense of peace and calm. The voice is comforting, soothing, and we leave our prayer closet feeling wonderful. He most assuredly does lead us and deliver us by the voice of the Holy Spirit.

But all too often, the word we hear in prayer doesn't come to pass. In fact, it can sometimes prove to be wrong. And we realize we've heard





another voice – not Christ’s. In such a case, it had to be either the voice of our own desires and ambition, or the voice of our flesh.

Please understand – I’m not talking about hearing “foolish things.” Over the years I’ve heard people attribute many stupid, fleshly things to the voice of the Lord. Rather, I’m talking about godly believers who cling to God’s word and faithfully seek him for direction. And when the word they receive somehow goes wrong, a cloud of doubt comes upon them. They end up confused, crying out:

“Oh, God – I did everything I know to do! I prayed. I held to your word. You know I want your will, Lord. And I know I’m under your blood. How could I have messed up so badly? How did I mistake another voice for yours? Oh, Lord – how can I ever trust any voice again?”

Paul describes the feeling this way: “...we are perplexed, but not in despair” (2 Corinthians 4:8). Yet, we forget that Paul also says, “There are, it may be, so many kinds of voices in the world, and none of them is without signification” (1 Corinthians 14:10). There are thousands of voices – including a voice of the flesh, a voice of the will, a voice of ambition – and all scream for our mind’s attention.

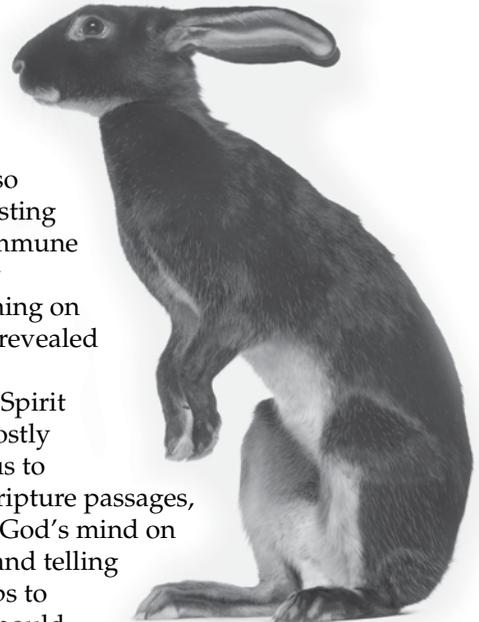
It doesn’t matter how much we pray, how close we are to the Lord, how many hours we spend in his word. We all are fallible, and we all make mistakes. Our flesh still has a voice – and at times it will get in the way.

Let me tell you how God brought me through this test of faith: I HAVE BECOME SET ON THE TRUTH THAT THE LORD ORDERS MY EVERY STEP! I am convinced God prearranges and sets up all my circumstances. He has promised, by covenant, to lead me and guide me by his Spirit and to keep me from falling. So, now I pray in faith, believing his word to me. And I stand still and wait for him to act.

You see, when God makes a promise, it is no longer a matter of grace. Rather, it is legal. He seals all his promises with an oath – and we have the right to stand on them “legally”. God can’t back away from any of his promises, or he wouldn’t be God. So, we can hold to each promise and say, “Lord, I’m going to stand on what you’ve said. No reply is necessary! Your promise is your voice – speaking directly to me!”

You may say, “Wait a minute. Do you mean we’re not supposed to commune with the Lord?” Of course, I don’t mean that. But the fact is, our communion with God isn’t restricted to worship, praise or prayer. Our communion with him also includes trusting him. We commune with him by actively leaning on his written, revealed word!

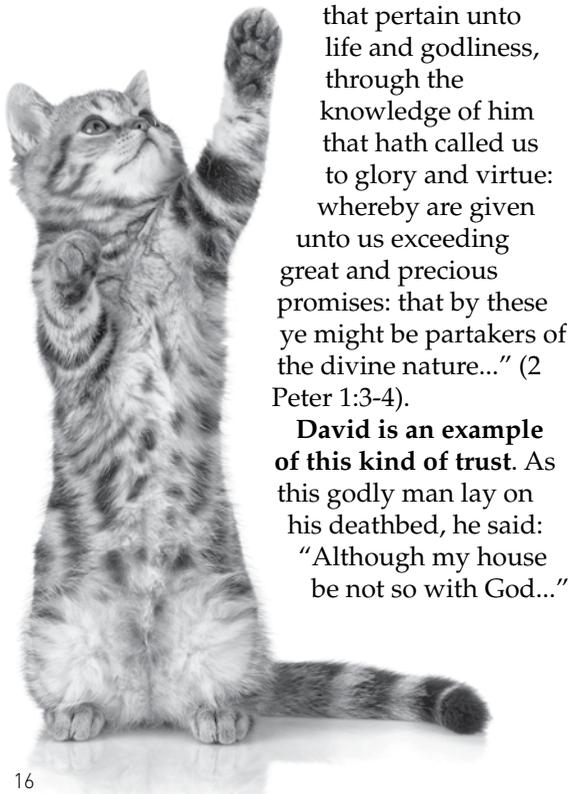
The Holy Spirit “speaks” mostly by leading us to pertinent scripture passages, showing us God’s mind on any matter and telling us what steps to take. Why should



he speak with an inner voice when we will not “hear” his revealed, written voice?

The fact is, God doesn’t have to tell us everything for us to have intimacy with him. He doesn’t have to reveal all his plans to us. In fact, we can have intimacy with God simply by giving up our efforts to figure out his voice. This kind of intimacy says, “Lord, even if I never hear another word from you, you’ve still given me everything I need. I know you love me – your word has come to me – and I’m going to rest in that. All I ask is that you keep your promises to me. There is no reply necessary!”

Meanwhile, we are to be satisfied with the revelation we have in God’s word: “God...hath in these last days spoken unto us by his Son...” (Hebrews 1:2). And God has given us enough covenant promises to see us through any crisis or trial:



“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature...” (2 Peter 1:3-4).

David is an example of this kind of trust. As this godly man lay on his deathbed, he said: “Although my house be not so with God...”



(2 Samuel 23:5). In other words: “I have not yet seen all the words the Lord has given me come to pass. My house is still not as it ought to be. Three of my sons are dead. Yet I have been given a promise that my house will not fall!” “...he hath made with me an everlasting covenant, ordered in all things, and sure...” (same verse).

God had promised David’s forefather, Abraham, “I will give you a sure house with a firm foundation. I will bless you, and the whole earth will be blessed through your seed” (meaning, Christ).

David had no prophet standing nearby, telling him these things. He had no dream, no vision, no inner voice speaking to him. No – as he faced eternity, David didn’t look for any of these things. Instead, he said, “God gave me a covenant promise in his word. And I’ll go into eternity standing on that promise!” “...for this is all my salvation, and all my desire...” (same verse). He was saying, in essence, “I can face death now – because his promise is all I need.”

We may fail in our discernment, our hearing, our decisions. But we can rejoice in our God, who is our strength! He will make us to walk in the right way. It is all his work. And we must simply yield, stand still and see his salvation!

The Lord promises: “*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 41:10).



THE BLESSED HOPE

ANNIE R. SMITH

I saw one weary, sad and torn,
With eager steps, press on the way,
Who long the hallowed cross had borne,
Still looking for the promised day;
While many a line of grief and care
Upon his brow was furrowed there -
I asked, what buoyed his spirits up,
O, this, said he - the Blessed Hope!

And one, I saw, with sword and shield,
Who boldly braved the world's cold frown,
And fought, unyielding, on the field,
To win an everlasting crown.
Though worn with toil, oppressed by foes,
No murmur from his heart arose;
I asked, what buoyed his spirits up,
O, this, said he - the Blessed Hope!

And there was one who left behind,
The cherished friends of early years,
And honor, pleasure, wealth resigned
To tread the path bedewed with tears.
Through trials deep, and conflicts sore,
Yet still a smile of joy he wore;
I asked, what buoyed his spirits up,
O, this, said he - the Blessed Hope!

While pilgrims here, we journey on
In this dark vale of sin and gloom,
Through tribulation, hate and scorn,
Or through the portals of the tomb,
Till our returning King shall come,
To take his exiled captives home,
O, what can buoy the spirits up?
'Tis this alone - that Blessed Hope!

Because She Made All Nations Drink of the Wine of the Wrath of Her Fornication

JERRY O'DONNELL



Let both grow together until the harvest

We are probably tired of hearing the parable of the wheat and the tares, so much so that most of us cringe at the expected

misapplication. It is usually used in the context that we ought to leave practicing sinners alone, even if they have been elected to an office. And that is nowhere near what Jesus meant by that parable, for He spoke other parables and statements of how to deal with such people; but we have become a church made up of people who believe the false “don’t judge me” attitude.

Jesus said, “By their fruits ye shall know them” (Matthew 7:20). That is judging. That is judging what people say and what they do. No, we cannot judge the heart motivation, and we cannot judge their final destination, but we certainly can judge if they are off base from the truth for “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:20).



The point I want to use with the parable is the expectation people have towards the corporate structure. Some people reverence the physical structure made up of administrators all the way down to the local church as being the apple of God’s eyes, and that is not so. Every one who belongs to the truth by complete conversion to it makes up God’s church. The truth of the matter is, yes, they are Seventh-day Adventists, but do not get the term confused, for even Enoch was a Seventh-day Adventist.

“Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints” (Jude 1:14). This prophesying of the second coming makes Enoch an Adventist. And certainly Enoch kept the seventh day Sabbath. That makes Enoch a Seventh-day keeper. Putting the two together, he was a Seventh-day Adventist.

Just like the first coming, those who

belonged to the physical structure, in an unhealthy reverence manner, all worked against Christ and were lost. Those that separated themselves from the Pharisees, scribes, and other teachers of the day, though they were still Jews, were the ones that followed Christ completely and were part of the Church of God.

In the wrong understanding, the corporate church today tells us that we cannot be hard on those

practicing sins because like the wheat and the tares, both are to grow together. Nonsense! “Them that sin rebuke before all, that others also may fear” (1 Timothy 5:20).

The proper understanding is that the few plants of pure wheat are going to be growing up in the large field of tares. Despite what the tares practice, the distractions they get involved in, we, as wheat, simply must go about our Father’s business, seeking and saving souls (Luke 19:10). We are not to wait for the tares in any form. The collection known as the leadership, as stated before, are predicted to not be leaders after the Sunday crisis. The vast majority that are joining the ranks in the pews are nothing more than fodder for the fire. Worse yet, they are aligning themselves ready to be our worst enemies. “Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” {GC88 608.1}

Are the wheat commanded to stay with the tares? No. But it is way too late to try and uproot the tares that are well entrenched. It is not worth trying to clean up structured churches, but nothing forbids where two or three are gathered from having Jesus in their midst.

So let us not have the improper, sympathetic understanding of the wheat and tares and be exerting energy to try and wake up the tares. Let us also realize that the tares well outnumber the wheat and “Nothing would



be allowed to stand in the way of the new movement” {Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists page 54.3}.

Who Is “She” in Revelation 14:8?

“She” is “Babylon”, “that great city” of course, but we did not ask to challenge your

intelligence. Rather, we wanted opportunity to quote from Ellen White. “Many of the Protestant churches are following Rome’s example of iniquitous connection with “the kings of the earth;” the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.” {GC88, 383.1}

So with a double fallen state of even the Protestants, Ellen White also pens, “In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven” {GC88, 606.2}

These two quotes will become significant in a moment.



How Much Does She Influence?

“All nations” is the answer here, as obviously stated in the verse. What is not so



obvious to many is that the influence is not just Sunday law that will be universal. Also universal are her sins. Again, we do not mean to insult anyone's intelligence as all of us are able to get these answers from Revelation 14:8, but it is for the purpose of expanding our understanding of the simple meaning. We ought to be looking upon the exported sins, especially from the United States, that are world influencers.

What Do They Drink?

"Wine" is the stated answer in Revelation 14:8. And yes we have a quote to expand the term. "This cup of intoxication which she presents to the world, represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupting influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ" {GC88, page 388.1}.

So this is where Sunday as the Sabbath, state of the dead as spiritualism, infant baptism, eternal burning hell, and much more have been accepted by the Protestants from Rome, being her daughters, and exported to the world. But in that list, we ought to include one more recent worldwide acceptance of false doctrine. It



is the LGBT acceptance as allowed members, but worse, as church officers. It is the churches that petition the governments to also be accepting of LGBT, for why not? – Jesus loves them too. Although such is true, God never *confirms* people in their sinning. God never *defends* the allowance to sinning. Jesus said, "Go, and sin no more" (John 8:11). All worldly Protestants hear are only the words, "Neither do I condemn thee" (John 8:11).

How Does Her Fornication Affect the Church?

And now we get to the point of intensity because all that has been stated thus far should be basic Seventh-day Adventist understanding. So let us address the fornication. Doctrine is one fall, but it is not the *only* fall. Ellen White mentioned the word "sins" in the quote from *The Great Controversy*. So, what is covered under "fornication"? Although even Protestants have promoted actual fornication around the world, there is a spiritual application as well.

Actual fornication is promoted by so many saying, "You can look but not touch", yet Jesus said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). Even Protestants tell their young adult children that it is acceptable to have sex before marriage because even God does not expect us to wait until we are married these days, seeing we are waiting longer and longer to get married as opposed to Bible times. People got married at 12 years old; we are now waiting until our 30s. From the sounds of it, one would

think that sex is a god even among Christians. Well, in many cases, it is. And sex is exported because Protestants even allow their teenagers to dress provocatively, go out into the world, and since the world knows that such people are Christian, they are confirmed in their

worldliness, the provocative dress. And speaking about provocative, Satan has really fooled many, even among Christians. For the longest time, Christians were told that they should not expose too much skin. Satan does not care if the wrist to the neck and down to the ankles are covered. A growing trend that is acceptable among many Christians continues to expand. Pants have gotten tighter but now we are past skinny jeans. Satan has been pushing leggings as pants. Completely form fitting to the point that one can see every single crevice, panty line, panty wrinkles, and shapes of other things. It is the ability to walk naked without being naked. Leggings still can be worn, but they need to be done in a modest way, like under a long dress.

But despite the seriousness of the physical fornication, there is a more serious application of the term fornication. How can there be a more serious application than having non-marital sex and walking around naked without being naked? – Using the fact that fornication falls under the commandment, “Thou shalt not commit adultery” (Exodus 20:14), that means that “adultery” and “fornication” are synonyms, and we are told that “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend



of the world is the enemy of God” (James 4:4). Basically, it is the worldly lifestyle that has been Christianized and made acceptable. And by living a worldly, even hypocritical lifestyle with the world watching, no wonder the Bible says, “Having a form of godliness, but denying the power thereof: from such turn away” (2 Timothy 3:5).

Christians certainly have a form of godliness, claiming to be saved and unable to be lost, all the while they are denying the power, which is the divine power, to have real victory over sin. “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2 Peter 1:2-3). And because the world sees this powerless religion, atheists are encouraged to stay in their unbelief, other religious people have no inspiration to switch, and many Christians simply confirm in the minds of weaker Christians that there is no victory over sin.

I once asked a series of questions in this regard that ends up with only one conclusion: that we are on our own. Who is greater? Christ or Satan? Christ of course. Who is greater? You or Christ? Christ of course. Which is greater? Christ or sin? Christ of course. Which is greater? Christ or the world? Christ of course. Then why do so many Christians believe that sinful, worldly, selfish, satanic actions will continue in a Christian when we are Christ’s possession? By continuing in sin, Christians would be teaching that Christ left this planet, withholds His Holy Spirit, and we are on our own until Jesus returns. Do you really believe that? Or do you believe that Jesus is real in your life? If He is real, then let Him really remove all your sins. That is the only possible



conclusion. Either we do not believe Christ is greater than Satan, sin, or the world, or we do believe such but we must be on our own until the second coming. To have victory over all of our sins means that we do believe Christ is greater in all these things and “giveth us the victory” (1 Corinthians 15:57). We cannot believe in Christ who is greater than those things and yet claim that we will sin until the very end. That in itself is satanic.

But should any be surprised? When they have taught generation after generation that they are eternally saved and cannot be lost, then why live a restrictive lifestyle? And every generation pushed the boundaries further and further and still further. No longer is there a protest for the theaters of old or even a protest towards television of yesteryear. Christians now enjoy the same sexually suggestive shows, are not offended when “Jesus” is mentioned as a curse word, enjoy the violence and dominance and competitiveness not only in dramas and comedies, but in sporting events as well. And they excuse the bloodshed as just being entertainment, and that is just the beginning.

Even among Christians, provocative clothing, suggestive sayings, Satanic codes and symbols are used, and the same worldly attractions have them mesmerized. The goal to



be great in the world is on their minds while lost souls are left in their lost state. Not a thought of trying to reach these people crosses their minds. They also have been brainwashed into thinking that everyone ought to be free from harassment

in believing what they want to believe, yet they know very well that if it were a physical emergency, they would offer help. It is easy to alert someone of a burning building, a wreck ahead, a cliff nearby, but when it comes to salvation, the attitude of leaving it all with God to warn the people seems prevalent. Just as God is not going to commission angels to remove people from a burning building, He is also not going to send the angels to do what we have been given the responsibility to do. We are to be “Looking for and hasting unto the coming of the day of God” (2 Peter 3:12).

How can we hasten the day? “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14). We need to be involved in spreading the gospel, but not any gospel like even corporate SDA’s do, who have joined with evangelicals to reach the unchurched, but no longer do we attempt to “steal sheep”. Our time is to be spreading “the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people” (Revelation 14:6). It is the three angels’ messages!

And so, these same Christians find no reason to give up listening to worldly music, going to worldly events, or carrying on in a worldly manner. Many even drink and smoke to the glory of God.

So, have you drunk “of the wine of the wrath of her fornication” from “that great city,” “Babylon” (Revelation 14:8) and have become a powerless and inactive Christian?



The Knowledge of Health Principles

ELLEN G. WHITE

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are

perishing for lack of a knowledge of the truths that have been committed to us.

The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

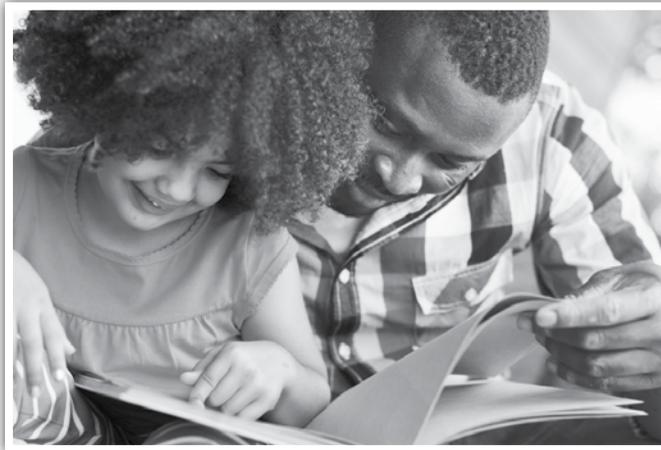
On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform, they are growing worse and

worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers.

Before the true reformer, the medical missionary work will open many doors. No

one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of everyone. Take up the work for which you are held responsible, the work that should be done

in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into



the truth others whom He can use as channels to convey light to many that are groping in darkness.

All can do something. In an effort to excuse themselves, some say: "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master.

Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are His. They should be trained to help in various lines of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness.

Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practice these principles will be greatly blessed, both physically and spiritually. An understanding



of the philosophy of health will be a safeguard against many of the evils that are continually increasing.

Many who desire to obtain knowledge in medical missionary lines have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning these lines of missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read the Good Health, for it is full of valuable information. Take time to read to your children from the health books, as well as from the books treating more

particularly on religious subjects. Teach them the importance of caring for the body, the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily and see if the home church will not be greatly improved.

Especially will the youth who have been accustomed to reading novels and cheap storybooks receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge and that will be a help to the entire family. Say firmly: "I will not spend precious moments in reading that which will be of no profit to me and which only unfits

me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits."

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.

Parents should seek to interest their children in the study of physiology. There are but few among the youth who have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of its complicated parts, is one in which many parents

take little interest. Although God says to them, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," yet they do not understand the influence of the body upon the mind or of the mind upon the body. Needless trifles occupy their attention, and then they plead a lack of time as an excuse for not obtaining the information necessary to enable them properly to instruct their children.

If all would obtain a knowledge of this subject and would feel the importance of putting it to practical use, we should see a better condition of things. Parents, teach your children to reason from cause to effect. Show them that, if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals. Your children require patient, faithful care. It is not

enough for you to feed and clothe them; you should seek also to develop their mental powers and to imbue their hearts with right principles. But how often are beauty of character and loveliness of temper lost sight of in the eager desire for outward appearance! O

parents, be not governed by the world's opinion; labor not to reach its standard. Decide for yourselves what is the great aim of life, and then bend every effort to reach that aim. You cannot with impunity neglect the proper training of your children. Their defective characters will publish your



unfaithfulness. The evils that you permit to pass uncorrected, the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention, will bring dishonor to your names and bitterness into your lives. The destiny of your children rests to a great extent in your hands. If you fail in duty you may place them in the ranks of the enemy and make them his agents in ruining others; on the other hand, if you faithfully instruct them, if in your own lives you set before them a godly example, you may lead them to Christ, and they in turn will influence others, and thus many may be saved through your instrumentality.

Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are and what they are doing. Instruct them in the principles of moral purity. If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts



to redeem the past. No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home.

As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and

mothers and children become laborers together with God.

The life of the true believer reveals an indwelling Saviour. The follower of Jesus is Christlike in spirit and in temper. Like Christ, he is meek and humble. His faith works by love and purifies the soul. His whole life is a testimony to the power of the grace of Christ. The pure doctrines of the gospel never degrade the receiver, never make him coarse, or rough, or uncourteous. The gospel refines, ennobles, and elevates, sanctifying the judgment and influencing the whole life.

God will not suffer one of His truehearted workers to be left alone to struggle against great odds and be overcome. He preserves as a precious jewel everyone whose life is hid with Christ in God. Of every such an one He says: "I . . . will make thee as a signet: for I have chosen thee." Haggai 2:23.

7T 62-67

WORDS OF THE PIONEERS



Turkey - A National Guidepost to the World

Every eye is centered on that one spot, and has been for years. Turkey is known universally as the "Sick Man of the East," and the only reason he does not die is because intoxicants are administered, figuratively speaking, by first one nation then another. The time will come when he will remove from Constantinople, and take up his abode in Palestine; that is, plant his tabernacle between the Mediterranean and Red Seas. Time and again the world has been brought to realize that the end of all things is near at hand, for all know that when the Turk steps out of Constantinople, there will be a general breaking up of Europe. They may not name this impending conflict the battle of Armageddon, but God has so named it. In the Crimean war of 1853-1856, the world trembled for Turkey, and, lest the crisis should be precipitated, England and France came to the rescue, and Russia was bidden to stand back. In the Russo-Turkish war of 1877, the powers of Europe united to sustain the life of the sick man.

"I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . . And I saw another angel ascending from the east, having the seal of the living God; and he cried . . . saying, Hurt not

the earth . . . till we have sealed the servants of our God in their foreheads." These angels now hold the winds of strife, waiting for the church of God to prepare for his coming. The sealing angel goes through Jerusalem (the church) to place the seal of the living God on the foreheads of the faithful, and while this work goes forward, Turkey stands as a national guidepost to the world, that men may know what is going on in the sanctuary above.

God's eye is upon his people, and he never leaves himself without a witness in the world. No man knows when Turkey will take its departure from Europe, but when that move is made, earth's history will be short. Then it will be said, "He that is unjust let him be unjust still, . . . and he that is righteous let him be righteous still." To-day is "the day of preparation." The fate of Babylon, Medo-Persia, Greece, and Rome is recorded for the edification of the nations of to-day, and the lessons taught by all center in the events just before us. While the world watches Turkey, let the servant of God watch the movements of his great High Priest, whose ministry for sin is almost over.

1901 Steven Haskell, SDP 247, 248

Evangelical Leaders Lay Hands On Donald Trump In Group Prayer



Trump, who identifies as Presbyterian, has demonstrated a basic lack of understanding about the Christian faith, including what

constitutes an evangelical. But his Christian supporters aren't fazed.

Some 81 percent of white evangelicals voted for Trump in the 2016 presidential election. Since then, Trump has counted several prominent Christian leaders among his staunchest allies.

"We similarly prayed for President Obama but it's different with President Trump," Moore said in an interview with CNN. "When we are praying for President Trump, we are praying within the context of a real relationship, of true friendship."

END-TIME PERSPECTIVE: "Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love. When the church begins to seek for the support of secular power, it is evident that she is devoid of the power of Christ--the constraint of divine love." {MB 127.1}

Global Mayors, Governors at Vatican summit on climate change, human trafficking

(Vatican Radio) Ways to combat climate change and its effects on society's most vulnerable: some sixty mayors and local administrators from around the world are brainstorming on that topic in the Vatican Tuesday and Wednesday. Pope Francis is expected to greet them in an

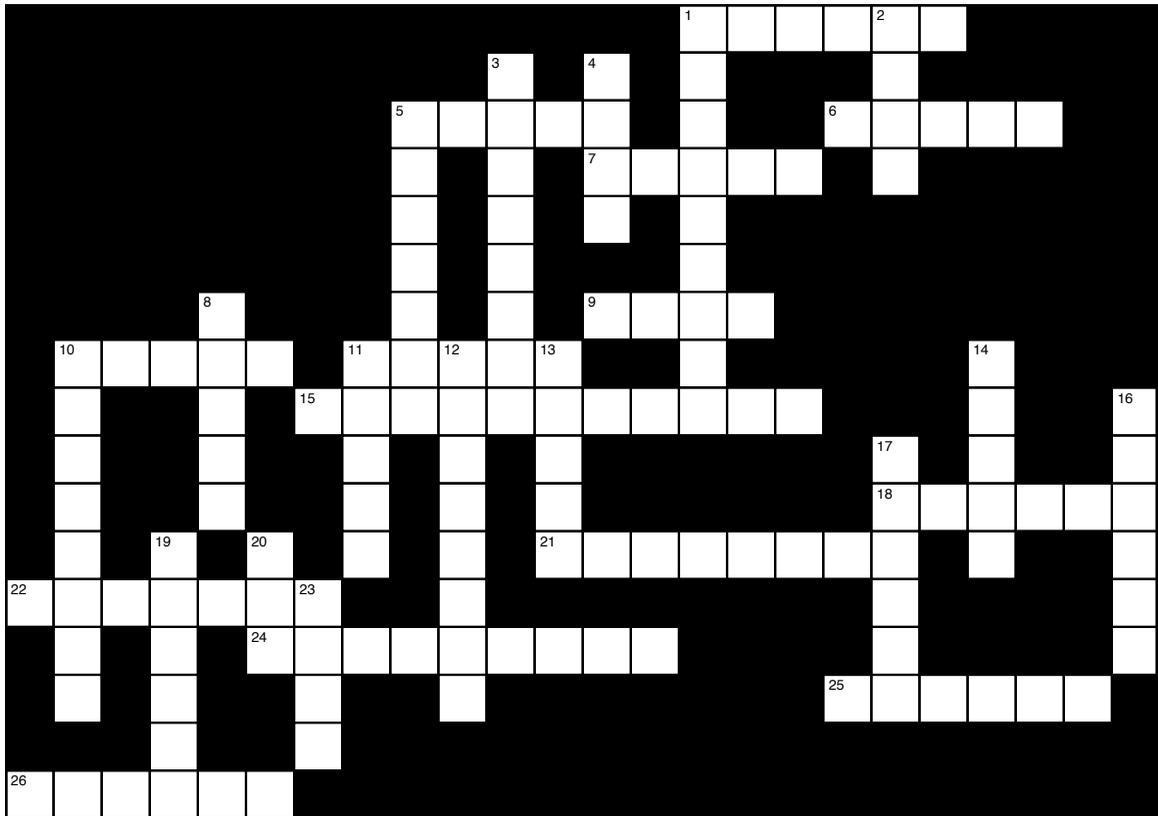
audience Tuesday evening.

Mayors and Local Administrators at the Vatican summit are expected to urge global leaders to take bold action to curb global warming, and to press for approval of the UN's new Sustainable Development Goals this fall.

END-TIME PERSPECTIVE #1: Daniel 3:2 "Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains [mayors], the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up."

END-TIME PERSPECTIVE #2: "In the place of God's laws, are elevated the laws of the man of sin – laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians. Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor." MS 24,1891

CHRISTIAN CROSSWORD



ACROSS

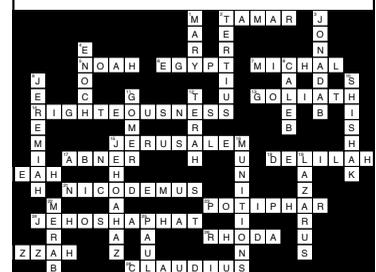
1. He raced before King Ahab to bring news of the drought's end to Jezreel.
5. The green goddess, Artemis, was known to the Romans as _____.
6. He danced before the ark being brought into Jerusalem.
7. He reached out to steady the ark and died beside it.
9. Noah's eldest son.
10. He was the twin brother of Esau.
11. She became pregnant by Judah through subterfuge.
15. He reigned as king in Judah for more than two decades.
18. A prophet who warned Paul that the Jews would have him arrested.
21. First emperor of Rome.
22. The father of Isaac.
24. She is named in all four gospels as a witness to Jesus' crucifixion – Mary _____.
25. The grandson of Noah's son, Ham, who ruled in Mesopotamia after the flood.
26. The brother of Phinehas and a priest at Shiloh.

DOWN

1. The wife of the priest, Zechariah, and the mother of John the Baptist.
2. The eleventh son of Judah who burned his son as an offering.
3. An insurrectionist who was released instead of Jesus.
4. A former persecutor of the Christians who became a believer in Jesus.
5. The wily woman unwisely loved by loved by Samson.
8. A leader of Israel who was denied entry into the promised land.
10. The mother of Moses, Aaron and Miriam.
11. The father of Abraham.
12. He refused to bow to Haman to plan to annihilate the Jews.
13. She was astonished to hear Peter's voice after his release from prison.
14. The husband of Bathsheba.
16. He had dreams that he would rule over his brothers someday.
17. At a banquet, King Ahasuerus of Persia sent to this queen to appear to show off her beauty – she refused.

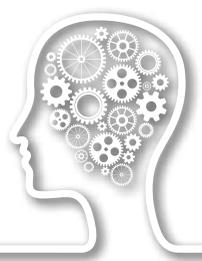
19. The father of Samson who was a member of the tribe of Dan.
20. The third son of Noah.
23. He accompanied his cousin Barnabas, and Paul on the first missionary journey.

ANSWERS FROM CHRISTIAN CROSSWORD PUBLISHED IN THE JULY 2017 OUR FIRM FOUNDATION



Something to think about

BY REEN SWINDLE, ASSISTANT EDITOR



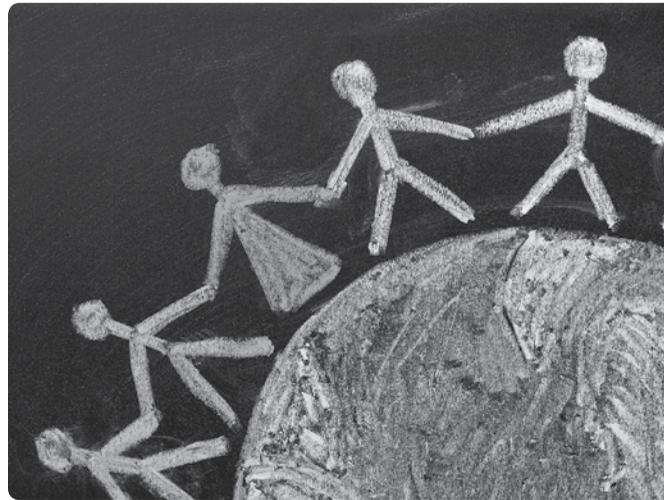
Back during the '80s I read a book of mini-essays, some of which were quite amusing, but at the same time sad. One of the stories, from which sprang the title of the book, told of a fire in a small town. A mattress was on fire. A man was in the bed. When the fire was extinguished and all was settled, the firemen asked the obvious question of the man who had been in the bed – “How did it start?” His reply: “I don’t know, it was on fire when I lay down on it.”

The sad part of the story comes after you chuckle – after you realize that any one of us (if we’re honest) can look back on our own life and make the same statement of at least one situation in our past. We never seem to learn. We can sense the danger, sometimes see it clearly, others may warn us, but we jump into it anyway; and even worse, we lay down on it, we settle in and get comfortable in it. And many times we even pull the covers up over our heads so we can’t see or even smell the smoke from the situation we have gotten ourselves into.

Friends, it is time to pull back the covers. We like to pride ourselves on our so-called advancement as a society, but when we peel back the veneer of the sky-scrapers, the technology, the literature and the art, we are no different than the Israelites wandering in the desert thousands of years ago. We are still mumbling and complaining and fighting and missing the point.

What *was* the point? What *is* the point? We are lacking obedience. When broken down to its lowest common denominator, the answer to the world’s problems is obedience. God gave us this choice – with obedience you get blessings, with disobedience you get curses, and we keep choosing curses. In our continued

disobedience (sin) we think we can fix the problem with more committee meetings, more counseling, more money, etc., and when we see that those are not working and we get desperate to get things on a track that we want to establish, we resort to control, force, war. When we’re *really* desperate, we will even offer man-made ‘peace’ as a solution. Anything but simple, personal obedience to God.



God sent warnings about this ‘peace’ that the world offers – “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 1 Thes. 5:3. The world’s ‘peace’ cannot be trusted.

But with the peace that Jesus offers we can be sure there is no hidden agenda, no danger, the mattress is not on fire – “I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.” Ps. 4:8.

The old hymn was, and still is, right – Trust and Obey. There really is no other way.



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*“Whether therefore ye eat, or
drink, or whatsoever ye do,
do all to the glory of God.”*

1 CORINTHIANS 10:31