

our firm FOUNDATION

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



In an earlier editorial I mentioned my getting in touch by mail with Anne Lotz, the daughter of Billy Graham and Ruth Bell Graham. I had found a book (in a dumpster) written by Anne Graham in which she spoke of her Christian outreach to a group of many followers. I read her book and then wrote to her about the seventh-day Sabbath and its importance. I even ended up speaking to her representative on the phone. I sent several of Ellen White's books to her, such as *Steps to Christ*, *The Desire of Ages*, *The Great Controversy*, and *Counsels on Diet and Food*. I did not receive any replies; I didn't seem to be getting anywhere.

I finally sent one of the really well-put-together books on the importance of the seventh-day Sabbath, *The Attempt to Change God's Holy Day...From Sabbath to Sunday*, by Carlyle B. Haynes, to Mrs. Lotz. (This book can be ordered from the R & H at 1-800-765-6955.)

I was told in my phone conversation by Anne's representative why they accepted Sunday as God's day of rest; it was because Jesus rose from the grave on Sunday, the first day.

I was sending one book each month, praying that she would read the books and see the hand of God behind the writings of Ellen White. In the meantime, I was asking my church members and the readers of this magazine to pray for Anne Graham Lotz.

As time went by, I found a book in a library sale pile by Ruth Bell Graham that spoke of the family of Billy Graham and showed Anne and her siblings as young children, and later a second book, also written by her, speaking of interesting experiences in the life of Billy Graham; also another book by someone outside the Graham Family with a back cover endorsement by Ruth Bell Graham. The Lord seemed to be leading me into more and more information pertaining to the Graham family.

I continued to pray in regard to all of them, for them to recognize the need of keeping the seventh-day Sabbath. I recently received a letter

with the emblem of Anne Graham Lotz and Angel Ministries on the envelope. My first thought was that this would be a request to quit sending the books. The letter inside also had her name, a symbol of an open Bible with "Angel Ministries" for the heading. The letter was addressed to Pastor Clark Floyd and read as follows: "Dear Clark, I am writing on Anne's behalf to thank you for your gracious letter and the copy of Carlyle B. Haynes' book, *The Attempt to Change God's Holy Day...From Sabbath to Sunday*. May the Lord bless you. In His service, Mary Fuller Sessoms, Angel Ministries."

I was thrilled to receive such a letter, especially approving a book in which the whole message is about our need to keep the Sabbath, especially in these last days before the coming of the Lord.

A few of the statements found in this book are as follows:

"Along with the message of His coming, God designed that all the truths that had been falsified and hidden during the Dark Ages should again be made clear to the human family, so that at His coming the fullness of the truth might be revealed to the world. Many of the Protestant bodies, in severing themselves from Rome, had brought along with them some of the errors of Rome.

"Among these errors was the keeping of the first day of the week in place of the true Sabbath of God, which is the seventh day. The observance of the Sabbath had been changed by the church of Rome, and many Protestants, not having investigated its origin, accepted it with other things they had not studied. In the last message God designed to send to the human family immediately preceding His return to this earth, the confusion concerning this question was to be cleared up, and the true Sabbath of God restored to its rightful place in the gospel and in the hearts of God's people."

Dear Reader, what are you doing to restore the Sabbath truth?

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The Christian Attitude Toward *Want and Suffering*

ELLEN G. WHITE



Today God gives men opportunity to show whether they love their neighbor. He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die. God calls upon every man to take up his neglected work, to seek to restore the moral image of the Creator in humanity.

Work for others will require effort, self-denial, and self-sacrifice. But what is the little sacrifice that we can make in comparison with the sacrifice which God has made for us in the gift of His only-begotten Son?

The conditions of inheriting eternal life are plainly stated by our Saviour in the most simple manner. The man who was wounded and robbed Luke 10:30-37 represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate that are brought under

our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity, because they may not be kith or kin to us. You have been found transgressors of the second great commandment, upon which the last six commandments depend. Whosoever offendeth in one point, is guilty of all. Those who do not open their hearts to the wants and sufferings of humanity will not open their hearts to the claims of God as stated in the first four precepts of the Decalogue. Idols claim the heart and affections, and God is not honored and does not reign supreme.

It should be written upon the conscience as with a pen of iron upon a rock, that he





who disregards mercy, compassion, and righteousness, he who neglects the poor, who ignores the needs of suffering humanity, who is not kind and courteous, is so conducting himself that God cannot co-operate with him in the development of character. The culture of the mind and heart is more easily accomplished when we feel such tender sympathy for others that we bestow our benefits and privileges to relieve their necessities. Getting and holding all that we can for ourselves tends to poverty of soul. But all the attributes of Christ await the reception of those who will do the very work that God has appointed them to do, working in Christ's lines.

The Saviour ignores both rank and caste, worldly honor and riches. It is character and devotedness of purpose that are of high value with Him. He does not take sides with the strong and worldly favored. He, the Son of the living God, stoops to uplift the fallen. By pledges and words of assurance He seeks to win to Himself the lost, perishing soul. Angels of God are watching to see who of His followers will exercise tender pity and sympathy. They are watching to see who of God's people will manifest the love of Jesus.

God calls not only for your benevolence, but for your cheerful countenance, your hopeful words, the grasp of your hand. As you visit the Lord's afflicted ones, you will find some from whom hope has departed; bring back the sunshine to them. There are those who need the bread of life; read to them from the word of God. Upon others there is a soul sickness that no earthly balm can reach or physician heal; pray for these, and bring them to Jesus.

Our Duty to the Poor in the Church

There are two classes of poor whom we have always within our borders—those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances. We are to love our neighbor as ourselves, and then toward both these classes we shall do the right thing under the guidance and counsel of sound wisdom.





There is no question in regard to the Lord's poor. They are to be helped in every case where it will be for their benefit.

God wants His people to reveal to a sinful world that He has not left them to perish. Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer. More and more there will be need of large, open, generous hearts, those who will deny self and will take hold of the cases of these very ones whom the Lord loves. The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard and are taxed to the utmost of their ability to support their families will need special assistance. We should take an interest in these cases and help them to secure

employment. There should be a fund to aid such worthy poor families who love God and keep His commandments.

Through circumstances some who love and obey God become poor. Some are not careful; they do not know how to manage. Others are poor through sickness and misfortune. Whatever the cause, they are in need, and to help them is an important line of missionary work.

Wherever a church is established, its members are to do a faithful work for the needy believers. But they are not to stop here. They are also to aid others, irrespective of their faith. As the result of such effort, some of these will receive the special truths for this time.

How to Help the Needy

Methods of helping the needy should be carefully and prayerfully considered. We are to seek God for wisdom, for He knows better than shortsighted mortals how to care for the creatures He has made. There are some who give indiscriminately to everyone who solicits their aid. In this they err. In trying to help the needy, we should be careful to give them the right kind of help. There are those who when helped will continue to make themselves special objects of need. They will be dependent as long as they see anything on which to depend. By giving undue time and



attention to these, we may encourage idleness, helplessness, extravagance, and intemperance.

When we give to the poor we should consider: "Am I encouraging prodigality? Am I helping or injuring them?" No man who can earn his own livelihood has a right to depend on others.

Men and women of God, persons of discernment and wisdom, should be appointed to look after the poor and needy, the household of faith first. These should report to the church and counsel as to what should be done.

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the ministers must cease to enter new fields, for the funds would be exhausted. Many are poor from their own lack of diligence and economy; they know not how to use means aright. If they should be helped, it would hurt them. Some



will always be poor. If they should have the very best advantages, their cases would not be helped. They have not good calculation and would use all the means they could obtain, were it much or little.

When such embrace the message, they feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families of poor? No. The parents must be the sufferers. They will not, as a general thing, suffer any greater lack after they embrace the Sabbath than they did before.

God suffers His poor to be in the borders of every church. They are always to be among us, and the Lord places upon the members of every church a personal responsibility to care for them. We are not to lay our responsibility upon others. Toward those within our own borders we are to manifest the same love and sympathy that Christ would manifest were He in our place. Thus we are to be disciplined, that we may be prepared to work in Christ's lines. CCh 283-285

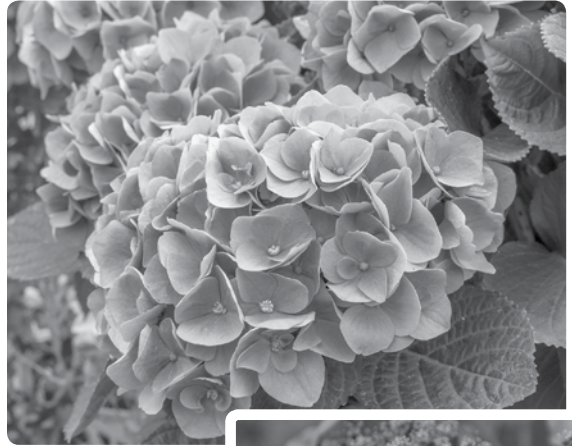


God's Nearness to Men

E. J. WAGGONER

The Apostle Paul affirms that God is "not far from every one of us." Acts xvii. 27. He is not so far away that He may not be found by anyone who will earnestly seek Him. The apostle says that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him." He represents them as groping about in obscurity, with but a ray or two of light to guide them in the search; and yet, even under these circumstances they are able to find God, because He is not far away from everyone of us. He guides our steps to Him in the darkness and in the light.

But God does not will that man should live in darkness concerning Him. He would have them live in the light, where they can behold His divine presence, and rejoice in a



clear view of His attributes of mercy and love. He ordained it so in the beginning, but men turned away from Him, because they "did not like to retain God in their knowledge," and they "became vain in their imaginations, and their foolish heart was darkened." Rom. i. 21, 28. They "have sought out many inventions" (Eccl. vii. 29) and their inventions, have turned their minds away from the things of God, and shut out His glory from their view.

And nowhere has human invention done more to darken the spiritual eyesight than in the very means which men employ to-day for the worship and service of God. Through the creeds and dogmas, the forms and ceremonies, the orders and offices which pertain to present



modes of divine worship, men see God but dimly, if indeed they are able to see Him at all. They interpose before them an opaque theological body, by which the pure light of heaven is constantly kept in eclipse. The true character of God, and the nature of the plan which He has devised for man's salvation, have been lost to view, and all sorts of vague and erroneous ideas have sprung up, to waste and pervert the spiritual energies.

To interpose something between man and God, between the worshipper and the divine object of his worship, has been the constant aim of Satan in his opposition to the plan of salvation. He wants men to look to some earthly object instead of to Christ their Redeemer, or to look at Him through some medium of human invention, which will darken and distort their view. He is pleased to have men believe that they cannot come to Christ directly, but must approach Him through some means devised by that Church. He does not care particularly what object that is brought between man and God, whether a priest, or a bishop, or a pope, or the Virgin Mary, or the "saints," or anything that is less than God,



for all these serve his purpose of causing man to lose sight of the Being whom alone he professes to worship. And when men have lost sight of God and of His character, Satan's aim is to insert himself into the place of God, and present his own character and requirements in the place of God's, so that in thinking to worship and serve God men will in reality be worshipping and serving him. This is what will inevitably result when men allow their sight to be turned away from God and fixed upon something else.

The Christian world needs to learn to-day that God is not a great way off from man, shut out by a great church with its forms and ceremonies, and a long array of "saints" and bishops and ecclesiastical paraphernalia, but that He is near to His creatures, even within the sound of the voice and the sight of the eye. All that is necessary to bring Him in view is simple faith, and not the faith of some great divine or some ecclesiastical body, but that of the individual. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. xi. 6. These are the conditions of seeking and finding God. They are such as any individual who wills to can readily perform. August 17, 1893 EJW, PTUK 307-308

EXCERPTS FROM **SKETCHES OF JEWISH SOCIAL LIFE** **RULES AND DWELLINGS**

ALFRED EDERSHEIM

Alfred Edersheim, 7 March 1825 – 16 March 1889,
was a Jewish convert to Christianity and a Biblical scholar.

The rule of these towns and villages was exceedingly strict. The representatives of Rome were chiefly either military men, or else fiscal or political agents. We have, indeed, a notice that the Roman general Gabinius, about half a century before Christ, divided Palestine for juridical purposes into five districts, each presided over by a council (Josephus, *Ant.* xiv, 91); but that arrangement was only of very short duration, and even while it lasted these councils seem to have been Jewish. Then every town had its Sanhedrim, * consisting of twenty-three members if the place numbered at least one hundred and twenty men, or of three members if the population were smaller. **

* The name "Sanhedrim," or "Sunedrion," is undoubtedly of Greek derivation, although the Rabbis have tried to paraphrase it as "Sin" (=Sinai) "haderin," those who repeat or explain the law, or to trace its etymology, as being "those who *hate* to *accept* the persons of men in *judgment*" (the name being supposed to be composed of the Hebrew equivalents of the words italicised).

** An ingenious attempt has lately been made to show that the Sanhedrim of three members was not a regular court, but only arbitrators chosen by the parties themselves. But the argument, so far as it tries to prove that such was always the case, seems to me not to meet all the facts.

These Sanhedrists were appointed directly by the supreme authority, or Great Sanhedrim, "the council," at Jerusalem, which consisted of seventy-one members. It is difficult to fix the limits of the actual power wielded by these Sanhedrims in criminal cases. But the smaller Sanhedrims are referred to in such passages as Matthew 5:22, 23, 10:17; Mark 13:9. Of course all ecclesiastical and, so to speak, strictly Jewish causes, and all religious questions were within their special cognisance. Lastly, there were also in every place what we may call municipal



authorities, under the presidency of a mayor—representatives of the “elders”— institution so frequently mentioned in Scripture, and deeply rooted in Jewish society. Perhaps these may be referred to in Luke 7:3, as sent by the centurion of Capernaum to intercede for him with the Lord.

What may be called the police and sanitary regulations were of the strictest character. Of Caesarea, for example, we know that there was a regular system of drainage into the sea, apparently similar to, but more perfect than that of any modern town (Josephus, *Ant.* xv, 340). The same holds true in regard to the Temple-buildings at Jerusalem. But in every town and village sanitary rules were strictly attended to. Cemeteries, tanneries, and whatever also might be prejudicial to health, had to be removed at least fifty cubits outside a town. Bakers’ and dyers’ shops, or stables, were not allowed under the dwelling of another person. Again, the line of each street had to be strictly kept in building, nor was even a projection beyond it allowed. In general the streets were wider than those of modern

Eastern cities. The nature of the soil, and the circumstance that so many towns were built on hills (at least in Judaea), would, of course, be advantageous in a sanitary point of view. It would also render the paving of the streets less requisite. But we know that certain towns *were* paved— with white stones (Josephus, *Ant.* xx, 219-223). To obviate occasions of dispute, neighbours were not allowed to have windows looking into the courts or rooms of others nor might the principal entrance to a shop be through a court common to two or three dwellings. These brief notices may help us better to realise the surroundings of Jewish town life. Looking up and down one of the streets of a





of the roofs" (*Babba Mez.* 88 b). Thus a person could make his escape, passing from roof to roof, till at the last house he would

town in Galilee or Judaea, the houses would be seen to differ in size and in elegance, from the small cottage, only eight or ten yards square, to the mansions of the rich, sometimes two or more stories high, and embellished by rows of pillars and architectural adornments. Suppose ourselves in front of a better-class dwelling, though not exactly that of a patrician, for it is built of brick, or perhaps of undressed, or even of dressed stone, but not of marble, nor yet of hewn stone; nor are its walls painted with such delicate colours as vermillion, but simply whitewashed, or, may be, covered with some neutral tint. A wide, sometimes costly, stair leads from the outside straight up to the flat roof, which is made to slope a little downwards, so as to allow the rainwater easily to flow through pipes into the cistern below. The roof is paved with brick, stone, or other hard substance, and surrounded by a balustrade, which, according to Jewish law, must be at least two cubits (three feet) high, and strong enough to bear the weight of a person. Police-regulations, conceived in the same spirit of carefulness, prohibited open wells and pits, insufficient ladders, rickety stairs, even dangerous dogs about a house. From roof to roof there might be a regular communication, called by the Rabbis "the road

descend the stairs that led down its outside, without having entered any dwelling. To this "road of the roofs" our Lord no doubt referred in His warning to His followers (Matt 24:17; Mark 13:15; Luke 17:31), intended to apply to the last siege of Jerusalem: "And let him that is on the housetop not go down into the house, neither enter therein."

For ordinary intercourse the roof was the coolest, the airiest, the stillest place. Of course, at times it would be used for purposes of domestic economy. But thither a man would retire in preference for prayer or quiet thinking; here he would watch, and wait, and observe whether friend or foe, the gathering of the storm, or— the priest stationed on the pinnacle of the Temple before the morning sacrifice— the red and golden light of dawn spread along the edge of the horizon. From the roof, also, it was easy to protect oneself against enemies, or to carry on dangerous fight with those beneath; and assuredly, if anywhere, it was "on the housetops" where secrets might be whispered, or, on the other hand, the most public "proclamation" of them be made (Matt 10:27; Luke 12:3). The stranger's room was generally built on the roof, in order that, undisturbed by the household, the guest might go out and come in; and here, at the feast of

Tabernacles, for coolness and convenience, the leafy “booths” were often reared, in which Israel dwelt in memory of their pilgrimage. Close by was “the upper chamber.” On the roof the family would gather for converse, or else in the court beneath—its trees spreading grateful shade, and the music of its plashing fountain falling soothingly on the ear, as you stood in the covered gallery that ran all around, and opened on the apartments of the household.

Approaching a house, as visitors ordinarily would do, from the street, you would either pass through a large outer court, or else come straight to the vestibule or porch. Here the door opened into the inner court, which sometimes was shared by several families. A porter opened to callers on mentioning their names, as did Rhoda to Peter on the eventful night of his miraculous deliverance from prison (Acts 12:13,14). Our Lord also applies this well-known fact of domestic life, when He says (Rev 3:20), “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come into him, and will sup with him, and he with Me.” Passing

through this inner court, and through the gallery, you would reach the various rooms—family room, the reception room, and the sleeping apartments—most retired being occupied by the ladies, and the inner rooms used chiefly in winter. The furniture was much the same as that now in use, consisting of tables, couches, chairs, candlesticks, and lamps, varying in costliness according to the rank and wealth of the family. Among articles of luxury we mention rich cushions for the head and arms, ornaments, and sometimes even pictures. The doors, which moved on hinges fastened with wooden pins, were barred by wooden bolts, which could be withdrawn by check keys from the outside. The dining apartment was generally spacious, and sometimes employed for meetings.



Babylon is Fallen, is Fallen, that Great City

JERRY O'DONNELL



Behold, there went out a sower to sow

How do you read this parable? Where do you place yourself? "Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of

the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred" (Mark 4:3-8).

Do you place yourself where "When they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts" (Mark 4:15)? Do you place yourself in which "they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended" (Mark 4:16-17)? How about, "they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke

the word, and it becometh unfruitful" (Mark 4:18-19)? How silly! If you are a regular reader of this magazine, more than likely you are "they which are sown on good ground; such as hear the word, and receive [it], and bring forth fruit, some thirtyfold, some sixty, and some an hundred" (Mark 4:20).

The reality is that we ought to not be in any of those groups. We ought to be sowing the seed ourselves. Sure, we may have been in the last group, but it is high time that we get involved in seed sowing. Do not be waiting for a church program to be involved for the distribution of literature, an evangelistic meeting, or other outreach. We are called to do it individually beyond friendship evangelism.

Get the literature yourself and go spreading it like the "leaves of autumn" Testimonies, vol. 9, p. 231. And do not say that you have canvassed your neighborhood over and over and will continue to do so. What is the field in the parable? "The field is the world" (Matthew 13:38). So if you can, get in a car and go to another town and start passing it out there, and then move on to the next and the next as resources permit. Our true people are so



outnumbered by the lazy people as well as those of Babylon, which is this month's article. We are also outnumbered by those not in the church nor in Babylon, although one could still classify them as part of Babylon. How so? Well, let us study it out.

And there followed another angel, saying, Babylon

Let us stop that angel's statement right there. The rest of the verse is meaningless if we do not understand what Babylon is.

Literal Babylon was a city, but it is a city no more and never will be because of a prophecy from God: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there" (Isaiah 13:19-20).

So, John is not referring to literal Babylon, besides, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John" (Revelation 1:1). That means Babylon is signified or symbolic. It represents something.

Babylon is known for two things. The first, "Babylon: and her whole land shall be confounded" (Jeremiah 51:47). We call it confusion. The second, Daniel and his friends were among the chosen that had "no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding



science, and such as [had] ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Daniel 1:4). We call it re-education.

So, Babylon is symbolic for confusion and re-educating. So, we are looking for a literal representation on earth that does this. Now some may be saying, "Wait! Didn't you just tell us that Babylon is not literal?" Yes, I did, however, the symbolism does point to a physical location but it is not called Babylon by name. We know this because of the reference later on in the verse stating, "that great city" (Revelation 14:8). However, we do not concern ourselves over a great city alone. Babylon goes beyond the great city. In fact, a spiritual river of Euphrates (Revelation 16:12) is the lifeline, for during the plagues that lifeline dries up. And a good student of prophecy knows that the river being made up of water refers to "peoples, and multitudes, and nations, and tongues" (Revelation 17:15). Directly speaking, Babylon's effects are worldwide.

Is the SDA church Babylon?

"Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home." TM 36.2

"But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church,



or been informed that the “loud cry” consisted in calling God’s people to come out of her; for this is not God’s plan concerning Israel.” RH, October 3, 1893 par. 12

“The message to pronounce the Seventh-Day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.” 2SM 66.2

Then who is Babylon?

“The sins of Babylon will be laid open. The fearful results of a union of Church and State, the inroads of Spiritualism, the stealthy but rapid progress of the papal power, – all will be unmasked.” 4SP 424.1

So with the papal power referred to as Babylon, do realize Babylon is not restricted to just Catholicism, for being “THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH” (Revelation 17:5), she has daughters all teaching the same thing. In fact, they have eaten up the belief of church and state unification that such is exactly what is predicted to happen here in the United States. Protestant America will unite church and state forming “an image to the beast, which had the wound by a sword, and did live” (Revelation 13:14). And through legislative action, “he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (Revelation 13:15).



“Many of the Protestant churches are following Rome’s example of iniquitous connection with “the kings of the earth,” the State churches, by their relation to



secular governments, and other denominations by seeking the favor of the world. And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.” GC88 383.1

What does it mean that Babylon IS FALLEN, IS FALLEN?

Babylon, the source of confusion to the world about Jesus, is described as “is fallen, is fallen” and not just “is fallen”. So there are two falls of Babylon, remembering that today’s Babylon is not referring to the physical city Babylon but is symbolic. No doubt John is drawing attention to the writings of Isaiah on the matter for the Bible says, “And, behold, here cometh a chariot of men, [with] a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground” (Isaiah 21:9).

In such a verse applied to spiritual Babylon, we ought to see both of the references to fallen. First, we have a physical fallen represented by the fact that upon Babylon is “a chariot of men, [with] a couple of horsemen”. The other fallen should be considered spiritual by the reference of “all the graven images of her gods he hath”.

The physical could be referenced by “one of his heads as it were wounded to death” (Revelation 13:3) of which 1798 stands out as fulfillment. The fact that the angel states “is

fallen”, as a present statement, that is probably the likely understanding of the physical fall. Do keep in mind, Isaiah’s reference to “chariot of men, with a couple horsemen” should remind us of the future fall of Babylon.

“And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all [men, both] free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war



against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had

received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone” (Revelation 19:11-20).

Do take note: Not only are the horsemen referenced, but Babylon is made up of (according to Ellen White) both the papacy and apostate Protestantism, symbolized by the beast and false prophet, and respectively, meet their final fall.

As for the spiritual fall, it includes the fact that it is “because she made all nations drink of the wine of the wrath of her fornication” (Revelation 14:8). Spiritual fornication, as we shall see details of at another time, is described by the synonym “adultery”. “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). So bringing in worldliness, even paganism, into the church as doctrines, constitutes the spiritual fall. Even Ellen White states, “The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.” EW 277.1

That GREAT CITY!

We are told to avoid that which is being taught from “that great city” (Revelation 14:8). When John penned those words, it referred to the location of the antichrist by using the



city that was considered “great” in his day. In other words, the world ruling capital of his day would eventually be made the world ruling seat in the reign of antichrist, hence why the Bible says, “the dragon gave him his power, and his seat, and great authority” (Revelation 13:2). The dragon or Satan (Revelation 12:9) gives the antichrist its seat. That means Satan had possession of the seat in John’s day, otherwise, Satan could not hand it over.

The reference to “that great city” is described as “the woman which thou sawest is that great city, which reigneth over the kings of the earth” (Revelation 17:18). So “that great city” is represented as a woman. What does she do? “I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns” (Revelation 17:3). She is seated on a beast with seven heads.

What are those seven heads? “The seven heads are seven mountains, on which the woman sitteth” (Revelation 17:9). So the antichrist is a world influencer from a location containing seven mountains. A quick Internet search reveals there are several places containing seven mountains but only one of those locations matches “that great city” of John’s day. What city ruled the world in John’s day? Rome. What world influencing site should we reject as antichrist in the last days? Rome. Ellen White pens, “Babylon is further declared to be “that great city, which reigneth over the kings of the earth.” [Revelation 17:18.] The power that for so many centuries



maintained despotic sway over the monarchs of Christendom, is Rome” {GC88 382.2}.

Recognition or Following?

This subtitle of “Recognition or Following” has two meanings of choice. First, I ask, “Do you recognize the symbolism as well as God’s finger pointing out that great city? Or do you follow God’s Word and take heed to the warning?” To recognize that God has pointed His finger at fulfillment of prophecy but not to avoid the doctrines, the influence, the obedience is to be a form of worship of “that great city”.

The other way to take my question is the lack of recognition choosing to follow “that great city”. They say, “How can these things be so? He’s doing a wonderful work!” That is interesting for the Bible says that people will say, “Who is able to make war with him?” (Revelation 13:4) In other words, who can talk bad of him? As for the wonderful works, “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22-23).

Once again, to excuse one’s self from not rejecting the teachings of Rome in one form or another is to choose to reject the last day warning message.



Against Idleness and Mischief

How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

How skillfully she builds her cell!
How neat she spreads the wax!
And labours hard to store it well
With the sweet food she makes.

In works of labour or of skill
I would be busy too:
For Satan finds some mischief still
For idle hands to do.

In books, or work, or healthful play
Let my first years be past,
That I may give for every day
Some good account at last.

~Isaac Watts



THE GOLDEN RULE

DR. PHIL COLLINS

If you only had one chapter in the Bible, and you had Matthew, chapter 7, it would be enough. There are many chapters like that in the Bible, but this one rings true especially. Our verse for today going through *Thoughts From the Mount of Blessing*, is Matthew 7:12 – “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” Do you realize what all that includes? Well, the ‘therefore’ is always a conclusive statement, a summary statement, of what has gone on before. Let’s take a quick look in Chapter 7:1 – “Judge not, that ye be not judged.” That’s pretty straight-forward; on the other hand, this is not just the Holy Spirit inspiring someone to say something, these are the actual words of Jesus. So it takes on a clarity of thought that you have this direct from Him.

Verse 2 – “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

Verses 3,4,5 – “And why beholdest thou the mote that is in thy brother’s eye,” – then Jesus takes it one step further – “but considerest not the beam that is in thine own eye?” Then God pushes it one step further and says – “Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” This is the definition of a hypocrite – trying to do something for someone else when you have the much greater problem.

Verse 6 – “Give not

that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

Verse 7 – “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:”

Verse 8 – “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

Verse 9 – “Or what man is there of you, whom if his son ask bread, will he give him a stone?” Then Jesus asks a question –

Verse 10 – “Or if he ask a fish, will he give him a serpent?” Then he reminds us –

Verse 11 – “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”

What do you see in common in those 11 verses? We’ve already read the conclusion to the matter, but this conclusion has built to that point. When we use words like ‘therefore’ and ‘whatsoever ye would’, we have to conclude that this must be an eternal principle of heaven. This is an all-encompassing principle because everything we’ve dealt with so far deals with what? Human relationship with

human, and human relationship with God. This is the essence of the principle of relationships between God and His people as well as between God’s people – “Whatsoever ye would that men should do to you do ye even so to them.”

Had a patient in my





office one day and I was taking his history and asking him what he did for a living. He said,

“Oh, I’m the director of the HR department – human resources department”. And then he volunteers some information that I found quite interesting. He says, “It’s really quite simple.” I was wondering what his gem of truth was going to be. Then he continued, “You practice the Golden Rule.” He said, “That’s the essence of my job.” And I said, “Well, that sounds very simple, but do you realize it takes over every single area of your life?” There is not one area of your life that we’re going to talk about here that it doesn’t apply to. So he was giving me a very simple statement, but that simple statement was how he ran his department and everything it included.

As we go through this journey we see the summary statement and the statement that Jesus made were for the purpose of making us see ourselves more clearly. See, the sermon on the mount was made to get people ready for the real sermon on the mount for eternity. So as we look at this we get glimpses of heaven along the way and the principles of heaven. And this is THE principle of heaven. Most everyone in this life is concerned about what they will receive; we’re concerned over what we will get – money, education, power, respect, good health, etc., but this principle we’re talking about now, the standard which Christ speaks of here, completely changes that whole perception, because this statement recommends that we should be anxious about what we can give away. You should be anxious about what you can give, not what you can get. Now it takes on a different light because

God’s kingdom is anxious about what it can give you, not what it can get from you. The gospel of what you can give, and, yes, the more needy we are, the more we appreciate God’s gifts. But God wants to give so much that you are full enough that you can do what? That you can start to get an understanding of what your Master wants. And the reason that any of us has any blessing at all is for the purpose of giving. It’s not about you; I’m sorry – it’s about what you can give. Your anxiety – if you have any anxiety at all – should be about what you can give. I have to admit this principle turned a lot of my life on its head because my goal was to figure out what I could get and what I could achieve and what I could master. Jesus takes this and says, No, you’ve got it all wrong. This verse should be making you anxious, actually upset, about not being able to give enough. And I used to be upset because I didn’t *get* enough. And this is why I say this is a principle of eternity. This is a principle of heaven that God wants us to experience here.

The Golden Rule is the expression of the law. Matthew 22:39 talks of this – “And the second [is] like unto it, Thou shalt love thy neighbour as thyself.” Once you recognize the Golden Rule you will see it all through the Bible. It is a golden thread that ties the prophets and the law together. And go back and read verse 12 of Matthew 7 – “For this is” not *can be*, not *part of*, “this *is* the law and the prophets.” To the law, the first five books; the prophets, the remainder of the old testament. Matthew, writing this,





recording the voice of Jesus, said the epitome, the pinnacle, the summary of the whole Bible is this short verse – “Therefore all things whatsoever ye would that men should do to you, do ye

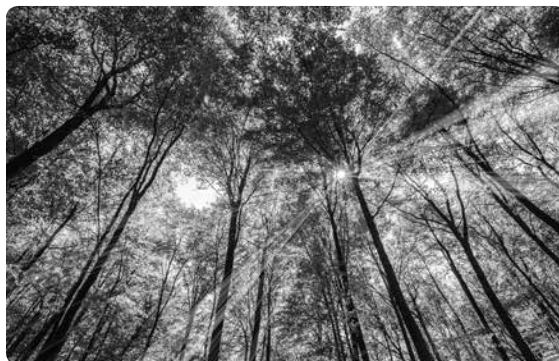
even so to them: for this is the law and the prophets.” The Golden Rule “is the principle of heaven and will be developed in all who are fitted for its holy companionship.” This rule must be what governs your heart and my heart so that God can get us ready for eternity. And can you imagine being in a world where everybody wants to give you something, no, it’s not just Christmas, but can you be in a world where there are no takers, only givers? You’d be so filled up you couldn’t stand it. And God wants this contagious disease to grab hold of you so much that you get a little taste of heaven here on earth.

Jesus’ life here on earth was the truest illustration of this principle in action. It is the principle of true courtesy. The principle of true courtesy is making you anxious about what you can give. This same spirit will be revealed in His children. This is the true ideal of what constitutes a perfect character. If you ever need a definition of what perfection is, study Matt. 7:12.

What can you give? Living by heavenly standards here on earth, allowing God to change you into what you were created for. These two verses in Ephesians 2:8-10 give me the basis for dealing with any problem. If you ever had a problem with legalism this should help. “For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them.” You have a gift of God. And just to remind you, it says “not of works lest any man boast.” You don’t have God’s gift so you can boast, you have God’s gift so you can become like God and become a giver. Because, you see, if God wasn’t going to give anything, what would you have to do? You couldn’t be a giver even if you wanted to. So God has to give first, and we know He has done that abundantly. Verse 10 is what sets the whole thing in its appropriate context – “For we are His workmanship”. You are God’s workmanship; and here’s what God would have you be – “created in Christ Jesus unto good works which God hath ordained that you should walk in them.” That’s what you’re made for; you’re made to be a giver; you’re made to do good works. These people who are already saved by God, He’s already filled them up, He’s already given them those things, and now you get to do what? You get to dispense the King’s goods. I appreciate when our pastor says he has such an incredible view of evangelism; he says, “I want to give people the opportunity to know what we have. Changes the whole thing about how shy I am, or worrying about what people think, no, I want to give them the opportunity.”

There’s a friend of mine, Charles Wilson, who’s no longer with us, his approach to evangelism was extremely simple, and at that point he was passing out the Great



Controversy and he'd go up to an individual and say, "If you knew what was in this book and didn't tell me, I'd be really upset with you, so I'm gonna give you this book. I know what's in this book and you need to know what's in this book." And he'd give them the book. Incredibly short, incredibly profound, to be able to share and give.

That takes us to our next point. There's a deeper significance to the Golden Rule – everyone who has received the grace of God is called to impart to souls in ignorance and in darkness. Part of giving is sharing what God has done for you. Paul, in Romans 1:14, speaks his own version of this, or the outworking of this in his life. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Paul saw himself as debtor – that means he owed. He saw it as "I owe these people, I'm in debt, I'm anxious about paying my debt off." However you want to think about it the Golden Rule applied in that way. And another application, Revelation 22:17, is that verse that should be our hallmark of evangelism – "The Spirit and the bride say, Come. And let him that heareth", and what did you just hear? You heard the "Come", the message of the Spirit and the bride and then once you hear that message, "And let him that heareth" say what? "Come". So what is your response when you hear the good news, you become the next person. How do you think God gets multiplication out of our simple



addition, folks? Right now, if you would tell two people today, and you know the rule, every person tells two people and in 31 days all 71 billion people in the world would know about Jesus. And all you did was tell two people. God's plan of addition is incredible, exponential, far beyond our imagination. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."



The Golden Rule is the essence of evangelism. The Golden Rule also includes what we saw in Matthew 7:2 – "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." What kind of measure do I give? That's what measure God is able to give me. Unfortunately, this is a double-sided rule. I always like one-sided rules and they always come out good, but this one is double sided – whether it be good or whether it be evil.

Often in times of need what we have given will come back to us in four-fold measure. I want you to read how heaven pays, the economy of heaven. Here's a little quote from MB 136, "All gifts are repaid even in this life in the fuller inflowing of his love which is the sum of all heaven's glory and its treasure." Do you feel like we're on a different economy than in heaven? God says that all gifts are repaid and they're repaid in the "fuller inflowing of his love which is the sum of all heaven's glory and treasure." The sum....is not the goal, folks – that's payment. The sum of heaven is love; it's being in a society of whole people who want to give – everybody. You can't take it! It almost



gets to be like, let me out of this place! Except, where else am I going to go? This is incredible! See, the society of heaven isn't the castle, isn't the crown, isn't the gold on the street, it's the love of God. Can you even imagine what that would do to your heart; can you imagine waking up every morning figuring out, wow, what can I give today?

Unfortunately, "And evil imparted also returns again. Everyone who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness." MB 136. Have I neglected my brother or my sister? What have I caused in pain for them? But then it goes on finishing this quote – "It is the love of God toward us that this is decreed." OK, Lord, you're going to have to help me with this one, I'm not seeing a whole lot of love here. "He would lead us to abhor our own hardness of heart and open our hearts and let Jesus abide in them." How does God show you your hardness of heart? In this statement "bringing us over the ground so that we can have empathy for those in need" so we can understand the mind of Christ when he walked here on earth.

Remember, God is getting us ready for a heaven, folks. And this heaven I'm talking about is going to be following this principle

beyond even our understanding here. The quote from *Mount of Blessing* goes on, "And thus out of evil good is brought and what appeared to be a curse becomes a blessing." Every curse that we think Job had, or that you have, becomes a blessing when we allow God to take the hardness out of our heart and to open our hearts to Jesus. There is nothing that can be a curse on this earth if you allow God to properly change your heart.

Let's go back to the concept of how God pays, or repays, in this life. If we look at this inflowing of His love, can you think of a gift that could be greater that God could give than to put His love, His way, His character, His principle, His eternity, His heaven, in your heart? It doesn't exist. Ephesians 3:17-21 – "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen." World without end – that sounds like eternity to me.

What if there was no love, no balm for the weary, no comfort for the soul, no healing for the nations, no hope for fallen man, no forgiveness, no grace from God, no possibility of heaven? This would be hell. I just described hell. You take out this principle we're talking about of eternity and what do you have? Matt. 24 speaks of this in a prophetic sense, but I'm doing this contrast so we know that what we really do have is so beyond mental comprehension. Verse 12 – "And because iniquity shall abound, the love of many shall wax cold." You take love away from our planet and we have nothing. We have Armageddon. We have what the prophets are talking about

and what Jesus foretold in His lecture in Matt. 24, and that's what we have. That is what's before us. But, the internal love, the payment of heaven, the repayment of heaven, puts love inside you. Not outside you, I'm talking about what God wants to do inside you. And when that is inside you, then you will observe these things and you will be pained like your Saviour is observing this, but you will have something to offer – you will have hope. You'll be able to do things that the first apostolic church was able to accomplish. The standard of the Golden Rule is the true standard of Christianity. Anything less than this is a deception. Any religion that leads men to put a low estimate upon human beings who Christ died for is a spurious religion. Any religion that doesn't put the proper value on human beings, on God's created children, is a spurious religion. A religion that leads us to be careless of human needs and suffering or their rights, is a spurious religion.

I hope you're getting a glimpse of what God has offered you and what you can now offer, now you can say 'Come' because you have heard the voice of the Spirit and the bride. Now you can say 'Come'. You see, when you look at what Christianity has done, it is absolutely amazing. Look around the world, pick any country you want – the countries where Protestantism has been allowed to reign, and the value of the individual is being promoted, you have success, you have blessing beyond belief. Look at our country. America the beautiful. Look what God has done here. You can look at other countries where man's rights are repressed, where the value of a human being is suppressed, and what do you have? Chaos, anarchy, in the human. You see, it's not just the land that you live on that makes this country different, it's what people have allowed God to do in their hearts. And it's painful to see that we have forgotten what God has done.

Thoughts from the Mount of Blessing goes

on – "In slighting the claims of the poor, the suffering, and the sinful, we are proving ourselves traitors to Christ." "Of the apostolic church, in those bright days when the glory of the risen Christ shone upon them, it is written that no man said "that aught of the things which he possessed was his own." "Neither was there any among them that lacked." "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

I hope that is our prayer – that the Lord will add daily to this fellowship those that should be saved. "Search heaven and earth and there is no truth revealed more powerful than that which is made manifest in the works of mercy to those that need our sympathy and aid. This is the truth as it is in Jesus. When those who profess the name of Christ shall practice the principles of the golden rule the same power will attend the gospel as it did in apostolic times." Are you ready, are you willing to take the challenge, are you willing to be so filled with your Saviour that you can give? The Golden Rule is a rule of heaven. May we get ready for it here and now. God bless each of you as you pursue that.



What Is Your Body Actually Asking For?



When you've got a craving, it's probably the only thing on your mind... but did you know that your body is actually wanting something else?

Satisfying That Sweet Tooth...

Who doesn't have a little bit of a sweet tooth? Processed sugars

may be what you think you're craving, but what your body really wants is...

- Carbon
- Chromium
- Phosphorus
- Sulfur
- Tryptophan

Your body needs **carbon** for a process called cellular respiration. Cellular respiration releases the energy that your body has stored away in a compound called glucose.

What does this mean?

Carbon helps your respiratory system do its job, while also playing a major role in utilizing the energy your body stores. To get more carbon, you can eat **fresh fruit**.

Your body usually craves **chromium** when your blood sugar levels are low.

Chromium helps your body break down and use fat, carbs and protein, while also improving the transport of glucose (the compound that stores a lot of

your energy) to the cells that need it. You can get more chromium from broccoli, grapes, and dried beans..

Phosphorus makes sure that your bones and muscles stay strong and healthy. It helps your body heal and grow tissue, while also helping your kidneys filter out waste.

Too much or too little phosphorus in your body and you'll start having symptoms like heart problems, low levels of energy or pain in your joints. Popular sources of phosphorus include nuts, soy, chickpeas, beans and lentils.

Getting your body the **sulfur** it's craving can relieve pain. After your cells take in the healthy nutrients they need, there's often waste left behind which can create a harmful environment around cell walls, causing the cells to swell.

Sulfur cleans up toxins that the cells expel so that they can operate at their best. Sulfur is found in brassicas, onions, garlic and leeks.

Tryptophan is an essential amino acid that your body needs for protein production. Your body doesn't produce tryptophan, so you need to get it from foods like sweet potatoes and spinach.

If you're craving bread, what your body is really looking for is nitrogen.

Nitrogen is an essential protein building block. Your body uses the protein that nitrogen



produces for your muscles, skin, blood, hair, and DNA. Nitrogen is crucial for the production of new cells, which means it's paramount for growth and healing.

Nitrogen is another element that your body relies on food for. Legumes, cauliflower, spinach nuts and beans are good choices to provide nitrogen.

A craving for fatty snacks like potato chips usually means your body wants **calcium**.

Calcium is big for bone health and growth. Despite popular opinion, there are a lot more

great ways to
get calcium
than
drinking
milk!

Good
sources
include
mustard
and turnip
greens, broccoli,
kale, legumes, and
sesame seeds.



So what does this all mean?

What

most of
these
cravings
point to is
the fact that

your brain is often responding to your
body not getting enough of something it
needs. Cravings equal deficiencies.

Deficiencies are unfortunately a growing
problem, due to the lack of essential nutrients
that many of our diets provide. Even if you
eat a healthy diet filled with fresh fruits
and vegetables your body probably still
experiences deficiencies.

Deficiencies are a big source of cravings and
low energy.

Cravings are the symptom, deficiencies
are the problem. Don't wait so long that your
deficiencies stop presenting themselves as
cravings and start presenting themselves as
illness.



It is recorded of Tyndale that having once escaped the cruel hands of his enemies, and entertaining nothing but the tenderest charity towards them, he said to them: "Take away my goods, take away my good name, yet so long as Christ dwelleth in my heart, so long I shall love you not a whit the less." This is the spirit we like to see; and all in whose hearts Christ dwells will not be slow to show it forth. That selfish sensitiveness in regard to our own rights, our own honor, and our own property, which so often reigns in unsanctified hearts, melts away before the spirit of genuine Christianity. April 7, 1859 UrSe, ARSH 156.2

Trump's Religious Liberty Executive Order: A Whole Lot of Nothing

NATIONAL CATHOLIC REPORTER

It remains to be seen what will happen to religious liberty concerns on Trump's watch. Yesterday was a whole lot of nothing, and none of us knows if that was the result of incompetence or if internal debates within the administration remain unresolved. It is precisely the time for discussions among those who differ on these issues amongst themselves. [Michael Sean Winters is NCR Washington columnist and a visiting fellow at the Catholic University of America's Institute for Policy Research and Catholic Studies.]

Trump's Religious Liberty Order Doesn't Answer Most Evangelicals' Prayers

CHRISTIANITY TODAY

Trump stated: "I am signing today an executive order to defend the freedom of religion and speech in America, the freedoms that we wanted, the freedoms that you fought for so long," the president said in a Rose Garden ceremony. "The federal government will never ever penalize any person for their protected religious beliefs."



(CNS PHOTO/JIM LO SCALZO, EPA)

EDITOR'S NOTE: Both Catholics and Evangelicals voted for Trump because he promised to "give the church back its voice", and now the church can dictate to civil leaders. But both organizations are now saying it is not enough. What does the prophet have to say about this situation?

END-TIME PERSPECTIVE: "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." GC 445.1

Pope Francis in Fatima: "If we want to be Christian, we must be Marian"

FATIMA — "If we want to be Christian, we must be Marian," Pope Francis told thousands of clergy, religious and lay

pilgrims on the eve of the 100th anniversary of the Blessed Virgin Mary's appearance to three children in Fatima.

END-TIME PERSPECTIVE: "I saw that at last the standard was lowered, and that the heathen were uniting with the Christians. Although these worshipers of idols professed to be converted, they brought their idolatry with them into the church, only changing the objects of their worship to images of saints, and even of Christ and of Mary His mother. As the followers of Christ gradually united with them, the Christian religion became corrupted and the church lost its purity and power. Some refused to unite with them; such preserved their purity and worshipped God alone. They would not bow down to an image of anything in the heavens above or in the earth beneath." EW 211.1

WORDS OF THE PIONEERS



Present Truth

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation.

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do and God would have

us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with

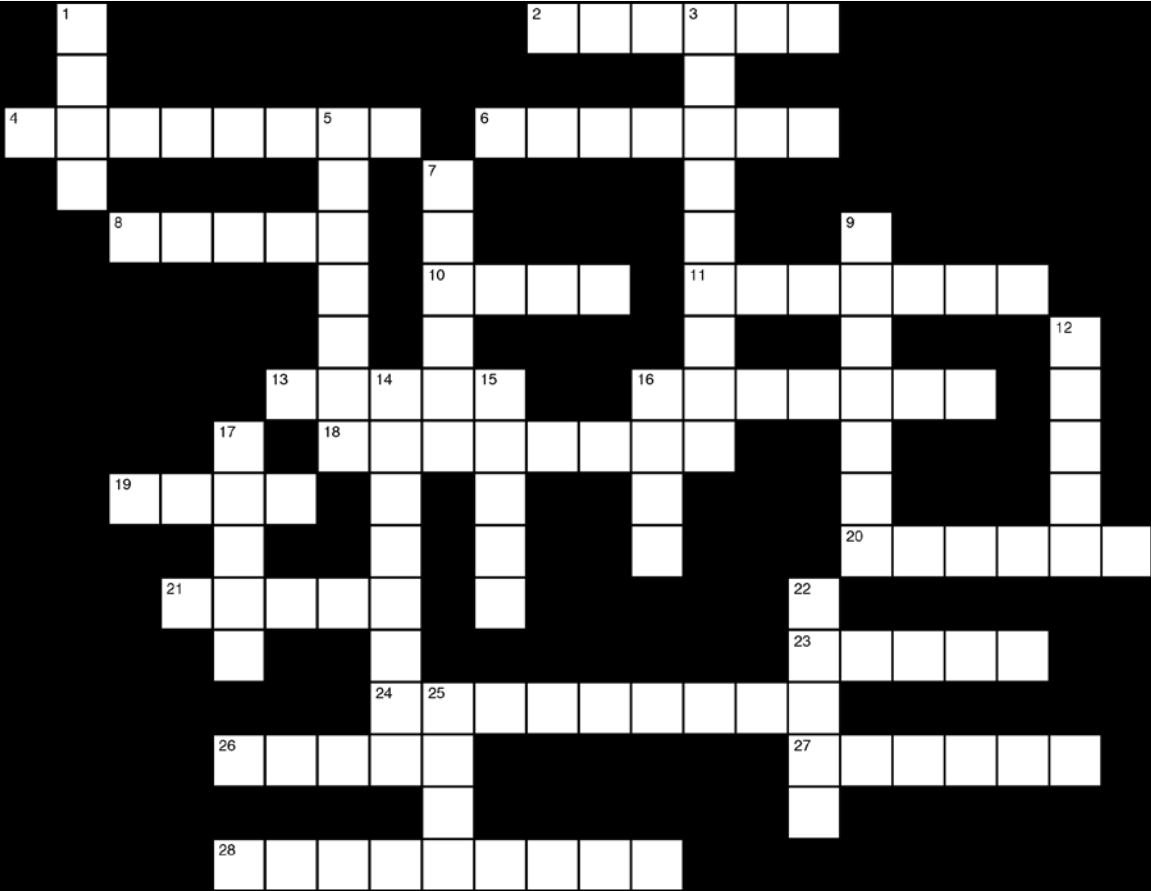
their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the

Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God.



May 21, 1909 WAsE, GCB 105

CHRISTIAN CROSSWORD



ACROSS

- 2. The plucky deliverer of Israel from the marauding
- 4. The wife of Amram
- 6. The first name of Pilate, the army man
- 8. The prophet who went reluctantly to Nineveh to preach repentance
- 10. Jesus delivered her from seven demons
- 11. The product of the incestuous relationship between Lot's daughter and Lot
- 13. Another name for Peter
- 16. The first Christian to die for his belief
- 18. The son and successor of King Hezekiah of Judah
- 19. The elder of Isaac's twin sons
- 20. The brother of Phineas
- 21. The father of Gideon
- 23. He was killed so David could possess his wife
- 24. The father of Aaron's wife

- 26. A nephew of David that joined Absalom's revolt
 - 27. The founder of the Amalekites
 - 28. The father of John the Baptist
- DOWN**
- 1. The father of the seer, Balaam
 - 3. The mother of John the Baptist
 - 5. Joseph's younger son
 - 7. The famous strongman from the tribe of Dan
 - 9. A son of Noah
 - 12. Canaan's oldest son and Ham's grandson
 - 14. One of two men nominated to take Judas' place
 - 15. A grandfather of Abraham descended from Shem
 - 16. The third son of Adam and Eve
 - 17. Japheth's second son and one of Noah's grandsons

- 22. Noah's grandson and Japheth's son
- 25. The name Naomi took for herself after losing her sons

ANSWERS FROM CHRISTIAN
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Something to think about

BY REEN SWINDLE, ASSISTANT EDITOR



Once again, we have had an abundance of rain in our area recently, which also means we have an abundance of weeds. I had planted some wildflower seeds along the picket fence and when I went out to do some weeding a few days ago I found it difficult to tell which shoots were the new flowers and which were the weeds. Same old story – wheat (in this case, flowers) and tares.

In the parable of the wheat and the tares in Matthew 13, the word ‘tares’ is defined by most dictionaries, in the physical sense of the word, as ‘darnel’. From Botanical.com we learn this about darnel: “The admixture of the grain with those of the nutritious cereals amongst which it is often found growing should be guarded against, as its properties are generally regarded as deleterious. Gerard tells us: ‘the new bread wherein Darnel is eaten hot causeth drunkenness.’ When Darnel has been given medicinally in a harmful quantity, it is recorded to have produced all the symptoms of drunkenness: a general trembling, followed by inability to walk, hindered speech and vomiting. For this reason the French call Darnel: ‘Ivraie,’ from Ivre (drunkenness); the word Darnel is itself of French origin and testifies to its intoxicating qualities, being derived from an old French word Darne, signifying stupefied. The ancients supposed it to cause blindness, hence with the Romans, lolio victitare, to live on Darnel, was a phrase applied to a dim-sighted person.”

So some of the symptoms of ingesting darnel, either physically or spiritually, would resemble those of someone who was drunk – walking and speech would be hampered, one could not see,

or discern, things clearly, and would be just generally stupefied. None of this is a reflection of the condition that God would have us be in.

According to Jer. 31:9, our walk can be straight – “I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble.”

Our speech can be pure and concise – Col.4:6, “Let your speech [be] always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

Our thoughts can be firmly and rightly set – Prov. 16:3, “Commit thy works unto the LORD, and thy thoughts shall be established.”

We can determine the difference between right and wrong – Eze. 44:23, “And they shall teach my people [the difference] between the holy and profane, and cause them to discern between the unclean and the clean.”

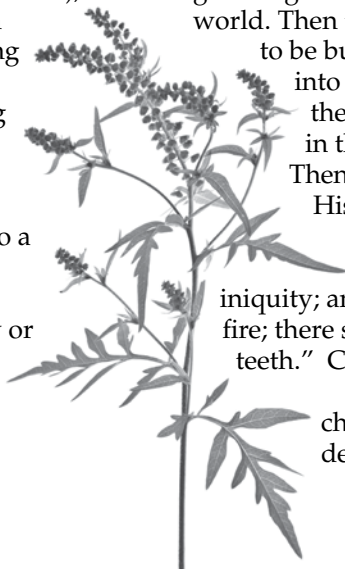
Fortunately, we have a choice in the matter – we can be sober or drunk, wheat or tares, and we cannot wait for others. “The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles

to be burned, and the wheat is gathered into the garner of God. “Then shall the righteous shine forth as the sun in the kingdom of their Father.”

Then “the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do

iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” COL 75.1

Are you thinking about your choice? It's time to make that decision.



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*“Do not listen to Satan’s lies,
but recount God’s promises.
Gather the roses and the lilies
and the pinks. Talk of the
promises of God. Talk faith.
Trust in God,
for He is your only hope.”*

Daughters of God, 146