

Old Paths

Stand ye in the ways, and see, and ask for
the old paths, where is the good way, and
walk therein, and ye shall find rest for
your souls. Jeremiah 6:16

The secret of the LORD is with them that
fear him; and he will show them his
covenant. Psalm 25:14

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**The heavens declare the glory of God; and the firmament
sheweth his handywork. (Psalm 19:1)**



Fundamental Pillars — The First Angel’s Message–2

By Allen Stump

The Historical Background

(While these lessons are biblically based, having a background into the history of the giving of the first angel’s message will certainly give some richness to the experience of the believer, for we have been told: “In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history” (Ellen White, *Life Sketches*, p. 196.2).

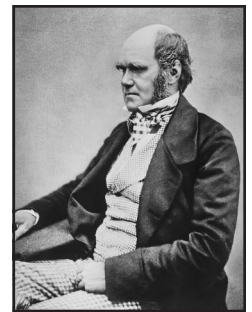
There is a principle I will call “The Full Cup Principle.” This concept is simply that God does not bring destruction upon a people until their cup of iniquity is full and they have had an opportunity to be warned of coming destruction. God told Abraham, concerning his posterity going into Egyptian bondage:

¹⁵ But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (Genesis 15:16).

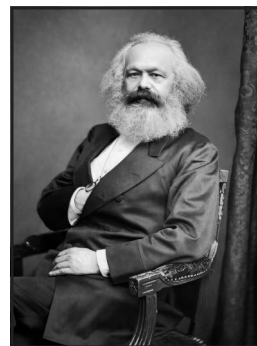
God was going to give Israel the land where the Amorites were, but their cup of iniquity was not yet full. In his foreknowledge, he knew it would be by the time of the fourth generation. This is an example of a nation of people, but the Bible also speaks of a time when the cup of the world became full, and destruction came. Before destroying the earth with the flood during the time of Noah, God inspired that preacher of righteousness to warn the antediluvians for one hundred twenty years. Sodom and Gomorrah’s *cup* became full, but, before destroying Sodom and Gomorrah, God used Lot to warn any who might heed the warning of the coming destruction. Before the destruction of Jerusalem in AD 70, God gave warning upon warning, beginning with the ministry of Jesus Christ.

Once again this world is slated for destruction, as its cup of iniquity is almost full, but God must be God, and he will not allow this destruction to come without giving the world a warning from heaven. This warning is found in the three angels’ messages of Revelation 14:6–12. This final message invites people to accept the “everlasting gospel,” to “keep the commandments of God, and the faith of Jesus” (Revelation 14:6, 12).

God has been planning, but Satan, aware of the prophecy of Revelation 14, has also been planning his final series of assaults. In 1809, Charles Darwin was born, and in 1844 Darwin



Charles Darwin



Karl Marx

wrote his first essay that would form the basis for his work, *The Origin of the Species*. This work would exclude God from existence, promote atheism, and remove the basis for all morality. Darwin’s supposed discoveries give the “scientific” support for the rendering

of God as unnecessary. In 1847, Karl Marx wrote his *Communist Manifesto*, a document that became the basis for millions believing that morality is only a prejudice of the un-informed.

Yet, at this same time, God gave to a little flock a message of creation and its memorial as the root truth underlying worship. Instead of atheism and immorality, the message was to “fear God and . . . worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:7).

As Darwinism, Marxism, Nihilism, and soon-to-be Freudianism were coming into predominance with their anti-theological, sociological ideas, God was raising up a people to give a message that, if received, would drive a death nail into all the Satanic philosophies. The message of the first angel was to “fear God and . . . worship him” as Creator.

Yet, it was not just from the secular philosophical forces that Satan would attack. The rise of modern spiritualism with the Fox sisters in New York took place in 1848, just as the message was begging to sound. At this time, neo-Gnosticism and pantheism were all brought to new heights. Again, the message was to be given to “fear God and give glory to him.... and worship him” (Revelation 14:7) that created.

Shortly before the Advent Movement, Satan inspired Joseph Smith to begin Mormonism. After the final atonement began in 1844, we find Catholicism and apostate Protestantism falling more deeply. Shortly after Adventism arose, Jehovah’s Witnesses and Christian Science religions were founded with their so-called prophets. After 1844, we have the rise of Pentecostalism and the beginning of the modern-day ecumenical movement. Then, as the twentieth century began to fade away, the rise of Islam as a world power became a force with which to be reckoned. Again, God’s answer to these false, apostate views is to fear God, give glory to him, worship him as the Creator, and to keep the commandments of God and the faith of Jesus.

In these last days, when every false planting of Satan has sprouted and is becoming completely ripe, God’s people will have the everlasting gospel, a message that will be fully developed, to use as their weapon sword to destroy the works of Satan. The rest of this presentation is the investigation of this message, its history, purpose, and work.

History of the First Angel’s Message

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. (White, *Life Sketches*, p. 196.2)

In the Old Testament we read:

²⁹ The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever. (Deuteronomy 29:29)

While “the secret things belong unto the LORD our God,” he has shared some of his plans with his servants, the prophets:

⁷ Surely the Lord GOD will do nothing, but he revealeth

his secret unto his servants the prophets. (Amos 3:7)

When divine plans encompass both men and women or necessitate their participation, God discloses his intentions to prophets, enabling men and women to comprehend their responsibilities and appropriate responses to God. Faithful individuals emerge not through random circumstances but rather through God’s divine call and timing, fulfilling his divine will.

The exodus from Egypt was foretold to Abraham hundreds of years before it took place:

¹³ And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; ¹⁴ And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. ¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. ¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. (Genesis 15:13–16)

In Acts 7:17, Stephen noted:

¹⁷ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

So, there was a time drawing near, and the way was being prepared for their deliverance. This time schedule was controlled by the Author of all time. God saw the bondage of his people, and he heard their cry and knew of their sorrows.

⁷ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. (Exodus 3:7)

The time of their deliverance had come, and God prepared a man who was schooled in leadership, in the matters of the nation, and in military warfare, a man, more importantly, with whom God could commune and share direct instructions for the people. Moses was ready for the hour of deliverance, and when that hour came, God was ready.

When Paul stood before Felix, “. . . he reasoned of righteousness, temperance, and judgment to come” (Acts 24:25).

Paul spoke of a judgment to come. It was future in his day. Daniel foretold a time when the judgment would begin:

⁹ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. ¹⁰ A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (Daniel 7:9–10)

This judgment would begin with the cleansing of the heavenly sanctuary in 1844, as noted by Daniel 8:14: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Before this great event would take place, God would send signs in the earth and heavens:

¹² And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; ¹³ And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. (Revelation 6:12–13)

These signs have been understood by Adventists to have been fulfilled by the great Lisbon earthquake of November 1, 1755, the dark day of May 19, 1790, and the falling stars of the meteorite shower on November 13, 1833. All of these signs came as the time of the end made a transition from the Dark Ages to the time of judgment.

It was at this time, while the signs were being given on earth and in heaven, that William Miller and others began to preach in earnest the first angel’s message. William Miller had been an atheist. He had served as a lieutenant and then captain in the War of 1812. After the war, he was a farmer, a local sheriff, and, at times, a justice of the peace. He was converted in 1816 and began to study the Bible in earnest. Miller noted:

I then devoted myself to prayer and to the reading of the word. I determined to lay aside all my prepossessions [sic], to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment respecting any mysticism or contradictions. Whenever I found any thing obscure, my practice was to compare it with all collateral passages; and by the help of CRUDEN [concordance], I examined all the texts of Scripture in which were found any of the prominent

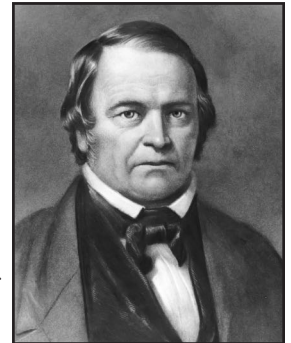


Dark day of May 19, 1790



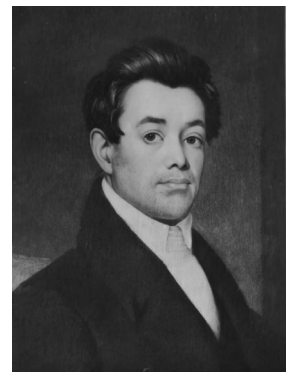
Lisbon earthquake of November 1, 1755

words contained in any obscure portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc. of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word, and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the “wayfaring man, though a fool, need not err therein.” (William Miller, *William Miller’s Apology and Defence*, August 1, p. 6.1).



William Miller

In 1831, Miller made a covenant with God to preach, if given an invitation. Shortly after his covenant prayer, a young man knocked on his door with an invitation to preach in Dresden, New York. Two years later, Miller received a license from the Baptist Church to preach. Miller was convinced by the prophecies that Jesus was going to come in 1843 or 1844, and, as he shared, some listened. While Miller was a good preacher, he was not such a good promoter. However, in December of 1839 he



Joshua Himes

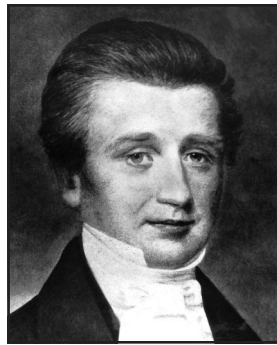
met Joshua V. Himes of Boston, who was a good promoter and who fervently believed in the Advent message. In 1840, Himes began to publish *The Signs of the Times and Expositor of Prophecy*.

Miller also became associated with Josiah Litch and Charles Fitch. Each of these men had a part in the great awakening movement.

Charles Fitch had been greatly impressed by the certain verses from the Old Testament book of Habakkuk which said:

2 . . . Write the vision, and make it plain upon tables, that he may run that readeth it. 3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. (Habakkuk 2:2, 3)

Accordingly, Fitch made a large chart that was published by Himes in 1843 that graphically illustrated the prophecies of Daniel and Revelation. Fitch also published a paper, *The Second Advent of Christ*, which had a wide circulation. He wrote the hymn, "One precious Boon, O Lord, I seek." His central theme in preaching was "Prepare to meet thy God." It is said of Charles Fitch:



Charles Fitch

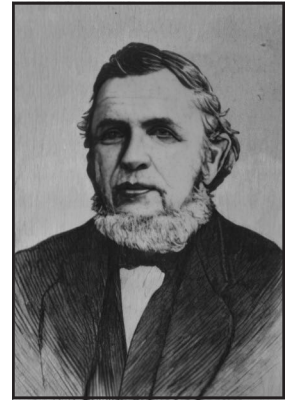
Among all those in America who preached and taught the message of Jesus' coming, perhaps none were so widely and deeply loved as Charles Fitch. (Alwyn Fraser, *Senior Denominational History*, p. 11)

Two incidents give us some insight into the kind of person Fitch was and into his determination to share the message of the soon-coming Saviour. During a meeting, while Fitch was giving an altar call in response to the message, one man tripped and fell down some steps on his way to the altar. Sadly, some of the people in the congregation began to laugh! But Fitch quickly squelched the laughter by saying: "Never mind, brother! It's better to stumble into heaven than to walk straight into hell" (Ibid.).

Fitch's desire to minister to others led to his death. After baptizing a group during a cold day, as he was returning from the water, several more came and requested baptism. After repeating the solemn service in the cold and then beginning to return, Fitch was met by a third group requesting baptism. He, of course, obliged, but Fitch was cold and wet too long, and he chilled and became very ill. He became worse, and on October 11, 1844, just eleven days prior to October 22, Fitch died.

Fitch was one of the first Advent preachers to preach the second angel's message.

Josiah Litch, studying the fifth and sixth trumpets in Revelation, came to the conclusion in 1838 that the Ottoman Empire would fall in 1840. According to his calculations, the Turks were to be overthrown sometime in the month of August 1840. A few days prior to its fulfillment, he wrote:



Josiah Litch

Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case. (*The Signs of the Times*, August 1, 1840, p. 70.12)

Commenting upon this prophecy, Ellen White noted:

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. (Ellen White, *The Great Controversy*, p. 334.4)

Some other notable persons who became involved in the Advent movement in the United States include Sylvester Bliss, George Storrs, who also brought to the Advent people the truth on the mortality of the soul, Joseph Bates, and James White.

The United States was not the only place the trumpet sounded the nearness of the second coming of Jesus Christ. In Germany, Bengel, Kelber, and Hengstenberg all preached about the nearness of the return of Jesus.

In Russia, the "Stundist" movement began with Russians who had come from Germany. These believers in the second advent worshiped in a simple manner, refusing to come under the control of the Orthodox priests.

Louis Gausson of Switzerland became convinced of the importance of prophecy from his study of Daniel chapter 2, and this led him to begin teaching the soon coming of Jesus in his native Switzerland and also in France.

In Holland, H. Hentzepeter, the keeper of the Royal Museum, had an impressive dream concerning the second

coming, and he began to study, proclaim, and publish on it. Early on, he thought that he was the only person who believed in the soon coming of Jesus. He later learned of the events in the United States from an American visiting The Netherlands.

Perhaps the most famous of the non-American Advent preachers was Dr. Joseph Wolff, known as “the missionary to the world” due to his extensive travels. Wolff was born the son of a Jewish rabbi. He became convinced of Christianity when but a youth and left home at eleven years of age. At first, he became a Catholic and studied in Catholic schools but later went to England where he accepted the Protestant faith. Wolff visited parts of Africa, Asia, Europe, and America, sharing the prophecies that pointed to the soon coming of Jesus. His faith led him through many hardships: He was beaten, starved, sold as a slave, and three times condemned to death yet survived each time. He continued his labors after 1844 and was planning a missions tour when he died in 1862.

The Advent Movement was clearly a worldwide movement which went to all ends of the earth. It counted as its followers numerous believers and produced voluminous amounts of literature. In her book *Early Writings*, Ellen White speaks of the various types of people sharing the message:

I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message. But as the message from heaven could find a place in the hearts of but few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel’s message. (Ellen White, *Early Writings*, p. 232.2)

The 2300 Days and the Hour of His Judgment

¹³ Thy way, O God, is in the sanctuary: who is so great a God as our God? (Psalm 77:13)

Before we look at the biblical basis for the support of our subject, we want to look at what we have been calling footnotes. These are statements from Ellen White or others who are speaking about the subject matter. In this case it will be both. Concerning the doctrine of the heavenly sanctuary, we read:

All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. (Ellen White, *The Great Controversy*, p. 488.2)

The most learned in the world’s lore, who are not watching to hear what God says in his word, and opening their hearts to receive that word and give it to others, are not representatives of his. It is not the great and learned men of the earth, kings and nobles, who will receive the truth unto eternal life, though it will be brought to them. (Ellen White, *Fundamental of Christian Education*, p. 412.1)

Barnhouse and The SDA/Evangelical Conferences

Historically, we know that the three angels’ messages were not received by the Protestant churches and certainly not within Catholicism. By the time a century had passed, there was still great resistance to the truths of the three angels’ messages among evangelical Protestants, especially concerning the doctrine of the investigative judgment.

In 1955 and 1956, some leading Seventh-day Adventist leaders (Roy Allan Anderson, LeRoy Froom, T. E. Unruh, and W. H. Read) met with some prominent evangelical leaders (Donald Barnhouse, Walter Martin, and George Cannon) to persuade the evangelicals that Seventh-day Adventism was truly Christian and evangelical in nature.

Donald Barnhouse was a well-known minister from Philadelphia, had a nationally broadcast radio program, and published a nationally syndicated magazine, entitled *Eternity*. Concerning the concept of the investigative judgment, he wrote:

It [investigative judgment] is to my mind, therefore, nothing more than a human, face-saving idea! . . .

We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is *stale, flat, and unprofitable!* (*Eternity*, September 1956; emphasis in original.)

Recently, a remark from a person on YouTube, commenting on a believer teaching the investigative judgment, noted:

Just another Adventist cult member embarrassing himself attempting to prop up a demonic prophet and his infallible interpreter. This mutt believes Jesus is still making an atonement. Notice how he continually reads from the great controversy [*sic*]. A rag written by a thief and liar. A lunatic craving attention. Jesus will look at this Pharisee and say, “Depart from me. I never knew you.”

Popular opinion has never been the qualifier to determine fact truth. Jesus said:

¹⁴ Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:14)

³² Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (Luke 12:32)

The Focus of Hebrews

Let us proceed to the Scriptures to find out the truth of the matter and see if the Bible teaches that there is a basis for the sanctuary doctrine which the pioneers of Adventism taught and believed.

In the first chapter of Hebrews, the divinity of Christ is the theme, while in the second chapter his humanity is explained. This is necessary for Christ to be our high priest and mediator. A mediator has to be able to understand both sides perfectly. Paul writes, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). Christ must be both divine and human to be this mediator. The third chapter of Hebrews begins with the admonition to consider Christ as our High Priest:

¹ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; (Hebrews 3:1)

In chapters 3–7 of Hebrews, Paul lays out the case for Christ being a high priest not after the order of Aaron but of Melchizedek. He encourages the believer to go on to perfection. Then Paul gives a summation or the main point of the epistle—what it is all leading to:

¹ Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; ² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. (Hebrews 8:1–2)

Why does God need a tabernacle with a high priest? The simple answer is sin. "For all have sinned, and come short of the glory of God" (Romans 3:23). All have broken God's holy law (1 John 3:4), and sin separates humanity from God:

² But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. (Isaiah 59:2)

Sin is the problem, but the sanctuary and the high priestly ministry of Christ are the solutions.

The Book of Leviticus

The book of Leviticus is all about the sanctuary, and one of the main points found there is:

¹¹ For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement

for the soul. (Leviticus 17:11)

Paul affirms this in Hebrews 9:22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

There must be the death of the sacrifice, and there must also be a priest to administer the blood. This is partly why the Psalmist wrote:

¹³ Thy way, O God, is in the sanctuary: who is so great a God as our God? (Psalm 77:13)

Though sin brings separation, God does not desire this separation. God is holy, and sin cannot stay in his presence and exist for long.

²⁴ For the LORD thy God is a consuming fire, even a jealous God. (Deuteronomy 4:24) (See also Hebrews 12:29.)

¹⁴ The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (Isaiah 33:14)

God did not create man to be isolated or quarantined for eternity away from him. No, he wants to be able to be close to man—to hug him, to love him, and to fellowship with him—but sin has created a great gulf, and it must be fixed. God's solution is in the sanctuary. God told Moses:

⁸ And let them make me a sanctuary; that I may dwell among them. ⁹ According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (Exodus 25:8–9)

The original earthly sanctuary was a movable tabernacle. It was contained within a courtyard with curtains around the perimeter. The sanctuary was covered with four coverings and had veils between the courtyard and its entrance and between the first apartment of the tabernacle, called the holy place, and the second apartment, called the most holy place, or the holy of holies, where was the ark of the covenant and above it the Shekinah glory. It might, at first, seem that with its coverings and with the courtyard and its curtains that God was trying to conceal himself from the people, but the truth is that all of this was for the purpose of revealing as much of his glory as could be endured.

Two Main Services of the Sanctuary

In Hebrews 9, Paul sums up the two main services of the sanctuary: the daily sin offering and the yearly Day of Atonement service.

¹ Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. ² For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. ³ And after the second veil, the tabernacle

which is called the Holiest of all; ⁴ Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; ⁵ And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

After describing briefly the physical features and furniture of the sanctuary, Paul speaks of the two services:

⁶ Now when these things were thus ordained, the priests went always (continually or daily) into the first tabernacle, accomplishing the service of God. (Hebrews 9:6)

⁷ But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: (Hebrews 9:7)

What was the result of these two offerings? What was the result when the daily sin offering was made? Leviticus has the answer:

³⁵ And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him. (Leviticus 4:35)

In the sin offering there was an atonement of forgiveness. This represents the atonement on the cross. We dare not deny this at-one-ment. This brings a harmony between God and the sinner, but there is a further work to be done. One day my family was going visiting, and my daughter was dressed early and while waiting asked if she could go out and play. She was told she could, as long as she was careful to stay clean and not get dirty. After a few minutes, she stood at the back door crying. She had fallen into some mud, and she, with her clean dress, was dirty now. She was sorry and quickly forgiven, but she was still dirty and had to be cleaned up. When we come to Christ just as we are, seeking forgiveness, he graciously forgives us, based upon his death on the cross. But there are still deep-laid sins in our lives we are not aware of that must be cleansed from our soul temples. What were the results when the yearly Day of Atonement offering was made?

³⁰ For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. (Leviticus 16:30)

This was an atonement of cleansing for our sanctification.

In the Bible there were many various services which were said to result in atonement, but the seventh day of the tenth month was the atonement of all atonements!

In Leviticus 23 we read about the various feasts of God for his people. We find this unusual language for the Day of Atonement:

²⁷ Also on the tenth day of this seventh month there shall be a day of atonement [*atonements*, plural in the Hebrew — *kippur*]: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. ²⁸ And ye shall do no work in that same day: for it is a day of atonement [*atonements*, plural in the Hebrew — *kippur*], to make an atonement [singular in Hebrew — *kaphar*] for you before the LORD your God. (Leviticus 23:27–28)

Here Moses uses the royal plural to show the superior nature of the Day of Atonement. It is the atonement of all atonements. Today this day is known commonly as *Yom Kippur*, where *yom* is the Hebrew word for *day* and *kippur* is *atonements*.

The Jews understood the Day of Atonement to be a day of judgment. Notice this quotation from a Jewish prayer book:

The great shofar is sounded; a gentle whisper is heard; the angels, quaking with fear, declare: "The day of judgment is here to bring the hosts of heaven to justice!" Indeed, even they are not guiltless in thy sight. All mankind passes before thee like a flock of sheep. As a shepherd seeks out his flock, making his sheep pass under his rod, so dost thou make all the living souls pass before thee; thou dost count and number thy creatures, fixing, their lifetime and inscribing their destiny . . .

On Rosh Hashanah their destiny is inscribed, and on Yom Kippur [the Day of Atonement] it is sealed. (Philip Birnbaum, *High Holyday Prayer Book*, as quoted in the *Seventh-day Adventist Source Book*, pp. 507, 508)

Every judgment has three parts.

Every proper judgment has three parts. Firstly, when an accused is brought to trial, there must first be an investigation of the facts. This is called the *investigative phase* of the judgment. Secondly, when the investigation phase is finished and a verdict is given, if the accused is found guilty, there must be a sentence pronounced upon the wrongdoer. This is called the *judicial phase* of the judgment. Thirdly, there must be an *executive phase* of the judgment, where the decision in the judicial phase of the judgment is carried out.

Revelation 11 and the Sounding of the Seventh Trumpet

Revelation 11 speaks of the sounding of the seventh trumpet and the beginning of the judgment of the dead.

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. ¹⁶ And the four and

twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, ¹⁷ Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. ¹⁸ And the nations were angry, and thy wrath is come, and *the time of the dead, that they should be judged*, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. (Revelation 11:15–18)

An historical understanding of the trumpets helps us to understand that the seventh trumpet sounds at the end of time. Precisely where in the stream of the end time? At “the time of the dead, that they should be judged.”

All of the dead during the first six trumpets were not judged. In fact, none of the dead were yet judged, and since Christ is to come with his reward, they must yet be judged. Therefore, there could be no going to heaven nor hell at a person’s death for the judgement had not yet begun. The Bible teaches that the dead rest in the grave, but that is another study.

But notice what happens in connection with the dead being judged:

¹⁹ And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (Revelation 11:19)

Christ now ministers in heaven.

The Bible is very clear that Christ is now ministering for humanity in the heavenly sanctuary.

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: (Hebrews 9:24)

²⁸ So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:28)

The Bible speaks of a book of life, and for those who overcome, their names will be in that book.

⁵ He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation 3:5)

Jesus is saying that those names not blotted out of the book of life are overcomers. Does this contradict the teaching that salvation is by grace through faith? No, not at all.

⁸ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹ Not of works, lest any man should boast. (Ephesians 2:8–9)

Clearly we are saved not by works but by grace. But the salvation of Christ is not one of disgrace that leaves the sinner in an unregenerate state, for the very next verse declares, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10).

Good works do not save the sinner, but they are the fruit of faith. In Romans, Paul declares: “For not the hearers of the law are just before God, but the doers of the law shall be justified” (Romans 2:13). Please read the verse carefully. Paul is not saying that one is justified by being a doer of the law. He is simply stating a result of being justified is that the person becomes a doer of the law.

As we noted, according to Revelation 11:18, the time of the judgment will happen near the end of time, at the sounding of the seventh trumpet, but can we be more specific about the timing of the investigative phase of the judgment, also known as the cleansing of the sanctuary? The prophet Daniel was told by the angel Gabriel, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:14).

This is the longest time prophecy of the Bible, and it deals with a sanctuary, but which sanctuary? Does this mean a time period of about 6¼ years? In symbolic biblical prophecy, each prophetic day stands for a year of literal time. How do we know that? Is there biblical evidence for this? We answer yes., Notice the following two texts:

⁶ And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. (Ezekiel 4:6)

³⁴ After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise (margin: altering of my purpose). (Numbers 14:34)

In these two verses of prophecy we see that a day was to stand for a year of literal time. Also, through the Jubilees God was teaching this principle.

¹ And the LORD spake unto Moses in mount Sinai, saying, ² Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. ³ Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; ⁴ But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. ⁵ That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. ⁶ And the sabbath of the land shall be meat

for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, ⁷ And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. ⁸ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. (Leviticus 25:1–8)

Here seven Sabbaths of years were to be forty-nine years. Each Sabbath, with the week it contained, was considered to represent seven years of literal time.

There is also an interesting extra-biblical bit of information to show that the day-for-a-year concept was known even before the time of Christ.

At Khirbet Qumran there are caves which contained scrolls from a group of Jews known as the Essenes. There is a scroll known as 11 Q Melchizedek or 11Q13, the thirteenth scroll from cave eleven. The Melchizedek scroll was written around 200 BC. The fragments which have been published stress the Jubilee “release” of all debts, making reference to Deuteronomy 15:2 and Leviticus 25:13 (regarding the Jubilee). The Essenes interpreted sacred Scripture as referring to their own days, similar to early Christians. Their commentary on Scripture, applying it to their time, is called peshar (interpretation). This is their commentary:

. . . or God. Its interpretation for the last days refers to the captives, who [. . .] and whose teachers have been hidden and kept secret, and from the inheritance of Melchizedek, for . . . and they are the inheritance of Melchizedek, who will make them return.

And liberty will be proclaimed for them, to free them from the debt of all their iniquities. And this will happen in the first week of the jubilee which follows the nine jubilees. And the d[ay of aton]ement is the end of the tenth jubilee in which atonement shall be made for all the sons of light. . . (11 Q Melchizedek)

This “liberty” spoken of here (release from debts, slavery, captivity, etc.) takes on the form also of forgiveness and cleansing of sins, in the context of the Day of Atonement (on which the Jubilee is to take place, Leviticus 25:9). It will be on the tenth Jubilee, that is after 49 x 10 years, or on the 490th year, as in Daniel 9:25–27.

This is called the “year of grace,” as in Isaiah 61:2 (quoted by Jesus in Luke 4:17–21). The Qumran text further on also explicitly refers to “the messenger who proclaims peace, who brings good news, who proclaims salvation,” of Isaiah 52:7 and interprets this messenger as “the Anointed one of the spirit, concerning whom Daniel said, Until an anointed one, a prince (Daniel 9:25) . . .”

So, based on the year–day principle, there is a time period of 2,300 years from a starting point until the time when the

cleansing of the sanctuary is to begin. This will be the subject of the next part of this study.

Footnotes from Ellen White

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour’s admonition: “Watch and pray: for ye know not when the time is.” Mark 13:33. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” Revelation 3:3. (Ellen White, *The Great Controversy*, p. 490.1)

What about the judgment of the living? If Revelation 11:18 speaks about a time of judging the dead, is it possible that we are now at this time in the judgment of the living, for Ellen White states that “soon—none know how soon—it will pass to the cases of the living.”

We have been counseled that “the testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture” (Ellen White, *Selected Messages*, bk. 1, p. 42.3). There is a testimony of Ellen White in which she is writing to a Brother J. M. Garmire and his wife concerning the supposed visions of their daughter, Anna. This testimony helps us to understand how we can know when we are in the time of the judgment of the living.

Bro. and Sr. Garmire, (for thus I shall call you),—

Several times, during our conversation, in which you became very much in earnest, you repeated the sentence, “O consistency, thou art a jewel.” I repeat the same with decided force to you. You say that Anna’s visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point.

The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived. (Ellen White, *The Ellen G. White 1888 Materials*, p. 700.1)

I want to be ready for that test. I want my name retained in the book of life when the sanctuary is cleansed. It must be cleansed today, as anciently, when the people’s sins are removed. Unlike the sanctuary, which was a yearly process, this cleansing is once for all. May Jesus’ precious blood cover us today.

✠

The Personality of God

By James White

(From the *Adventist Pioneer Library*, we publish this article by Elder James White, one of the greatest of Adventist pioneers, so others can see the biblical view on the personality of God and how he is omnipresent as presented. *Editor*)

Personality of God

MAN was made in the image of God. "And God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Genesis 1:26, 27. See also chap. 9:6; 1 Corinthians 11:7. Those who deny the personality of God, say that "image" here does not mean physical form, but moral image, and they make this the grand starting point to prove the immortality of all men. The argument stands thus: First, man was made in God's moral image. Second, God is an immortal being. Third, therefore all men are immortal. But this mode of reasoning would also prove man omnipotent, omniscient, and omnipresent, and thus clothe mortal man with all the attributes of the deity. Let us try it: First, man was made in God's moral image. Second, God is omnipotent, omniscient, and omnipresent. Third, therefore, man is omnipotent, omniscient, and omnipresent. That which proves too much, proves nothing to the point, therefore the position that the image of God means his moral image, cannot be sustained. As proof that God is a person, read his own words to Moses: "And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand and thou shalt see my back parts; but my face shall not be seen." Exodus 33:21-23. See also chap. 24:9-11. Here God tells Moses that he shall see his form. To say that God made it appear to Moses that he saw his form, when he has no form, is charging God with adding to falsehood a sort of juggling deception upon his servant Moses.

But the skeptic thinks he sees a contradiction between verse 11, which says that the Lord spake unto Moses face to face, and verse 20, which states that Moses could not see his face. But let Numbers 12:5-8 remove the difficulty. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words. If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently."

The great and dreadful God came down, wrapped in a cloud of glory. This cloud could be seen, but not the face

which possesses more dazzling brightness than a thousand suns. Under these circumstances Moses was permitted to draw near and converse with God face to face, or mouth to mouth, even apparently.

Says the prophet Daniel, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Chap. 7:9. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion and glory and a kingdom."

Here is a sublime description of the action of two personages; viz, God the Father, and his Son Jesus Christ. Deny their personality, and there is not a distinct idea in these quotations from Daniel. In connection with this quotation read the apostle's declaration that the Son was in the express image of his Father's person. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person."

We here add the testimony of Christ. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John 5:37. See also Philippians 2:6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

OBJECTION. — "God is a Spirit." John 4:24.

ANSWER. — Angels are also spirits [Psalm 104:4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot's hand. They were spirit beings. So is God a Spirit being.

OBJ. — God is everywhere. Proof. Psalm 139:1-8. He is as much in every place as in any one place.

ANS. — 1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowl-

edge is too wonderful for me. It is high; I cannot attain unto it.”

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7–10. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.”

God is in heaven. This we are taught in the Lord’s prayer. “Our Father which art in heaven.” Matthew 6:9; Luke 11:2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord’s prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he “went up by a whirlwind into heaven.” 2 Kings 2:11. And of Enoch it is said that he “walked with God, and was not, for God took him.” Genesis 5:24.

Jesus is said to be on the right hand of the Majesty on high.” Hebrews 1:3. “So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God.” Mark 16:19. But if heaven be everywhere, and God everywhere, then Christ’s ascension up to heaven, at the Father’s right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ’s second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. “He is not here,” said the angel, “for he is risen as he said.” Matthew 28:6.

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him.” Verse 9.

“Behold my hands and my feet,” said Jesus to those who stood in doubt of his resurrection, “that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them.” Luke 24:39–43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. “And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:9–11.

IMMATERIALITY

THIS is but another name for nonentity. It is the negative of all things and beings — of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard — it can neither extend nor contract. In short, it can exert no influence whatever — it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one, desirable property, faculty, or use, yet, strange to say, immateriality is the modern Christian’s God, his anticipated heaven, his immortal self — his all!

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist — and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and

hope amount to the same; only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is material, organized intelligence, possessing both body and parts. Man is in his image.

What is Jesus Christ? He is the Son of God, and is like his Father, being “the brightness of his Father’s glory, and the express image of his person.” He is a material intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their “everlasting inheritance.” With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God — their life — their heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance — what remains
The mystical sectarian gains;
All that each claims, each shall possess,
Nor grudge each other’s happiness.
An immaterial God they choose,
For such a God we have no use;
An immaterial heaven and hell,
In such a heaven we cannot dwell.
We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.
Such is our hope, our heaven, our all,
When once redeemed from Adam’s fall;
All things are ours, and we shall be,
The Lord’s to all eternity.

Health Matters

One Terribly Abused Organ of the Human Body

By Sheri Stump

In the United States we have labor laws to protect employees from abuse. These laws regulate and enforce laws, such as how many hours each day a person can be required to work, what overtime pay is fair, and what conditions are acceptable for the health of each employee. For example, an employee cannot be required to work nonstop without a reasonable period of time to rest between shifts. Many employees would report company abuse right away, if the company neglects to follow these labor laws.

God has designed our bodies to have periods of work and periods of rest. These rest periods are vitally important so the body can cleanse and repair its tissues and organs to keep the living machinery in optimal fitness. To abuse these periods of rest and work will damage the overall health and lead to a serious decline in the ability to function properly.

In the January 2026 issue of *Old Paths* we learned about how vital sleep is to the human body. In this issue, we will look at the rest needed by our overworked stomach. For many people, the work of the stomach is not considered.

Work and movement are needed by the human body. God commanded us to work six days and to rest on the Sabbath. Our bodies need to move regularly; however, we also need to pay careful attention to the rest needed for physical and mental recovery from work.

Let us consider these inspired quotes:

The stomach must have careful attention. **It must not be kept in continual operation.** Give this misused and much-abused organ some peace and quiet and rest. . . .

After the regular meal is eaten, the stomach should be allowed to rest for **five hours**. Not a particle of food should be introduced into the stomach till the next meal. In this interval the stomach will perform its work and will then be in a condition to receive more food.

Mothers make a great mistake in **permitting them [their children] to eat between meals**. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason upon the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake or some other dainty to quiet them, but this only increases the evil... (Ellen White, *Child Guidance*, p. 389.1–.3; all emphasis



supplied unless otherwise noted)

Another pernicious habit is that of **eating just before bedtime**. The regular meals may have been taken; but because there is a sense of faintness, more food is taken. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. **When we lie down to rest, the stomach should have its work all done**, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death. (Ibid., p. 389.5)

Regularity in eating is very important for health of body and serenity of mind. **Never should a morsel of food pass the lips between meals**. (Ellen White, *Christian Temperance and Bible Hygiene*, p. 50.1)

It cannot be too often repeated, that whatever is taken into the stomach affects not only the **body**, but ultimately the **mind** as well. . . . (Ibid., p. 134.1)

The abuses of the stomach by the gratification of appetite are a fruitful source of most church trials. Those who eat and work intemperately and irrationally, talk and act irrationally. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating—**eating too frequently, too much, and of rich, unwholesome food**—destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. **In order for the people of God to be in an acceptable state with him, where they can glorify him in their bodies and spirits, which are his, they must with interest and zeal deny the gratification of appetite, and exercise temperance in all things**. Then they can comprehend the truth in its beauty and clearness, and carry it out in their lives, and by a judicious, straight-forward course give the enemies of our faith no occasion to reproach the cause of truth. (Ibid., p. 155.3)

From stomach to elimination can take days, with the

large intestine taking the longest. In no case should the meals be irregular. If dinner is eaten an hour or two before the usual time, the stomach is unprepared for the new burden; for it has not yet disposed of the food eaten at the previous meal and has not vital force for the new work. Thus the system is overtaxed. (Ellen White, *Counsels on Diet and Foods*, p. 387.4)

Two meals are better than three:

For more than forty years I have eaten but two meals a day. And if I have a specially important work to do, I limit the quantity of food that I take. I regard it as my duty to refuse to place in my stomach any food that I have reason to believe will create disorder. My mind must be sanctified to God, and I must guard carefully against any habit that would tend to lessen my powers of intellect. (Ibid., p. 492.4)

Our bodies let us know when we miss a meal. We have hunger. However, our bodies only know when mealtime is because we make a habit of eating at certain times. We can train our bodies to expect food only twice a day. Then our hunger at the previous times will stop. Our bodies can adjust quickly to healthful changes. I find that within a couple days I notice less hunger at night or between meals after I have indulged myself with frequent eating between meals or eat-

ing in the evening. When I commit myself anew to follow these health principles and feed my body on a schedule of two meals a day and eating nothing between meals, I soon realize that I am no longer hungry between meals or in the evening hours.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” God calls for a living sacrifice, not a

dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to **glorify God in our bodies and spirits**, which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (Ellen White, *Testimonies for the Church*, vol. 2, p. 65.2)



Good food helps build a foundation for good health.

Youth's Corner—Desire for Approbation

By Ellen G. White

The youth in general desire the approbation of those around them, and, rightly directed, this desire is commendable. It is an incentive to watchfulness and self-control, rendering them more anxious to manifest a right disposition in their association with others, and therefore more careful as to what they do and say.

Those who desire to merit the approval of the wise and good, will not become impatient when their errors are pointed out. Rather, they will feel grateful to a friend so faithful as to show them their defects of character. They will search carefully to see if the faults mentioned do really exist, and will seek earnestly to overcome them. A youth who, when cautioned or advised, says, "I don't care what others think of me, I will do as I please," manifests a recklessness and hardihood that should be shunned by all. He is sowing seed which will yield a terrible harvest for him to reap by and by.

We should all manifest respect for others, and should desire their respect in return. But at the same time there is need of discrimination as to whose approval is of real value. Evil-doers will not commend us unless we join in their sinful course. The approval of those who speak lightly of the Bible, or sneer at religion, is to be shunned rather than desired. Those who yield to the influence of this class, prove themselves unworthy of the favor of God. To obtain the good opinion of the proud, the vain, the pleasure-loving, whose chief aim is to please and glorify themselves, is to become defiled and corrupted by their ungodliness.

The approbation of God should be more highly prized than the praise of the whole world. It is of more value to young and old than everything besides. Let the youth candidly consider this matter, and seek to govern their lives by those principles that will be approved by God and by those who serve and honor him.

The youth living in this age will have a stern battle to fight, if they make right principles their rule of action. It is the highest effort of a large class in society to do as others do, to shape their course according to the world's standard. Like the empty bubble or the worthless weed, they drift with the current. They have no individuality, no moral independence. The approval of the world is of more value to them than the approval of God, or the esteem of those whom he esteems. Their only motive or rule of action is policy. As they do not value truth or act from principle, no dependence can be placed upon them. They are the sport of Satan's temptations. They have no true respect for themselves, and no real happiness in life. This class are to be pitied for their weak-

ness and folly, and their example should be shunned by all who desire to be truly worthy of respect. But instead of this, their society is too often courted, and they seem to exert a fascinating power, well-nigh impossible to break.

I warn the youth to avoid the society of these worthless characters; for their influence is detrimental to the best interests of society.

In forming your opinions, and choosing your associates, let reason and the fear of God be your guide. Be firm in your purpose here, regardless of the opinions which others may entertain concerning you. When God's requirements lead you to an opposite course from that which your associates are pursuing, go resolutely forward, whether you follow many or few. Whatever God's word condemns, that reject, even though the whole world adopt and advocate it, and ridicule you as singular and fanatical.

Listen to the voice of reason. Remember that we have each a soul to save or to lose. Worldly advantages or pleasures should not for a moment be placed in the scale against your eternal interests. Jesus, our pattern, lived not to please himself. Those who are drifting with the tide, who love pleasure and self-indulgence, and choose the easier way, regardless of principle so long as their desires are gratified,—these will never stand with the overcomers around the great white throne. They will never hear from the lips of Jesus those precious words of greeting, "Come, ye blessed of my Father, inherit the kingdom prepared for you." The Judge of all the earth will never say "Well done" to those who have not done well.

All are now upon the battle-field; every one must share in the conflict with the power of sin. We may conquer if we will put on the whole armor of God, and with faith, hope, and courage look steadfastly to Jesus, the Captain of our salvation.

Dear youth, you lose much by not studying with greater earnestness and care the life of Christ. There you may learn the character which you must form in order to become his disciples; you may see the victories which you have to gain over selfishness, pride, vanity, and especially over unbelief, that you may win the precious white robe of a spotless character, and stand at last without fault before the throne of God. "To him that overcometh," is the Saviour's promise, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Youth's Instructor, October 10, 1883



Parenting God's Way

By Sheri Stump

Are your children prepared for the time of trouble?

Heavy on my heart are my children, grandchildren, friends, and neighbors. I see events in this world unfolding that point to the last-day events, that time of trouble that we have been warned about in scripture. Am I ready? Are my children, grandchildren, loved ones, friends, and neighbors ready? What would God have us do to reach these loved ones?

We must be earnest in prayer, surrendering ourselves and our sinful character to God to be changed and pleading that we may reflect Christ's perfect character to all around us. We must be committed to daily bring our loved ones before God in prayer. We must be willing to listen carefully to God's guidance; so, we do our part in presenting truth to our loved ones as God opens the doors before us.

The following quote is alarming to me:

I saw that the destroying angel was to slay utterly old and young, men and women, and little children. I then saw that if the Advent parents would have their children saved in the time of trouble from the destroying sword they must take care of them now. They must subdue their passions and correct their wrongs faithfully and with vigilance, [and] suffer not a wrong in them for a moment. I saw that the parents, many of them who believe the present truth, will see their children cut down before their eyes because they have been so tender of their children. They have not used the rod as they should, and their evil propensities have been indulged, and God cannot save them because He cannot cover iniquity. I saw that the parents stood in the place of God to their children. God had entrusted them to the parents' care and they would have to render an account if they had been unfaithful of their trust. (Ellen White, *Letters and Manuscripts*, vol. 1, p. 430.5)

My children are grown, and some my of grandchildren are considered adults now. I have some very young grandchildren, but they are not under my supervision. I look back and feel sad that I made so many mistakes as a parent. I wish I would have known better and done better. Perhaps you are like me. You feel that you could have and should have been a better example before your children and that had you done better, your children would be living for God today.

My husband and I are reading through *Christ's Object Lessons* this year. As we read yesterday about the Sower and the Seed, I expressed my deep sorrow that I did not do a better job as a parent. My husband reminded me that there is hope in God and that God will answer our prayers and do a special work in our children even now. By faith, I surrender my children and grandchildren into God's hands.

A work of cultivation is necessary. The heart soil must be receptive and prepared for spiritual truth to grow deep roots in the heart. These next three paragraphs are full of wisdom that we need. We read in *Christ's Object Lessons*:

Preparation of the Soil

Throughout the parable of the sower, Christ represents the different results of the sowing as depending upon the soil. In every case the sower and the seed are the same. Thus He teaches that if the word of God fails of accomplishing its work in our hearts and lives, the reason is to be found in ourselves. But the result is not beyond our control. True, we cannot change ourselves; but the power of choice is ours, and it rests with us to determine what we will become. The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development.

The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus. The Lord bids us by His prophet, "Break up your fallow ground, and sow not among thorns." "Sow to yourselves in righteousness; reap in mercy." Jeremiah 4:3; Hosea 10:12. This work He desires to accomplish for us, and He asks us to co-operate with Him.

The sowers of the seed have a work to do in preparing hearts to receive the gospel. In the ministry of the word there is too much sermonizing, and too little of real heart-to-heart work. There is need of personal labor for the souls of the lost. In Christlike sympathy we should come close to men individually, and seek to awaken their interest in the great things of eternal life. Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root. (Ellen White, *Christ's Object Lessons*, pp. 56.1–57.1)

I am praying for guidance from God to reach my children, grandchildren, friends, neighbors, and loved ones. Will you join me in earnest prayer and seek ways to reach out to minister truth to those we love?



Kept By The Word

By A. T. Jones

(Reprinted from *The Advent Review and Sabbath Herald*, October 13, 1896)

In the Christian life everything depends upon the word of God. It is true that God is able and desires to keep us from sinning, but this must be done through His word. So it is written, "By the word of thy lips I have kept me from the paths of the destroyer." "Thy word have I hid in my heart that I might not sin against thee." This is the way that God has appointed and there is no other way to have this thing accomplished.

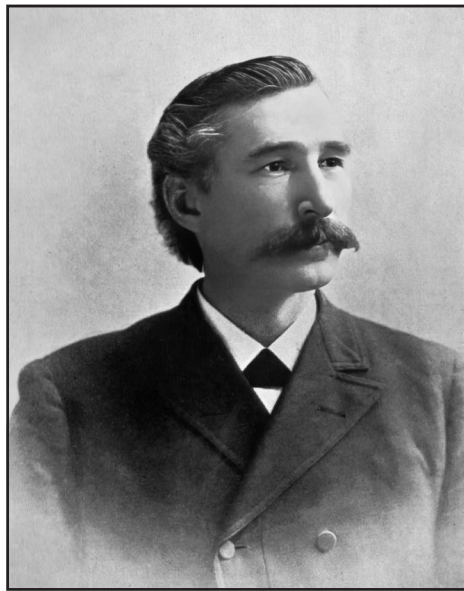
Nor is this way appointed merely because He arbitrarily chose that this should be the way and then laid it upon men that this must be the way that they should go. His word is the way of salvation and the way of sanctification (Christian living) because this is the way that the Lord does things, because this is the way that He manifests Himself. It was by His word that He created all things in the beginning. It is by His word that He creates men anew, and it will be by His word that He will recreate this world and all things pertaining to it. "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." "Being born again . . . by the word of God." "And he that sat upon the throne said, Behold I make all things new. . . . And he said unto me, It is done."

It is not only that the worlds were created by the word of God, but they are also sustained by the same word. "By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby [by the word of God] the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store." So also it is not only that the Christian is created by the word of God, but by that same word He is sustained, nourished, and caused to grow. God holds up "all things" by His powerful word. And the Christian is among this "all things" no less than any or all the worlds.

There can be no question whatever that all the worlds are held up and held in their places by the Lord. But it is not only all the worlds, it is "all things" that are held up and held in place by the Lord. And it is as true of the Christian as it is of any star in the firmament or any world on high. Nor can

there be any question that the stars and the worlds are held up and held in their courses by the word of the Lord. And no less than this can there be any question that the Christian is held up and held in his right course by the word of the Lord.

This is to be believed and depended upon by everyone who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon His word, so certainly is the Christian to depend upon His word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you from falling." And He says, "I will uphold thee with the right hand of my righteousness." "Yea, he shall be holden up: for God is able to make him stand."



A. T. Jones

O struggling, failing Christian, is not that word which holds up great worlds able also to hold up you? Trust that word. Depend implicitly upon it. Rest wholly upon it, and then you will find rest in it. Trust the Lord to hold you up, just as you trust Him to hold up the sun. His word holds up the sun, and His word is over and over to you, "Fear thou not; for I am with thee." "I will uphold thee." "I will keep thee, thou art mine." "I will never leave thee nor forsake thee." "I will never leave thee till I have done that thing which I have spoken to thee of."

"The word of God is quick [living, R. V.] and powerful." "Powerful" means "full of power." The word of God is living and full of power, to do for you, with you, and in you, all that that word says. Believe that word, trust it, for it is the word of the living God. It is the word of the pitying Saviour. "Receive with meekness the engrafted word, which is able to save your soul." "I commend you to God and to the word of his grace, which is able to build you up." "Let the word of Christ dwell in you richly." You "are kept by the power of God through faith." The power of God is manifested through His word and therefore it is His powerful word. Faith comes by hearing the word of God; therefore, it is the faithful word, the word full of faith. Therefore when He says, you "are kept by the power of God through faith," it is only saying in another way, You are kept by the word of God, "unto salvation ready to be revealed in the last time." Believe that word, trust it, and find its keeping power.

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The Nature of Christ's Kingdom

E. J. Waggoner

(Reprinted from *The Bible Echo*, January 4, 1897)

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” Over that kingdom CHRIST has been set as King, for GOD has said, “Yet have I set my king upon my holy hill of Zion.” Psalm 2:6. Now read further the words of the Father to the Son, whom He has appointed heir of all things: “Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Hebrews 1:8, 9.

A sceptre is the symbol of power. CHRIST'S sceptre is a sceptre of righteousness; therefore the power of His kingdom is righteousness. He rules by righteousness. His life on earth was a perfect manifestation of righteousness, so that He rules His kingdom by the power of His life. All those who own His life are subjects of His kingdom. No other thing but the life of CHRIST is the badge of citizenship in the kingdom of CHRIST.

But with what was CHRIST anointed King? The text last read says that it was with “the oil of gladness.” Then gladness, or joy, is a necessary part of the kingdom of CHRIST. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. “A gloomy Christian” is as much a contradiction of terms as “a cold sun.”

The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy.

“He that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” He who in what things serves CHRIST? Why,

he who serves CHRIST in righteousness, and peace, and joy. Or, as some translations have it, “He that thus serves Christ.” GOD accepts such service, and men approve. Not only do Christians approve such service, but unbelievers are constrained to approve. The enemies of Daniel were forced to bear witness to the uprightness of his life, when they said that they could find nothing against him except in the law of his GOD. But that very statement was an approval of the law of his GOD, obedience to which made him the faithful man that he was.

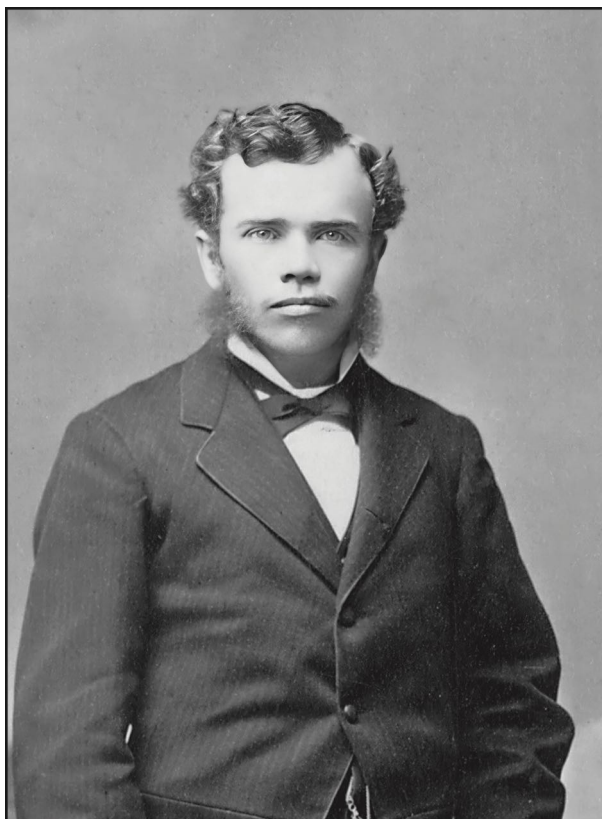
Peace is a characteristic of the kingdom. Therefore those who are in the kingdom must follow the things which make for peace. But selfishness never causes peace. On the contrary, selfishness is always the cause of war, and inevitably produces war if it is persisted in. Therefore the subject of the

kingdom must always be ready to sacrifice his own desires and ideas in behalf of others. The unselfish person will give up his own ways whenever they interfere with the peace of another.

But do not forget that the kingdom of GOD is righteousness as well as peace. Righteousness is obedience to the law of GOD; for “all unrighteousness is sin” (1 John 5:17), and “sin is the transgression of the law” (1 John 3:4). Therefore, although by the laws of the kingdom one must necessarily give up his own wishes in order not to interfere with the feelings of others, by those same laws he is precluded from giving up any of the commandments of GOD. Obedience to the law of GOD is

that which makes for peace, for we

read: “Great peace have they which love thy law.” Psalm 119:165. “O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isaiah 48:18. Therefore he who is so “charitable” as to give up any portion of the law of GOD because some people are displeased with it, is not following the things which make for peace. On the contrary, he is rebelling against the kingdom of CHRIST.



E. J. Waggoner



Hid in My Heart

By Sheri Stump

The purpose of the Hid-in-My-Heart series is to meditate on and memorize scriptures that define the fundamentals of our faith, so that we will be ready to give an answer for the faith that is in us. These biblical teachings are taken from the 1889 Fundamental Beliefs.

So far, we have memorized or at least familiarized ourselves with scriptures that support the Father, the Son, the Holy Scripture, baptism, the new birth, prophecy, the fulfillment of prophecy, the truth about a temporal millennium, the prophetic correction of 1844, the prophetic ministry of Christ in the heavenly sanctuary, the immutable Law of God, the Sabbath, Christ's peculiar people and how God would have his people dress, giving to God, and this article features Fundamental Belief 17 on the nature of man;

1889 Fundamental Belief 17:

XVII – That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

. . . The converted soul will hate the thing that Christ hates, and love the thing that Christ loves. Has he not by his death and suffering made provision for your cleansing from sin? You must take the blood of Jesus and apply it to your heart by faith; for that alone can make you whiter than snow. But you say, "The surrender of all my idols will break my heart." This is what is needed. In giving up all for God, you fall upon the rock and are broken. Give up all for him without delay, for unless you are broken, you are worthless. (Ellen White, *Signs of the Times*, August 8, 1892, par. 2)

Regeneration is the only path by which we can enter



¹¹ Thy word have I hid in mine heart, that I might not sin against thee. (Psalm 119:11)

the city of God. It is narrow, and the gate by which we enter is strait; but along it we are to lead men and women and children, teaching them that, in order to be saved, they must have a new heart and a new spirit. The old, hereditary traits of character must be overcome. The natural desires of the soul must be changed. All deception, all falsifying, all evil speaking, must be put away. The new life, which makes men and women Christlike, is to be lived. (Ellen White, *Testimonies for the Church*, vol. 9, p. 23.1)

If you would like a complete biblical explanation on this Fundamental Principle, here is the link (<https://www.youtube.com/watch?v=OBRGDyFexXY&t=2043s&p-p=0gcJCU8KAYcqIYzv>) of a sermon Pastor Allen Stump gave on Fundamental Principle 17, or you may scan this QR code.



The following are some verses for you to memorize/meditate upon.

I have included the first letter of each word following each verse. Memorizing the verse with this help will assure that you do not miss a word while reciting it, and since each letter represents one word, it will be a help to prompt you on what the next word in the verse is.

²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light. (Matthew 11:28–30)

Cum,aytlaahl,aIwgyr. Tmyuy, alom; flamalih: aysfruy. Fmyie, ambul. M 11:28–30

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me. (Psalm 51:10)

Cimach, OG; ararswm. P 51:10

²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (Ezekiel 36:26)

AnhawIgy, aanswIpy: aIwtatshooyf, aIwgyahof. E 36:26

May God bless you as you meditate on these verses is my prayer for each of you!

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw them right back upon Satan when he comes with his temptations, 'it is written.' This is the way that our Lord met the temptations of Satan, and resisted them. (Ellen White, *Advent Review and Sabbath Herald*, April 10, 1888, par. 9)



Marriage Morsels

By Sheri Stump

Few have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heartaches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. . . . (Ellen White, *The Adventist Home*, p. 44.1)

What if you are already in an unmatched marriage? Take heart, dear one. You can thrive spiritually even in an unhappy marriage. An unhappy marriage union places you in a wonderful environment for character development. That character which is developed under difficult circumstances will lead to a fitness for heaven. Through surrendering yourself to God, you will be enabled to develop “the noblest traits of character,” even in a less-than-perfect marriage.

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation [manner of living] of the wives; (1 Peter 3:1)

The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the **noblest traits of character** are not developed. (White, *The Adventist Home*, p. 55.1)

Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm-clouds and darkness. (Ellen White, *Signs of the Times*, August 18, 1909, par. 6)

Please consider the following counsel:

Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the glory of God. **The heart should have only pure, sanctified affection, worthy of the followers of Jesus Christ, exalted in its nature, and more heavenly than earthly.** Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God, unless it is after the exalted Scriptural principle. (White, *The Adventist Home*, p. 55.2)

Husband and wife learn each other’s character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon

their taking a right course now. Often they discern in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellencies also heretofore unknown. **Let all seek to discover the excellencies rather than the defects.** Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. (Ibid., p. 105.3)

Let us look for the best in our spouse. Let us pray diligently for God to **change us** and to minister to our spouse according to his [God’s] will. Let us humbly surrender ourselves to God and plead for his love to fill us and overflow to our spouse.

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