

# 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

Vol. 35, No. 3

Straight and Narrow

March 2026



**The humble but sturdy coltsfoot flower is one of the first signs that spring is coming to the Appalachian Mountains.**



# Fundamental Pillars — The First Angel’s Message–3

By Allen Stump

## The 2,300 Days and the Hour of His Judgment

As we have been studying the pillars of our faith, especially those connected to the sanctuary, a common text we have seen is Psalm 77:13: “Thy way, O God, is in the sanctuary: who is so great a God as our God?”

God’s way, his way of working, is through the sanctuary, and the central pillar of Advent faith is this declaration:

<sup>14</sup> And he said unto me, Unto two thousand and three hundred days (Hebrew: *evenings and mornings*); then shall the sanctuary be cleansed. (Daniel 8:14)

The word translated *cleansed* is צָדַק (*tsadwq*). It is a word with a large nuance of meaning. It can mean *just, justified, acquit, restore, vindicate*, etc. We see *tsadwq* used in Psalm 19 and translated as *righteous*:

<sup>9</sup> The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous (*tsadeq*) altogether. (Psalm 19:9)

*Tsadeq* is associated with another important Hebrew word, טָהַר (*taher*). This is important, for it helps link Daniel 8:14 to Leviticus 16 and the Day of Atonement. After the procedures for the Day of Atonement were carried out, we read about the result of that process:

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

Some will tell you that there is no linguistic connection between Daniel 8:14 and the Day of Atonement but notice the Hebrew parallel construction:

<sup>17</sup> Shall mortal man be more just (*tsadeq*) than God? shall a man be more pure (*taher*) than his maker? (Job 4:17)

This helps to establish *tsadeq* and *taher* as synonyms or equivalents.

To understand Daniel 8:14, we need to look at the context in the verses preceding it.

## The Powers of Media, Persia, and Grecia

<sup>1</sup> In the third year [553 BC] of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. <sup>2</sup> And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. (Daniel 8:1–2)

In verse one, Daniel speaks of a vision. The Hebrew word for vision is חֲזוֹן (*chazon*). This will be very important later. Note the date of 553 BC. Daniel next sees a ram and a he goat:

<sup>3</sup> Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. <sup>4</sup> I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became *great*. <sup>5</sup> And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. (Daniel 8:3–5)

Notice that in verse 4 the ram is called *great*. He has two horns, and one comes up, or appears, after the first, but the latter horn comes up higher than the first.

The book of Daniel reveals what has been referred to in our pioneers’ statements of fundamental principles as “chains of prophecy.” These are prophecies which repeat but

with different symbols and additional details to what had been given before. In Daniel 2 the metallic image which King Nebuchadnezzar saw represented four great world empires and what would follow them down to the coming of Christ. Those nations were the Babylonian empire followed with the joint alliance of the Medes and Persians, then the Grecian empire, followed by Rome. In Daniel 8 we see a parallel prophecy to that in chapter 2, but because it was given after the fall of Babylon, Babylon is not included in this prophecy. The ram rightly represents the dual alliance of the Medes and Persians, with the Medes arising first and the stronger Persians coming up later. The he goat corresponds to the mid-section of brass in Daniel 2, which was the Grecian empire, but we do not have to count on just the parallel structure to know this, as we will soon see. Continuing in Daniel 8:

<sup>6</sup> And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. <sup>7</sup> And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. <sup>8</sup> Therefore the he goat waxed *very great*: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. (Daniel 8:6–8)

The he goat, or Grecia, is “moved with choler [great anger] against” the ram [Medo-Persia], smiting him and de-



stroying his power. While the ram was *great*, the he goat is called *very great*! But at the height of its power, Grecia was broken into four different parts after the death of Alexander the Great. Cassander took the area of Macedonia/Greece, Lysimachus took Thrace/Asia Minor, Ptolemy took Egypt, and Seleucus took Syria/Mesopotamia. But another element is introduced in the prophecy. A new power arises.

## A New Power

<sup>9</sup> And out of one of them came forth a little horn, which waxed *exceeding* [Hebrew: or preeminently] *great*, toward the south, and toward the east, and toward the pleasant land. <sup>10</sup> And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. <sup>11</sup> Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. <sup>12</sup> And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. (Daniel 8:9–12)

This power must correspond to that of Rome. Notice that while Medo-Persia was *great* and Grecia was *very great*, Rome is now *exceeding*, or preeminently, *great*.

We stated earlier that we would use more than the parallel chains of prophecy to understand this symbolism. The interpretation of the verses needs no guess work to understand, for God sends the angel, Gabriel, to help Daniel to comprehend.

<sup>16</sup> And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the *vision*. (Daniel 8:16)

Heaven wanted Daniel to understand the *vision*, but here a different Hebrew word is used, מַרְחָה (*mareh*). As we continue, we will see that the vision as a whole is called a *chazon*, but the *mareh* is the part of the vision which speaks of the 2,300 days of Daniel 8:14.

There will follow an interpretation from heaven, the highest authority! No human thoughts can replace this. Gabriel begins with the most basic part:

<sup>20</sup> The ram which thou sawest having two horns are the kings of Media and Persia. <sup>21</sup> And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. (Daniel 8:20–21)

The interpretation is very clear. The ram’s two horns are “the kings of Media and Persia,” and the goat is Grecia. Specifically, the great horn is the first king who was Alexander the Great.

There should be no need to look further for another interpretation. However, some have decided, without any scriptural command, that we should look for an additional last-day fulfillment of the prophecies and thus teach that the prophecies have dual or multiple applications. They might say, “Yes, 2½ millennia ago verses 20 and 21 were fine, but there must be something new today. Perhaps Iraq and Iran also fulfill this today.” This is using the apotelesmatic principle to affirm that “a prophecy fulfilled, or fulfilled in part, or unfulfilled at the appointed time, may have a later or recur-

ring, or consummated fulfillment” (Desmond Ford, *Glacier View Manuscript*, p. 485, quoted from <https://adventistbiblicalresearch.org/articles/the-ab-cs-of-dr-desmond-fords-theology>; accessed February 16, 2026).

Continuing to allow the Bible to speak, we read about the four horns:

<sup>22</sup> Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. (Daniel 8:22)

As we have noted before, when Alexander died, Cassander, Lysimachus, Seleucus, and Ptolemy took the kingdom. Yet the prophecy is not done:

<sup>23</sup> And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. [A king will arise, insolent and skilled in intrigue ESV] <sup>24</sup> And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. (Daniel 8:23–25)

The power that followed Grecia was the Roman power. In the chains of parallel prophecies found in Daniel 2, 7, 8–9, and 11, Rome always follows Grecia. In Daniel 2 we have the legs of iron representing Rome. Sometimes we state that it represents the pagan and then papal forms of Rome, but the truth is Rome is pagan all the way through. There is never anything truly Christian about it. In Daniel 7 we have the little horn power representing papal Rome, but it is always attached to the beast it comes from.

## More Understanding

God appointed Gabriel to help Daniel to understand, and so the angel explains to Daniel:

<sup>19</sup> . . . Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. (Daniel 8:19)

Remember that all of this is to help Daniel understand the *mareh*. The angel has not yet made clear what the *mareh* is specifically about, but, as we noted earlier, it is about the 2,300 days, and that will become clear in verse 26.

<sup>26</sup> And the vision (*mareh*) of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. <sup>27</sup> And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision (*chazon*), but none understood it. (Daniel 8:26–27)

Have you ever prayed about something for a long time? I knew a mother who prayed over forty years for a wayward son, and, praise the Lord, he finally came to the Lord. Daniel is someone beloved of God, and now God waits fifteen years to give him an answer!

In the first year (538 BC, fifteen years after the vision of chapter 8) of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans (Daniel 9:1):

<sup>2</sup> In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah [29:10] the prophet, that he would accomplish seventy years in the desolations of Jerusalem. <sup>3</sup> And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: (Daniel 9:2–3)

Daniel is not simply waiting to see if God will send an angel again to explain more, but he will study Jeremiah to see if that prophet has any answers that can help him.

<sup>20</sup> And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; <sup>21</sup> Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision (*chazon*) at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. <sup>22</sup> And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup> At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision (*mareh*). (Daniel 9:20–23)

Daniel says that it was Gabriel whom he had first seen in the *chazon* and that Gabriel told him that he had come to give him understanding concerning the *mareh*.

Remember that after getting some of the vision of Daniel 8 revealed, Daniel fainted and did not understand the *mareh*. Now Gabriel would help Daniel “understand the matter, and consider the vision (*mareh*).”

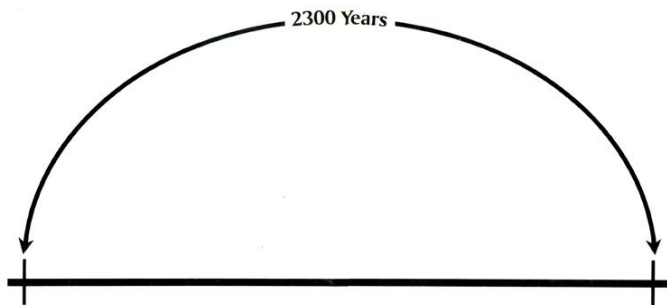
So the next part revealed to Daniel would help him and us to understand the *mareh*, which is the part of the *chazon* that deals with the 2,300 days. Gabriel continues:

<sup>24</sup> Seventy weeks are determined [Hebrew: Divided or cut off from] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision (*chazon*) and prophecy, and to anoint the most Holy. (Daniel 9:24)

Our last study showed that a prophetic day is equal to one year of literal time. Seventy weeks is 490 prophetic days or 490 literal years. That much time had been allotted to the Jewish people to “bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” This time is said to be *determined*, or cut off. The only time period mentioned thus far for something to be cut off from is the 2,300 days/years of Daniel 8:14.

<sup>25</sup> Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks [7], and threescore and two weeks [62]: the street shall be built again, and the wall, even in troublous times. (Daniel 9:25)

Here we are given a starting point for the prophecy, and we see it is further divided up with (7+62) 69 weeks or 483 literal years set aside. The dating of the command to restore and build Jerusalem is 457 BC. This decree is listed in Ezra 7, but after the 483 years, something very important happens.



**Daniel 8:14**  
*"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."*

Year / Day  
 Principle:  
 Ezekiel 4:6  
 Leviticus 25:1-8  
 Numbers 14:34  
 11Q13

<sup>26</sup> And after threescore and two weeks shall Messiah be cut off, but not for himself: [he died for humanity, not for himself] and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (Daniel 9:26)

Some time after the 483 years the Roman power would “destroy the city and the sanctuary.” In AD 70 the Roman general, Titus, besieged Jerusalem and destroyed the city and the sanctuary. He would later become the emperor of Rome. In AD 81 his brother, Emperor Domitian, ordered the construction of the arch to commemorate Titus’ victory in the battle against the Jews at Jerusalem.

<sup>27</sup> And he shall confirm the covenant with many for one week [7 years]: and in the midst of the week [3½] he shall cause the sacrifice and the oblation to cease, and for the



**Arch of Titus**



**Relief showing the plundering of the temple, including the taking away of the seven-branched candlestick**

overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:27)

Christ, the Messiah, would come, or appear, at the end of the first 483 years of the prophecy, and in the middle of the 70th week he would be cut off, or killed. The Jews would then have another 3½ prophetic days, or literal years, to accept the Messiah. Now let us begin to map this prophecy out in chart form:

According to Daniel 8:14, there is to be a period of 2,300 literal years, represented by the 2,300 days.

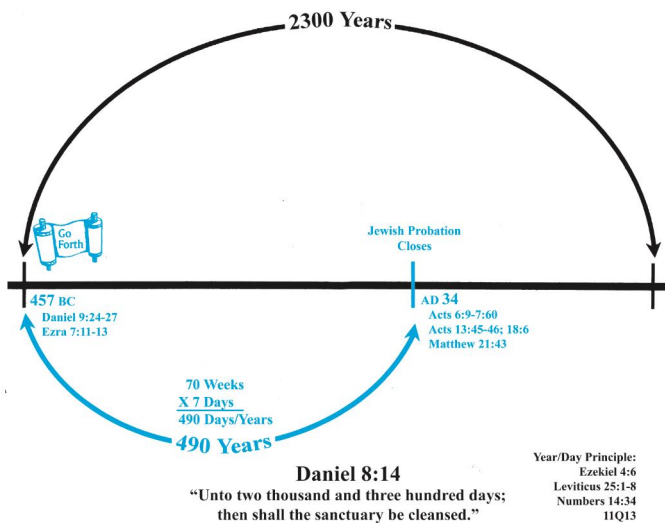
Daniel was to understand the vision (*mareh*) about the evenings and mornings. The only part of the *chazon* (Daniel 8:1) not understood was the *mareh*. Daniel was astonished at the *mareh* (Daniel 8:27). Gabriel now says understand the *mareh* (Daniel 9:23).

When did this all start? As we noted earlier, in 457 BC. The decree is listed below:

<sup>7</sup> And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the

porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. <sup>8</sup> And he came to Jerusalem in the fifth month, which was in the seventh year of the king. <sup>9</sup> For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. <sup>10</sup> For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments. <sup>11</sup> Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. <sup>12</sup> Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. (Ezra 7:7–12; see also Ezra 6:14)

Using the starting date of 457 BC, the total seventy years would bring one to AD 34. This would be the close of Jewish probation.



According to Daniel 9:25, the time unto the Messiah would be 483 years. This brings one down to AD 27 and the baptism of Christ.

At this time Jesus would be anointed as the Messiah. In John, we read:

<sup>40</sup> One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. <sup>41</sup> He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. (John 1:40–41)

The name *Christ* in the Greek is Χριστός (*Christos*) and literally means “one who has been anointed.” Christ was anointed of God:

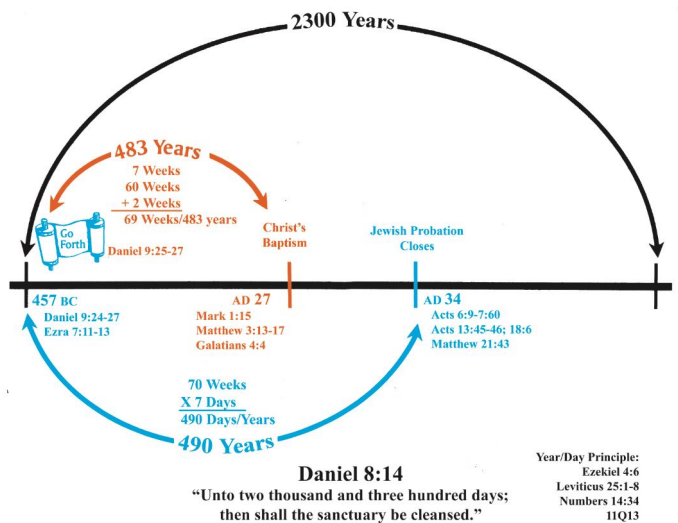
<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts 10:38)

This happened at the baptism of Jesus:

<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup> And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 3:21–22)

We know the dating of this because Luke records this to have happened during the fifteenth year of Tiberius, which was AD 27:

<sup>1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, (Luke 3:1)



Jesus himself understood the prophecy, for when he began his ministry, he commented on the time being fulfilled:

<sup>14</sup> Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> And saying, *The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:14–15)

What time was fulfilled? The 69<sup>th</sup> week of the seventy years of Daniel 9.

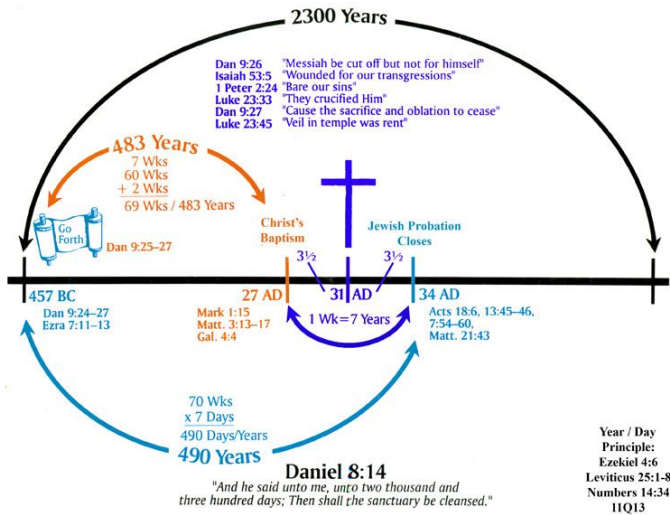
Christ would “confirm the covenant with many for one week: and in the midst of the week” he would die and cause the sacrificial system to come to an end.

The Bible records four different Passovers services Jesus attended after being baptized (John 1:32, 33 ) and beginning his public ministry. They are noted in John 2:13; 5:1; 6:4; 13:1. Thus his public ministry was for 3½ years. At the end of that time Jesus would cause the sacrificial system to stop.

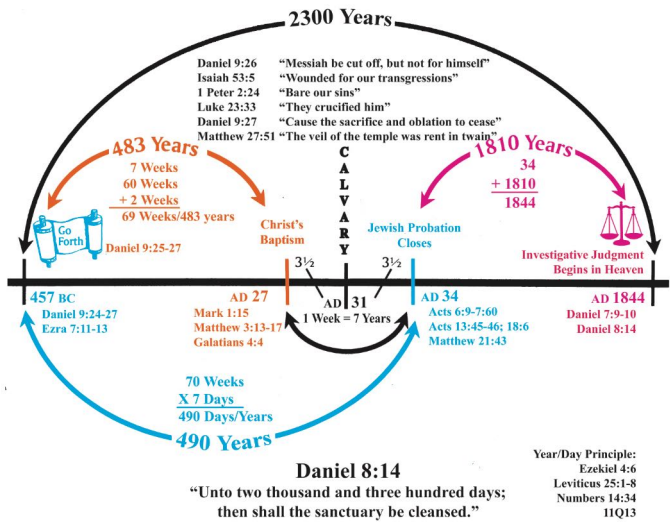
<sup>51</sup> And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and

the rocks rent; (Matthew 27:51)

The stoning of Stephen would mark the end of the seventy prophetic weeks, and then the gospel would go to the Gentiles. Acts 8:1-4 records how Paul, then known as Saul, began his persecution of the church after the stoning of Stephen.



But there is a vital part of the prophecy we have not covered. The seventy weeks began with the decree to restore and rebuild Jerusalem in 457 BC. This was also the starting point of the 2,300 days/years of Daniel 8:14. When does it end? The seventieth year bring us down to AD 34. But if I take 2,300 and subtract 490 from it, I am still left with 1,810 years. If one adds the final 1,810 years to 34, we come to the date of AD 1844, when the cleansing of the sanctuary will begin.



This is the longest time prophecy in the Bible. It brings those living in our time face-to-face with the judgment.

One important question to consider is how many quotations from Ellen White did we use in this study? Not a single

one. There are some who would claim that we have to have Ellen White or the book *The Great Controversy* to explain this prophecy, but that is not so. This is a biblical prophecy with a biblical interpretation. We simply need the Bible.

Of course, we do need some history because prophecy is always involved with history, but when you look at the history and when you look at the scriptures, this prophecy stands. This is the cleansing of the sanctuary that is spoken of in Leviticus 16 that is so necessary. It involves the cleansing of the individual, and Jesus went into the most holy place of the heavenly sanctuary on October 22, 1844, to begin this work of judgment. The Day of Atonement was a day of judgment but was also a work of cleansing and purifying of people that they could be right with God.

This is a very important prophecy that each one of us needs to understand just from our Bibles and then share this with people, and it is not that hard to do.

I want Jesus to cleanse my heart today. What about you, dear reader? Do you want Jesus to cleanse you from all sin? He has promised to do so, if you will let him into your hearts.

<sup>9</sup> If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

I need that cleansing in my heart, and if you want that cleansing in your heart, and if you want to be in cooperation with your high priest in heaven today, then he will help you to be in perfect step with him!

Will you be ready? God has a timetable for the judgment. God has a timetable for your life. Will you allow God to work out his timetable for you? Will you allow God to have his time fulfilled in your life? He perfectly knows the future and knows what future he wants for you. Now we do not live with alternate universes around us. There is only one you and one course you will chart, and while God knows the future and what you will choose, he gives you every chance to know the truth and be set free.

<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; <sup>32</sup> And ye shall know the truth, and the truth shall make you free. (John 8:31-32)

## Chart and Study Guide Available

Smyrna has a 6 x 9 index card with the completed 2,300 year prophecy chart printed in color on one side and a list of texts with notes on the other side to use as a study guide in presenting a study on Daniel 8:14. The suggested donation is \$3.00 or \$5.00, if you would like it laminated.

# The Wheat and the Tares

By Sheri Stump

Do the wheat and the tares grow together until the end? Yes, Jesus said so in the parable in Matthew 13.

<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> But while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. (Matthew 13:24–30)

In this section of Matthew, Jesus gives several parables that begin similar to “the kingdom of heaven is likened unto.” Jesus presents the kingdom of heaven with a story the people would be able to relate to and understand. I love the parables! I think it is good to take a closer look at this parable. What was Jesus referring to? Does this apply to retaining membership or attendance in a church that has become evil and apostatized? Certainly Martin Luther and many of the other reformers thought so. Considering this a step further, does it apply to retaining membership in the corporate Seventh-day Adventist Church?

The Greek word translated *tares* is from ζιζάνιον (*zizanon*). It is defined as “a particularly undesirable weed resembling wheat and possessing a seed which is poisonous—‘darnel’” (Louw and Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1, p. 31)

The sequence of this story is important. The husbandman had planted good seed. While men slept, the husbandman’s enemy came and sowed tares among the wheat and went his way. When the wheat began to blossom, the servants of the husbandman realized there were poisonous weeds among the wheat and reported the problem to the husbandman. They were willing to go through the field and pull up each weed, but the husbandman said no, lest while pulling the weeds the good wheat would also be pulled up.

Ellen White explains this parable in several places. Here are some insights:

In the parable of the wheat and the tares, we see the reason why the tares were not to be plucked up; it was lest the wheat be rooted up with the tares. Human opinion

and judgment would make grave mistakes. But rather than have a mistake made, and one single blade of wheat rooted up, the Master says, “Let both grow together until the harvest;” then the angels will gather out the tares, which will be appointed to destruction. Although in our churches, that claim to believe advanced truth, there are those who are faulty and erring, as tares among the wheat, God is long-suffering and patient. He reproves and warns the erring, but He does not destroy those who are long in learning the lesson He would teach them; He does not uproot the tares from the wheat. Tares and wheat are to grow together till the harvest; when the wheat comes to its full growth and development, and because of its character when ripened, it will be fully distinguished from the tares. (Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 45.2)

The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. There have been and will be those who are filled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God’s appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God. (Ibid., p. 46.1)

According to these inspired quotes, we understand that this parable is referring to people casting out church attendees who may not be in total agreement with the beliefs of the church. People casting out fellow believers. Consider these quotes:

Taking the manner in which the prophecies had been fulfilled in the past as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and His apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world; that “evil men and seducers shall wax worse and worse;” that

“in the last days perilous times shall come;” and that the kingdom of darkness shall continue until the advent of the Lord and shall be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. Matthew 13:30, 38–41; 2 Timothy 3:13, 1; 2 Thessalonians 2:8. (Ellen White, *Christ In His Sanctuary*, p. 75.1)

Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation. (Ellen White, *Christ's Object Lessons*, p. 123.1)

How can we understand this teaching of the wheat and the tares growing together until the final harvest with the second angel's message of Revelation 14:8?

<sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Revelation 14:8)

With this, we must also consider the call to come out of fallen Babylon in Revelation 18:

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, That ye be not partakers of her sins, And that ye receive not of her plagues. (Revelation 18:4)

This is certainly a different point from the parable of the wheat and tares. In that parable the warning is given not to uproot others. In Revelation we are reading about separating ourselves from sin, like Paul mentions:

<sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, <sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:15–18)

It is obvious to see from these texts and quotes that the wheat and the tares are members of the same church. Some are sincere believers, and some are not easy to get along with and may even be troublemakers. There will be some in the church who would like to disfellowship the obvious troublemakers, but Christ has counseled that we are human and will make mistakes. That while we attempt to disfellowship the troublemakers, we will make mistakes and sincere believers will be removed (disfellowshipped) by mistake. We cannot read the hearts or the future. Perhaps in the future these same troublemakers will surrender fully to God and end up being

saved. How can we humans know? Only God knows the hearts of the people and can decide whose future is lost and who will, in the end, accept truth and be eternally saved.

Are these inspired quotes and scripture texts talking about true believers who see obvious apostasy in the leadership of the church and in the church's teachings? Is allowing the wheat and the tares to grow together until the harvest related to the call to come out from among them and receive not of their plagues? It is clear to me that the two are vastly different.

Choosing where we worship is extremely important. If the children of Israel in the wilderness chose to associate with the surrounding heathen nations, they would be violating the words of God, who said to not intermarry with them or mingle with them. The children of Israel were not to attend their pagan worship. Sadly, today in the corporate Adventist Church there is blatant disregard for the clear word of God in favor of their choice to mingle with Babylon in worshipping a false God. Adventism began as a church worshipping in spirit and in truth. That true movement, that church, has been hijacked by Satan, and now the corporate church, the church with a name and headquarters in Silver Springs, Maryland, has chosen to embrace a false God, a God who is not the only true God Jesus knew and prayed to (John 17:3) and is not the one God of the Bible (Deuteronomy 6:4) but is a triune god not known in the Bible.

Without scriptural foundation, the corporate leaders of the church that *legally claims* the name *Seventh-day Adventist Church* are teaching that we must accept the doctrine of the trinity. One must believe in God the Father, God the Son and God the Holy Spirit. While it is true that “God the Father” is found thirteen times in the Bible and hundreds of times in the Spirit of Prophecy, the expressions “God the Son” and “God the Holy Spirit” are never found in inspiration.

The obvious conclusion is that the parable of the wheat and the tares growing together until the end does not mean that sincere believers are to continue to worship with people or organizations who have left the path of truth. Let us worship God in spirit and in truth.

<sup>23</sup> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. <sup>24</sup> God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:23–24)

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# Youth's Corner—Worldly Amusements

(The following article by Ellen White is reprinted from *The Youth's Instructor* of February 4, 1897)

Gatherings for social intercourse are made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts; when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing his work and doing good to their fellow men. When the Holy Spirit is regarded as a welcome guest at these gatherings, when nothing is said or done to grieve it away, God is honored, and those who meet together are refreshed and strengthened.

But there are social gatherings of a different character, where pride of appearance, hilarity, and trifling are too often seen. In their desire for amusement, those who attend are in danger of forgetting God, and things take place that make the watching angels weep. The scene of pleasure becomes, for the time being, their paradise. All give themselves up to hilarity and mirth. The eyes sparkle, the cheek is flushed; but conscience sleeps. Such enthusiasm and inspiration have not a heavenly origin. They are entirely of this earth. Sadly the angels of heaven look upon the forgetfulness of those for whom Christ has done so much. When sickness and death come to those who have lived merely for self-pleasing, too late they find that they have no oil in their lamps, and that they are utterly unfit to close their life's history.

The tenor of the conversation carried on at many social gatherings reveals what the heart is set upon. The trifling talk, the foolish witticisms, spoken only to create a laugh, do not rightly represent Christ. Those who utter them would not be willing to meet a record of their words. Wrong impressions are made upon the listeners, and reproach is cast upon Christ. O that the youth would guard well their words! for by them they will be justified or by them condemned. Remember that Jesus is beside you wherever you go, noting your actions and listening to your words. Would you be ashamed to hear his voice speaking to you, and to know that he hears your conversation?

Turn to another scene. In the streets of a city a party is gathered for a bicycle-race. Some who compose this company profess to know God, and Jesus Christ whom he has sent. But who that looks upon the exciting scene would think that those taking part were followers of the meek and lowly Jesus? Who would think that they regarded their time and their physical powers as gifts from God, to be preserved for his service? Did those participating in the race take time to think that death might be the result of the wild chase? Before starting, did they pray for the protection of the ministering angels? God is not glorified by gatherings where

he is thus forgotten; but he who is playing the game of life for the souls of men is well pleased to see the things of this world absorbing the attention of the young.

The once earnest Christian who takes part in worldly amusements is on dangerous ground. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog; for in many cases, pleasure parties and gatherings for amusement are a reproach to the religion of Christ. He who maintains his connection with God cannot in heart participate in them. The words he hears are not congenial to him; for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God.

Those who are artificial in character and religious experience too readily gather for pleasure and amusement, and their influence attracts others. Sometimes young men and women who are trying to be Bible Christians are persuaded to join the party. Unwilling to be thought singular, and naturally inclined to follow the example of others, they place themselves under the influence of those who, perhaps, have never felt the divine touch on mind or heart. Had they prayerfully consulted the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree, they would have discerned that these entertainments were really banquets prepared to keep souls from accepting the invitation to the marriage supper of the Lamb.

It sometimes happens that by frequenting places of amusement, youth who have been carefully instructed in the way of the Lord are carried away by the glamour of human influence, and form attachments for those whose education and training have been of a worldly character. They sell themselves into lifelong bondage by uniting with persons who have not the ornament of a Christlike spirit. Those who truly love and serve God will fear to descend to the world's level, by choosing the society of those who have not enthroned Christ in their hearts. They will stand boldly for Christ, even though their course may be one of self-denial and self-sacrifice.

Christ lived a life of toil and sacrifice for us, and can we not deny ourselves for him? Are not the atonement he has made for us, and the righteousness he waits to give us, themes worthy of occupying our minds? If the youth will draw from the storehouse of the Bible the treasures it contains, if they will meditate on the pardon, peace, and everlasting righteousness that crowns a life of self-denial, they will have no desire for questionable excitement or amusement.

Christ rejoices when the thoughts of the young are occupied by the grand and ennobling themes of salvation. He enters the hearts of all such as an abiding guest, filling them with joy and peace. And the love of Christ in the soul is as a well of water, springing up into everlasting life, sending forth living streams, that bring life and glory wherever they go. Those who possess this love will delight to talk of the things that God has prepared for them that love him.

The eternal God has drawn the line of distinction between the saint and the sinner, between converted and unconverted. The two classes do not blend into each other imperceptibly, like the colors of a rainbow, but are as distinct as midday and midnight. God's people cannot with

safety enter into intimate associations with those who know the truth, but do not practise it. The patriarch Jacob, when speaking of certain deeds of his sons, which he contemplated with horror, exclaimed, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings.

He lifted the danger signal, warning us to shun wrong associations, lest we become tainted with evil. And the Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."



**Leviticus 26:30–33  
word search  
puzzle. Find the  
list of words below  
from the text.  
They will be  
written  
horizontally or  
vertically.**

P	O	M	C	L	I	N	E	N	S	N	D	K
U	R	A	F	S	H	I	T	T	I	M	E	C
R	E	K	A	O	S	C	A	R	L	E	T	V
P	A	E	S	C	G	U	B	H	V	O	W	S
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M	A	V	E	B	N	G	C	F	I	N	E	W
D	C	V	A	I	L	R	L	B	L	U	E	E
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ACCORDING  
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SHEWED  
SOCKETS  
TWINED

CHERUBIMS  
FINE  
HANG  
MADE  
OVERLAID  
REAR  
SHITTIM  
TABERNACLE  
VAIL



## LOOKING FOR A COUNTRY SETTING FOR THE SUMMER?

### Maybe Montana might be the place for you! SUMMER HELP NEEDED

Hi. We are Colleen and Colette Kenschuh. We are twins who manage forty acres in Northwest Montana and are in need of finding a practical young man, middle-age man, or any age (or maybe a couple) with practical skills that might be free to help us with repairs and general maintenance of our small farm.

This property is dedicated to God and for his people for the soon-to-come time of trouble.

After thirty plus years, garden boxes need repair, fences need repair, and we need other basic farm help, like gather-

ing up firewood to the house for the fall/winter season which is now too heavy of a job for us to really accomplish without injury.

There is a 750 sq. ft. cabin that is available for living accommodations with bath/shower, washer/dryer, a loft with a king-size bed, and a small kitchen downstairs and small living room. Internet hookup is presently available via ethernet cord though Wi-Fi would probably not be difficult to acquire.

If you might be interested, please contact us at P O Box 1727, Eureka, MT 59917, or you may call us at 406-889-3242 (house) or 406-309-4737 (cell). 卐

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## Contrasts Between City and Country Living

By Ellen White

I look at these flowers, and every time I see them, I think of Eden. They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind—with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?—Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full.

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course? No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28, 29). Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for them. Point them to the lovely flowers—the roses and the lilies and the pinks—and then point them to the living God.—Manuscript 10, 1903, 11, 12. ("Lessons From Sending Out the Spies," March 28, 1903)

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# Health Matters

## Fresh Air Is Healthful Even in the Winter

By Ellen White

Winter is a season to be dreaded by those who are obliged to be with these invalids. It is not only winter out-of-doors, but dreary in-doors. Under the plea that the air affects their lungs and head, these victims of a diseased imagination shut themselves up in the house, and close the windows. They expect to take cold from the least exposure, and they do. "Have we not proved it?" they will argue, and no amount of reasoning can make them believe that they do not understand the philosophy of the whole matter. It is true that they do take cold when exposed; but it is because their course has made them as tender as babies, and they cannot endure anything. Yet they live on with windows and doors closed, hovering over the stove, and enjoying their misery. Why will not such try the effect of judicious out-door exercise?

Many have been taught that night air is positively injurious to health, and therefore must be excluded from their rooms. One autumn evening I was traveling in a crowded car. The exhalations from so many lungs and bodies rendered the atmosphere very impure, and caused a sickening sensation to come over me. I raised my window, and was enjoying the fresh air, when a lady in earnest, imploring tones, cried out, "Do put down that window! You will take cold and be sick; the night air is so unhealthful!" I replied, "Madam, we have no other air than night air, in this car or out of it. If you refuse to breathe the night air, you must stop breathing." In the cool of the evening it may be necessary to guard against chilliness by extra clothing; but there should be a free circulation of pure air through the room during sleeping hours. The free air of heaven, by day or night, is one of the richest blessings we can enjoy.

Fresh air will purify the blood, refresh the body, and help to make it strong and healthy. The invigoration produced will be reflected upon the mind, imparting to it tone and clearness, as well as a degree of composure and serenity. It gives a healthful stimulus to the appetite, renders the diges-

tion of food more perfect, and induces sound, sweet sleep. Living in close, ill-ventilated rooms, weakens the system, makes the mind gloomy, the skin sallow, and the circulation feeble; the blood moves sluggishly, digestion is retarded, and the system is rendered peculiarly sensitive to cold. One should so accustom himself to fresh, cool air that he will not be affected by slight changes of temperature. Of course he should be careful not to sit in a draft or in a cold room when weary, or when in a perspiration.

Many labor under the mistaken idea that if they have taken cold they must carefully exclude the outside air, and increase the temperature of the room until it is excessively

hot. But the system of one suffering with cold is deranged, the pores are closed by waste matter, and there is more or less inflammation of the internal organs, because the blood has been chilled back from the surface, and thrown upon them. At this time, of all others, the lungs should not be deprived of pure air. Judicious exercise would induce the blood to the surface, and thus relieve the internal organs. The

power of the will is a great help in resisting cold, and giving energy to the nervous system. To deprive the lungs of air, is like depriving the stomach of food. Air is the food that God has provided for the lungs. Welcome it; cultivate a love for it, as a precious boon of heaven. (Ellen White, *Christian Temperance and Bible Hygiene*, pages, 103.2 – 104.3) 卐



Fresh air is needed year round, including in the winter.

## Corrections

Sadly, we must announce a couple of corrections from the February 2026 issue of *Old Paths*.

Firstly, on page 4 the date for the Dark Day is listed as May 19, 1790; whereas, it should have been May 19, 1780. The same needs correcting on the text on the caption of the Dark Day.

Secondly, on page 8 the Day of Atonement is given to occur on "the seventh day of the tenth month" instead of the tenth day of the seventh month.

Special thanks to Brother Jim Pierce for careful reading. 卐

# The Gospel through the Sanctuary: Steps to the Father

By Zaddoch Opiyo Ponde

## Sin and separation

When God created man, there was a one-on-one conversation between God and man. “Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels” (Ellen White, *Patriarchs and Prophets*, p. 67.2). However, sin brought a disruption in the communication between God and man.

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)

It was because he knew this separation would occur that God devised the plan of salvation. The sanctuary is a model to illustrate to humanity how God would restore the lost communion between himself and man. “And let them make me a sanctuary; that I may dwell among them” (Exodus 25:8). God desires to dwell with his people. In the first advent of Jesus is revealed the sanctuary gospel where Jesus was born and was called Jesus: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Mathew 1:21).

The plan was to save humanity from sin, and it is upon the removal of sin that the Father will reunite with humanity. Another name given to Christ was Immanuel, depicting that Jesus would abide with us. “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14).

When the Christian comes to fully accept the gospel in his life, then Christ dwells in him through the abiding word. Paul states, “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16). This make the mystery of the gospel a reality which is Christ in you the hope of glory. “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Colossians 1:27).

Finally, the plan of salvation results in the redemption of man and in the communication between God and man being restored.

## Steps through the sanctuary

God gave Moses the plan for the sanctuary because no man could devise such a plan. God himself knew how best to devise what would save man.

The sanctuary is an illustration of God’s plan for the restoration of humanity. Those who wish to be reunited with the Father, those who “shall see his face; and his name shall be in their foreheads” (Revelation 22:4), must go through the sanctuary. Every step into the sanctuary, as long as it is consistent with God’s way, will finally lead to having open communication with the Father. The doctrines and the Christian’s obedience to them, through the power of God, at home, in public, and in secret will finally furnish him to be able to faithfully meet the Father. God gave a clear and definite model plan to Moses, “Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount” (Hebrews 8:5).

## The way to the Father

“Thy way, O God, is in the sanctuary: who is so great a God as our God” (Psalms 77:13)? We are told: “Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence” (Ellen White, *The Great Controversy*, p. 423.1).

Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. (Ellen White, *The Acts of Apostles*, p. 14.1)

The sinner, moved by a need of forgiveness and reconciliation, took a lamb and went to the altar of burnt offering. He there offered sacrifice and by faith followed the priests and the High Priest as they finished the journey of transferring sin from the sinner until it finally got to the scapegoat. Christ, our great High Priest is the link between man and God. “For *there is* one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

<sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Hebrews 7:24–25)

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (Romans 8:26)

<sup>34</sup> Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (Romans 8:34)

There is only one link between man and God. Christ alone could enter the counsels of the Father. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God” (John 1:1–2).

Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. (White, *Patriarchs and Prophets*, p. 34.1)

We are told by Jesus that he, and he alone, is “the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).

### The ladder

The dream of Jacob (Genesis 28:12) is an in-depth illustration of how we move to the Father. At the top of the ladder is the Father. The ladder represents Jesus, and upon the ladder are angels. Like in the Old Testament, where the high priest, the priests, and the Levites were called to the ministry of reconciliation, we see the ladder representing Christ, who is the mediator, and angels linking the earth and God, the Father. “. . . sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels” (White, *Patriarchs and Prophets*, p. 67.2)

<sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. <sup>13</sup> And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; (Genesis 28:12–13)

<sup>51</sup> And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (John 1:51)

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made “in the likeness of sinful flesh” (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven,

while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our “Father which is in heaven is perfect.” (Ellen White, *The Desire of Ages*, p. 311.5)

Through Christ we have constant communication with the Father. Through this open door we may view the glories of the celestial world, and may estimate the superiority of heavenly attractions as compared with earthly. (Ellen White, *The Review and Herald*, January 6, 1891, par. 9)

### The anointing

Before any priest entered upon his sacred work and before any king assumed his throne in Israel, the individual was anointed with oil representing the Holy Spirit. We see this command in Leviticus for the type:

<sup>30</sup> And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him. (Leviticus 8:30)

The New Testament tells of the reality in God anointing his Son with his Spirit:

<sup>38</sup> How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. (Acts 10:38)

<sup>38</sup> But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in

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Christ, the Word, the only  
begotten of God, was one with  
the eternal Father—one in  
nature, in character, in  
purpose—the only being that  
could enter into all the  
counsels and purposes of God.  
(White, *Patriarchs and  
Prophets*, p. 34.1)

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me, and I in him. <sup>39</sup> Therefore they sought again to take him: but he escaped out of their hand, (John 10:38–39)

<sup>33</sup> Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (Acts 2:33)

These verses clearly show that Christ was anointed with the Holy Spirit by the Father, and through his ministration his Holy Spirit is shared with us human beings through his various agents to share it with others. Concerning the angels, we read:

<sup>14</sup> Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Hebrews 1:14)

Christ would minister to those while incarnate but would also be able to do more after he went back to heaven:

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” [John 14:26]. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you” [John 16:7]. (Ellen White, *Manuscript Releases*, vol. 14, p. 23.3; brackets in original)

<sup>6</sup> And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Galatians 4:6)

## The veils of the sanctuary; the angels

The veils of the sanctuary teach us the lesson that the angels of God are closely connected with the work of redemption.

<sup>1</sup> Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. . . . <sup>30</sup> And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount. <sup>31</sup> And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: <sup>32</sup> And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. <sup>33</sup> And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto

you between the holy place and the most holy. (Exodus 26:1, 30–33)

<sup>25</sup> And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. (Ezekiel 41:25)

The Father’s presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord’s permission, and “all things” that are permitted “work together for good to them that love God.” Romans 8:28. (Ellen White, *Thoughts from the Mount of Blessing*, p. 71.2)

According to Hebrews 10:20, “By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh,” we see that the veil is symbolic of flesh of Jesus. The sins of the world, then, were transferred to the veil, and the veil was a carrier of blood, but why are angels embroidered there?

It is not just through ministering to God’s people but also by beholding the beauty of what they minister that guards the angels from apostasy and even so the unfallen worlds. That is why Peter says they look intently into these things. “Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into” (1 Peter 1:12).

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ’s victory.

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. (White, *The Desire of Ages*, p. 758.2–.3)

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts,

and before them accuse Christ's brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. (Ibid., p. 761.2)

The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. (Ellen White, *The Signs of the Times*, December 30, 1889, par. 4)

Not only man but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted his claims. Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world. (Ellen White, *Bible Training School*, December 1, 1907 par. 4)

## The heavenly order

God clearly has a protocol for the way he works. We see this illustrated in the healing of the centurion's servant.

<sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. <sup>9</sup> For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. <sup>10</sup> When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. (Matthew 8:8-10)

Ellen White commenting here says: "The centurion saw with the eye of faith that the angels of God were all around Jesus, and that his word would commission an angel to go to the sufferer. He knew that his word would enter the chamber, and that his servant would be healed" (White, *The Review and Herald*, March 11, 1890, par. 10).

The deep truth here revealed is that the Father is the great authority under which Christ commands his angels. And so the hierarchy of heaven allows the Father to use his Son, who then uses his agents to channel his word to humanity.

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the

inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. (White, *The Review and Herald*, July 20, 1897 par. 6)

Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men. (White, *The Desire of Ages*, p. 142.4)

John saw in a vision heavenly beings having "golden vials full of odours [incense], which are the prayers of saints" (Revelation 5:8). He also saw an angel "having a golden censer, and there was given to him much incense, that he should offer it with the prayers of the saints upon the golden altar that was before the throne" (Revelation 8:3).

The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men. (White, *The Desire of Ages*, p. 143.1)

Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. (White, *Early Writings*, p. 36.1)

## Angels in the sanctuary

In several biblical verses we read about angels in connection with the sanctuary.

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“The centurion saw with the eye of  
faith that the angels of God were all  
around Jesus, and that his word  
would commission an angel to go to  
the sufferer.” (EGW)

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<sup>27</sup> And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. (1 Kings 6:27)

In the earthly, or typical, sanctuary, the symbol of God's presence was between the two cherubim, whose wings shadowed the mercy seat (Exodus 25:22). So, in the heavenly temple God dwells between the two covering cherubim.

<sup>1</sup> The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. (Psalm 99:1)

<sup>1</sup> Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. (Psalm 80:1)

<sup>16</sup> O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. (Isaiah 37:16)

These testimonies clearly demonstrate that God's dwelling place is between the cherubim.

Ezekiel gives a lengthy description of these cherubim in chapters 1 and 10 and in conclusion says “this is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim” (Ezekiel 10:20).

Zechariah refers to the same beings, when he says “these are the two anointed ones, that stand by the Lord of the whole earth” (4:14).

Moses received special instructions concerning the cherubim to be on the ark and the curtains of the sanctuary.

<sup>18</sup> And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. <sup>19</sup> And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

<sup>20</sup> And the cherubims shall stretch forth their wings on

high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. <sup>21</sup> And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. <sup>22</sup> And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. (Exodus 25:18–22)

<sup>1</sup> Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. (Exodus 26:1)

<sup>30</sup> And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

<sup>31</sup> And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: <sup>32</sup> And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. (Exodus 26:30–32)

<sup>25</sup> And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without. (Ezekiel 41:25)

<sup>12</sup> And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: <sup>13</sup> Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. (Zechariah 6:12–13)

<sup>21</sup> To him that overcometh 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. (Revelation 3:21)

The scene of judgement shows again that the angels are present before the Father and the Son as witnesses. There is no third God demonstrated here. The consistency is just so solid. The Father can only be reached through the Son and angels, his chosen mediums through which he has consistently communicated to humanity since sin entered the world. We see this also in the judgment as given in the apocalyptic books of Daniel and Revelation.

<sup>9</sup> 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. <sup>10</sup> 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. . . . <sup>13</sup> I saw

in the night visions, and, behold, one like the Son of man came with the clouds of heaven [the angels: Psalm 68:17, 104:3], and came to the Ancient of days, and they brought him near before him. <sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:9–10, 13–14)

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. <sup>14</sup> And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. (Revelation 5:11–14)

We need to understand better than we do the work of these angel visitants. It would be well for all who claim to be children of God to consider that words they speak are in the hearing of heavenly beings, and that they behold the works they do. Who would think that heavenly angels are co-operating with us in our work? But so it is, and thus earth is connected with heaven. (Ellen White, *Letters and Manuscripts*, vol. 13, Ms 39, 1898, par. 14)

## The Father's name

The book of Revelation begins with the protocol for communication between heaven and earth.

<sup>1</sup> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: (Revelation 1:1)

Here we see that the Father is the source of even the Revelation of Christ. Further, the Father's name is in the foreheads of the saints.

<sup>1</sup> And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. (Revelation 14:1)

Further, we read:

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Revelation 3:12)

The saints ONLY have the name of the Father and the Son written upon them. There is no third name. The ultimate end is the worship of the true God, the Father, as shown in the first angel's message.

<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Revelation 14:7)

## Golden oil

E. J. Waggoner, of 1888 fame, understood the oil of the sanctuary to represent the Holy Spirit:

It is Christ, the Light of the world. Oil had to be poured into the candlestick for the light. John saw seven lamps of fire burning before the throne of God and he was told that they were "the seven Spirits of God." We must have oil if we are to be burning and shining lights, and this oil is the Holy Spirit. (E. J. Waggoner, *Present Truth*, UK ed., March 5, 1903, p. 154.6)

On each end of the mercy seat was the figure of an angel, representing the two anointed ones that stand in the presence of God. From what was shown to Zechariah, we learn that it is through these heavenly beings that the golden oil of God's Holy Spirit is made to flow from Him to us. (Ibid., October 10, 1901, p. 650.17)

God says of His angels that they are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Jacob in a dream saw the angels coming and going between heaven and earth. The way to the throne of God is ever open, and these heavenly messengers are the channel through which God pours the golden oil of love and grace into His people. It is through these that his precious Word has been given to man; for He sent them to teach the prophets the things that they wrote to enlighten the world. (Ibid., p. 650.18)

This Holy Word is as the golden pipes through which the oil was emptied from these anointed ones into the candlesticks. So if we would have always a fresh supply of oil, if we would burn brightly for the glory of God and the good of others, we must study God's Holy Word, that through this channel His own Spirit may be poured into our hearts. Then we shall "shine as lights in the world; holding forth the word of life." (Ibid., p. 651.1)

Jesus made this very simple, by stating:

<sup>63</sup> It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. (John 6:63)

In a *Review* article, Ellen White elaborates on the oil as a representative of the Holy Spirit and on the two anointed ones:

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me

came again," writes Zechariah, "and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof .... Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world.

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou has sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail to understand

that it is their duty to receive, that they may enrich others. They have not that faith which is given to those who accept Christ as their personal Saviour; therefore they do not keep the last six commandments. They do not walk in love toward their brethren. They do not know what it means to yoke up with Christ and learn of him. They are not like him in character. They do not receive him as the one who takes away their sins, and imputes to them his righteousness.

The world by wisdom knows not God. Many have talked eloquently about him, but their supposed sound reasoning, their subtle arguments, bring men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their wrong impressions and imperfect knowledge of God do not lead them to become partakers of his divine nature. Their lives are not conformed to his image. A correct knowledge of God is not a hearsay report, but an intelligent, experimental knowledge.

In his lessons and his mighty works, Christ is a perfect revelation of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." These words show the importance of studying Christ's character. Only by knowing Christ can we know God. (White, *The Review and Herald*, July 20, 1897, para. 5-10)

Also in *Christ's Object Lessons* and other *Testimonies* we read the importance of receiving so we may impart to others:

But no man can impart that which he himself has not received. In the work of God, humanity can originate nothing. No man can by his own effort make himself a light bearer for God. It was the golden oil emptied by the heavenly messengers into the golden tubes, to be



**Zaddoch Opiyo Ponde**

conducted from the golden bowl into the lamps of the sanctuary, that produced a continuous bright and shining light. It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God. (Ellen White, *Christ Object Lessons*, p. 418.5)

From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world. (Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 510.1)

We know that the lamps which give us light have no light in themselves. They cannot fill themselves. So the holy appointed ones must empty the golden oil into the golden tubes. And the heavenly fire, when applied, makes them burning and shining lights. Our hearts cannot reflect light until there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus, and for all who are the purchase of His blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out. . . . (Ellen White, *This Day With God*, p. 98.3)

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his. (White, *The Great Controversy*, p. 669.1)

<sup>17</sup> Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. <sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not

imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. <sup>21</sup> For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Corinthians 5:17–21)

## Circuit of beneficence

We are all called to join in this circuit of beneficence:

Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others. (White, *The Desire of Ages*, p. 369.3)

All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. (Ibid., p. 21.2)

From all these inspired statements we see a clear demonstration that for us to have a deep relationship with the Father we must cooperate with agencies that he has chosen to channel his mind. To make steps towards the Father, the ministry of Christ as the High Priest is so crucial, and we must, with the 144,000, follow him wherever he goes (Revelation 14:4). As we saw earlier, the Lamb gives his revelations to the angels, and we can see a host of angels in the sanctuary that move to and from the sanctuary to the outer court, and they give their light to human beings who, according to Paul's letter to the Corinthians, have been called into the ministry of reconciliation.

We are part of the great steps made to the Father. Once we receive the Spirit of Christ, we become a team that connects people to the greatest source in heaven, the Father, through sharing the gospel (Galatians 3:5).

Our study shows that in the plan of salvation there is no such thing as a third God. The beings we ought to cooperate with are the Father, his Son, and their holy angels, and then we are called to co-operate with one another through unity of faith.

This simple understanding disabuses us of the idea of God the Holy Spirit and helps us to see that the Holy Spirit is in the vessels used of God. It is the mind of God channeled through these various instruments that allows the light to shine through the whole earth.

(Brother Zaddoch Opiyo Ponde lives and ministers in Kenya and helps lead out in the Gospel Sounders Ministry.)



# Marriage Morsels

By Ellen White

## Counsel to Husbands and Wives

### Husbands

You have looked upon it as a weakness to be kind, tender, and sympathetic and have thought it beneath your dignity to speak tenderly, gently, and lovingly to your wife. Here you mistake in what true manliness and dignity consist. The disposition to leave deeds of kindness undone is a manifest weakness and defect in your character. That which you would look upon as weakness God regards as true Christian courtesy that should be exercised by every Christian; for this was the spirit which Christ manifested.

If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself lovable. Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy... When the husband has the nobility of character, purity of heart, elevation of mind, that every true Christian must possess, it will be made manifest in the marriage relation.... He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle. (Ellen White, *The Adventist Home*, p. 228.1–2)

### Wives

The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit?

You now have duties to perform that before your marriage you did not have. “Put on therefore, ... kindness, humbleness of mind, meekness, longsuffering.” “Walk in love, as Christ also hath loved us.” Give careful study to the following instruction: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church... Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it.” (Ibid., p. 114.3)



# Parenting God’s Way

By Ellen White

## Parents, God is your strength!

When you take up your duties as a parent in the strength of God, with a firm determination never to relax your efforts nor to leave your post of duty in striving to make your children what God would have them, then God looks down upon you with approbation. He knows that you are doing the best you can, and He will increase your power. He will Himself do the part of the work that the mother or father cannot do; He will work with the wise, patient, well-directed efforts of the God-fearing mother. Parents, God does not propose to do the work that He has left for you to do in your home. You must not give up to indolence and be slothful servants, if you would have your children saved from the perils that surround them in the world.

Parents, gather the rays of divine light which are shining upon your pathway. Walk in the light as Christ is in the light. As you take up the work of saving your children and maintaining your position on the highway of holiness, the most provoking trials will come. But do not lose your hold. **Cling to Jesus.** He says, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” Difficulties will arise. You will meet with obstacles. Look constantly to Jesus. When an emergency arises, ask, Lord, what shall I do now?

The harder the battle, the greater their [parents] need of help from their heavenly Father, and the more marked will be the victory gained.

Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. **Constantly they must pray that God will impart His grace to their children.** Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed. (Ellen White, *The Adventist Home*, pp. 207.2–208.2)



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## 1889 HSDA Camp Meeting

Set your calendars for July 28–August 2 for the annual camp meeting to be held at Fall Creek Falls State Park near Spencer, Tennessee. We hope all will come and join with us in the fellowship and study of God’s word. More details coming soon.



# 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, how God would have his people dress, giving to God, the nature of man, and this article features Fundamental Belief number eighteen on man's dependance on God.

## 1889 Fundamental Belief Eighteen

XVIII – That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

It was when the heavens were as brass over Paul that he trusted most fully in God. More than most men, he knew the meaning of affliction; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." 2 Corinthians 4:17, 18. Paul's eyes were ever fastened on the unseen and eternal. **Realizing that he was fighting against supernatural powers, he placed his dependence on God, and in this lay his strength.** It is by seeing Him who is invisible that strength and vigor of soul are gained and the power of earth over mind and character is broken. (Ellen White, *The Acts of the Apostles*, p. 363.1; emphasis supplied)

If you would like a complete biblical explanation on this Fundamental Principle here is the link of a sermon Pastor Allen Stump gave on Fundamental Principle number eighteen: <https://www.youtube.com/watch?v=Oy40f4jIz3w&list=PLsE-5c918fZEdGxPnqrO6mmkyPe708owA&index=22>



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.

<sup>4</sup> Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4)

Wcstatl: fsittotl. 1 J 3:4

<sup>6</sup> But we are all as an unclean thing, And all our righteousnesses are as filthy rags; And we all do fade as a leaf; And our iniquities, like the wind, have taken us away. (Isaiah 64:6)

Bwaaaaut, Aaoraافر; Awadfaal; Aoi, ltw, htua. I 64:6

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, (Ephesians 3:20)

Nuhtiatdeaatwaot, attptwui, E 3:20

<sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Ephesians 1:19

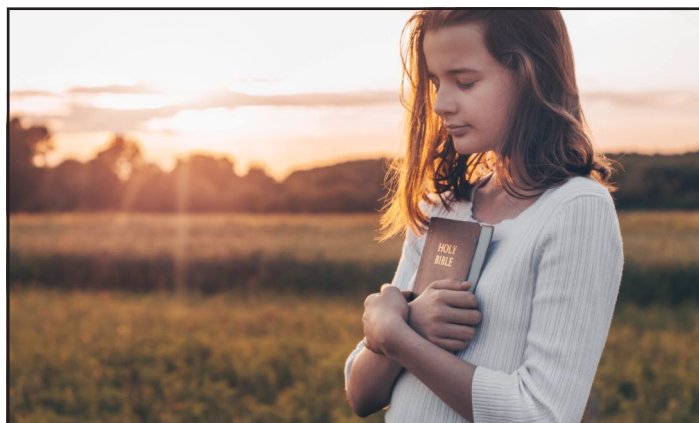
Awitegohptuwb, attwohmp, E 1:19

<sup>14</sup> Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. (2 Corinthians 2:14)

NtbuG, wacuttiC, ammtsohkbuiep. 2 C 2:14

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, *The Review and Herald*, April 10, 1888, par. 9)



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

# PROPHETIC TRUTH FOR TROUBLED TIMES

**DATE: MAY 7 - JUNE 6, 2026**

**Thursdays, Fridays, Saturdays at 7pm EST**  
 Registration: [prophetictruthfortroubledtimes.com](http://prophetictruthfortroubledtimes.com)  
 Email: [info@prophetictruthfortroubledtimes.com](mailto:info@prophetictruthfortroubledtimes.com)

**Event Features**

Decoding Bible Prophecies  
 Health Talks  
 Live Q&A  
 Spirit-filled Music  
 Prayer Warriors  
 And more!



Evangelist Allen  
 Stump & a Robust  
 Spirit-led Team

**Zoom Information**

Meeting ID:  
 613 212 7443

Passcode:  
 916919

## Evangelistic Meetings

The USA conference of 1889 HSDA will be hosting an evangelist effort via Zoom May 7 – June 6, 2026. There will be meetings three evenings each week, plus Sabbath morning and afternoon meetings on the last two weeks.

As noted in the advertisement above, the meetings will have health talks with each session. We plan to use Zoom breakout rooms where the participants can get a brief overview of the message to come and have time for group prayer. We will have question and answer sessions also.

We plan to make business cards with the important information on them, including a QR code link, to distribute to persons of interest. We will also make postal flyers available for those wishing to do a mail-out advertisement in their local areas. Thus a church or eager person or family could also help by possibly leading out in a breakout room for any participants in their area.

Pastor Allen Stump will be the main speaker for the series, with Todd Brown and Rob Chisum as co-moderators to help guide the programs through their different stages. We will be posting more information soon, but please mark these dates on your calendars and try to attend and support each meeting.



## Online Virtual Service Schedule


We provide on-site, as well as virtual services. All times are EST or EDT, depending on the time of the year.

**Sabbath:** Sabbath School—9:10 am; Worship Service—11:00 am

**Monday:** Story Hour—7:00 pm

**Wednesday:** Prayer Meeting—7:00 pm

**Thursday:** History/Theology Study—7:00 pm

**Zoom Room Information:** ID—613 212 7443. Passcode—916919. Phone—1-646-931-3860, enter conference ID 613 212 7443, followed by the # symbol when prompted, and press the # symbol again. 

*Old Paths* is a free monthly newsletter/study-paper published by Smyrna Gospel Ministries, 750 Smyrna Road, Welch, WV 24801-9606 U. S. A. The paper is dedicated to the propagation and restoration of the principles of truth that God gave to the early Seventh-day Adventist pioneers. Duplication is not only permitted, but strongly encouraged. This issue, with other gospel literature we publish, can be found at our website. The url is: <http://www.smyrna.org>. Phone: (304) 732-9204.

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