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**FATH** **ON THE LINE**  
**DARE TO STAND**

# Violence in the Middle East

**H**ave you been recently stirred with the plight of Christians in Syria and Iraq? The dramatic arrival of ISIS on the world stage in the Middle East has shocked many in the West. Many, including myself, have been horrified and traumatized by its violence and brutality. My Syrian friend has kept me informed of the starvation of Christian men in prison, leading to the deaths of 200,000. I learned of an incident in one village where the eyes of 51 people were put out by ISIS because they dared to read the Bible.

"We are facing a terrorist monster" said Iraq's human rights minister, Mohammed Shia Al Sudani. The Islamic state is make them donate blood, "oozing with barbarity" and is not ashamed to behead children or to use them as shields, positioning them in front lines to shield fighters.

My heart continues to break for the waste of innocent life, and the extreme suffering of our Christian brothers and sisters and all those who have not succumbed to the ruling power of Islam. The acts of ISIS threaten not only Syria and Iraq but the whole world.

These faithful Christians need our daily prayers - that they will endure this time of trial and terror, and that they will remain faithful to God. God has not promised us that living on this earth will be easy. We live in the battlefield of the great controversy between Christ and Satan. We can expect that, as nations vie for power, bad things may happen to God's people. In John 16:33, Christ prayed for His loved ones:

*These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.*

Despite the threats of ISIS, many are choosing to join the ranks of God's people, even in these war-torn areas. As they see the steadfastness of the martyred Christians, muslims are converting. The blood of the people of God is sowing seeds in the Middle East. Who knows but that the truth of God's Word will do a work in this under-worked area that will yet bring glory to God.

Despite the steadfast faithfulness of the persecuted Christians in these areas, however these atrocities still put fear into our hearts as we see a cold, heartless religion whose mandate is to kill Christians. And we wonder - what is the future of this situation? Will it lead the way to end-time persecution? Are the terrible atrocities we hear about what we can expect to experience at the time of the end?

It is true that the end-time events before us will shake us to our foundations. It is true that we may experience or witness terrible

**Our aim** is to urge men and women to stand for truth and resist error. We pray that in times of serious compromise our ministry will equip you with solid information on current end-time issues and trends, and encourage you to live a life apart from worldly influences.

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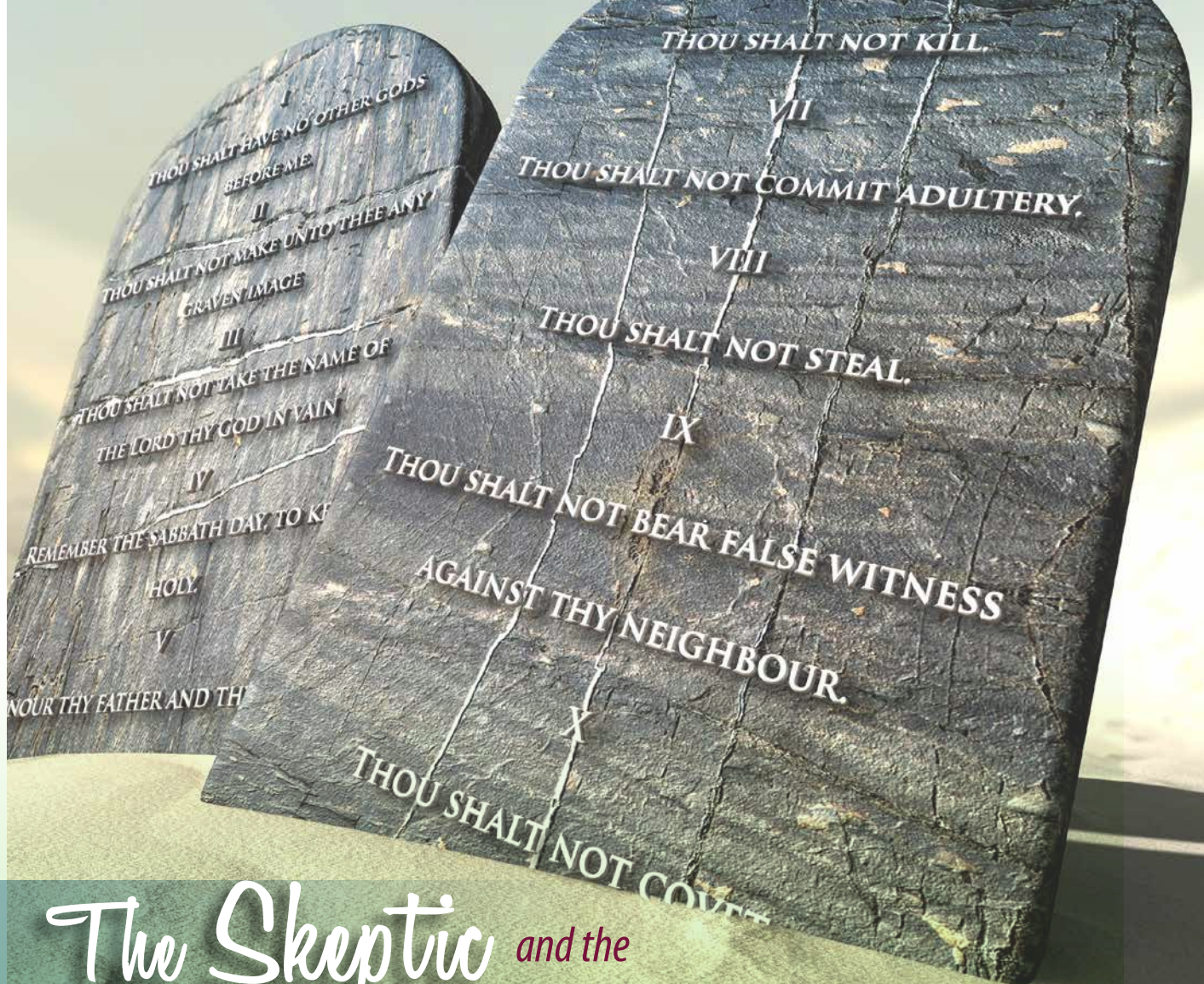


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# The Skeptic *and the* Ten Commandments

A skeptic, whom some called an infidel, lived in the same neighborhood as Pastor Edwin Webster, a personal friend of mine.

Pastor Webster told me that this skeptic had a reputation of inviting ministers to his house to confuse them with his arguments. He boasted that he had always silenced them and sent them away feeling inferior. The man had baited nearly all the young men in the community and was generally dreaded by the church people.

In due time, my friend, Pastor Webster, received an invitation to come to the skeptic's home. After careful consideration, he accepted the invitation.

After finishing the meal, the skeptic led the way into the sitting room, where he invited Pastor Webster to be seated in an easy chair. Immediately, the skeptic, whom we will call Mr. Jones,

*A true story as told by HMS Richards, Sr.*

spoke up sneeringly: "Mr. Webster, about the law, the Ten Commandments, I would be ashamed to write such a law. A school boy could do better."

"Is that so?" my friend replied, rather startled by his direct attack. "Did you ever study that law carefully?" "Indeed I have; I am convinced that it is nothing but a childish effort to intimidate ignorant people. I think it is beneath the dignity of the one you call 'God' to give such a thing to mankind and for him to come down and write it on stone with his finger."

Pastor Webster then asked, "Would you mind studying it with me for a little while today?" The skeptic replied, "I will to please you, but it won't do any good."



"To begin with," my friend said, "the Bible says that this law is spiritual; it discerns the thoughts and intents of the heart. So comprehensive, yet so closely related are the individual commandments, so interlocked, each one with the other, that if we offend in one point we are guilty of all.

The Bible says in Romans 7:12:

*Wherefore the law is holy, and the commandment holy, and just, and good.*

Hebrews 4:12 says:

*For the word of God is quick—that means 'living'—and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

If I understand it right, no human mind could conceive of a code, much less write one, that would so thoroughly reach into the very citadel of human thought, as well as action.

Let us start with the Fourth Commandment:"

Pastor Webster turned to Exodus 20 and began reading verses 8 to 11:

*Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.*

Now, if a person works on the seventh day of the week, he has broken the fourth commandment outright, has he not?"

"I suppose he has, if you believe the Bible," Mr. Jones replied somewhat grudgingly.

"But the seventh day is the Sabbath of the Lord thy God," the Bible says," Pastor Webster went on. "It is not ours. Not any man's. Now, when a person takes something for himself that belongs to another, what is he doing?"

With some show of surprise, Mr. Jones, the skeptic replied, "I call that stealing."

"Yes, sir. Then has he not in breaking the Fourth Commandment, broken the eighth also?"

"Thou shalt not steal." "I guess that is the one you mean," Mr. Jones answered. Pastor Webster paused for

a moment. Then he went on; "but before he steals, he also has an intense and illegitimate desire for that which he steals. Now, I ask you, what commandment does he break?"

"Maybe you would call it coveting."

"Yes, he has broken the Tenth Commandment also; three of them broken in transgressing just one."

Mr. Jones' eyes opened wider. He moved uneasily in his chair.

But Pastor Webster went on. "When a man puts himself so entirely first and covets that which is God's and steals from Him, what commandment does he break?"

"The first one?"

"Yes." "Thou shalt have no other gods before me," Pastor Webster quoted.

"But man is not a god. Why do you suggest such absurd things?" Mr. Jones retorted.

"Well, he has just put himself first. He has put his own interests as more important to him than his relationship to his Maker."

"There is another commandment so clearly related to this that we must ask ourselves; if a man thinks so much of himself, his own desires, as to place himself before God in his own mind, does he not make an idol of himself?" Pastor Webster paused again; then looking straight into the skeptic's eyes, he asked, "Which commandment has he broken?"

"I don't know, unless you mean the second, the one against making images. But how has he broken that one? He has not made a graven image of anything."

"It is true he has not made a literal, tangible image, but all image worship is nothing more or less than a certain conception in the worshipper's own mind and heart embodied in the visible image and worshipped. What difference does it make whether one worships one-self in a stone image or in one's own person?"

The skeptic moved about with ill-concealed agitation. He scratched his head as he shook it, as if bewildered.

**"if a man thinks so much of himself, his own desires, as to place himself before God in his own mind, does he not make an idol of himself?"**



"But that is not all," Pastor Webster added. "God's name is in the Fourth Commandment. It tells us that He is linked with heaven and earth, the Great Creator; that distinguishes Him from all other gods. This is the only place in the Ten Commandments where He has affixed His Name in the wonderful document. This commandment tells us of our relationship and obligation to Him. Now, if we treat this commandment in such a reckless vain way, is one not using His name in vain? What does the Third Commandment say?"

Mr. Jones laughed, "Oh, well, that commandment tries to prohibit swearing. You can hardly say that what you spoke of is swearing."

"But this commandment prohibits more than outspoken oaths. Any vain use of God's name, whatsoever, which would tend to break down one's own or another's sense of reverence for God is forbidden. That's not all. Many persons say that it makes no difference which day one keeps just so long as one keeps one day holy. But God says in the commandment where His name is signed, that the seventh-day is the Sabbath and if one says it makes no difference which day one keeps, is it not a vain use of the commandment and of God's name in it?"

Mr. Jones, the skeptic, looked rather chagrined. He seemed to have nothing to say.

"Now, my friend," Pastor Webster moved on, "if an individual has not told the truth about the fourth commandment, what other commandment has he transgressed outright? What about one that does not tell the truth?"

"I see what you mean, but that commandment says, 'Thou shalt not bear false witness against thy neighbor.' What does that have to do with it being against God?"

"To lie is to lie, whether it is to one or to another. Is it not worse to lie to God than to man? In regard to this saying that it makes no difference which day one keeps, here are a couple more thoughts on that point. If one is to keep God's rest day, one must rest on the same day He did. At creation He rested on the seventh day of the week. His resting on it and blessing it made that day the Sabbath. 'Sabbath' means rest. Man's rest counts for nothing when making a day holy. If all the people on earth should rest on another day, that would not make that day God's holy rest day. Man's rest day could never be God's rest day, unless man should rest on the same day that God rested at creation.

In Genesis 2:3 it says:

*And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.*

He put His presence into one day, in a separate sense from that in which it is in other days; just as that sacred presence is in some individuals and not in others. His presence in the burning bush made the ground around it holy as was also the place where the Captain of the Lord's Host was with Joshua. Read about these accounts in Exodus 3:10 and in Joshua 5:13-15.

Although we may not actually discern the difference between the seventh and the first day of the week, the fact that God's presence is in the seventh day makes all the difference in the world. His presence should be with us every day of the week, but quite aside and separate from this, it is in His holy day when His sacred presence comes and meets with the individual in a special way. There is in the heart a sense of holiness and sacredness that is felt and known only by those who know this truth and have this experience."

Once more, Pastor Webster paused to look at the expression on the skeptic's face whose appearance looked quite excited and agitated. "Let's go on another step," my Pastor friend went on, "God claims by virtue of creation and redemption that He is our Father and by thus openly dishonoring Him, what other commandment has he broken?"

The skeptic retorted, "You certainly are not so simple as to mean that he violated the fifth commandment! That's only for children, commanding them to obey their parents. It is a command by the way that is apparently superficial and useless. What parent does not know enough to make his children mind?"

**Man's rest counts for nothing when making a day holy. If all the people on earth should rest on another day, that would not make that day God's holy rest day.**



"Not so fast, Mr. Jones. God calls us His children. For as I said, He made us, and then especially does He tell those who will be separate from sin and true to Him that He will give them forgiveness and salvation."

God says:

*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

This text is found in II Corinthians 6:17 and 18.

*Will He allow us to show Him less respect and honor than we show our earthly parents? If the law is broken by a child's disobedience to his earthly parents, is not the spiritual law broken by disobedience to our heavenly Father? This makes eight commandments broken by transgressing only one.*

Mr. Jones shook his head from side to side; "I confess I have never heard or seen such things before," he said with an astonishment he could not conceal.

"But my friend," Pastor Webster said, "We have not finished yet. There are two other commandments. But first, let's refer to three other texts:

The first one is found in Romans 6:23:

*The wages of sin is death.*

Ezekiel 18:4:

*The soul that sinneth, it shall die.*

I John 3:4 says:

*Sin is the transgression of the law.*

"The Ten Commandments is a law that points out sin without which we could not tell what sin is."

Romans 7:7 says:

*I had not known sin but by the law.*

"Since the wages of sin is death for the transgression of God's law what is the sinner bringing upon himself? What is he doing to himself?"

"Do you mean..." Mr. Jones paused, "...do you mean taking his own life?"

"I do indeed," Pastor Webster nodded. "Is not his course leading him to certain death unless he repents and returns to God and secures the forgiveness of sin?" What commandment says, "Thou shalt not kill" even in self-destruction?"

"I suppose it must be the sixth; but then Mr. Jones, the skeptic continued, "You can't get the Seventh Commandment in this argument. There is no possible way in which one can connect breaking the commandment forbidding adultery and breaking the fourth."

"We shall see," replied the pastor confidently. "There are many figures of speech used in the Bible with which God illustrates to us the relation existing between Him and us.

Isaiah 54:5 says:

*...thy Maker is thine Husband...and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called.*

"Notice here that God is the husband of all He has made. Israel backslid from God by adapting or joining to the religious practices of the nations around her.

God says in Jeremiah 3:20:

*Surely as a wife treacherously departeth from her husband, so hath ye dealt treacherously with me, O house of Israel.*

"God said also that she had played the harlot and committed adultery. That is the same chapter, verses 8 and 9.

Then in James 4:4 it says:

*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

"Thus, spiritual adultery is forbidden by the seventh commandment just as surely as the fleshly natural form of breaking the law is forbidden. As the law is spiritual that detects the sin and the thoughts in the heart, therefore in the transgression of the fourth commandment, the seventh is broken as truly as are all the other nine."

Pastor Webster pitied the poor man; he looked so ashamed and confused. The pastor continued, "Now, let me recap my arguments: First, how can a man take God's Sabbath for his own selfish use, ruthlessly breaking the Fourth Commandment, without stealing, and thus breaking the eighth commandment. How can he steal without first coveting? Therefore he must break the tenth commandment. How can he put himself before God? It declares in the First commandment, 'Thou shalt have no other gods before Me?'

In disregarding God's law, he must set himself up as more important than God. How can he make such an idol of himself without breaking the second commandment? Let's bring in the third commandment: How can he vainly use the commandment in which God has placed His Name without taking His name in vain?

**"Thus, spiritual adultery is forbidden by the seventh commandment just as surely as the fleshly natural form of breaking the law is forbidden.**



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How can he show such disrespect for His Heavenly Father without breaking the fifth commandment? How can he commit such sins when God has said that the sure result of sin is death, without being guilty of knowingly and deliberately taking his own life? And thus breaking the Sixth Commandment.

How can a person do all this and by his actions and words and self justification say that his course is right? Can he be telling the truth? False witness or lying is breaking the Ninth Commandment.

And lastly, how can he go so completely away from his spiritual spouse as to join the sinful world, living with the world, as with a beloved congenial companion, without being guilty of committing adultery, of which the Seventh Commandment speaks. Is the fourth commandment of no consequence, my friend? Does it not make a difference which day one keeps? Is it not the very heart of the law of God, the greatest of all the commandments?

The discarding and disregarding of this day involves the violation of every commandment in the Decalogue. Does not the substitution of another day in its place without God's direction to do so, add greatly to the guilt of the transgressor? How would you like it if someone would steal your race horse or your car before your very eyes and give you instead an old broken down nag or an old rattle trap of a car and say it was just as good?"

The skeptic, who had been sitting with his head bowed, now stood up, moved his chair, and then seated himself again.

"In all candor and honesty, sir," Pastor Webster asked, "Did you ever see any other law so brief and yet so comprehensive? Each section or commandment is distinct and complete in itself, yet the whole is entirely one. Each commandment so relates to the other that it is impossible to transgress one without transgressing every other one also in the same act. Where did Moses get the law? Can you tell me? Do you think any human mind devised it? Can you write as good a law?"

After a few moments of complete silence, Mr. Jones looked up. "I must admit, sir, this is the first time that I have ever been beaten by a minister. I have no more to say now. I must take time to think on this more seriously. I admit that your reasoning is logical, and if the Bible is true at all, I am wrong."

**Each commandment so relates to the other that it is impossible to transgress one without transgressing every other one also in the same act.**





Yes, God's law is so wide, so vast, so spiritual, that it convicts of every sin that man commits outwardly and inwardly; sins of action, sins of thought, sins of doubt. It is a spiritual law that has only one hope for the sinner. One who has broken God's law—and breaking one means breaking all ten—can find refuge and forgiveness only in the Gospel of Jesus Christ. Jesus died to pay the penalty for our sins, for our breaking of the holy perfect spiritual law. We can come to Him and find forgiveness.


Yes, you may come to Him and find forgiveness; through His Holy Spirit Jesus will live in your heart, and for the first time in your life you will truly obey all the commandments of God which you could not do in your own strength. You will do them as a fruitage of the Holy Spirit; the actual living of the obedient life of Christ in your life.

Why is this possible? Because you have been born again and converted truly to Christ and are walking and living in the Spirit.

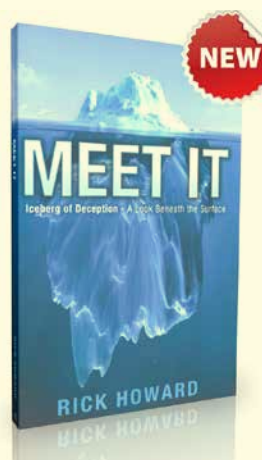
Romans 8:1-4 reads:

*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

*For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

By God's holy grace, and by grace alone, this can be the wonderful experience of each one who reads this true story. 

Harold Marshall Sylvester Richards, Sr. (1894–1985), commonly known as H.M.S. Richards, was a well known Seventh-day Adventist evangelist and author. Born in Iowa, he is most famous for founding the Voice of Prophecy radio ministry and was a pioneer in religious radio broadcasting. His ministry inspired broadcasts in 36 languages on more than 1,100 stations, and Bible courses in 80 languages offered by 144 correspondence schools. Richards began his ministry as a tent preacher when he was 17. Richards married Mabel Annabel Eastman in 1920, and they had 1 daughter and 3 sons. He died in 1985 at the age of 90.



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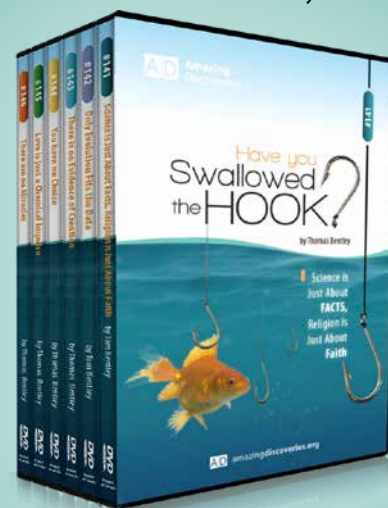
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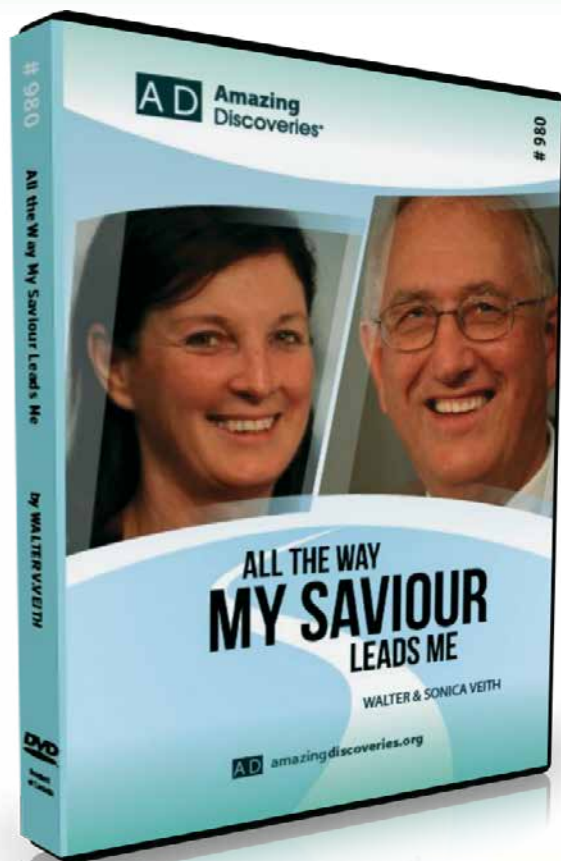
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Walter Veith is the first speaker with whom Amazing Discoveries partnered to help spread the truth about God. He has traveled widely throughout North America and the world presenting his visually documented Amazing Discoveries seminar series to large, enthusiastic crowds. He spent years as an atheist, married the daughter of an occultist, then finally converted to Seventh-day Adventism.

Sonica Veith's life was destined down a path she could not have foreseen. Born into a family steeped in the occult, her father a renowned man in occult circles, as a child she experienced occult phenomena as an everyday occurrence. But God had different plans for her. Married to a scientist passionate about his work, and adamant that evolution was the answer to origins, she journeyed through ups and downs as God led her to Himself and His Truth. How has God shaped Walter and Sonica Veith's lives? Hear the Veiths' fascinating life stories from childhood to their present day ministry.

**980A:** Walter and Sonica Veith review their childhoods, their different family backgrounds, and the way in which they were brought together. The first part of *All the Way my Saviour Leads Me* chronicles the journey from youth, schooling, marriage, and the surprising challenges of their youngest child. Listen to how a former Catholic-turned-atheist and a daughter of an occultist comes to believe the Truth. [1 hour, 39 minutes]

**980B:** In the second part of *All the Way my Saviour Leads Me*, Walter and Sonica describe all the difficulties they've faced as new Adventists and how God was true in keeping them throughout each ordeal. From car accidents, farm incidents, to job loss and crisis, God worked things out in His way in the Veiths' lives. The Veiths describe their slow but sure progression towards Jesus Christ, the challenges they've faced along the way, and all the lessons they've learned that have grown their faith. [1 hour, 6 minutes]

**980C:** In the third part of *All the Way my Saviour Leads Me*, the Veiths discuss their close encounters with the occult. Listen and learn about how God protected them as they started doing evangelism and researched spiritism. In fact, God made them stronger in Him after these astounding occurrences. Also, Walter describes his early evangelistic efforts with Francois DuPlessis and the challenges he faced. Finally hear about all the different ways God spoke to the Veiths, through mysterious meetings and encounters with different exceptional and distinctive people. Includes the bonus feature "Sonica's Songs and Stories," with Sonica Veith describing her experiences with God as an evangelist's wife. [55 minutes]

**980D:** In the fourth part of *All the Way my Savior Leads Me*, the Veiths reveal the difficult times in South Africa. From health issues, mass riots, shootings, and beatings in university lectures, see how the Veiths overcame these experiences and grew even stronger in their faith. How did these experiences prepare them for anti Christian opposition? Then see how the Veiths made slow changes to their diet. Moving from their familiar meat-dishes, see how they sacrificed wine and animal proteins in favor of lasting health. Making use of his university resources, hear how Walter learned about the irrefutable benefits of a vegan diet. Includes the bonus feature "A Peculiar People," with Sonica Veith describing her interaction and experience with an interesting group of people in South Africa. [1 hour]

**980E:** In the fifth part of *All the Way my Savior Leads Me*, see how the Veiths learned the true meaning of Matthew 6:33; "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." From dealing with mounting money troubles, loss of assets, and troubling lawsuits, the Veiths learn to rely and depend solely on God in order to achieve peace. Finally, hear how God has a thousand miraculous methods to solve our problems and get His message across. [54 minutes]

**980F:** In the final part of *All the Way my Savior Leads Me*, Walter discusses his controversial visit to Germany. Why did God permit this opposition? Also, see how the Veith's persistence and search for truth led them to more very interesting discoveries. The Veiths chronicle their most important evangelistic series overseas, and the ways in which God led them. [58 minutes]

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acts of violence. But for the end-time period of persecution, God will provide His people with exceptional blessings, the attendance of an angelic presence, and the strength and comfort of the Holy Spirit. He will not leave His people destitute. He will not remove His Holy Spirit from them but rather give them much more, as they need it for their given circumstances. Ellen White writes:

*It is impossible to give any idea of the experience of the people of God who will be alive on the earth when past woes and celestial glory will be blended. They will walk in the light proceeding from the throne of God. By the means of the angels there will be constant communication between heaven and earth. ... Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming - a time of trouble such as has not been since there was a nation - God's chosen people will stand unmoved. Satan and his angels cannot destroy them; for angels that excel in strength will protect them.* Letter 119, Mar 1, 19804 to J.J. Wessels.

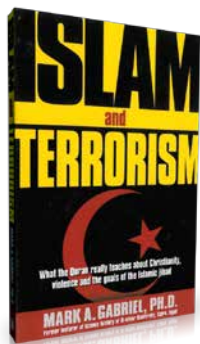
I wonder if our attitude towards end-time events is sometimes often controlled by fear. As Adventists, we have the prophecies and know that the time just before Jesus' second coming is going to be a time of fearful events, but at the same time, we are promised light and strength from above. As we feel the tremors of violence emanating from the Middle East, tremors that Satan wishes to unleash against all God's people everywhere, let us draw nearer to Jesus, and come to deeply know the love God has for us, and the promises of help and comfort He will give us even during any terrible times ahead.

And most importantly, please remember our brothers and sisters from these war-torn countries in our prayers. They need our intercession on their behalf as they encounter Satan's hatred face to face.

Courage,

Dagmar

*D. Gabriel*

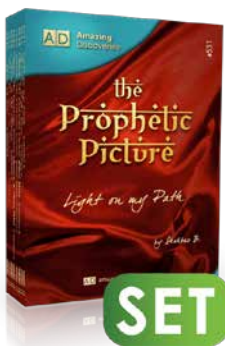


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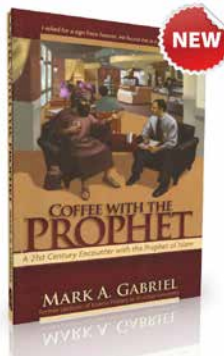
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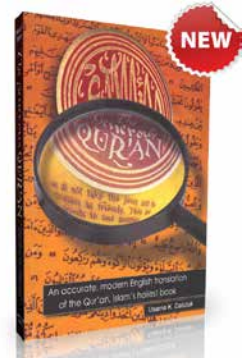


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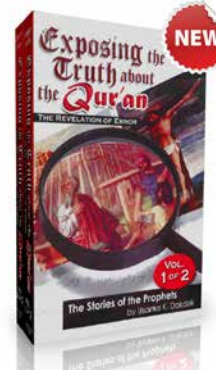


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# C.S. Lewis: A Bridge to Rome

by J. SAUNDERS

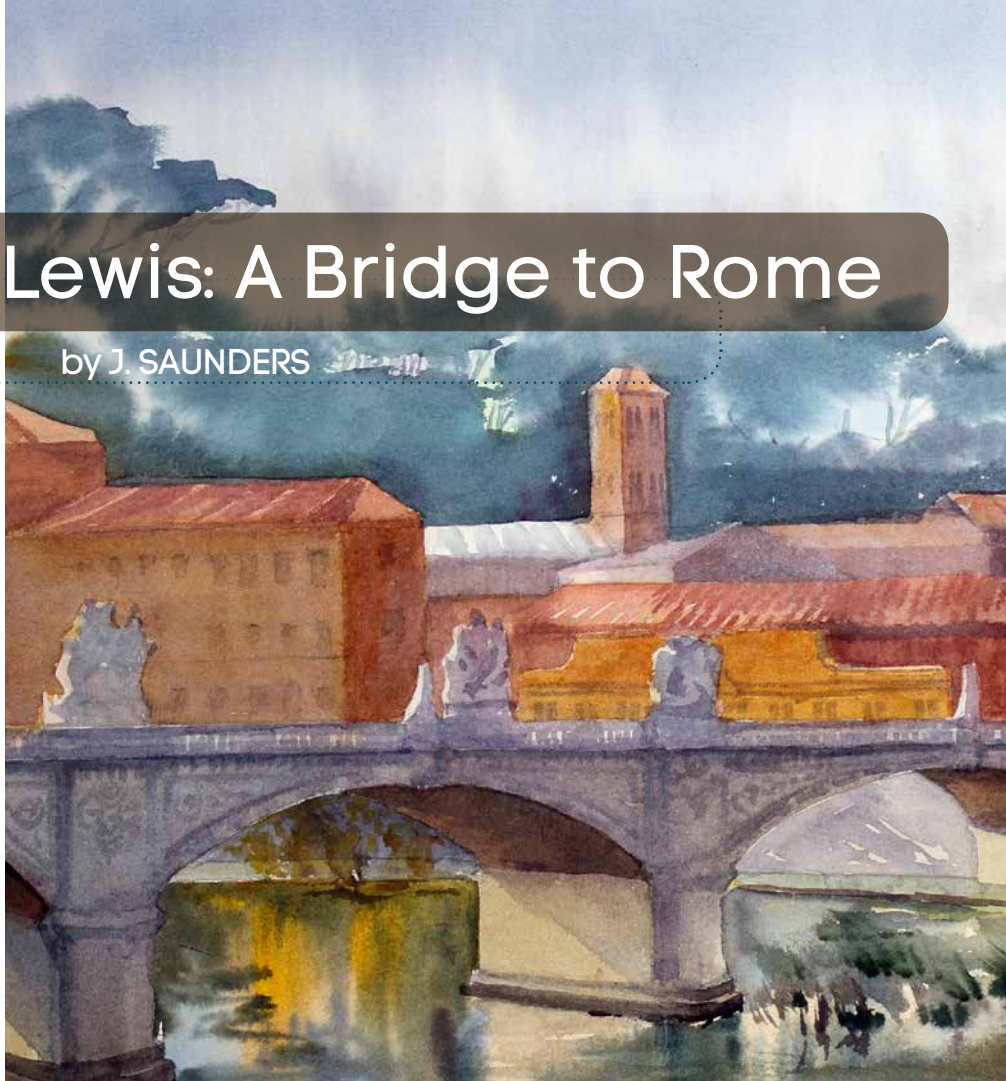
*It is largely due to Lewis, an Anglican, that I converted to the Catholic Church...<sup>i</sup>*

Mark Brumley, President of RC Ignatius Press.

*Lewis has been credited (or blamed) in recent years with setting numerous people on the road to Rome. Such Catholic converts have included many of the serious scholars and disciples of Lewis, some of whom knew him before he died...<sup>ii</sup>*

R.A. Benthall, Professor of Literature, Ave Maria College.

Clive Staples Lewis was born in Belfast, N. Ireland, in 1898 to Protestant parents and, for most of his adult life, was a Tutor at Oxford and a lecturer of Medieval and Renaissance literature at Cambridge. He wrote more than thirty books, and his most popular accomplishments include *The Chronicles of Narnia*, *The Screwtape Letters*, and *Mere Christianity*.



At age 32, through the encouragement of his devout Roman Catholic friend and colleague, J.R.R. Tolkien [*The Lord of the Rings*], and after reading *The Everlasting Man* by Roman Catholic convert G.K. Chesterton, C.S. Lewis converted to Christianity from atheism and returned to his Anglican roots where he remained until his death in 1963. Although Lewis never converted to Roman Catholicism, inwardly he leaned towards certain of its dogmas so that his colleagues considered him to be an Anglo-Catholic.

It is obvious, by the support given C.S. Lewis today by some conservative Christians, great ignorance exists about his life and beliefs. Therefore, we have included several pertinent quotations, individually cited, gleaned from both Lewis's own writings, and those of his official biographers and personal friends, in order to enlighten and awaken. For, it is an indisputable fact that to those who seek reconciliation with Rome, C.S. Lewis is a bridge.

Certainly the path he had taken to 'mere Christianity' was very largely the Roman road along which guides such as Chesterton and Tolkien, and Patmore and Dante and Newman had led him.<sup>iii</sup>

Patmore and Dante were Roman Catholic writers. Newman was an Anglican priest who converted to Catholicism and subsequently became a Cardinal.

After more than two decades in the [RC] Church, I have met or learned of scores of far more illustrious Catholic converts who likewise list

It is an indisputable fact that to those who seek reconciliation with Rome, C.S. Lewis is a bridge.





Lewis on their spiritual resumes.<sup>iv</sup>

*When I converted [to Catholicism] in my teens, it was largely due to reading Lewis' Screwtape Letters...G.K. Chesterton and Lewis sort of guided me into the Catholic Church, even though Lewis wasn't a Catholic<sup>v</sup>*

In 1952, C.S. Lewis published his theological work *Mere Christianity*, which originally began in 1942 as a three-part BBC radio broadcast. As the title suggests, Lewis focused on the mere or common ground he felt existed in Christianity and tried to restate a theology without controversy. The result is a generic Christianity that suits anyone anywhere who can in any way relate to God. Lewis bent over backwards trying to find common ground with all denominations, omitting any doctrine that may be deemed offensive. For this reason, Tolkien disparagingly labelled his friend “Everyman’s Theologian.” Even Mormons find his writings inoffensive.

He [Lewis] is widely quoted from tried-and-true defenders of Mormon orthodoxy. It just shows the extraordinary acceptability and the usefulness of C.S. Lewis because, of course, most of what he says is perfectly acceptable to Mormons.<sup>vi</sup>

*Mere Christianity* has long been regarded a classic exposition of the Christian faith, yet oddly enough, not one Bible verse is quoted in the first half of the book and only three partial verses in the latter half with no Bible references in the entire book. How can we present Christianity without its foundation—the Word of God?

*Mere Christianity* is a compilation of four essays, transcripts that were sent to four clergymen to gauge their reaction with regard to its common ground.

How can we present Christianity without its foundation—the Word of God?

*I tried to guard against this [putting forth his Anglican beliefs] by sending the original script of what is now Book II to four clergymen [Anglican, Methodist, Presbyterian, Roman Catholic] and asking for their criticism. The Methodist thought I had not said enough about Faith, and the Roman*

*Catholic thought I had gone rather too far about the comparative unimportance of theories in explanation of the Atonement. Otherwise all five of us were agreed<sup>vii</sup>*

*You will not learn from me whether you ought to become an Anglican, a Methodist, a Presbyterian, or a Roman Catholic. This omission is intentional. There is no mystery about my position...the best service I could do was to explain and defend the belief that has been common to nearly all Christians at all times.<sup>viii</sup>*

Regarding reunification, Lewis said that he “did at least succeed in presenting an agreed, or common, or central, or mere Christianity” and congratulated himself in having helped to bridge the “chasm” between Protestant denominations and Roman Catholicism.

*If I have not directly helped the cause of reunion, I have perhaps made it clear why we ought to be reunited.<sup>ix</sup>*

*The time is always ripe for reunion. Divisions between Christians are a sin and a scandal and Christians ought at all times to be making contributions toward reunion...the result is that letters of agreement reach me from what are ordinarily regarded as the most different kinds of Christians; for instance, I get letters from Jesuits, monks, nuns, also from Quakers and Welsh Dissenters, and so on<sup>x</sup>*

In his quest for unity, Lewis had to muddy the waters of doctrinal distinction. For instance, in chapter 19 of his Letters to Malcolm, Lewis suggests that the Roman Catholic doctrine of transubstantiation [i.e., the bread and wine become the actual body and blood of Christ], which takes place in the Mass, might be just as valid as the Protestant view of

continued on next page

the Lord's Supper as a memorial.

*There are three things that spread the Christ life to us: baptism, belief, and that mysterious action which different Christians call by different names—Holy Communion, the Mass, the Lord's Supper... anyone who professes to teach you Christian doctrine will, in fact, tell you to use all three, and that is enough for our present purpose.<sup>xi</sup>*

*Next to the Blessed Sacrament itself, your neighbour is the holiest object to your senses.<sup>xii</sup>*

Equating Mass ["Blessed Sacrament"] and the Lord's Supper is not a light matter. In the 39 Articles of the Anglican Church, Article 28 describes transubstantiation accordingly: "Transubstantiation...is repugnant to the plain words of Scripture." Article 31 describes the sacrifices of the Mass as "blasphemous fables and dangerous deceits." Godly men and women—among whom were notable Anglicans—were burned at the stake for refusing to accept this Roman Catholic Sacrament. Lewis's casual equation is an affront to the many who gave their lives defending the Truth of God.

Lewis's casual equation is an affront to the many who gave their lives defending the Truth of God.

Joseph Pearce, the highly acclaimed Roman Catholic biographer, takes Lewis's position on the Mass one step further in his book *C.S. Lewis and the Catholic Church*, and concludes that Lewis believed that the sacraments play a part in salvation.

Immediately, therefore, Lewis is excluding the Protestant doctrine of sola fide [faith alone] from the 'merely Christian.'<sup>xiii</sup>

The Bible doctrine of justification by faith alone in Christ alone without works cannot be undervalued in its supremacy. For Lewis to deviate here and espouse the sacraments in the work of salvation is a grave matter.

In 1945, Lewis published *The Great Divorce*, an allegory dealing with another

Roman Catholic doctrine: Purgatory. To be fair, however, he did not claim to accept the full RC doctrine of Purgatory, but rather his own aberration:

*Death should not deprive people of a second chance...Lewis frankly admitted believing in Purgatory. To him it was a place for souls already saved but in need of purifying—purging. Lewis felt that our souls demand Purgatory. Who would want to enter heaven foul and dirty? Lewis thought of the dentist's chair. 'I hope that when the tooth of life is drawn and I am coming round, a voice will say, 'Rinse your mouth out with this.' This will be Purgatory.'<sup>xiv</sup>*

Lewis could never accept the Roman Catholic practice of praying to the saints...however, he emphatically believed in praying for the dead. He believed that his prayers could somehow bless them. One must remember that Lewis believed in a temporary purgatory for the blessed dead as a kind of entryway to heaven.<sup>xv</sup>

*Our souls demand Purgatory, don't they? Would it not break the heart if God said to us, 'It is true, my son, that your breath smells and your rags drip with mud and slime, but we are charitable here and no one will upbraid you with these things, nor draw away from you. Enter into the joy?' Should we not reply, 'With submission, sir, and if there is no objection, I'd rather be cleaned first.' 'It may hurt, you know'—'Even so, sir.'<sup>xvi</sup>*

A further strong and enduring Anglo-Catholic influence on Lewis was his longstanding friendship with Sister Penelope of the Convent of the Community of Saint Mary the Virgin.<sup>xvii</sup>

As Lewis approached the end of his life there is little doubt that he was continuing the ascent towards the 'High Church' principles of Anglo-Catholicism. There is little doubt that the ascent was caused by his assent to those truly Catholic principles that represented not mere but more Christianity [Pearce 143]. Believing that he was dying, his Anglo-Catholic friends arranged for an Anglican clergyman to administer extreme unction, or the last rites, the sacrament of anointing with oil when a patient is in extremis...this can be taken as Lewis's acceptance of the seventh and final sacrament of the Catholic Church.<sup>xviii</sup>

Walter Hooper, Lewis's personal friend and literary executor to the Lewis estate, was an Anglican clergyman until his conversion to Catholicism in 1988.<sup>xix</sup> When asked in 1994 whether Lewis would have become Catholic if he had lived longer, Hooper replied, "I think so." Hooper added that more and more Catholics are buying his books.<sup>xx</sup>

Lewis, it seems, has been abandoned by his own church but embraced by Catholics and evangelical Protestants...Since Lewis insisted on the sacraments and Creed as being necessary parts of "mere Christianity," it is clear that Protestants have to reach beyond their own beliefs if they are to embrace fully the beliefs of Lewis.<sup>xxi</sup>

Contrary to the opinion of the uninformed, the Roman Catholic Church and her doctrines remain unchanged. If you did not know that, you need to read her official documents such as *The Council of Trent* or *The New York Catechism*. These and other sources are readily available on the Internet. You will read things like this:

*Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ...let him be accursed.<sup>xxii</sup>*

Contrary to the opinion of the uninformed, the Roman Catholic Church and her doctrines remain unchanged.





Regarding the “immaculate” or “sinless” conception of Mary:

*The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin through baptism.<sup>xxiii</sup>*

*Taken up to heaven she [Mary] did not lay aside this saving office but by her manifold intercession continues to bring us gifts of eternal salvation...Therefore, the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.<sup>xxiv</sup>*

These and many other RC beliefs are the antitheses of the Word of God. Therefore, as Lewis downplayed the Mass and other Catholic doctrines in his quest for unity, he not only failed to warn Catholics of their perilous position, he rather did the cause of Truth much harm.

A final unrelated but yet disturbing fact is that Lewis did not believe in the total inerrancy of the Bible.

Although Lewis never doubted the historicity of an account because the account was miraculous, he believed that Jonah's whale [sic], Noah's ark, and Job's boils were probably inspired stories rather than factual history.<sup>xxv</sup>

*The Old Testament contains fabulous elements. As to the fabulous element in the Old Testament, I very much doubt if you would be wise to chuck it out. Jonah and the Whale [sic], Noah and his Ark, are fabulous; but the court history of King David is probably as reliable as the court history of Louis XIV.<sup>xxvi</sup>*

So why is Lewis so revered today by Evangelicals?

Considering Lewis's evident Anglo-Catholic position and the current trend of tolerance among Evangelicals for Roman Catholicism—especially since the signing of the document *Evangelicals and Catholics Together* [ECT] in 1994—it is not surprising that many Evangelicals today revere him as a foremost Christian thinker and philosopher. In an article commemorating the 100th anniversary of Lewis' birth, J.I. Packer called him “our patron saint.” *Christianity Today* [Neo-Evangelical magazine] also reported that Lewis “has come to be the Aquinas, the Augustine, and the Aesop of contemporary Evangelicalism” (Sept. 7, 1998) and the “20th century's greatest Christian apologist” (April 23, 2001). *Focus on the Family* made a similar claim in their November 2001 issue.

In 1993, *Christianity Today* suggested the reason for Lewis's popularity among Evangelicals: “Lewis's concentration on the main doctrines of the church [including the Roman Catholic church] coincided with evangelicals' concern to avoid ecclesiastical separation.” Nicky Gumbel continues this ploy in his Alpha Course, where he quotes Lewis liberally. Given the theological climate of today, it is sad but not surprising.

What is surprising is that sincere, Bible-believing Christians can claim an affinity with C.S. Lewis, whose doctrine and associations are so evidently compromised. There can be only one explanation: there exists among Christians an alarming ignorance of basic Bible doctrine. Lewis himself admitted his own lack of knowledge in doctrine: “I should have

been out of my depth in such waters: more in need of help myself than able to help others.”<sup>xxvii</sup> Also, in the preface of *The Problem of Pain*, Lewis confessed how ill-qualified he was to attempt this theological work: “If any real theologian reads these pages he will very easily see that they are the work of a layman and an amateur...any theologian will see easily enough what, and how little, I have read.”<sup>xxviii</sup> I wonder if Lewis would not cringe at his exaltation were he alive today.

Even from the early 1960s, men like the late Dr. D. Martin Lloyd-Jones warned that Lewis had a defective view of salvation and was an opponent of the substitutionary and penal view of the atonement [*Christianity Today*, Dec. 20, 1963]. Unfortunately, the Lewis-loyalty of some Christians overrides their willingness to admit his defective theology. Meanwhile, a whole generation has been infected, and the damage is great.

Protestants who tend to equate Christianity with their Protestant version of it will find in Lewis no ally. Which brings us back to Lewis and Catholicism. It is a curious phenomenon, demanding explanation, that so many people influenced by Lewis...have embraced more than ‘mere Christianity’; they have become Catholics, crediting Lewis with helping them to cross the threshold.<sup>xxix</sup>

In conclusion, since the “mere” message of C.S. Lewis is able to confuse people to the extent that they actually convert to Catholicism, that in itself would suggest an urgent need for born-again Christians to wake up to the tragic reality that the Lewis message is hindering Roman Catholics from coming to Christ alone for salvation [John 14:6, Romans 6:23, Ephesians 2:8]. Even some fundamentalists are treading the same precarious ground, and the evident shift is nowhere seen more clearly than in the Christian seminaries and bookstores of our nations. Today, the market is full of writers following in

Lewis himself admitted his own lack of knowledge in doctrine.

the footsteps of C.S. Lewis. If Christians continue to set aside the solid foundation of the Word of God for the shifting sands of the philosophies of men, how will Roman Catholics and other needy people be rescued without the right lifeline?

If Christians continue to set aside the solid foundation of the Word of God for the shifting sands of the philosophies of men, how will Roman Catholics and other needy people be rescued without the right lifeline?

Every Christian book and author needs to be measured against the yardstick of Scripture, for no matter how popular or convincing they may seem, "if they speak not according to this word, it is because there is no light in them."<sup>xxx</sup> "If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed."<sup>xxxi</sup>

C.H. Spurgeon wisely said, "Those who compromise with Christ's enemies may be reckoned with them."<sup>xxxi</sup> We cannot accept the peripherals when the fundamentals are in error. May God grant us discernment in these confused times.

*For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth...*<sup>xxxiii</sup>

AID

<sup>i</sup> M. Brumley, The Relevance and Challenge of C.S. Lewis, www.ignatiusinsight.com.

<sup>ii</sup> R.A. Benthall, Ave Maria College, Michigan, as quoted in Joseph Pearce C.S. Lewis and the Catholic Church (San Francisco: Ignatius Press, 2004): xv.

<sup>iii</sup> Joseph Pearce, C.S. Lewis and the Catholic Church (San Francisco: Ignatius Press, 2004): 41.

<sup>iv</sup> M. Brumley, The Relevance and Challenge of C.S. Lewis, www.ignatiusinsight.com (November 29, 2005).

<sup>v</sup> Purtill, C.S. Lewis' Case for the Christian Faith, www.ignatiusinsight.com (2005).

<sup>vi</sup> D. LeBlanc, "Mere Mormonism," Christianity Today (February 7, 2000).

<sup>vii</sup> C.S. Lewis, Mere Christianity (New Jersey: Fleming H. Revell, 1982): 11.

<sup>viii</sup> Ibid: 6-7.

<sup>ix</sup> Ibid: 12.

<sup>x</sup> C.S. Lewis, The Grand Miracle, and Other Selected Essays on Theology and Ethics from God in the Dock (Random House, 1970): 35.

<sup>xi</sup> C.S. Lewis, Mere Christianity (New Jersey: Fleming H. Revell, 1982): 108-109.

<sup>xii</sup> C.S. Lewis, The Weight of Glory (London: HarperCollins, 1977): 109.

<sup>xiii</sup> Joseph Pearce, C.S. Lewis and the Catholic Church (San Francisco: Ignatius Press, 2004): 127.

<sup>xiv</sup> K. Lindskoog, C.S. Lewis: Mere Christian 4th Edition (Chicago: Cornerstone Press, 1997): 105.

<sup>xv</sup> Ibid: 135 (based on Lewis's Letters to Malcolm, London: Collins: 15, 107-110).

<sup>xvi</sup> C.S. Lewis, Letters to Malcolm: Chiefly on Prayer (New York: Harcourt, 1963): 108-109.

<sup>xvii</sup> Joseph Pearce, C.S. Lewis and the Catholic Church (San Francisco: Ignatius Press, 2004): 132.

<sup>xviii</sup> Ibid: 147.

<sup>xix</sup> Ibid.

<sup>xx</sup> Ibid: 167.

<sup>xxi</sup> Ibid: 168.

<sup>xxii</sup> Council of Trent, Section 6, www.en.wikipedia.org/wiki/Council.

<sup>xxiii</sup> Catholic Encyclopedia, www.newadvent.org.

<sup>xxiv</sup> Catechism of the Catholic Church, paragraph 969, www.vatican.va/archive/catechism.htm.

<sup>xxv</sup> K. Lindskoog, C.S. Lewis: Mere Christian 4th Edition (Chicago: Cornerstone Press, 1997): 199.

<sup>xxvi</sup> C.S. Lewis, The Grand Miracle, (New York: Random House, 1970): 32.

<sup>xxvii</sup> C.S. Lewis, Mere Christianity (New Jersey: Fleming H. Revell, 1982): 7.

<sup>xxviii</sup> C.S. Lewis, The Problem of Pain (San Francisco: HarperCollins, 1996): xii.

<sup>xxix</sup> M. Brumley, The Relevance and Challenge of C.S. Lewis, www.ignatiusinsight.com (November 29, 2005).

<sup>xxx</sup> Isaiah 8:20.

<sup>xxxi</sup> Galatians 1:9.

<sup>xxxii</sup> C.H. Spurgeon, Faith's Checkbook (Chicago: Moody Press), June 12 entry.

<sup>xxxiii</sup> 2 Timothy 4:3-4.

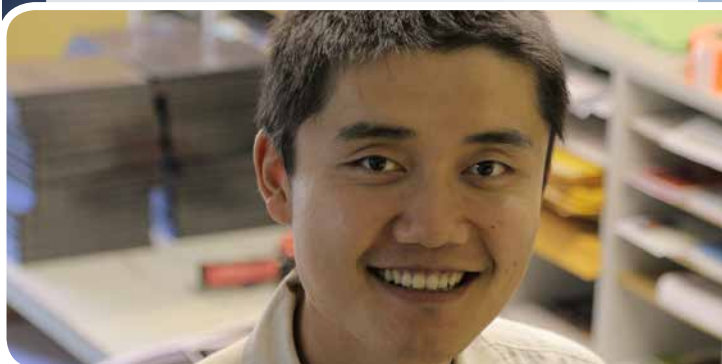
# Ye S

## Yi's STORY:

Yi Zhang is a relatively new Seventh-day Adventist. After working with Amazing Discoveries for 2 years, his wife went to China and while there she visited a leper colony. She felt an immense call from Christ to serve there, and came home excited and tried to persuade Yi to go with her. Initially he was completely disinterested. She persisted, so Yi began to pray for guidance. He eventually agreed to go just to see what it was like in the colony. After a life-changing trip to China, Yi knew they were truly being called by God to serve with the lepers. After thoughtful prayer, Yi and his wife committed their family to spending the next few years working in China.

There are approximately 500 leper colonies in China, and these senior citizens are kept in quarantine from others. Family members and friends have abandoned these people to live on their own. Lepers may look different and have lost their facial features, hands, and feet to leprosy. Most people are frightened and repulsed by their appearance, so they have been cast out. Through the years of solitude and isolation, their hearts have grown cold to outsiders. They have become so accustomed to rejection that they are extremely wary of visitors.

Yi and his wife, Dorothy, have joined a missions team that serves some of these ostracized individuals. Yi and Dorothy have a young son, Enoch, and they are not afraid to give up a comfortable North American life for a life of challenges and discovery. One thing is certain: The Lord is watching over Yi and his family and we will continue to pray for them.





# shall AFFLICT Your SOULS

Written by Yi Zhang

On October 22nd, 1844, our Lord Jesus Christ entered into the Most Holy Place in heaven to cleanse the sanctuary (Dan 8:14). This year marked the 170th anniversary of that event. In the past 170 years, millions of people were destroyed by natural disasters, wars, and diseases; millions of women and children were molested and killed – some even by their own family members; millions of Christians were tortured and annihilated just because of their pure faith... Have you ever wondered “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Have you ever thought “How can you stand this, O God, holy and just?” Have you ever prayed to our heavenly Mediator “Why have You not come?” Yes, why has He not come?

Jesus has been trying to cleanse the heavenly sanctuary since 1844. Like other parts of the salvation plan, this phase cannot be done by Him alone – His people need to do their part. Ever since our High Priest entered into the Most Holy Place, our history entered into the antitypical Day of Atonement. On the literal Day of Atonement, God bade His people to “afflict their souls” – SIX times! (Lev 16:29, 31; 23:27, 29, 32; Num 29:7). Of course God is not forgetful, but we are. God bade his people to afflict their souls so the sanctuary could be cleansed. Apparently we haven’t done it right because God has been “holding the four winds of the earth” (Rev 7:1). What exactly is “afflicting souls” then?

“Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God...” (Ezra 8:21). “Is it such a fast that I have chosen? A day for a man to afflict his soul?” (Isaiah 58:5). Afflicting our souls has to do with fasting. For sure God is not expecting His people to abstain from food ever since 1844, is He? Then what does fasting mean?

The Spirit of Prophecy tells us that “The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance” {CD 90.1}. Physical fasting definitely helps, but there is more to it – “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” (Isaiah 58:6,7).

Have you ever brought poor people into your own house? Have you covered naked people with your own clothes?

I asked two couples who have been Seventh-day Adventists for over 40 years the following question “How many Seventh-day Adventists do you personally know that have brought homeless people to live in their own home?” One couple answered “very few,” and the other “only one.” What is your answer to that question? Have you yourself ever given your food – not extra food – your food to the hungry? Have you ever brought poor people into your own house? Have you covered naked people with your own clothes?

“The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God. –Manuscript 22, 1901. {Ev 516.4}

The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time, to be given over and over again. –Special Testimonies, Series B 02:5. {WM 29.1}

What saith the Lord in the fifty-eighth chapter of Isaiah? The whole chapter is of the highest importance. –Testimonies for the Church 8:159j. {WM 29.2}

My brethren, you need to study more carefully the fifty-eighth chapter of Isaiah. This chapter marks out the only course that we can follow with safety... {4BC 1149.2}

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All our praying  
and abstinence  
from food will  
avail nothing  
unless we reso-  
lutely lay hold  
of this work.  
Sacred obliga-  
tions are rest-  
ing upon us.

(Quoting Isaiah 58:5-11) This is the special work now before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. {2T 33.2, 34.1}

Is not the counsel from God clear? If it is, let us examine the fifty-eighth chapter of Isaiah closely.

In the beginning of Isaiah 58, God bade Isaiah to warn His people – the house of Jacob. Here comes a description of God’s people: “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God” (Isaiah 58:2). Do you read your Bible daily? Do you have morning and evening devotions? Do you go to church every Sabbath? Even prayer meetings in the middle of the week? And yet, your prayers can’t even hit the ceiling, your relationship with God seems weaker than that with your remotest friend, your soul is often not at peace. “Many wonder why their prayers are so lifeless, their faith so feeble and wavering, their Christian experience so dark and uncertain. Have we not fasted, they say, and “walked mournfully before the Lord of hosts?” In the fifty-eighth chapter of Isaiah Christ has shown how this condition of things may be changed.” {6T 266.1}

“Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? ...Wilt thou call this a fast, and an acceptable day to the Lord? (Isaiah 58:3-5).

To teachers in our schools, to ministers and physicians and nurses, I would say, if you will, you can succeed in revealing the truths of the third angel’s message. This will not be done merely by preaching the

word, but by the deeds of loving ministry. It is the spirit of the Word that we so greatly need. Those who have the spirit of Christ will work His works. I have been instructed to refer our people to the fifty-eighth chapter of Isaiah. Read this chapter carefully and understand the kind of ministry that will bring life into the churches. {MM 263.1,2}

The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah. –*The Review and Herald*, December 10, 1901. {CS 85.3}

We have read the fasting God has chosen in Isaiah 58 verses 6 and 7. In His mercy God reveals His will more clearly and specifically through His prophet: “The fast which God can accept is described. It is to deal thy bread to the hungry and to bring the poor which are cast out to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up and entreat of you a home for themselves. You are to search for them and bring them to your house. You are to draw out your soul after them.” {2T 34.2} “Read Isaiah 58, ye who claim to be children of the light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hard hearted worldlings, read it. Are you afraid that an influence will be introduced into your family that will cost you more labor, read it... The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the rightdoing, doing the right thing and at the right time. It is to be less self-caring and more benevolent.” {2T 35.2}

Plain enough? Let us check out the amazing promises that would follow.

“Then shall thy light break forth as the morning...” (Isaiah 58:8). Have you ever paid attention to the morning light? Soft, tender, warm, bright but not blinding. “Then shall we know if we follow on to know the LORD: his going forth is prepared as the morning” (Hosea 6:3).

“And thine health shall spring forth speedily” (Isaiah 58:8). “The fifty-eighth chapter for Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life we must put into practice the rules given in this scripture.” {MH 25.4}

“And thy righteousness shall go before thee...” (Isaiah 58:8). We know that “all our righteousnesses are as filthy rags (Isaiah 64:6). So who shall go before us if we do the work of Isaiah 58? “This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS” (Jeremiah 23:6).


“The glory of the LORD shall be thy reward” (Isaiah 58:8). God’s glory, which is His character (Exodus 33:18 to 34:7) will have to be perfectly reflected by His people before Jesus’ second coming (Rev 18:1), and Isaiah 58 tells us how this is going to happen...

“Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am (Isaiah 58:9). Who says “Here I am”? Remember Abraham (Gen 22:1), Samuel (1 Sam 3:4, 6, 8), and Isaiah 6:8? God is telling us that if we do the work of Isaiah 58, He will answer us like these faithful answered God!

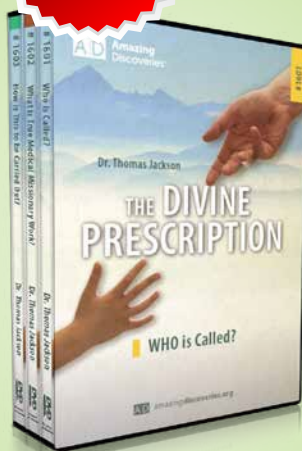


"Then shall thy light rise in obscurity, and thy darkness be as the noon day: And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isaiah 58:10, 11). Can we find any other chapter that has so many, so wonderful promises?

The work described in Isaiah 58 is also the work that will restore the Sabbath. For we read: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:12). God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, [...] then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth" (Isaiah 58:13, 14). "Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work {6T 265.2}."

Dear brothers and sisters, do you want to put a stop to all the pain and suffering in this world? Do you want to prevent millions more souls going to destruction? Do you want to soon see our loving Savior face to face? If your answer is yes, let us accept the present truth, fill the prescription, and do God's appointed work, which is plainly stated in the fifty-eighth chapter of Isaiah. Let us afflict our souls so our High Priest can finish cleansing the heavenly sanctuary and take us home! 

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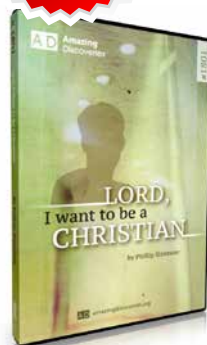
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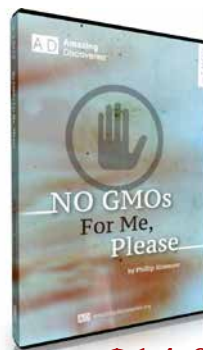


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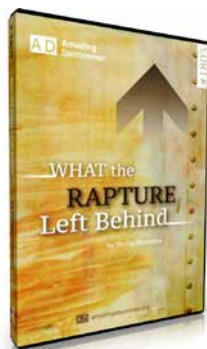
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# THE AMAZING THYROID



## Small Gland, Big Job

By Janie Unruh, BSN, MPH, RN, CDE

**T**hyroid disease affects some 200 million people worldwide, 1 in 10 Canadians, with 50% of them undiagnosed<sup>1</sup>, and 20 million Americans, with 60% of them unaware of their condition<sup>2</sup>. But chances are, unless you or someone you know has a thyroid problem, you know little about this amazing, little workhorse of a gland. It has the incredible responsibility of affecting every cell, every tissue and every function in your body. The thyroid secretes a hormone that is only one of two substances in the body, along with vitamin D, that has a receptor site on each and every one of more than 3 trillion cells in our body. The

thyroid plays a much more important role in health than you may realize.

The thyroid is located in your neck, just below your Adam's apple and above your collar bone and looks like a butterfly with outstretched wings on either side of the throat. In its broader view, it is part of the endocrine system, working with a group of other glands to control homeostasis (the maintenance of an internal stable environment). Glands that make up the endocrine system secrete a variety of hormones that help with stress response, aids in the reproductive processes, and enable growth, and development, and regulate the internal body thermostat.



## Thyroid Responsibilities

Each system and gland within the body has its own targeted function, but works synergistically together. The thyroid gland is an important part of this complex, integrated system which produces regulatory hormones that affect all parts of the body.

Specifically, the thyroid's main jobs are to regulate:

1. **Growth and Development.** Thyroid hormones play important roles throughout the life stages, most importantly, in newborns and children.
2. **Metabolism.** The thyroid makes and secretes hormones into the blood that get carried to every cell and tissue in the body, affecting cell metabolism. Proper thyroid functioning enables us stay warm and maintain a steady body temperature.
3. **Nervous System.** The work of the thyroid keeps our muscles, brains, heart and other organs working properly. The nervous system is the control and communication center of the body, sharing its responsibility of homeostasis with the thyroid and the rest of the endocrine system.

Thyroid hormones have the very important job of breaking down carbohydrates and fats in most cells of the body and increasing the synthesis of proteins. It is this process of metabolism that gives us body warmth. The thyroid affects the metabolic rate differently from person to person and from one period in a person's life history to another in the same individual depending on a variety of factors. Metabolic rates range from very slow (hypothyroidism) to normal to overly active (hyperthyroidism) and everywhere in between.

## Hyperthyroidism

If the thyroid is overly active with an overproduction of thyroid hormones, weight loss is common despite having a voracious appetite. Since the job of the thyroid hormones is catabolism (metabolic breakdown), the basal metabolic rate is increased and weight loss ensues, which may cause nutritional deficiencies, even in those who are on a healthy diet. Hyperthyroidism creates other characteristic symptoms such as bulging eyes due to swelling behind the

eyes, increased nervousness, rapid pulse, forceful heartbeat, muscle weakness, increased activity of the gastrointestinal system causing diarrhea, hot weather intolerance and increased irritability. These symptoms are due to thyroid hormones increasing the reactivity of the nervous system causing it to be hypervigilant. Hyperthyroidism also increases thyroid cancer risk.<sup>3</sup>

## Hypothyroidism

On the other hand if there is an underproduction of thyroid hormones, the basal metabolic rate slows down so much that even small amounts of food lead to increased weight. The slower the metabolism, the slower food matter is assimilated and the easier it is for weight gain. Other hallmark

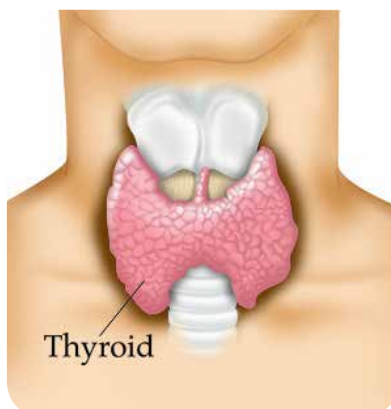
symptoms excessive hair loss notably on the outer third of the eyebrows, dry skin, poor food digestion, slow heart rate, low energy, general fatigue and anemia, constipation or infrequent bowel movements, fertility problems and inability to get pregnant, difficulty concentrating, goiter, loss of libido, and low core body temperature creating increased sensitivity to cold and frequent chills. Many people

report having cold hands and feet especially at night and must wear socks to bed. Other symptoms may include mental sluggish, lack of motivation, muscle weakness, and depression.

## What to Test For

To test for proper thyroid function, it is not enough to only check the thyroid stimulating hormone (TSH), which is the most common test a doctor will likely begin with. TSH levels often show in the normal range, but technically, TSH is not a thyroid hormone at all. You should also check these lab values:

- free T3 (the active form of the hormone produced by the thyroid),
- free T4 (the storage form of the thyroid hormone that the thyroid converts to T3),
- thyroid peroxidase (TPO), an enzyme found in the thyroid,



- thyroid autoimmune antibodies, that works against Thyroglobulin, a protein normally found only in the thyroid gland,
- total T4,
- total T3,
- reverse T3,
- free-Thyroxine Index T-7,
- cortisol,
- iron,
- B12 and
- thyroid resistance. Thyroid resistance is similar to glucose resistance where there is plenty of glucose but the body is not utilizing it or recognizing it properly.

Lab results in the normal range may not mean that all is well since different labs have different ranges for what is "normal." Be sure to check with a health care professional well versed in nonceliac gluten sensitivity, not just celiac, to review your lab results carefully, because gluten interferes with thyroid function. A careful assessment of lab results is important because, most likely, if thyroid hormones are out of balance, so are other hormones and systems. They are all interconnected, and will also need to be addressed in their proper order. Nothing in our body works in a vacuum from other systems. If one thing is off, you need to look deeper to see if an interconnected system is also affected.

## Iodine, the Power Behind a Healthy Thyroid

The thyroid cannot work optimally without a few key elements but the most important is iodine. Iodine is a necessary dietary component for proper

thyroid function and is needed in the formation of thyroxine (T4) and thyroid-stimulating hormone (TSH) that comes from the pituitary gland in the brain. T4 is appropriately named as it contains four iodine atoms and triiodothyronine (T3), another thyroid hormone, is made up of three iodine atoms. Iodine is central to the formation of thyroid hormones.

Iodine deficiency is most often found in areas geographically far from the sea, known as the goiter belts. Though table salt is iodized in the USA there is still a fair number of people with iodine deficiency and many



may not even realize it. Iodine deficiency rates range from 11.3% of the population<sup>4</sup> to an estimated 40%<sup>5</sup>. Iodine is most prominent in spirulina and dried sea vegetables like arame, dulse, kelp, wakame, hijiki, and smaller amounts in nori. When shopping, read labels and choose sea vegetables grown in uncontaminated areas, away from nuclear spills and large population centers. People whose diets are low in iodine may develop a goiter or growth in the neck, in which the thyroid enlarges in order to capture any small amount of iodine it can find. Increasing the amount of iodine in the diet is the simple remedy for goiter. Dietary sources of iodine are preferable over supplementation.

## The Toxic Thyroid

If you are consuming iodine and your iodine level is still low, there may be toxins interrupting your body's ability to bind iodine. When chlorine gets into your system through drinking water or through your skin when you bathe, it can block your body's ability to bind iodine. According to the *European Journal of Inflammation*, gluten is also a top contending toxin for the thyroid and should be eliminated from your diet<sup>6</sup>. Radiation, x-rays, fluoridated water, pesticides, and herbicides have also been implicated as culprits<sup>7</sup> because they act as endocrine disruptors. Tobacco also blocks the action of

Medical History:

if you have had any of the following medical problems:

Heart attack		<b>Diabetes</b>
lung problem		High cholesterol
(pregnancy)		Thyroid problem
Pressure	✓	Hepatitis

(Note: members of family)

Heart attack	
lung problem	
(pregnancy)	
Pressure	



the thyroid hormones and reduces the thyroid's ability to produce adequate amounts of hormone<sup>8</sup>. Mercury, dental amalgams<sup>9</sup> and chronic stress also damage the thyroid.

Until recently, if you presented with a thyroid problem there were few known things you could do naturally to help your thyroid heal. Because we know more about the thyroid and how it works, we now know there are a number of things we can do to improve thyroid health and function. Most importantly, you can remove known toxic chemicals from your food, water, home and personal care products. It is necessary to detoxify your body of the accumulated toxins that have built up over the years by routinely sweating, either through exercise<sup>10</sup> and or sitting in a sauna, and to daily detox by eating a whole plant food, organic, mostly raw diet. After sweating be sure to shower in order to rinse off toxins. Sweating is one way the body rids itself of toxins, enabling all the organs involved in waste removal to function more efficiently. The thyroid is a catch basin for toxins and is a very sensitive gland and deserves more respect and attention.

## Foods to Nourish the Thyroid

Other key elements for the thyroid to work optimally include **vitamins A and D, B vitamins, selenium, omega-3s and zinc**<sup>11</sup>. As with all nutrients it is best to receive them from whole, organic, unprocessed, raw foods not supplements. With **vitamin D** however, if getting enough sunlight is not possible, a high quality, whole foods supplement may be necessary. Enough **selenium** can be obtained easily by simply eating just a few raw Brazil nuts per day. Omega-3 can easily be obtained by adding chia and hemp to your diet. A few tablespoons of chia plus a few tablespoons of hemp as a breakfast cereal, is a great way to boost low levels of this essential fatty acid. Fish is not recommended due to mercury toxins and a variety of other reasons.

**Vitamin A** is abundantly found in many foods and is easy to obtain. To get more than your daily dose, consider at least one of these options daily, but the more raw, fresh foods you can add, the better: 1 small yam or sweet potato, 1 medium carrot, 1 densely packed cup of dark leafy greens (kale, spinach, collards, turnip, dandelion, and beet greens, and swiss chard), ½ cup butternut squash, ½ a cantaloupe, or 1 large sweet red pepper.

**Zinc** is found in a variety of foods but is needed in smaller amounts for optimal health. No individual food offers the daily recommendation, which is where eating a variety of foods becomes important. A little bit of this mineral from several foods adds up. Examples of foods higher in zinc includes sesame, pumpkin and sunflower seeds, cashews, shiitake and crimini mushrooms, spinach, asparagus, garbanzo beans, lentils, green peas, beet greens, broccoli, parsley, quinoa, wild rice, and gluten free oats.

**The B vitamins** work individually and mutually in every cell to enable each to perform its various jobs. B vitamins, with the exception of B12, are found abundantly in whole, fresh, organic, plant based foods. Because of our over obsession with cleanliness and because few people grow their own food, produce that may have had B12 naturally on it, is washed and double and triple washed, stripping away all the B12. Vitamin B12 is also naturally found in your mouth and gut but due to poor diets and ill guts, most people cannot make enough anymore. For these reasons, a high quality B12 supplement is necessary for most people. The other B vitamins are found in dark leafy greens, green peas, lentils, nuts, asparagus, spinach, legumes, peanuts, bananas, potatoes, avocado, and a wide variety of fruits and vegetables contain varying amounts.



## Supporting a Tired Thyroid Back to Health

Drinking green smoothies with the emphasis of working towards 60% greens, starting your day with a plant-based, nutrient dense breakfast, drinking plenty of purified water and green juices, including more raw meals, eliminating gluten and nutrient deficient foods, and doing a weekly mini fast from noon to noon are several things you can do to support your tired thyroid (and probably the adrenals too).

Another step on your road back to thyroid health is one which is often overlooked and undervalued, that is, stress management. Few health improvements can be expected until you get your life under control. Stress must be managed. Because healthy stress management doesn't come naturally, you will need to learn and practice stress management techniques. Practice relaxation by taking several slow deep breaths upon awakening, before going to sleep and before each meal. Once mastered, your digestion, hormones and whole system will calm down. Be sure to also look at the source of stress and find the cause. There are many obvious causes of stress but one not mentioned enough is the stress of living outside of God. Allow God to take charge, walk with Him, and the "peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians 4:7).

## The Cornerstone of a Happy Thyroid

Another often overlooked fact is that every part your body is interconnected with all the other parts. If one part suffers, so does another. Nothing in your body is an island to itself. Our modern health care system seems to have forgotten this. For good health, you must look at the hierarchy of healing. By hierarchies, I mean, proper digestion must be in order before trying to heal your thyroid or any other system, though you can work on them together. Nevertheless, the thyroid cannot be healed without proper digestion. Proper digestion is the corner stone of all good health; with poor digestion, poor health will soon follow in another area of your body. If you have a thyroid problem, you also most likely have digestion problems, maybe unknowingly.

Since the blood sugar affects the entire system, it is the next hierarchical step to fix after digestion. If you have blood sugar problems, then you also have digestive problems. Before fixing the thyroid, get your digestion and blood sugar in order. The next step is to support both the adrenals and thyroid together. How is this done? By managing stress and eating a simpler, mostly raw, nutrient-dense diet including healing herbs. It is time to stop making excuses as to why you eat the way you eat, which seems to be common among humans, and make some major overhauls.

### Herbal Support

An elixir meal replacement of herbs and foods you may want to include in your day that support the thyroid include: ashwagandha, black cohosh, coles forskohlii, Brazil nuts, coconut meat, walnuts, hemp, kelp powder, rosemary, sage, white willow, shilajot powder, car-

ob powder, holy basil, and bladderwrack powder. Learn about these herbs and don't view them as intimidating. As Hippocrates said, "Let your food be your medicine and your medicine, your food."

Prepare these herbs and foods as a smoothie instead of a meal. Here's what you do. Steep two tablespoons of holy basil leaves in a brew basket in two cups of boiling water for 4-5 minutes. Pour the tea into a blender and add ½ t to 1 teaspoon of each herb, 3-4 Brazil nuts, a tablespoon each of whole coconut (unsweetened flakes, meat or coconut butter, not oil), walnuts, and hemp and two

tablespoons of carob powder. Blend until smooth. Drink daily. If you are still hungry, add a large dark green salad.

## Love Yourself Enough to Heal Yourself

Resist the urge to focus solely on healing your thyroid, even if that is the chief cause of illness. Do not overlook other important parts of your whole system. Few people realize the degree of destruction caused by stress and poor dietary habits. Instead, love yourself enough to switch to a mostly raw diet. Ask God for peace and strength to make necessary changes and detoxify your system for a cleaner, healthier you. Make your health your priority because without health, you have lost much more. In the hierarchy of making health your priority, the only other higher rung is trusting in God. He will not heal you if you willfully disobey the laws of health. Go ahead and ask for His help. He's waiting for you with open arms. With God, take your health into your own hands and stop giving that responsibility to someone else.

One last thing to think about: In the Garden of Eden all food was eaten raw. There was no death or sickness and our first parents enjoyed perfect health. The Creator put man in a garden to eat of the abundance of His plant creation. Obey the laws of health and you will see an amazing transformation happen not just to your thyroid but to your whole body, mind and spirit. **AD**

### About Janie Unruh, BSN, MPH, RN, CPHN, CDE

Janie has been passionately teaching disease prevention & reversal and health promotion for almost 20 years through the classroom, lectures, in print and radio. Her focus has been on teaching people how to treat their own ailments God's way, through a plant based, whole foods diet and other timeless lifestyle principles. More recently she has come to realize and teach the power of a high raw diet, the true, original diet in the Garden of Eden.

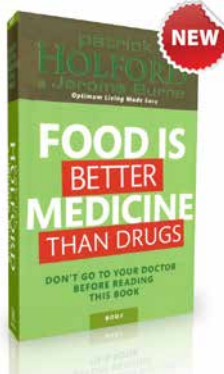
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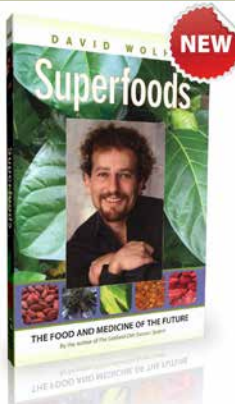
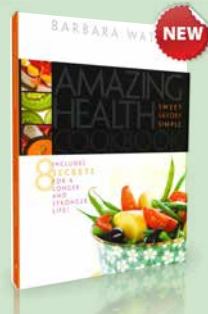
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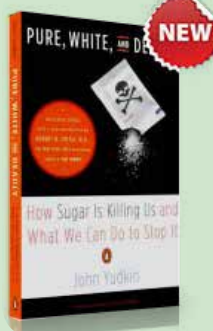
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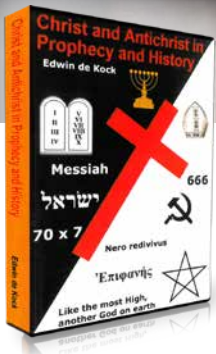
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# On the Threshold of the THIRD MILLENNIUM

by Edwin de Kock



**Editor's note:** The following excerpt comes from "Christ and Antichrist in Prophecy and History" by Edwin DeKock. It can be obtained by calling our office at 1-866-572-9457.

## I - Calculating His Return Date

More than a thousand years ago, all Europe was gripped by a heart-chilling fear. Soon, too soon, it would be midnight, 31 December 999. Then, when the new millennium began—as was generally supposed—on the first day of January 1000, the world would end; for Christ and His angels would flash into the sky, to trumpet the judgment day with all its dreadful events.

Well, afterwards people were most relieved to find it had all been a mistake, and so they settled back into their medieval rut. And now another ten centuries have passed, and the world has once again gone through a year like that. Many thought that perhaps, just perhaps, in the course of *anno Domini* 2000, it would happen this time. But, as we know, it did not.

What was the basis for expecting the Second Coming in 2000? It is an old idea according to which the present world will last for seven

millennia, or seven thousand-year periods, from creation as described in the Bible. Human history will supposedly fill up six of these.

Then Christ will come and set up His kingdom on earth for the final millennium. The whole period of seven thousand years is thought to be typologically related to the six days of creation, plus the seventh or Sabbath day, when the Creator rested from His work (Gen. 1; 2:1-3). The final millennium accordingly constitutes a thousand-year Sabbath for the planet.

In some ways, this is a beautiful conception, and we do not wish to dismiss it altogether. But it has slim support in the Scriptures, apart from 2 Pet. 3:8, according to which "one day is with the Lord as a thousand years." Unfortunately it ignores the rest of that text, which goes on to say: "...and a thousand years as one day," which refers to a similar thought in Ps. 90:4. Another problem is that Biblical prophecy normally equates a day not with a thousand years but with a year.

Setting dates for the Second Coming is most unwise, since Jesus made it clear that nobody should do so (Matt. 24:36). In any case, thinking of the year 2000 as a possible terminus for the world's affairs was based on an arithmetical error.

When members of the early church began to interest themselves in the time of Jesus' birth, a few centuries had already passed, and so they miscalculated the year. He had actually been born somewhat

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earlier than they thought, anywhere from 7 to 4 B.C. The most commonly accepted date is 4 B.C., the death year of Herod, who sent soldiers to Bethlehem to have the little boy killed (Matt. 2:16).

Our Lord is already more than two thousand years old, and believers everywhere should have celebrated this momentous birthday in 1996. But there was no such party for Him which brings to mind the night when He was born, neglected and unrecognized by almost everyone, except for a few simple shepherds and - a little later - travelers from afar.

But why, in any case, should human history end precisely twenty centuries after the Lord's birth? Would His crucifixion and ascension not provide a more logical point of departure for such reckoning? But the Bible also does not say that these events are important for calculating the date when the Lord will return, for every such attempt - no matter what its basis - will lead to disappointment.

## II - Time Setting

A spectacular example of time setting from the early 1970s was Hal Lindsey's prediction of the world's end, which, however, failed to materialize at the specified date. In *The Late Great Planet Earth*, this Dispensationalist foretold that Christ would come within a generation, about forty years after the founding of the Israeli state on 14 May 1948.

Well, this did not happen, nor did all the other interesting things he wrote, for instance about the former Soviet Union. In *The 1980s: Countdown to Armageddon*, Lindsey said that country would conquer the Middle East and Iran; but later China or even the USA, together with their allies, would destroy the Soviet army.

That, of course, is now impossible. The Soviet Union has broken up and disappeared.

When those two books by Lindsey came off the press, millions of people devoured them avidly. *The Late Great Planet Earth* was an international best seller, with more than thirty million copies sold in thirty-one foreign languages. A striking movie was also based on it.

**But why, in any case, should human history end precisely twenty centuries after the Lord's birth?**

This success has now been repeated by Tim LaHaye and Jerry B. Jenkins in their *Left Behind* series, consisting of a dozen narratives or more about events surrounding the Rapture and the Tribulation. A dust-cover advertisement hailed them as "the fastest-selling fiction series ever." Much was expected of blockbuster movie versions, the first of which appeared on 2 February 2001.

The underlying ideas are similar to Lindsey's, which is evident from *Revelation Unveiled* by LaHaye, a non-fiction work. A noteworthy improvement is that it avoids the error of time setting.

LaHaye has, however, retained the idea that Russia will seek to conquer Israel. For this, he thinks it is due to suffer destruction at the hand of God. He also maintains that Anti-christ's kingdom will be fundamentally atheist,

with socialism as the "basic philosophy" of its government and economic system.

In Lindsey's time this was still a plausible scenario, for the Soviet Union was both a Marxist and an atheist country. But these ideas are now outdated.

Russia has given up Communist socialism; it has also become a much more Christian country than Western Europe. As the *Observer* in Britain reports, it has to a remarkable extent returned to its old religion. About 55 percent of the Russians now belong to the Eastern Orthodox Church. Fewer than 5 percent are atheists, who are treated with contempt. Instead of Communism, Orthodoxy is taught in the secondary schools as well as in the army, and it is exerting an increasing influence over the state. Russia's new national anthem even declares that it is a "holy country," an expression harking back to the days of the czars.

Dispensationalism, as taught in the works of Lindsey, Charles C Ryrie, LaHaye, and many others is highly popular among Protestants today. Few people realize, however, that events have already discredited it or that it is a variant of Futurism, a Catholic school of prophetic interpretation. Most effectively formulated by Francisco Ribera (1537-91), a Jesuit scholar of the Contra Reformation, it aimed at sabotaging the Historical School to which Luther, Calvin, Knox, and virtually all the original Protestants belonged - and to which we also adhere. Later chapters of this book will deal more fully with this issue.

## III - Interpretations of the Prophecies

Another example of misguided time setting, in the early 1990s, resulted from Larry Wilson's ingenious calculations, based on Jubilee cycles from the Old Testament. In his *Warning! Revelation is About to*

be *Fulfilled*, he said the autumn of 1994 or perhaps early 1995 would dramatically unleash the last events, culminating in the Second Coming.

Wilson was originally a Seventh-day Adventist minister who had largely given up the year-day principle central to the Historical School of prophetic interpretation and adopted Futurist ideas. He foretold the granddaddy of all earthquakes, with a force beyond the measuring capacity of the Richter scale. This would, he said, be accompanied by signs in the heavens, with rumblings, peals of thunder, and lightning observable everywhere on the planet. Soon after this, a shower of burning meteors would start unquenchable fires all over the world, causing many people to perish.

Wilson dated this calamitous meteor shower as occurring in late 1994. He also predicted that it would shortly be followed by an even more horrific calamity: the earth's collision with two asteroids, one to impact on the sea and the other to strike a land mass.

Well, 1994 passed and almost twenty more years since then. None of these dire events occurred, and so Larry Wilson like Hal Lindsey stands revealed as just another failed prophetic interpreter, who did not heed the warning of his Lord but misled some credulous people. It is, we repeat, unwise to give dates for the Second Coming – or even for the events that immediately precede it.

All the same, there has been an increase in lectures, articles, and even television programs about what may be lying ahead; for though Jesus warned against time-setting, the Bible does provide some clues to indicate that He will be returning soon.

The interest is not confined to Christianity. As Benjamin Creme pointed out at a New Age press conference in Los Angeles during 1982: "The Muslims await the Imam Mahdi. At the same time the Buddhists await the coming of another Buddha. The Hindus await the return of Krishna. And the Jews, as always, await the coming of the Messiah." He himself was also expecting such a teacher to return on what he called the Day of Declaration.

Some New Agers believed that "before the turn of the century the earth will tilt on its axis, causing major catastrophes, killing the majority of people on Earth and destroying civilization as we know it." According to this view, there would, however, have been a Great Evacuation through alien space-ships, in an event rather similar to the Second Coming. Well, the century has turned, and nothing of the kind has happened.

A prophetic evergreen that seemingly never fails to excite a certain kind of reader is the *Centuries*, rhymed prophecies of the French-Jewish astrologer Michel de Notredame (1503-66), better known under his Latin name as Nostradamus. He had dire predictions for the last few years just before the year 2000. Since those things have not happened, we can now safely also toss his book onto the trash heap of failed predictions.

False and sometimes eccentric interpretations of the prophecies about the Lord's return can disgust a thoughtful person, who may be tempted to turn away from the entire topic as a waste of time, and yet we should be careful. Aesop in ancient Greece used to tell the fable of a man who repeatedly alarmed his neighbors by crying "Wolf, Wolf!" Soon they learned to ignore him, but one day the creature really jumped out of a bush and gobbled him up. As its fangs were ripping into him, he screamed and screamed, but no one came out to help him.

The Second Coming is likely to take place when almost everybody has ceased being worried about it, for in more than one place the New Testament warns us that it will be unexpected, sudden, and – on a planetary scale – an overwhelming surprise, like a thief in the night.

## How to Study Prophecy

### The Book of Daniel

First: Who wrote the book of Daniel and when? Traditional believers have never doubted that its author was the prophet himself, who lived in the sixth century before Christ. But liberal scholars disagree. The question has important implications for our study and therefore needs to be answered.





One evening in 1995, I was conducting a Bible class in Inchon, on the West Coast of South Korea, where I taught for a year as a volunteer missionary. Suddenly a theology student from a Protestant seminary objected to a time-honored explanation of Daniel 2. “This book,” he declared, “does not belong to the prophetic writings of the Old Testament; Daniel was not its author, for it originated less than two hundred years before Christ; and it was not, as you say, written while Babylonians and Persians were ruling the Middle East.”

Since the student was a Christian believer, these objections could, at least for him, be largely cleared up by a single Bible verse: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:). . .” (Matt. 24:15).

Here Jesus authenticates the book by saying Daniel *was* a prophet as well as the author of the Scriptures attributed to him. Therefore, he presumably wrote them within his lifetime, while in succession Nebuchadnezzar, Belshazzar, and Cyrus sat on the throne at Babylon, between 605 and 530 B.C.

...But, of course, there are readers – even theologians – who do not necessarily regard the words of Christ as sufficient authority for accepting the book of Daniel. For them there are also other answers.

It is true, as the Korean student pointed out, that in the original Hebrew Old Testament the book of Daniel is not published together with the prophets, but in the *Kethuvim* (“Writings”). To this we can add that Jewish tradition goes even further. Daniel 9:24-27 contains a prophecy to show exactly when the Messiah would live and die; it even foretells the destruction of Jerusalem that would follow. All of this found a perfect fulfillment in the life of Jesus Christ, but – according to a rabbi quoted by Alexander Bolotnikov – the Jewish Talmud lays a terrible curse “upon anyone who tries to calculate the 70-week time period.”<sup>1</sup>

Yet the quibble about the placing of the book in the Old Testament, like the Talmudic curse, is irrelevant. Of primary importance is the fact that Daniel obviously does contain predictions. Are they true or false? The answer to this question depends on whether these prophecies were fulfilled or not. To determine this, we must compare them with historical events, which is what we shall be doing. . . .

## Dating Daniel

Some writers have sought to date the book of Daniel in the second century before Christ, rather than four hundred years earlier. Let us mention two of their arguments:

1. *Predicting the future is impossible*, and therefore certain passages in Daniel must have been written after the events that they pretend to foretell.

This is an idea dictated by unbelief, but – surprisingly enough – it frequently rears its head in theological seminaries. Its pro-

ponents begin with a spirit of skepticism and then proceed to build their logic on it. We shall demonstrate, however, that for God it is eminently possible not only to unveil, but also to shape, the future. Indeed, He explicitly claims that this is one of His attributes:

*“I am God, and there is none else;  
I am God, and there is none  
like me, declaring the end  
from the beginning and from  
ancient times the things that  
are not yet done, saying, “My  
counsel shall stand, and I  
will do all my pleasure...”  
(Isa. 46:9, 10)*

Many events foretold in the book of Daniel took place a few hundred years beyond the most recent date when the critics said the book could have been written.

For instance, much of what was later the Roman Empire did not yet exist in the second century before Christ, and its Western portion broke up almost half a millennium after His birth.

2. *There are historical problems involved in assigning Daniel to the seventh or the sixth century before Christ.* Some names that occur in it are not mentioned by other



ancient writers, and must therefore be dismissed as inaccurate; and the author probably lived in the Maccabean period, less than two hundred years before Christ.

For some specialists in Biblical studies, this is now an antiquated idea, which scholars of the 1800s used to parade to their own, consider-

<sup>1</sup> Alexander Bolotnikov, as told to Gina Wahlen. *True Believer* (Hagerstown, MD: Review and Herald, 1997), 132.



able satisfaction. But, in the century since then, archaeologists have unearthed records from the very times portrayed in the book of Daniel, discrediting older conclusions based on Classical writers. These newer, more scientific findings confirm the Biblical account.

The tables have now been turned on those critics of the past. Some items in the book provide information that only a writer living in the Neo-Babylonian age could have possessed, since it had been lost by the time of the Hellenistic period, that is, when Daniel was supposedly fabricated.

Let us briefly illustrate this point by referring to King Belshazzar. Neither the Persian nor the Greek historians who lived after him mention his name. Because of this, the liberal theologians of earlier generations – preferring to put their faith in secular writers rather than in the Bible – were quick to assume that Belshazzar had never existed and the book attributed to Daniel was a fraud. But let us note Raymond Dougherty’s conclusion in his *Nabonidus and Belshazzar*. After an exhaustive study of many Babylonian cuneiform tablets in comparison with the Bible record, he concludes that “*the fifth chapter of Daniel ranks next to cuneiform literature in accuracy so far as outstanding events are concerned. The Scriptural*

account may be interpreted as excelling because it employs the name Belshazzar, because it attributes royal power to Belshazzar, and because it recognizes that a dual rulership existed in the kingdom.”<sup>2</sup>

Especially interesting is the following example of how accurate Dan. 5 is. Verses 16 and 29 use the expression “third ruler in the kingdom” to describe the reward that Belshazzar was willing to grant the person who could decipher the mysterious handwriting that had suddenly appeared on the wall of his palace, where he and his guests were holding their impious banquet. For many centuries these words puzzled the readers of the Bible. What could they mean?

The answer came through the discovery of cuneiform texts,

which established that Belshazzar was not the official king of Babylon, but coruler with his father Nabonidus. The latter did not relish the administration of the empire, preferring other activities, especially his hobby of amateur archaeology – so he set his son on the throne, and then went off to Arabia, where he remained for ten years. Belshazzar was the *second* ruler in the kingdom; therefore, the highest reward he could offer anybody else was to make him the *third* ruler in the kingdom!

“We can safely ignore the somewhat old-fashioned reasons trotted out by liberal theologians for rejecting the book of Daniel. Archaeology now upholds its antiquity and does not contradict its contents. As *The New Bible Dictionary* puts it, “The author gives evidence of having a more accurate knowledge of Neo-Babylonian and early Achaemenid Persian history than any known historian since the 6<sup>th</sup> century B.C.” and “it must be stated that the classic arguments for a 2<sup>nd</sup>-century B.C. date for the book are untenable.”<sup>3</sup>

Dear reader, the book of Daniel is as reliable as it is fascinating.

### Comparing Scripture with Scripture

Now let us consider our second question: How dependable is the method of comparing Scripture with Scripture?

This is an old and exciting approach, and also a valid one, provided it is applied sensibly and with a little finesse. But liberal scholars, especially of the historical-critical school, tend to fault it. For this

<sup>2</sup> Raymond Philip Dougherty, *Nabonidus and Belshazzar*, 199, 200, qtd. in Edwin R. Thiele, *Outline Studies in Daniel*. 1947. Rev. Ed. Siegfried J. Schwantes (Berrien Springs, MI: Andrews University, 1965), 20.

<sup>3</sup> NBD, s.v. “Daniel, Book of”



purpose, they also venture into the field of literary criticism – a risky enterprise for theologians, who usually know little about literature.

Comparing Scripture with Scripture is an excellent method precisely because the Hebrew poets and other authors who created the Bible were masters of metaphor, symbolism, typology, and similar structures. Their writings are rich in quotations and allusions that bind the component books of the Old and New Testament together into one harmonious whole.

Many of those who regularly read the Bible and fully accept it as God's Word may have little interest in this topic, which possibly reminds them too much of college English. Some, however, will find it absorbing. We think it is important for a deeper understanding of the Scriptures....

**History is not subsidiary to prophecy, just useful for demonstrating that the Bible's predictions are true.**

## V - History and Prophecy

**H**ow is history related to prophecy? Also, just how much do we need to delve into the past to help us understand the prophecies?

Christianity began as a prophetic movement and is intimately linked with apocalyptic eschatology. The Bible foretells the careers of the Messiah and his great rival, Lucifer

or Satan, together with the devil's favorite sidekick, the Antichrist, from the beginning of time to the end of world. As McGinn has explained it, "The revelation given to the apocalyptic seer involves a sense of the totality of world history."<sup>4</sup>

But that is not all. History is not subsidiary to prophecy, just useful for demonstrating that the Bible's predictions are true. It is also vitally important in helping us understand the dealings of God with nations and individuals.

For instance, the book of Daniel – like other Old Testament prophecies – reveals that the Lord decides who will rule, not only over individual countries, but over empires. It is God who "removes kings and sets up kings" (Dan. 2:21, RSV). But people are not automatons; they play a vital part in shaping their national as well as their individual destinies. To get the whole picture, we must therefore balance one Scripture against another.

On the one hand, government is in principle a divine institution. For this reason, the apostle Paul admonishes us: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God" (Rom. 13:1, RSV). On the other hand, the Lord Himself declares about the ancient state of Israel: "They have set up kings, but not by me: they have made princes, and I knew it not" (Hos.

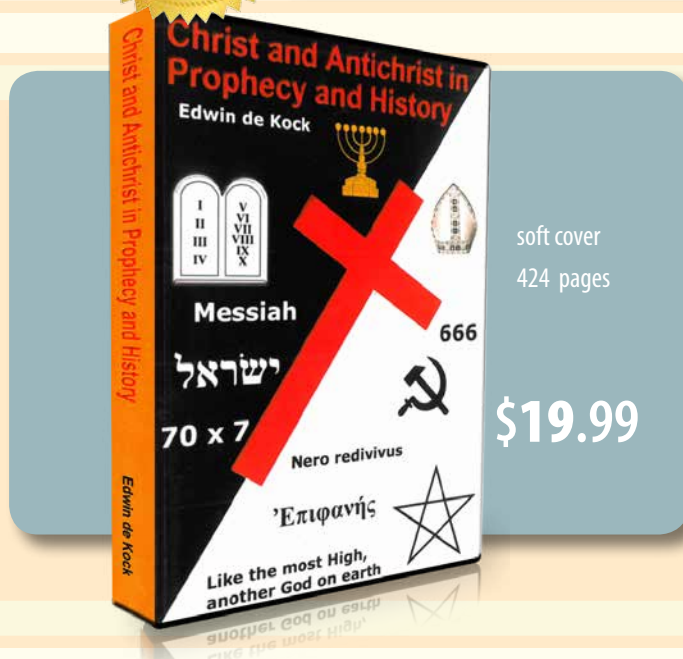
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<sup>4</sup> Bernard McGinn, *Antichrist: Two Thousand Years of the Human Fascination with Evil*, 13.



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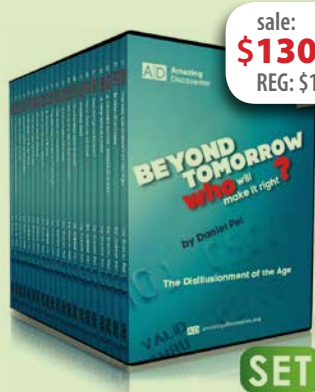
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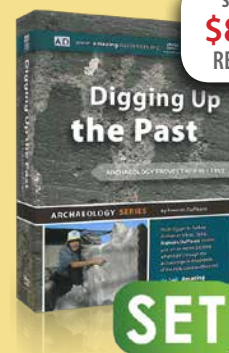
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8:4). What is more, the Wicked One, whom Jesus calls “the prince of this world” (John 12:31; 14:30), actively seeks to shape the affairs of humanity. It is therefore unnecessary to think that Nero, Adolf Hitler, Idi Amin, and other human monsters were appointed by God himself.

The Bible teaches that “righteousness exalteth a nation” (Prov. 14:34), while wickedness brings decline and even national destruction. All this can be amply illustrated from the experience of nations mentioned in the Old Testament, including Israel and Judah. It is a law that has worked throughout the ages. According to Herbert Armstrong, Abraham Lincoln clearly understood this fact and applied it to the United States in his 30 April 1863 proclamation that announced a national day of fasting and prayer:

“It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God... and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations *only* are blessed whose God is the Lord. ... We have been the recipients of the choicest blessings of heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power *as no other nation ever has grown*; BUT WE HAVE FORGOTTEN GOD! We have forgotten the gracious Hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that these blessings were produced by some superior wisdom and virtue of our own.”<sup>5</sup>

A significant discovery of this book is that one particular type of evil, religious persecution, is especially hateful to God and often brings calamity – even national ruin – on nations and empires that practice it. Not all punishment is reserved for the hereafter. Shedding the blood of those who sincerely serve the Lord (though in ways that kings or priests may regard as heretical) often entails the most fearful retribution.

After the persecutors have killed the martyrs, they often have to bury their own: thousands, sometimes millions, of them. We will show

that this pattern repeats itself again and again throughout history, no fewer than ten times between the time of Christ and the present. It will do so again before He returns.

Nationally sponsored persecution follows whenever a state supports a particular faith in opposition to other forms of religion. This has been a frequent and fateful temptation for the rulers of Europe. Yielding to it, first the Western and then the Eastern Roman Empire ruined themselves, as the Catholic and Orthodox churches sought to exterminate the so-called heresies of the Ostrogoths and the Paulicians. After Charles V tried to eradicate the Protestant religion, the Holy Roman Empire suffered a similar fate: under the Habsburgs, its power was shattered, and then it withered away. Philip II, who had learned nothing from his father’s miserable experience, embraced the same fanatic ideal and launched events that ultimately reduced unbeatable Spain to a military nonentity. When the primacy in Europe passed to Louis XIV, he insisted on making a similar mistake: not content with the idolatrous cult of being the Sun King or the enjoyment of beautiful Versailles, he just had to lacerate the Huguenots, his most productive subjects. Thereby he drew dire consequences upon himself, his descendants, and his country. Magnificent France in some ways became a second-rate nation, and the monarchy all but expired on the guillotine.

**After the persecutors have killed the martyrs, they often have to bury their own: thousands, sometimes millions, of them.**

Such and more examples show that mixing statecraft with churchcraft, if vigorously pursued and persisted in, is an infallible recipe for national ruin.

Through His prophets, a merciful Heavenly Father warns the rulers of the world in advance, so that they can avert disaster from their people by turning from folly. He takes no pleasure in punishing wrongdoers but in their salvation. He would greatly prefer the welfare to the decline or destruction of nations; however, they need to avoid the mistakes of the past. Sad to say, America the beautiful, much of whose present greatness resulted from its religious and intellectual freedom, will soon be facing the same temptation as other superpowers that preceded it. **AD**

<sup>5</sup> Abraham Lincoln, qtd. in Herbert Armstrong, *The United States and Britain in Prophecy*. 1967 (Pasadena, CA: Worldwide Church of God, 1980), 156.

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by C. H. Mackintosh

All have to pass through what may be called the process of stripping and emptying.

There is no more fruitful field of study than that which is opened before us in the history of God's dealings with souls. It is full of interest, and abounds in instruction and profit. One grand object in those dealings is to produce real brokenness and humility — to strip us of all false righteousness, empty us of all self-confidence, and teach us to lean wholly upon Christ. All have to pass through what may be

called the process of stripping and emptying. With some this process precedes, with others it follows, conversion or the new birth. Many are brought to

Christ through deep ploughings and painful exercises of heart and conscience — exercises extending over years, often over the whole lifetime. Others, on the contrary, are brought with comparatively little exercise of soul. They lay hold, speedily, of the glad tidings of forgiveness of sins through the atoning death of Christ, and are made happy at once. But the stripping and emptying come afterwards,

and, in many cases, cause the soul to totter on its foundation, and almost to doubt its conversion.

This is very painful, but very needful. The fact is, self must be learnt and judged, sooner or later. If it be not learnt in communion with God, it must be learnt by bitter experience in failures and falls. "No flesh shall glory in God's presence;" and we must all learn our utter powerlessness, in every respect, in order that we may taste the sweetness and comfort of the truth, that Christ is made of God unto us wisdom, righteousness, sanctification, and redemption. God will have broken material. Let us remember this. It is a solemn and necessary truth, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And again, "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the



**C. H. Mackintosh** (1820-1896) was an Irish preacher, Bible expositor, and author. Active in the Irish Revival of 1859-1860. For some forty years edited the monthly magazine, *Things New and Old*. His first tract, in 1843, was "The Peace of God," and his last, shortly before his death in 1896, was "The God of Peace."





Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 57:15; Isa. 66:1, 2).

These are seasonable words for all of us. One special want of the present moment is brokenness of Spirit. Nine-tenths of our trouble and difficulty may be traced to this want. It is marvelous how we get on from day to day, — in the family, in the assembly, in the world, in our entire practical life, when self is subdued and mortified. A thousand things which else would prove more than a match for our hearts are esteemed as nothing, when our souls are in a truly contrite state. We are enabled to bear reproach and insult, to overlook slights and affronts, to trample upon our crotchets, predilections, and prejudices, to yield to others where weighty principle is not involved, to be ready to every good work, to exhibit a genial large-heartedness in all our dealings, and an elasticity in all our moral movements which so greatly tend to adorn the doctrine of God our Saviour. How often, alas! it is otherwise with us. We exhibit a stiff, unyielding temper; we stand up for our rights; we maintain our interests; we look after our own things; we contend for our own notions. All this proves, very clearly, that self is not habitually measured and judged in the presence of God.

But, we repeat — and with emphasis — God will have broken material. He loves us too well to leave us in hardness and unsubduedness; and hence it is that He sees fit to pass us through all sorts of exercises in order to bring us into a condition of soul in which He can use us for His own glory. The will must be broken; self-confidence, self-complacency, and self-importance must be cut up by the roots. God will make use of the scenes and circumstances through which we have to pass, the people with whom we are associated in daily life, to discipline the heart and subdue the will. And, further, He will deal with us directly Himself, in order to bring about these great practical results.

All this comes out with great distinctness in the book of Job, and gives a wonderful interest and charm to its pages. It is very evident that Job needed a severe sifting. Had he not needed it, we may rest assured the gracious, loving Lord would

not have passed him through it. It was not for nothing that He let Satan loose upon His dear servant. We may say, with fullest confidence, that nothing but the most stern necessity would have led Him to adopt such a line of action. God loved Job with a perfect love; but it was a wise and faithful love; a love that could take account of everything, and, looking below the surface, could see the deep moral roots in the heart of His servant — roots which Job had never seen, and, therefore, never judged. What a mercy to have to do with such a God! To be in the hands of One who will spare no pains in order to subdue everything in us which is contrary to Himself, and to bring out in us His own blessed image!

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But, beloved reader, is there not something profoundly interesting in the fact that God can even make use of Satan as an instrument in the discipline of His people? We see this in the case of the apostle Peter, as well as in that of the patriarch Job. Peter had to be sifted, and Satan was used to do the work. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." Here, too, there was a stern necessity. There was a deep root to be reached in Peter's heart — the root of self-confidence; and his faithful Lord saw it absolutely needful to pass

him through a most severe and painful process in order that this root should be exposed and judged; and therefore Satan was permitted to sift him thoroughly, so that he might never again trust his own heart, but walk softly all his days. God will have broken material, whether it be in a patriarch or an apostle. All must be mellowed and subdued in order that the Divine glory may shine forth with an ever-brightening lustre.



Had Job understood this great principle — had he apprehended the Divine object, — how differently he would have carried himself! But, like ourselves, he had to learn his lesson; and the Holy Ghost has furnished us with the record of the mode in which the lesson was learnt, so that we may profit by it also. **AD**

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