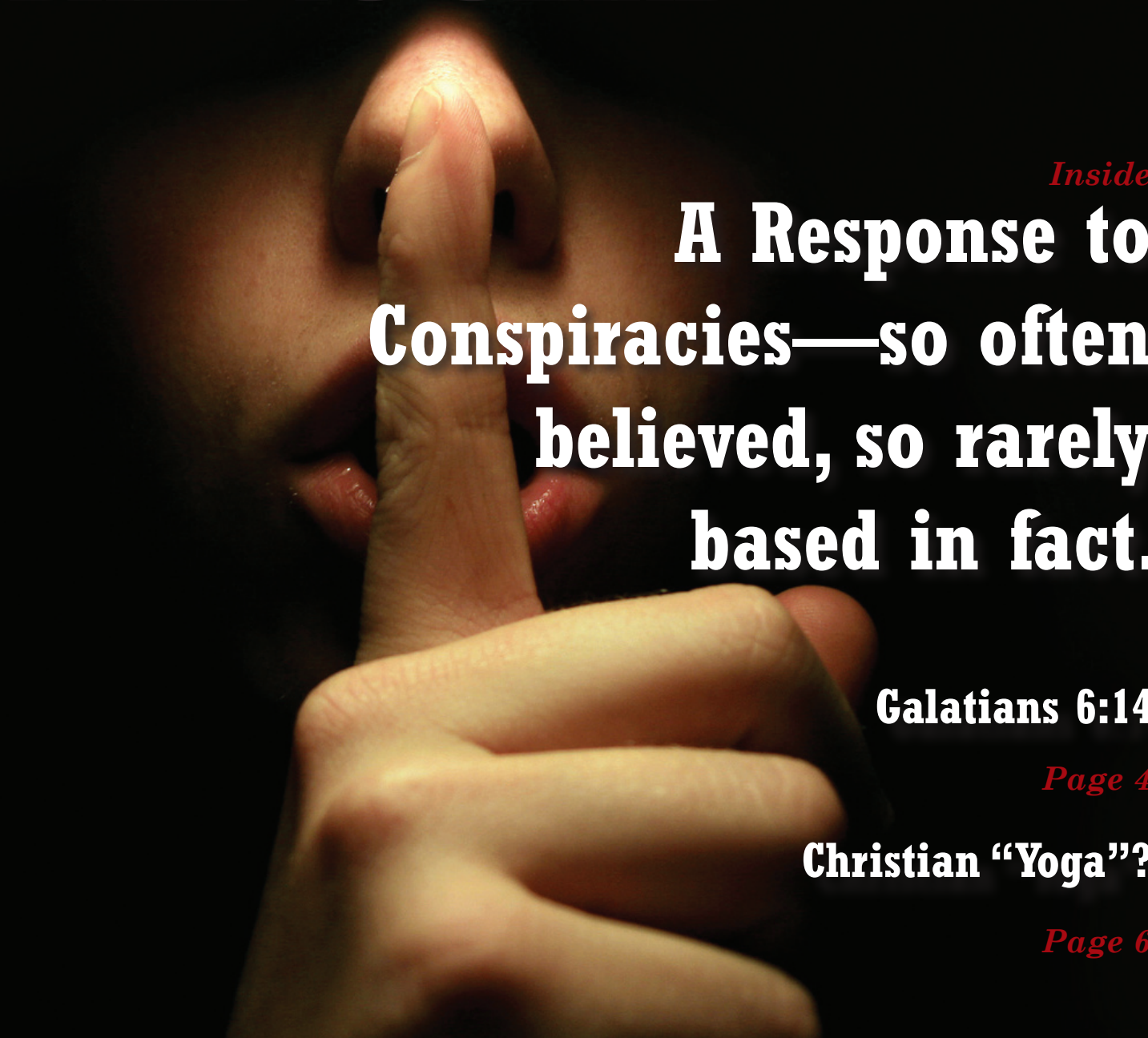


FATH

ON THE LINE

DARE TO STAND



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Conspiracies—so often
believed, so rarely
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EDITOR'S CORNER

At the heart of this issue of *Faith on the Line* is the topic of conspiracy theories.

Every now and then, someone alleges that the message of Amazing Discoveries™ or Walter Veith is not the Gospel, and should be more Christ-centered. Others accuse us of conspiracy theories. We are told that our message is not relevant, and consists of outlandish conspiracy theories.

To shed some light on this matter, we would like to address these wrongful accusations publicly.

What is our message?

Walter Veith's *Total Onslaught* series includes lectures on Christ's life, divinity, and mediatory ministry; the remnant Church and 1844; baptism; the authenticity of the Bible; end-time events; the spirit of prophecy; the Sabbath; and up-to-date information on how secret societies are fulfilling Bible prophecy. The presentations are eye-opening for many as they see history revealed in a way that uplifts the Bible's messages.

Total Onslaught is about allegiance. Without the right information people will not be able to make intelligent decisions about where to put their allegiance. The media tells us very little about the real happenings of our day, and certainly little about the private opinions of world leaders. *Total Onslaught* equips listeners to fully choose Christ.

It is not our intention to bring a message of paranoia or fear. We only seek to expose the deceptions around us and to point to a brighter, higher Truth—Jesus Christ and His loveliness.

Throughout the series, Veith shows how the divinity, kingship, and glory of Christ are demoted through new legislation and the ecumenical movement. The message of *Total Onslaught* may be hard for some, but addresses an important need: the need for people to find the true Christ, rather than the one that is replacing Him. This series is Christ-centered because it defends Christ. It shows how a false christ, to whom praise and worship does not belong, is replacing the Lord Jesus. One of the highest honors we can pay Christ is to defend Him to the world, and this series does exactly that.

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.

Volume 15 | Issue 1

Faith on the Line is published quarterly by Amazing Discoveries

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Subscription

\$20/yr for US and Canada
\$30/yr for International

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Galatians 6:14 Glory

By Dan Gabbert

Boasting and bragging are a normal part of today's communication. In the beginning of her book, *Brag! The Art of Tooting Your Own Horn Without Blowing It*, author Peggy Klaus says, "In today's business world, bragging is a necessity—not a choice."

For many of us, this statement causes the warning flags to go up. The Bible is abundantly clear that self-centered, self-exulted boasting is very dangerous. In Daniel 4, for example, a mighty king exults his power and prowess but is humbled by God. And in Jeremiah 9:23 God gives definite warning about self-glorification:

Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.

However, there is boasting in which a follower of the Most High can, and must, find great delight. This is the boasting the apostle Paul practiced with gifted boldness. We find it recorded in Galatians 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The original Greek verb translated "glory" in this text simply means to praise, to rejoice in, or to boast about. What is so valuable about the cross that led Paul to this unique conclusion?

First of all, the cross of Calvary is the very foundation of **OUR TESTIMONY**.

What I praise, rejoice in, or boast about is my testimony—the authentication of my personal experience. It reveals what I consider to be valuable and important in life, and quite often occupies a large chunk of my time and energy. Matthew 6:21 and 12:34 give credence to this idea:

For where your treasure is, there will your heart be also... out of the abundance of the heart the mouth speaketh.

People ought to consistently hear and see the peace, joy, and healing restoration we are personally experiencing because of what Christ Jesus accomplished for us in His death upon Calvary's cross. Most Christians consider the cross to be a symbol of salvation—which it is. But it is also a symbol of separation. For it was at the cross that Christ Jesus experienced, by choice, the

separation from eternal life that sin brings, the penalty for sin each of us deserve (See Deuteronomy 21:22-23).

It was by this choice, so far beyond human understanding, that Christ made a way for us to be forgiven and freed from our past mistakes, failures, and sins! We are freed not only from the guilt of our sins, but also from the bondage of unhealthy habits in all three dimensions of our life (See Romans 6:23; Titus 2:14; 1 Thessalonians 5:23-24).

Praise God for His everlasting love revealed through His Son Jesus Christ! Because of Christ's unselfish life and substitutionary death, every one of us may choose by faith to receive Him as our personal Saviour from sin, the Lord of our lives, and the Transformer of our responses to the events of daily living.

Every one of us may be freed from the condemnation, guilt, anxiety, anger, fear, and unhappiness that sin brings. We can be freed to experience the healing hope-filled life God offers His blood-bought children (John 1:12; 8:36; Romans 6:23; 15:13). The cross truly becomes the testimony of every one of us who make this faith-filled choice.

The second thing the cross communicates is **OUR VALUE** in God's eyes.

When we purchase something, we exchange it for the amount of money necessary to acquire the item because we consider it to be of equal value to the price we pay for it. That's what Christ's death on the cross teaches us. In God's sight, we are equal in value to the very life of the only begotten Son of God!

Regardless of what you presently think of yourself, no matter how badly broken you feel you are, in spite of how many mistakes you've made in the past, please understand, and by faith accept this fact: God considered you so valuable that He was willing to purchase your redemption with the lifeblood of His Son Jesus Christ (John 3:16).

Consider this glimpse of God's heart:

The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed

upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them (Desire of Ages, 668).

Recognizing and accepting the value God has placed upon each one of us encourages us to respect and care for our bodies and minds as God's blood-bought possession, and the temple of His Holy Spirit (1 Corinthians 6:19-20; 1 Peter 1:18-19).

Beyond this, consider the fact that God desires our companionship in His presence for eternity. This companionship with God will be unimaginably wonderful:

In thy presence is fulness of joy; at thy right hand there are pleasures forevermore (Psalm 16:11; see also Revelation 21:3-4; 22:3-4).

Along with establishing our testimony and communicating our value, there is something else the cross offers us:

MENTAL AND MORAL PROTECTION.

Those words in Galatians 6:14, "by Whom the world is crucified to me and I to the world," are loaded with power! Notice what the apostle John says about the world in 1 John 2:15-17:

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever (emphasis added).

It is through the things of the world that Satan lures us into disobeying God. These are the very same things the devil tempted Christ with at the beginning of His ministry: the lust of the flesh, which is appetite; the pride of life, which is presumption; and the lust of the eyes, which is covetousness. These things can lead us to forget who we are as God's blood-bought children, who we represent in this world, and what God has planned for us as "the apple of His eye" (Zechariah 2:8).

I'm convinced, dear friends, that in order to place the world in its proper perspective, we must keep fresh in our memory the amazing scene when Jesus, the Lamb of God, hung on the cross and experienced the eternal separation from God our sins have earned us. Choosing to recall our loving Lord dying so that we might live fortifies our minds and hearts against sinful thoughts that would "put him to an open shame" (Hebrews 6:6).

The story is told of two brothers who once lived completely opposite lives. The older was a God-fearing man, good to everyone. The younger was rebellious, even violent. The older brother tried to influence him, but in vain.

One evening, while the older sat quietly in his home, the younger brother stormed in with blood on his clothes, shouting, "Save me! I have killed a man and the police are after me!"

The older replied, "Quick! Let's change clothes." They did so. The murderer donned the white garment, and the innocent put on the blood-stained one. Scarcely had they finished when the

police arrived. Seeing the older brother in bloody clothes, the police dragged him from his home. They had no doubt he was the one they sought. Brought to court, the accused admitted his guilt. The judge sentenced him to death.

The sentenced brother had one last wish: "At the moment of my execution, please give my brother this letter." His wish was granted. Later, when the brother opened the letter, he read: "I died in your place, in your bloody garment, for your guilt. I was happy to make this sacrifice for you and ask only one thing, that you live a life of love and goodness."

The innocent man was dead. Nothing could change that fact. But as former comrades asked the younger brother to participate in violence, he replied, "I cannot do it in the white garment I received from the brother who died for me."

Friends, this is exactly what Jesus did for each one of us. "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21 NKJV). Jesus, the sinless Son of God, took upon Himself your sins and mine, and then took our punishment—complete separation from God and life—through the death of the cross (1 Peter 2:24).

When we glory, boast, and rejoice in the cross of Christ—where God's everlasting love in all its intense immensity is revealed—the lust of the eyes, the lust of the flesh, and the pride of life lose their appeal.

Our whole spiritual life is molded by our notions about God. Outside of Christ's self-sacrificing life and death, no other events so clearly communicate the mercy-filled everlasting love the Creator and Sustainer of our existence has for each of us. That love melts our hearts, moves us out of our comfort zones into healing responses to life situations, and urges us into Christ-like ministry to the lost and hurting (See 2 Corinthians 5:14-15).

It is reported that three missionaries visited Mahatma Gandhi. During their visit, Gandhi requested that they sing a hymn for him. When they asked him which one, he replied, "The one that expresses all that is deepest in your faith."

They thought for a few moments and then sang with hearts full of deep conviction:

*When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.*

As with the apostle Paul, Christ's earnest 21st century followers will find that the very foundation of all they enjoy glorying in, boasting about, and rejoicing over, will become increasingly centered in the life and death of the Lord Jesus Christ (See Colossians 3:1-3). In Him is found our testimony, our value, our mental and moral protection, and even our identity. ■

Pastor Dan Gabbert teaches Biblical Response Therapy® as a mental and spiritual health coach at the Black Hills Health and Education Center in South Dakota.

“Christian”

By Roger Oakland

“Yes to Yoga: Can a Christian breathe air that has been offered to idols?”ⁱ The title caught my attention in a *Christianity Today* article:

It's 7:45 p.m. on a weekday and for the first time today, I consciously slow down my breathing. I send the air deep down into my belly, letting it rise and fall like a wave.

In ... Out ... Along with a group of 30 people ... I use the unhurried cadences of the air filling and leaving my lungs to lull my muscles and joints into daring postures....

Finally-my favorite pose that comes at the end of each workout-a corpse, during which I lay down and relax every muscle.ⁱⁱ

Now, you may be asking the question, why would *Christianity Today* publish an article promoting Eastern religion? Yet, the author of the article claims to be an evangelical, born-again Christian. She says yoga draws her closer to Jesus:

[Y]oga has never had any negative influence on me, and it doesn't trigger any harmful religious impulses. Just the opposite is true. The three hours a week I spend doing yoga ... draw[s] me closer to Christ.ⁱⁱⁱ

The woman sees yoga as a way to connect with the Holy Spirit, and the breathe in, breathe out repetition is essential:

Holy Spirit in. Anything that's not from God out. Come Holy Spirit. Renew my mind. In. Out.^{iv}

Christian yoga practitioners often claim they cannot be deceived, even though they know what yoga is and where it comes from. The author of the article states this:

Now, my enthusiasm for yoga doesn't mean I'm in denial about its Hindu roots.... I know that hard-core yogis believe that yoga is more than exercise or a relaxation technique. To them, it's a religious ritual. But the Hindu gods don't make it onto my mat. Yoga purists don't lead classes at mainstream American gyms.^v

In other words, it's OK to do yoga if you only do it halfway. But the problem is, you cannot disobey God just halfway—and the demons know it. So what would Jesus say? Can a Christian incorporate Hindu spiritual practices in order to get closer to the Jesus of the Bible? I have a strong suspicion the “Hindu gods” have an agenda to introduce unsuspecting yoga practitioners to a different Jesus.

A most insightful article on this topic comes from a surprising source. The article, titled “There is No Christian Yoga,” is written by Yogi Baba Prem, a Hindu Yogi, a Vedavisharada trained in the traditional gurukural system. Listen to what he has to say about Christian yoga:

It was quite astonishing to see on the flyer “Christian Yoga! This Thursday night....” I could feel the wheels spinning in my brain. “Christian Yoga,” I thought. Now while Christians can practice yoga, I am not aware of any Christian teachings about yoga. Yoga is not a Judeo/Christian word! ... It is a Hindu word, or more correctly a Sanskrit word from the Vedic civilization. So how did we get “Christian Yoga”?...

Hinduism should reclaim its full heritage and not allow other groups to rename its sacred teachings under their banner, especially when they have no history of those teaching within their own system. If they wish to “borrow” and say this comes from our brothers and sisters in Hinduism, then that is another thing.... Hinduism



i. Agnieszka Tennant, “Yes to Yoga” (*Christianity Today*, May 2005, <http://www.christianitytoday.com/ct/2005/120/42.0.html>).

ii. Ibid.

iii. Ibid.

iv. Ibid.

v. Ibid.

vi. Yogi Baba Prem, Vedavisharada, CYI, C.ay, C.va, “There is No Christian Yoga” (October 2006, <http://yogibabaprem.sulekha.com/blog/post/2006/10/there-is-no-christian-yoga.htm>).

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should guard against its sacred traditions becoming distorted and taken away.^{vi}

This Hindu yogi resents Christians grabbing Hinduism's spiritual practice and calling it Christian. His resentment is understandable. How would we feel if there was suddenly a new craze called Hindu communion. We'd say, "Communion is about Jesus Christ. It can't possibly be called Hindu." How tragic that a Hindu guru sees the problem, but Christian leaders don't. In 2006, the same year this article came out, Thomas Nelson, the largest Christian publisher, published a book titled *Yoga for Christians*. And incredibly enough, many ministries and Christian organizations are selling the book in their bookstores! ■

This article was adapted from the book *Faith Undone* by Roger Oakland, p. 94-95.

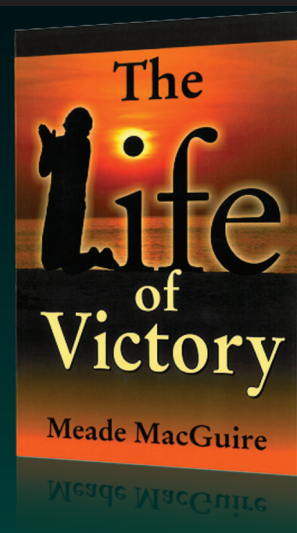
THE LIFE OF VICTORY

Much is being said these days concerning the victorious life, and with so much preaching, praying, and discussion, the question arises,

Why do so few seem to experience complete deliverance from sin, and the joy and satisfaction such freedom is said to produce? Why is it that many who really love God and desire earnestly to walk with Him manifest and confess an utter lack of power to do it?

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THE NEW MOON ON



THE NEW EARTH

By John Witcombe

*W*hy did Isaiah have to go and ruin a perfectly good proof text showing future Sabbath keeping on the earth made new by throwing in that Jewish “new moon” bit? That only serves to confirm in many minds that the Sabbath is just a Jewish festival, a relic of the pre-Christian era. “And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD” (Isaiah 66:23).

Where else do we see the new moon talked about in Scripture? Colossians 2:16–17 says, “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.”

According to Paul, the holyday, the new moon, and the sabbaths shadowed things to come such as the sacrifice of Jesus, outpouring of the Holy Spirit, and the beginning of the investigative judgment. So, what did the new moon shadow?

Why will we worship monthly on each new moon as well as weekly on the seventh day Sabbath on the earth made new throughout eternity? Whatever the new moon was a shadow of; it must be something extremely significant for us to commemorate for eternity what it foreshadowed. I stumbled upon what could be a possible answer while reading the book of Ezekiel recently.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. (Ezekiel 44: 1-3).

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without... Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons. (Ezekiel 46:1-3).

The eastern gate was to be closed all week and opened only on the Sabbath and on the new moon. It says only the prince shall enter this gate. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people”... (Daniel 12:1). The gate faces east. Is this calling to mind anything of significance that is yet to transpire?

Let’s look at a few more clues: *And the glory of the LORD came into the house by the way of the gate facing toward the east. Ezekiel 43:4*

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. (Matthew 24:27)

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. (Psalms 81:3-4)

The night of the new moon is just after the darkest night of the month.

“The coming of the bridegroom was at midnight-the darkest hour. So the coming of Christ will take place in the darkest period of this earth’s history” (COL, 414)

What is the new moon a shadow of? Unlike the annual feast days, it occurred every month, showing the immense importance attached to whatever this feast typified. It appears to foreshadow that most stupendous, colossal

event, the Second Coming of Jesus. And I would not be surprised if Jesus' Second Coming actually occurred on a new moon. If it did, this would give immense significance to the new moon mentioned in Isaiah 66:23 "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."

Why will we meet, not only once a week but also once a month on the new moon? The new moon gathering would commemorate our deliverance from this world at the Second Coming of Jesus while providing opportunity to partake of the new variety of fruit that the tree of life will produce each month (Revelation 22:1-4)—a commemoration of the deliverance from the sting of death (which the tree of life provides) that took place at the Second Coming of Jesus.

There is much inspired evidence that supports the final aspect of the gospel, that is the redemption of our bodies at the second coming of Jesus, as being very significant. All the sleeping saints waiting for that final change calling out (figuratively) how long Lord (Revelation 6:10). The last enemy is destroyed (1 Corinthians 15:54), God's people are fully comforted (1 Thessalonians 4:18). Glorification as being the final realization of the gospel, Paul himself stated that our "faith is vain" without it (1 Corinthians 15:1-4, 17)! Christ is in fact called the "firstfruits" in regard to the resurrection (1 Corinthians 15:23). In other words, we gather every new moon to worship God and eat of the fruit of the tree of life for healing and immortality as a monthly commemoration of the Second Coming and resurrection.

In the Middle East the moon stays concealed anywhere from 1½ to 3½ days. It was waited for with anticipation. No Israelite could know the day or the hour when the new moon would be spotted. They could, however, know when it was near. This is powerful Second Coming imagery.

And could the moon itself be representative of the Son of God? We cannot look upon the sun as we can the moon; its brightness would be blinding. The moon is the outshining of the sun's glory.

"His name shall be called Immanuel... God with us.' 'The light of the knowledge of the glory of God' is seen 'in the face of Jesus Christ.' From the days of eternity the Lord Jesus Christ was one with the Father; He was 'the image of God,' the image of His greatness and majesty, 'the

outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,-to be 'God with us.' Therefore it was prophesied of Him, 'His name shall be called Immanuel'" (DA, 19)

It will be established forever like the moon, the faithful witness in the sky (Psalms 89:37).

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth (Revelation 1:5).

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night (Genesis 1:16).

The sun hid itself at the cross of Christ, symbolic of the Father hiding His presence from His Son. And how fitting that the

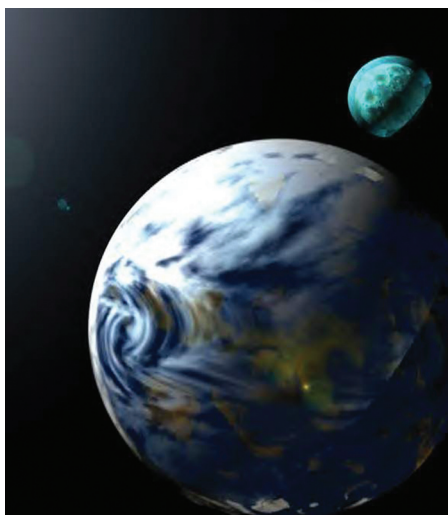
moon be turned into blood, reminding us of the blood God's Son shed for our redemption. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:20)

Inspiration, speaking to the fulfillment of prophetic feast days says, *"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His*

disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world... In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service" (GC 399)

As the spring feast antitypes occurred in the exact order in which they occurred in the Jewish types, we would expect the three autumn feasts, Feast of Trumpets, Day of Atonement, and Feast of Tabernacles, to also occur in order and at the time pointed out in the symbolic services. We know that the antitypical Day of Atonement occurred on October 22, 1844, coinciding perfectly with the typical Day of Atonement, the tenth day of the seventh month, commemorated each year by the Israelites.

After the Day of Atonement in the Jewish festival year came the Feast of Tabernacles on the fifteenth day of the seventh month. And in antitype it will follow the Day of Atonement:



The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the Day of Atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which “the whole creation groaneth and travaileth in pain together until now” (Romans 8:22), they will rejoice with joy unspeakable and full of glory. Christ’s great work of atonement for men will then have been completed, and their sins will have been forever blotted out (PP 541– 542)

So the seven day Feast of Tabernacles is typical of that period of time when all our labors on planet earth are ended and we are finally at rest.

What was the Feast of Trumpets that fell on the first day of the seventh month a type of? Whatever it is it would have to have come before October 22, 1844, the Day of Atonement.

Here is the only comment of Ellen White on the Feast of the Trumpets:

It was the time of the Feast of Trumpets. Many were gathered at Jerusalem... ‘And the ears of all the people were attentive unto the book of the law.’ They listened, intent and reverent, to the words of the Most High. As the law was explained, they were convinced of their guilt, and they mourned because of their transgressions. But this day was a festival, a day of rejoicing, a holy convocation, a day which the Lord had commanded the people to keep with joy and gladness; and in view of this they were bidden to restrain their grief and to rejoice because of God’s great mercy toward them. ‘This day is holy unto the Lord your God,’ Nehemiah said. ‘Mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength (PK 661–662)

The Feast of Trumpets was an occasion of joy and gladness. It occurred on the new moon which appears to be a type of the second coming of Jesus and it took place just before the Day of Atonement. It involved the blowing of trumpets which

served as an announcement and has Second Coming imagery. Was there anything that took place just prior to October 22, 1844, that might correlate with the joy and feasting occasioned by the Feast of Trumpets? Is there anything in history that could be seen as the fulfillment of this Feast?

Just prior to October 22, 1844, there was a worldwide movement announcing the Second Coming of Jesus. This movement grew into the Seventh-day Adventist Church which has continued proclaiming the soon coming of Jesus. Those who were involved in this movement before 1844 were unaware that they were heralding the start of the pre-advent judgment that would begin on October 22, 1844. They believed Jesus was coming and with that knowledge they were joyfully yet solemnly preparing their lives for this event. They proclaimed the message, “behold the bridegroom cometh go ye out to meet him.” For this reason the Feast of Trumpets had that element of feasting,

joy and rejoicing connected with it. If the Feast of Trumpets was primarily an announcement of the Day of Atonement’s investigative judgment we would expect there to be solemn fasting and affliction of soul similar to what was practiced on the typical Day of Atonement.

Could it be that the Feast of Trumpets typified this worldwide proclamation of the Second Coming of Jesus? This understanding would

give added significance to the rise of the Seventh-day Adventist Church having been foreshadowed on a yearly basis through this Jewish feast. The faithful amongst this prophetic Seventh-day Adventist movement who die before Jesus comes are honored to be raised to life in a special resurrection before the general resurrection: “The graves were opened, and those who had died in faith under the third angel’s message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law” (EW 285). Could there be any greater honor than this?

Could it be that the new moon upon which the Feast of Trumpets was held typified that glorious event—the Second Coming of Jesus, which we will commemorate once a month throughout eternity? “And it shall come to pass, that from one new moon to another (Adventist), and from one sabbath to another (Seventh-day), shall all flesh come to worship before me, saith the LORD” (Isaiah 66:23)

Pastor John Witcombe is a pastor in the Oregon Conference.
<http://spiritualformationsda.wordpress.com/>
<http://pastorjw.wordpress.com/>

“In the Middle East the moon stays concealed anywhere from 1½ to 3½ days. There was an uncertainty as to just exactly when the crescent new moon would be visible.”

PUTTING RDAs INTO PERSPECTIVE

The RDAs (Recommended Daily Amounts) are levels set by our government for various nutrients considered to be desirable for good health. But are they correct? Are these levels appropriate, and will even higher levels of certain nutrients benefit us? Difficult questions to answer, but first we must consider how the RDAs were derived.

The RDAs were first developed when the government began questioning the nutritional value of military rations distributed to our soldiers during World War II. Later, our government's Food and Nutrition Board looked at what foods they expected most people to eat. By analyzing the average diet, they came up with a suggested minimum and then added an upward adjustment to theoretically ensure optimal health.

The RDAs are biased in favor of the conventional level of intake. They are not based on how people should eat to maintain optimal health; rather, they have been formulated to represent how we do eat. They characterize the conventional diet: high in animal products; lots of dairy products and fat; and low in fiber, antioxidants, and other nutrients, such as vitamin C, that are rich in plant foods. The RDAs reflect a diet that caused all the problems in the first place.

So we see a tendency to keep RDAs for plant-based nutrients low while keeping animal-based nutrients high. Take, for example, the most ridiculous recommendation from the RDA—vitamin C. Any diet utilizing an abundance of unrefined natural plant foods offers a significant quantity of C. The diets recommend [in *Eat to Live* by Dr. Joel Fuhrman], contain between 500 and 1500 mg of vitamin C each day just from food. If you consumed a diet only half as good as recommend [in the book], you

would still consume between 250 and 750 mg of vitamin C each day. The RDA of 60 is merely reflective of the inadequacy of the American diet and how impossible it would be to get enough vitamin C if you ate a diet so low in natural plant foods.

You can take 1000 mg of vitamin C in the form of a pill to make up for how deadly deficient your diet is, but then you would be missing all the other plant-derived antioxidants and phytochemicals that come in the same package as the vitamin C. The government must hold the RDA ridiculously low because it would be inconsistent with the other absurd dietary suggestions and make it impossible to achieve such levels without supplementation.

Most of the dietary recommendations from our government have been discarded and updated over time.

Most of the dietary recommendations from our government have been discarded and updated over time. Such recommendations, such as the *Basic Four Food Group Guide*, have always been at least ten years behind current science and strongly influenced by the food manufacturers.

The current RDAs should meet the same fate; they are based on outmoded nutritional opinions that do not stand up to scientific scrutiny. Last, and most important, is that thousands of phytonutrients lack RDAs. There are subtle nuances and nutritive interactions that create disease resistance from the synergy of diverse substances in natural food. Like a symphony orchestra whose members play in perfect harmony, the performance of our body depends on the harmonious interaction of nutrients, both known and unknown. By supplying a rich assortment of natural foods, we best maximize the function of the human masterpiece.

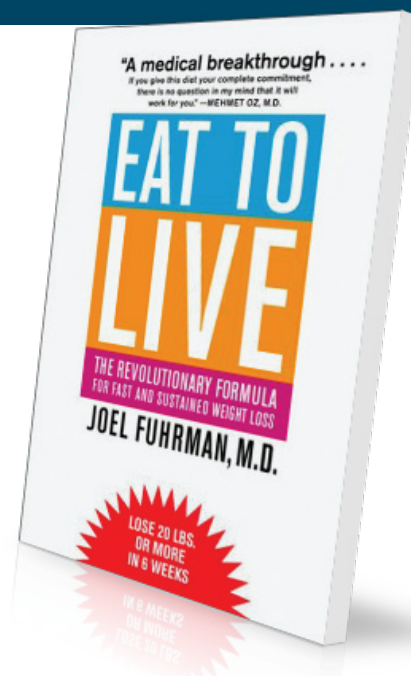
Excerpted from the book *Eat to Live* by Joel Fuhrman pages 140–141

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Response to Reinder Bruinsma's article "Conspiracies – So often believed, so rarely based in fact" published in the *Adventist Review*

By Walter Veith

Recently, Reinder Bruinsma published an article in the *Adventist Review* where he castigated an Adventist lecturer who had recently visited his native Holland with regard to his emphasis on "conspiracy theories." He states in his article:

My country not long ago had the misfortune to have been visited by an Adventist lecturer who travels the world and gets himself invited to all continents to preach about the events that lead to the end of time. His approach resembles that of best-selling author Dan Brown. The recipe seems to be: You take a few undisputed facts; you then add a large number of unknown facts that are extracted from obscure sources no one can check, and which are at most only partly true; and you mix all this until you have a powerful concoction for the sensation-hungry consumer. It seems to enhance the attractiveness of the resulting product when the speaker assures his audience that the official church, with its ecumenical tendencies, neglects to proclaim these precious truths. And no wonder, for the church has been infiltrated by the very same forces of darkness that he has come to expose!

The recipe is as successful as it is dangerous. It results in fear. It polarizes churches. It cultivates suspicion to church leadership. It fuels that prejudice in the mind of many around us that Adventism, after all, is a sub-Christian sect. But, most serious of all, it eclipses the good news of the message of the Gospel by irresponsible innuendos and speculation and by an unhealthy sensationalism. It was good to see how the Week of Prayer readings of 2008 sounded a clear warning against this approach and highlighted the signs of Christ's coming as signs of hope! The message of the Advent hope is not to be correlated with theories about secret religious societies and the apparently omnipresent Freemasons. The great-

est sign of the end is not the spread of New Age thinking or the alleged development of some form of world government but is instead the powerful preaching of the message of Christ's soon coming to every nation and people group, and in every language spoken on earth.ⁱ

Since this article appeared in the *Review* I have received a flood of letters from concerned people who are convinced that Bruinsma was apparently referring to me in this article and as a consequence a flood of "conspiracy theories" regarding the Church, were spawned. Now it is true that I recently visited the Netherlands as an invited speaker, but unless there is some unfortunate misinformation he could not possibly have been referring to me (or could he have?) for the following reasons.

1. I never solicit invitations, so the speaker in question cannot be me because he states that the speaker in question "gets himself invited."
2. I do not deal in sensationalism but rather in facts and history which are well grounded in the literature and media of the day as well as being substantiated by the Bible and the Spirit of Prophecy.
3. My sources are not "obscure" but very prominent and anyone can check them.
4. I have shown in my lectures that the ecumenical movement is not from God and have consistently warned against involvement in this movement but I have never spoken about SDA involvement in this movement. Moreover, I have never turned my weapons against the Church militant in any public lecture or forum and have consistently warned against such actions. Nor have I ever suggested a Jesuit or "secret society membership" hunt amongst the Church leaders. His statement, "the speaker assures his audience that the official church, with its ecumenical tendencies, neglects to proclaim these precious truths. And no wonder, for the church has been in-

i. <http://www.adventistreview.org/issue.php?issue=2009-1525&page=27>

filtrated by the very same forces of darkness that he has come to expose!” can therefore not refer to me, as I have never made such suggestions in any of my series. Also, I certainly do not neglect the precious truths of salvation but on the contrary contrast truth and error, thus bringing people to a decision to follow truth rather than error.

5. In my recent visit to Holland I spoke on the necessity of Rekindling the Reformation. There were no lectures on secret societies, Freemasons or the New Age movement, so unless he got his lines crossed he could not possibly have been referring to me.

Some of the responses I received showed genuine concern for the state of the Church and the apparent divide between those who wish to stick to the traditional values of Adventism and those who wish to introduce a new Gospel of social responsibility and religious détente rather than the preaching of the Three Angels’ Messages. Some responses and information received were extremely critical of the author of the *Review* article himself, even to the point of suggesting infiltration of the Church.

Sadly, it is true that the author (Bruinsma) is known for his anti-traditionalist views and has published articles which are extremely disturbing to those who hold to the pillars of Adventism. Some have spawned documents against him accusing him of outside affiliations, but I would wish to warn against such hasty conclusions that could start a witch hunt within the Church. It is not our task to label anyone a Jesuit or an infiltrator within the Church. Our task is to preach the Three Angels’ Messages and we are to allow “nothing else to occupy our attention.” Sometimes it is necessary to address issues placed in the public realm, as in this instance, but we should not allow ourselves the luxury of wallowing in the controversy raging within the Church. This Church belongs to Christ and it is He who reads the heart, not us. It is He who will spew out those who are not His; we are not to do the spewing. The Seventh-Day Adventist Church is the apple of His eye and we are not to equate it with Babylon no matter how many apostate or deceived members there may be in it. We cannot discern the heart; how are we to judge who is Aaron and who is Caiaphas? We can rebuke the deeds but we may not rebuke the person, let us leave that to the Lord.

Often those with phobias with regard to the “separate” nature of Adventism are born and bred Adventists who feel isolated in this cocoon of safety. In this regard there is something which I tend to call the “blessed curse” of being born an Adventist. What a privilege to be born into the Adventist Church, to grow up with Adventist values and doctrines, to have Adventist families and friends to nurture and sustain you, and to be privileged from childhood to benefit from the Adventist lifestyle. But sometimes it can be such a curse as well. You were

born with it, it cost you nothing. No wrenching of family ties, no rejection by lifelong friends, no alienation from the religious environment in which you were raised, no drastic change of mindset and lifestyle—you were spared this pain. The price is high, it costs all you have and it is precious to find Christ and His truth. Even born Adventists have to find this treasure for themselves. It is not inherited; only the nurturing environment is inherited. Moreover, you want to shout it from the rooftop and warn those still steeped in Babylon to step over from the other side. We are driven, called to make the differences between Babylon and the Truth prominent so as to compel people to come in. Babylon must be exposed and the doctrinal errors of the Babylonian wine must be illuminated so as to wrench the people from its intoxicating power. In doing this, however, we should not confuse the people with the structures. There are beautiful children of God in every church and religion but God is calling them out and those that hear His voice will respond.

Many born Adventists feel uncomfortable when the doctrinal issues that separate Babylon from the truth are made prominent. Why not just preach Jesus? Why not by example draw people to Jesus? Don’t all Christian churches preach Jesus? Why should I change my denomination when someone preaches Jesus? If following exemplary individuals is the criterion, then we can emulate any philanthropist and it would not make any difference whether we became Catholics (the faith into which I was born) or not. I became a Seventh-Day Adventist because of doctrine. Doctrine did not save me, Jesus did that, but without doctrine I would not have known which Jesus I was following for “there are many false Christs” out there. Dear

***The church that holds
to the word of God is
irreconcilably separated
from Rome.***

born Adventists, “take heed to the doctrine” and don’t be ashamed of who you are. Don’t feel uncomfortable when doctrine is being preached—it’s not for you; you already know it, it’s for them. They need it, not you, for you already have it. Doctrine is the cleaver to cleave them out of the world and bring them into His wonderful light.

What about the poor atheists out there (of which I was one) who publicly disown God and despise Jesus Christ and Christians as weak, snivelling crutch-seekers? These atheists will say the Bible is a myth, a fairy tale written by ignorant primitives of Stone Age ilk. What answer will

you give them; will you preach the love of Jesus when they despise Him? No, you will preach prophecy—good solid prophecy from Daniel and Revelation - and pull the rug of their confidence out from underneath them. Make them wonder if there is a God after all, then preach Jesus. Dear born Adventist, don't be ashamed of prophecy that sets you apart from the world. It is the only tool in your toolbox left to you to reach the atheists who often became atheists (as in my case) because of being fed Babylonian wine which destroyed faith in God in the first place. There are different methods for different people. Some accept the Gospel readily and others are of a sceptical nature and need more proof. We read this in the Spirit of Prophecy:

By Extraordinary Methods.--In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.—“Testimonies, vol. 9, p. 109. (1909) {Ev 122.3}

As an evangelist, it is my duty to call people out of Babylon into the ranks of Christ's bride. In this time in which we are living this question is being asked more and more: Why should I come out of Babylon and join the Adventist Church when there are members and leaders within the Adventist Church (Reinder Bruinsma being a case in point), who subscribe to the principles of the ecumenical movement and encourage liaison with Rome?

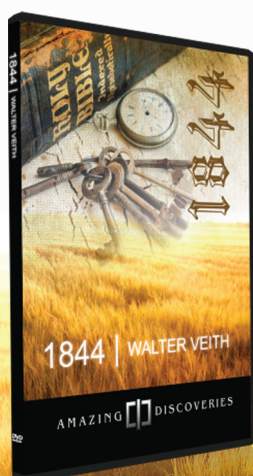
Am I being judgemental here or vindictive? No, I am merely basing my judgement on his actions and from what has

proceeded out of his pen. I am not judging his heart, his motives or his affiliations—that is not my prerogative—but I do have to defend my Church and explain to those that have entered the fold, or are considering entering the fold, why it is essential that they enter and stay put and “be separate” in spite of those who would seem to preach the opposite. If issues such as these are placed in the public domain then they must receive a public response lest it be conceived that we condone them.

Reinder Bruinsma was executive secretary of the Trans-European Division from 1995–2001 and succeeded Henk Koning as Union President of the Netherlands Union. Henk Koning was president of the Netherlands Union Conference when he signed the *Charta Oecumenica* on the 18th of January 2002. Such signing can not be done in a personal capacity, as churches and not individuals are party to the ecumenical movement. Whether Bruinsma was party to the signing or not is not known by me, but by his silence he condoned it and he certainly did not rescind it on becoming Union president himself. Reinder Bruinsma has made his views on relations with the Roman Catholic Church and the traditional view of the Adventist Church, inclusive of the Spirit of Prophecy, very clear even in his doctoral thesis *A Historical Analysis of Seventh-day Adventist Attitudes toward Roman Catholicism* (University of London, 1993), which was also published by Andrews University Press in 1995 as *Adventist Attitudes toward Roman Catholicism 1844–1865*. He also attacked the SDA position on the Papacy being Antichrist in his *Spectrum* article of summer 1999. This position is by no means unique amongst Adventist leaders, as many have told me personally that that position is archaic and in need of revision irrespective of the clear Spirit of Prophecy statements in this regard. In fact, some argue that it is not part of our fundamental beliefs and therefore should not be preached. However, the Spirit of Prophecy is part of our fundamental beliefs and because it is clearly stated there, it *ipso facto* becomes part of our fundamental beliefs whether we like it or not.

1844 | WALTER VEITH

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Bruinsma summarizes the anti—papal eschatological views of the Protestant world in the time of the rise of Adventism in his thesis in the chapter titled “Adventists and Catholics—Prophetic Insight or Prejudice.” He correctly emphasizes that the Protestant view included the eschatological view that Rome would somehow dominate the world stage again and seek to dominate the New World. Adventism arose in this climate and the pioneers had the same basic prophetic view as prevalent in the general Protestant denominations of that time. He then proceeds to place the writings of Ellen White into this historic time frame lamenting that this placed these anti papal views into the prophetic framework of the Spirit of Prophecy. This would make it harder for Adventists who believe in the prophetic writings of Ellen White to rid themselves of this bias.

Such marginalization of the writings of Ellen White is typical of some of our modern theologians. The dilemma is that we cannot get rid of the Spirit Prophecy as it is entrenched in our fundamental beliefs. So, the next best thing is to make it of non—effect. We hear more and more that her writings cannot be placed on an equal footing with that of the canonical prophets, that her writings have a homiletic flavor but cannot be used for exegesis, that her writings must be interpreted in the framework of her time, and her personal views and prophetic utterances are so intermingled that her writings should perhaps best be used as devotionals rather than a basis for prophetic interpretation. As one of our German theologians and leaders stated it: “We cannot be dictated to by a woman with only three years of education.”

Bruinsma concludes his chapter with the following statements:

Although there are many aspects in Roman-Catholic teaching and practice with which Adventists must strongly disagree, honesty demands that they acknowledge that in recent decades, in most places of the world Roman—Catholicism has changed in ways that they must regard as positive. Catholics are now not only allowed to read their Bible but are urged to do so. There is much spirituality in the Roman-Catholic Church of which Protestants can be envious. The Catholic Church has formally accepted the principle of religious freedom. It is not fair to suggest that these and other positive developments in the Roman -Catholic Church are just window dressing and must in fact be watched with suspicion, and be seen as clever tactics to lull other Christians into sleep, while all the time they are just waiting for the fortuitous moment when they will be able to wipe out other Christians, Adventists first and foremost! In their criticism of the Catholic history, Adventists should try to be more bal-

anced than they have often been and should do better than simply offering an extension of the often rather biased and inaccurate picture that many Protestants in past centuries have held of the medieval church. Medieval Christianity also had its positive and beautiful sides! Moreover, Adventists must be willing to acknowledge that modern Catholicism has changed in many ways. It bothers me, in particular, to see how Adventist publications today still refer mainly to nineteenth century sources in their description of Catholic views and intentions. How would Adventists feel if people around them were to base their opinions of Adventism exclusively on sources of more than century ago? Dealing with this issue will, no doubt, be difficult and will take time. Anti-Catholicism is so ingrained in the Adventist world view that change will not come easy, even if the church’s administrators and other thought leaders were to agree that a re-orientation would be desirable. But in the meantime, the church could at the very least decide to be less biased in its descriptions of present-day Catholicism.

I wonder what these positive and beautiful sides of Medieval Christianity were that even history labeled The Dark Ages. If God had not cut this time short for the sake of the elect, nothing would have remained of the cause of Christ that could have been salvaged. Should Adventists acknowledge that modern Catholicism has changed; and what are these nineteenth century sources that contradict his statement? None other than the Spirit of Prophecy which stand as a monumental rebuke to the sentiments ex-



pressed. The following statements from the pen of inspiration will illustrate this point:

Popery is just what prophecy declared that she would be, the apostasy of the latter times. [2 THESS. 2:3, 4.] It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invulnerable venom of the serpent. "We are not bound to keep faith and promises to heretics," She declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? (GC88, 571.1)

The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy. {ST, February 19, 1894 par. 4} And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. (RH, June 1, 1886 par. 13)

On Wednesday, October 21, 2009 a member of the Seventh-day Adventist Church in the Netherlands published an article in the Dutch newspaper the *Nederlands Dagblad* in which he exposed the Pope as the Antichrist of Revelation 13. In this article he quoted from an old book by Edmund Dörschler which was published by Seventh-day Adventists in 1931.



On Thursday, October 22, 2009, Dr. Reinder Bruinsma responded to the Newspaper article in the *Nederlands Dagblad* of October 21, 2009, apologizing for that article and, after pointing out that the source material originated from the previous century he assured the public that Adventists no longer believe this. His exact words in Dutch were as follows:

"Ik vrees dat nogal wat lezers gemakkelijk kunnen denken dat de sfeer van dit artikel ook nu nog op deze kerk van toepassing zal zijn.

In Nederland onderhoudt deze protestantse kerk echter goede contacten met andere christelijke kerken." -Dr. Reinder Bruinsma.

The English translation reads like this:

"I fear that a large number of readers comfortably may think that the sphere of the article is even now still applicable upon this church [modern Dutch SDA Church]. In the Netherlands this Protestant Church, however, keeps good contacts with other Christian churches" -Dr. Reinder Bruinsma

Now if Bruinsma had apologized for the way in which the message was transmitted, that would have been one thing. But to apologize for the veracity of the message is tantamount to treason. It violates not only sound Biblical exegesis and the Spirit of Prophecy, but also goes against the consistent beliefs of the Seventh-day Adventist Church, let alone the blood of saints and martyrs who died upholding this truth.

Called to Expose Man of Sin.--In the very time in which we live the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord. --Testimonies to Ministers, p. 118. (1903) (Ev 233.2)

"We are to give to the people the warnings contained in Revelation. But many workers are engaged in a line of work that is disqualifying them to preach the word and do the very work God has appointed them to do. The truth in regard

*to the Sabbath of the Lord is to be proclaimed. The seventh-day is to be shown to be the seal of the living God. **People are to be shown what they may expect from the papal power.** The time has come when the Protestant churches are reaching out to grasp the hand of the power that has made void the law of God... [Here follows lengthy quotations from Revelation 18 and brief comments.] This is the message Satan would have silenced... Shall this message be considered an inferior matter? (4MR 426.1)*

Her writings on secret societies and their involvement in final events are equally clear:

This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God's commandments. (14MR, 152.2)

There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God's Word. (Ev 618.1)

The picture, drawn by John must refer to the book of Revelation and according to this statement, secret societies will play an integral role in end-time events. Particularly the Freemasons are deemed worthy of special mention. It seems devious to me to put anyone who fits modern events into the framework of Adventist eschatology into the convenient drawer of "conspiracy theorist," comparing them with Dan Brown or others of similar sentiment. There is a vast difference between a conspiracy theorist and the Protestant heritage of sound Biblical interpretation—and in the case of Adventists the added inspiration of the Spirit of Prophecy. What a blatant disregard for not only Biblical prophecy, but the Spirit of Prophecy as well, let alone our Protestant heritage. I remember well my baptismal vows which included the belief in the Spirit of Prophecy, which these modern exegetes will sacrifice for a brief moment of papal recognition. It is hard for me to understand how anyone can be so steeped in ostrich theology that they can even assume that the modern Papacy has changed. Don't her present writings condemn her even more than her pompous medieval utterances?

Zenit News published an article on March 8, 2007 on Pope

Benedict's speech on papal primacy, entitled "*The World Seen From Rome—Benedict XVI Highlights 1st Century Papal Primacy Begins Audience Series on Apostolic Fathers*":

Already in the first century, popes exercised their primacy over the other Churches, Benedict XVI says. The Holy Father explained this on Wednesday at the general audience, which he dedicated to Pope St. Clement of Rome, the third successor of Peter. St. Clement's letter clarifies the distinction between hierarchy and laity.

They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly.

The clear distinction between the 'lay people' and the hierarchy does not mean, in any way, a contraposition but only the organic connection of a body, of an organism with different functions," Benedict XVI explained. "In fact, the Church is not a place for confusion and anarchy, where someone can do whatever he wants at any time; each one in this organism with an articulated structure practices his ministry according to the vocation received. "As pertains to the heads of the communities, Clement specifies clearly the doctrine of apostolic succession.

Benedict XVI added: "The laws that regulate this derive from God himself in an ultimate analysis. The Father sent Jesus Christ, who in turn sent the apostles. These then sent out the first heads of the communities, and established that they would be followed by worthy men."

"The Church is above all a gift of God and not a creature of ours," the Pope contended, "and therefore this sacramental structure not only guarantees the common order but also the precedence of the gift of God that we all need." ii

The acceptance of papal primacy is thus according to the present pope a "sacramental structure," which in Catholic thinking makes it a salvation issue. This is not a nineteenth century obscure quote, but demonstrates clearly that Rome has not changed. Accepting Jesus is a salvation

issue—not accepting an earthly imposter who takes upon himself the prerogatives of Christ. Benedict also elevates the clergy and assigns it a mediatorial role just as the medieval Church did. The Vatican web page (*I hope this is not considered an obscure source*) says this:

ADDRESS OF HIS HOLINESS BENEDICT XVI TO MEMBERS OF THE EPISCOPAL CONFERENCE OF PORTUGAL ON THEIR "AD LIMINA" VISIT. Consistory Hall Saturday, 10 November 2007

People are to be shown what they may expect from the papal power.

*It is a great joy for me to receive you today in the House of Peter, who by the grace of God are solid pillars of that bridge which you are called to be and to create between humanity and its supreme destiny, the Most Holy Trinity. "It is no longer I who live, but Christ who lives in me" (Gal 2: 20). A concrete sign of this incarnation is the pouring out of Christ's life which flows forth from me into the lives of others. This is because, "I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own.... We become "one body", completely joined in a single existence" (Encyclical Letter Deus Caritas Est, n. 14). This "body" of Christ that embraces the humanity of all times and places is the Church.*ⁱⁱⁱ

Such ecclesiastical superiority assigned to the clergy and to the Pope himself is contrary to the plainest Bible utterances and deserves the same rebuke that Christ uttered regarding the Pharisees.

...Malachi Martin also maintains that the pontiff "*is the sole living representative of God among men; is endowed with absolute authority to teach God's salvation as revealed through his son, Jesus Christ, who was and is God himself made man... Catholic teaching holds that any Roman Catholic, any non-Catholic Christian, or any non-Christian of whatever other religion who receives God's salvation receives it through the spiritual office of that one man in Rome and the merits of his Church of believ-*

ers." On 5 September 2000, the Vatican restated this doctrine under the title *Dominus Jesus*' (Malachi Martin, *Rich Church, Poor Church* (New York: Putnam's, 1984) ...McGuire's Catechism puts it: "Bishops and priests of the Church are called 'other Christs.' They alone have the power to represent or to take the place of Christ, in preaching His Gospel and in offering His sacrifice for the glory of God and the salvation of men..."^{iv}

Through his ordination, a priest is supposed to receive "special supernatural powers," particularly "to change bread and wine into the body and blood of Christ in the Holy Sacrifice of the Mass, and to forgive sins in the sacrament of Penance"^v

The present Pope has stated categorically that the ecumenical process is to be regarded as irreversible and the signing of the *Charta Oecumenica* by most protestant churches is indicative of the decay which has set in amidst Protestantism. The Charta is an agreement entered into by the Catholic Council of European Bishops' Conference (CCEE) and the Conference of European Churches (CEC), the Protestant alliance of Europe. This document acknowledges apostolic succession, guarantees that there will be no proselytising, and changes the Gospel message from salvation in Christ to a social Gospel of securing human rights for all. Moreover, it advocates a common Eucharist and recognition of all baptismal rites as practiced in the various churches. John Rogers, who had been an associate of Tyndale and Coverdale in the translation of the Scriptures into English, was led to the stake at Smithfield on February 4th, 1555. His crime was the denial of transubstantiation. It is unthinkable that an Adventist could have signed this document. Moreover the very CEC that went into agreement with the Papacy is now campaigning for Sunday legislation in Europe; this comes directly from their own web page, not some obscure source.

They are campaigning for Sunday legislation and motivating their stand with the European parliament as to "Why Sunday should be included as a weekly rest day in the revised Working Time Directive." They argue this:

1. *More than any other day of the week a free Sunday offers the opportunity to meet one's family.*
2. *More than any other day of the week a free Sunday offers the opportunity to meet friends, to establish and maintain social ties.*

ii. ZE07030826 - 2007-03-08 Permalink: <http://www.zenit.org/article-19100?l=english>

iii. Vatican.va

iv. Michael A. McGuire, (Father McGuire's) *The New Baltimore Catechism and Mass* (Official Revised Edition. New York: Benziger Brothers, 1949), 159.

v. (Michael A. McGuire, (Father McGuire's) *The New Baltimore Catechism and Mass* (Official Revised Edition. New York: Benziger Brothers, 1949), 194. p. 203

w3. More than any other day of the week a free Sunday offers workers the opportunity to pursue their spiritual needs.

4. According to a EUROFOUND survey, the likelihood of sickness and absenteeism problems in establishments that work on Saturdays and Sundays is 1.3 times greater compared to establishments that do not require staff to work on the weekend. Moreover, the inclusion of Sunday, as a weekly rest day, in the revised Working Time Directive would, finally, strengthen the idea of a Europe of citizens, since a large majority of Europeans back the idea of a free Sunday. It would therefore be a concrete example of how the EU can make a tangible contribution to the quality of life of citizens. ^{vi}

This is precisely what the Spirit of Prophecy predicted (conspiracy or no conspiracy), and demonstrates precisely why we should not be involved with those that war against the law of God. If that means exclusivity then so be it, because the directive is not of human devising. Even among the other Protestant churches there are still powerful voices of leaders who stand like the needle to the pole. These bright lights amongst these churches will yet take their stand under the blood stained banner of Prince Emmanuel. In 1988, the Free Presbyterian Church of Scotland's Clerk to the Synod, Reverend Donald MacLean's comment in his letter to *The Times* stated this:

The Ecumenical movement which you praise is the greatest disaster to affect the Christian church this century. It has reduced the professing churches of this country to a collection of bloodless, spineless and boneless organizations, which can hardly raise a whimper on the side of Christ and His Truth. Small wonder that evil progresses as it does, and spiritual darkness becomes more intense as the years go by. You appear to regard a body of professing Christians, of sober conduct, and deep spirituality of mind, as fanatical and bigoted. If this be so then the eminent men of God, such as John Knox in Scotland, John Calvin and Martin Luther on the Continent, and Archbishop Cranmer in England were bigots in their contests with the errors of Popery. We are glad to be in such company. ^{vii}

What an indictment to Adventists who wish to tow the ecumenical line. I have never before discussed our Church's ecumenical relations, but in view of the nature of current circumstances and my duty as evangelist toward those who are contemplating membership in the

SDA family, the time has, it seems, come to clarify a few issues. Are we as a Church involved in ecumenical relations? The answer is obviously yes. In Germany the Seventh-day Adventist Church is affiliated with the ACK and there is ample evidence elsewhere that our church is more involved than we might wish to think. Let there be Light Ministries has distributed a booklet entitled *The World Council of Churches and the Seventh-day Adventist Church*, which saw its first printing in 1996. I certainly do not support organizations that have nothing better to do than criticize the Church, but sometimes they do have a point, it's what they do with it that's problematic. The evidence presented is compelling, but sadly they then reach the conclusion that the SDA Church is fallen and has thus become part of Babylon. They quote the following Spirit of Prophecy statement where Ellen White warns

The Ecumenical movement which you praise is the greatest disaster to affect the Christian church this century.

that we could become a sister to Babylon:

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil (21MR, 380.1)

However, Ellen White also states this:

I do not doubt your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed

vi. http://www.cec-kek.org/pdf/CSCProtectionofSunday_EN.pdf

vii. The Times: 9th November 1988

to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, "Believe them not." "I have not sent them, and yet they ran (2SM, 63.3)

Our Church is unique amongst all the churches in the world and God has seen to it that our structures would be thus organized that we would not become part of Babylon, even if a whole host of leaders were to apostatize and join the ranks of the enemy in trampling upon the precepts of God. Our Church is not run by a synod or a

There is a vast difference between a conspiracy theorist and the protestant heritage of sound Biblical interpretation.

college of cardinals, but we have a bottom-up structure which means that doctrinal changes have to be voted by the worldwide Church delegates at General Conference sessions. If individuals sign the *Charta Oecumenica*, or even whole divisions for that matter, that does not make the SDA Church apostate, it makes those individuals apostate. The same applies to any other Church doctrine. God has blessed this Church with wonderful leaders and there are still seven thousand that have not bowed the knee to Baal. Amidst the greatest apostasy the light of these representatives of God will shine ever more brightly. A few illustrations might be in order here.

I was privileged to be part of the GC (General Conference) faith and science meetings to discuss the relevance of the six-day Creation in our modern world with its evolutionary bias. I was shocked and others were literally moved to tears to witness the level of unbelief that was often displayed by many of our leading lights. The representatives from some of our divisions produced reports that would have made our pioneers spin in their graves if they were not sleeping. Others, however, more than eclipsed these negative sentiments and I was so proud to read the report of my division to the full house of delegates confirming every pillar of our faith. I realized then that God is still ultimately in charge of His Church.

In another instance I was a camp-meeting speaker at a major European camp meeting where the youth meeting resembled a heavy metal rock concert more than a religious meeting. One day I was standing outside the hall

where the youth was gathering and a young West Indian man was standing outside the door. I asked him why he was standing there and he answered that his friends were inside. I asked him above the din why he was not also with his friends, and he answered that his Jesus was not in there and so he did not feel free to join them. I was amazed and a flood of pride for this young man filled my heart. We sat down and talked and as we talked, more and more young people joined us. What a wonderful experience. There is hope for our Church and the youth is going to play a great part in finishing the work. The pressure to conform to worldly standards is great and even Union Presidents have to take the brunt when they stand for principle. I have met and spoken with many of them and am proud to be a Seventh-day Adventist minister even in these terrible times in which we are living. We need not despair, God is in control and He will take His Church to the finish line. In the meantime the pen of inspiration will sustain us.

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.—5T 136 (1882). (LDE 180.4) ■

[Editor's Note]

Bruinsma implied that there may be "facts that are extracted from obscure sources no one can check."

Our website contains the entire set of references for Walter's Total Onslaught and Rekindling the Reformation Series in our new research library, as well as ebooks also available for more research.

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CONSPIRACY THEORY OR FULFILLMENT OF PROPHECY

BY JOHN TRIPLETT

Today there are many people in the world and in religious bodies who use the term “conspiracy theory.” In fact, the word conspiracy is rarely seen separated from the word theory.

Many times the phrase is valid. If you type that phrase into an Internet search engine, you will find things that are very improbable at best, and some items are even quite comical. These theories are often purported without one iota of documented evidence. But, does that mean that anytime we hear something out of the ordinary, we should automatically give it the ominous title of conspiracy theory?

Separating Fact from Theory

Webster’s New World Dictionary defines a theory as, “A speculative plan,” or, “a conjecture or guess.” We could, then, use the phrase “conspiracy guess.” But what if there was evidence supporting a conspiracy? What if the Bible speaks of such a conspiracy? What if the pen of Inspiration

declares a conspiracy? What if official writings from international fraternities and organizations agree with Inspiration that indeed all the world will wonder after the Beast?

Should we abandon such a striking fulfillment of prophecy as just another conspiracy theory? Today, there are some who strike hard against anyone who may be willing to expose these disturbing facts. I have found an interesting phenomenon take place with those who have not studied these matters for themselves. Often, they call anything that they have not heard before a conspiracy theory. And, by so doing, their ignorance concerning the fulfillment of prophecy is seen, while their artificial intellectualism is fed.

Here are some statements from Inspiration that show the origin of this message:

Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new

forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery. Cut off from earthly ties and human interests, dead to the claims of natural affection, reason and conscience wholly silenced, they knew no rule, no tie, but that of their order, and no duty but to extend its power...

The gospel of Christ had enabled its adherents to meet danger and endure suffering, undismayed by cold, hunger, toil, and poverty, to uphold the banner of truth in face of the rack, the dungeon, and the stake. To combat these forces, Jesuitism inspired its followers with a fanaticism that enabled them to endure like dangers, and to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no deception too base for them to practice, no disguise too difficult for them to assume. Vowed to perpetual poverty and humility, it was their studied aim to secure wealth and power, to be devoted to the overthrow of Protestantism, and the re-establishment of the papal supremacy.

When appearing as members of their order, they wore a garb of sanctity, visiting prisons and hospitals, ministering to the sick and the poor, professing to have renounced the world, and bearing the sacred name of Jesus, who went about doing good. But under this blameless exterior the most criminal and deadly purposes were often concealed. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church. Under various disguises the Jesuits worked their way into offices of state, climbing up to be the counselors of kings, and shaping the policy of nations. They became servants to act as spies upon their masters. They established colleges for the sons of princes and nobles, and schools for the common people; and the children of Protestant parents were drawn into an observance of popish rites. All the outward pomp and display of the Romish worship was brought to bear to confuse the mind and dazzle and captivate the imagination, and thus the liberty for which the fathers had toiled and bled was betrayed by the sons. The Jesuits rapidly spread themselves over Europe, and wherever they went, there followed a revival of popery.

To give them greater power, a bull was issued re-establishing the inquisition. Notwithstanding the general abhorrence with which it was regarded,

even in Catholic countries, this terrible tribunal was again set up by popish rulers, and atrocities too terrible to bear the light of day were repeated in its secret dungeons. In many countries, thousands upon thousands of the very flower of the nation, the purest and noblest, the most intellectual and highly educated, pious and devoted pastors, industrious and patriotic citizens, brilliant scholars, talented artists, skillful artisans, were slain or forced to flee to other lands.

Such were the means which Rome had invoked to quench the light of the Reformation, to withdraw from men the Bible, and to restore the ignorance and superstition of the Dark Ages (The Great Controversy, 234-235).

And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. "The Bible, the Bible, is the foundation of our faith," was the cry of Protestants in Luther's time, while the Catholics cried, "The Fathers, custom, tradition." Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf today between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants (RH, June 1, 1886, emphasis added)

As we can see there was and is a conspiracy against the Reformation. But, you may say, we don't need to know about all these things, do we? Should we not be just focusing on preaching the Three Angels' Messages? Well, consider these words:

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon

their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning. (The Great Controversy, 606).

*Thus the message of the third angel will be proclaimed. **As the time comes for it to be given with greatest power,** the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. **The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked.** By these solemn warnings the people will be stirred.*

Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain “Thus saith the Lord,” the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it (The Great Controversy, 607, emphasis added).

Wow! I am more excited than ever to be living in these last hours of our world. Jesus is coming soon. It is a privilege to see prophecy being fulfilled.

If you haven't taken these issues seriously, and have thrown them into the “conspiracy theory rubbish bin,” I urge you take a humble step back and investigate how the papal power has indeed progressed rapidly, because soon the whole world will know. Consider this story found in Acts 5:34-39:

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God (emphasis added).

This is the bottom line: if all the talk about secret societies and the Jesuits and the role in which they play is all conjecture, if it is all hogwash, then it will collapse. But, if it is true, it will lead thousands to the realization that the world is a giant labyrinth of deception.

At one time, I was a total atheist. I thought Christians were narrow-minded bigots who needed some sort of comfort before their death. But, through the providential leadings of the Holy Spirit, I learned that there are secret societies, there is a devil, and therefore there must be a God. And I was led to the foot of the cross—to Jesus, who loved me and gave Himself for me even while I was a sinner. I recognized that Jesus Christ is the only hope for humanity. This is why it saddens my heart that some are very quick to dismiss as a heretic anyone who uses the terms Illuminati, New World Order, and the Jesuits.

There are many conspiracy theories blowing in the wind, with no evidence to support them. There is, however, a documented conspiracy taking place against the Reformation. Let us be very careful not to hastily dismiss everything we hear as a conspiracy theory without first looking through the lenses of the Bible and the Spirit of Prophecy. If a conspiracy fails against the test of God's Word, it should be rejected. But if it passes the test, however unpopular it may be, it is truth for this time, and a fulfillment of prophecy. ■

EDITOR'S CORNER

>> Continued from page 2

What is the Gospel?

Gospel means good news. The Gospel is all of the good news concerning salvation found in Jesus, His ministry in the sanctuary, His soon coming, but also that Babylon has become the habitation of devils and of every unclean bird, and that we are to come out of her and hold to the true Vine. This is present truth. How can people come out if they do not know what they should come out of?

Secret Societies

Many in the United States are wrestling with the issue of secret societies. Even Seventh-day Adventists are being recruited by Freemason organizations. People need to be warned of the dangers involved.

Unfortunately, there are people who take things to the extreme. They hear messages about Freemasons and start seeing Freemasonry everywhere. We need balance and common sense. It is true that shells, triangles, and flames are common symbols of the occult, and that these symbols are found on businesses and products all around us. But does that mean we can't gas up at a gas station bearing a Freemason symbol, or purchase a pair of socks with a flame embroidered on it? Of course not! We have never supported this kind of fanaticism.

But the sin and danger of secret societies, in particular as they pertain to the fulfillment of end-time prophecy through the work of the Roman Catholic Jesuit Order and its affiliates, must be revealed. To do otherwise is to be

remiss in our duty. What these organizations do is wrong, especially because they cloak their activities with good works, thereby deceiving the innocent. We have been warned by Ellen White to stay away from all unions and confederacies, and yet still we fraternize with them, and neglect to see the greatest secret society of all working behind the scenes through deception to set up the final end-time conglomerate of Babylon. Shall we leave people ignorant to the sophistries working to bind their souls to Satan?

Is this message in line with the Adventist Church?

The Adventist Church was founded on principles of truth started by the Protestant Reformation. Anyone who preaches on behalf of Seventh-day Adventists must preach the Gospel upon which our Church was founded, and to which Ellen White has added her rich writings.

Adventists have a special mission. We, like John the Baptist, are called to prepare the way of the Lord. We are the Church raised to warn the world of judgment. Our message includes all parts of the Gospel, with the added focus on the soon coming of Jesus and the preparation of the world to meet Him.

We are the bearers of a solemn message of urgency—a message that is intended to address deception at the end of time.

If anyone downplays the importance of identifying the man of sin, deny the relevance of the prophecies of Daniel and

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching.

- Ellen G. White, 5T 136 (18882)

Revelation, dilutes the importance of the soon coming of Jesus and the deceptions that will surround the final events, or rejects the uniqueness of our message by joining hands with Rome, they undercut the Gospel and our identity as His remnant Church. But we at Amazing Discoveries preach all these basic end-time doctrines of the Seventh-day Adventist Church. Our message, then, is exactly in line with the Adventist Church.

Isn't this all just a conspiracy theory?

"Conspiracy theory" is a label being thrown around at anything that sounds like it might elicit fear or might not be "typical" Adventist doctrine. Granted, there are outlandish conspiracy theories in the world today, but what we preach is not of that character. Any earnest seeker who has watched our series and understands the times in which we live would not see the *Total Onslaught* message as a speculative theory.

But there certainly is a conspiracy—Satan's conspiracy, started 6000 years ago. When swords, wild beasts, fires, and other persecutions did not remove the followers of Christ from the world, Satan turned to lies and deceit to snare them into sin, to stupefy them, and to lull them into complacency. Jesus Himself warned us in Matthew 24 that the end of the world would be marked with so much deception that, if possible, even the very elect would be deceived.

Are we not to expose the most massive deception ever perpetrated on humankind? Are we not to show people the sins of Babylon and the identity of the power whom they must avoid at all costs, so that they may escape?

How can we show the true love of Christ but still allow people to remain deceived? Please carefully consider this quote by non-Adventist author Dave Hunt:

We are told to love one another as Christ has loved us. Pop psychology trivializes that command by equating it with a 'positive' attitude. Forgotten is the first duty of love: to speak the truth (Ephesians 4:15). Real love does not flatter or soothe when correction is needed but [rather] points out the error which is blinding and harming the loved one. Christ said, 'As many as I love, I rebuke and chasten; be zealous therefore, and repent' (Revelation 3:19). Instead, the idea is now current that love excludes rebuke, ignores the truth, and seeks unity at any price. Only disaster can result.ⁱ

He seems to understand. why is it so hard for some of us?

ⁱ Dave Hunt, *A Woman Rides the Beast* (Eugene, Oregon: Harvest House Publishers, 1994): 403.

**If you do not contend with your whole heart
against the impious government of the Pope, you
cannot be saved.**

- Martin Luther as quoted in *History of the Reformation of the 16th Century*, vol. 15, p. 208

The Jesuit Order

When America was founded, there were innumerable concerns regarding Jesuit infiltration. Many believed that a conspiracy was raging against the freedoms of the United States. Much evidence shows that their concerns were not unfounded. The Jesuits, with supreme loyalty only to the Pope and who exist for the sole purpose of countering all that the Reformation accomplished, are deeply involved in end-time affairs. Through their deceptive efforts, Rome has steadily been working to destroy Protestantism.

Rome has showed her aggressive nature throughout history and even in recent statements. Anyone opposing the Pope's authority is counted a heretic worthy of extermination. It has been so throughout history, and Rome hasn't changed. Should we be quiet while violence and aggression is perpetrated against those who oppose Rome and wish to abide solely by the Word of God?

Friends, we have seen and heard too much to be silent. The kindest thing we can say of those that seek to nullify the warning message of Rome's growing dominion and the rise of the Antichrist power is that they must not understand the evidence that points to this enormous reality and its relation to end-time fulfillment of prophecy.

Pastor Ferraz of the Michigan Conference wrote this:

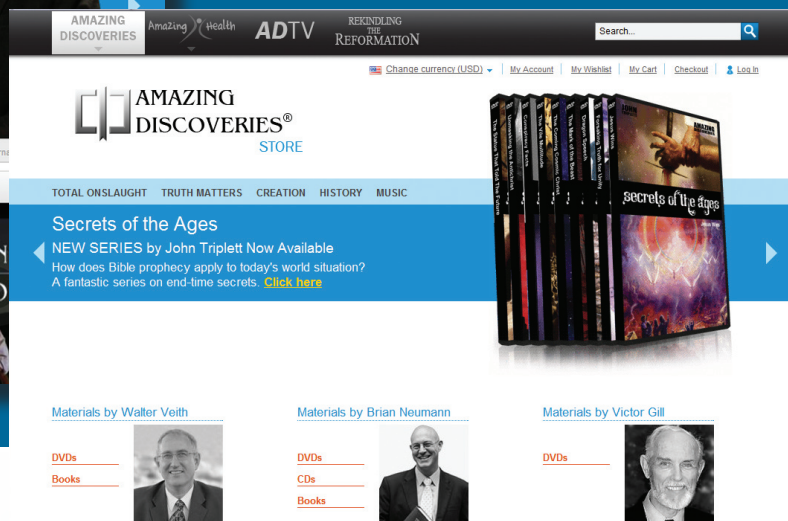
Being "accepted" by other denominations, to which we have been commissioned to proclaim the three angels' message of Revelation 14, has never been a divine mandate of God's remnant people so viciously under attack (Rev 12:17). Preaching the extent of the love of God in present truth - that of "the everlasting gospel" (Rev 14:6), warning that "Babylon...is fallen, is fallen and is become the habitation of devils" (Rev 18:2), and proclaiming the voice of God calling "Come out of her my people, lest you share in her sins and lest you receive of her plagues" (Rev 18:4) - however, is God's mandate.ⁱⁱ

If we are silent now, we will be guilty of the blood of souls. ■



ⁱⁱ Ferraz, "The Humanity of the Son of God is Everything to Us," Adventists Affirm.

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