

MINISTRY UPDATE | FOURTH QUARTER 2016

SECRETS UNSEALED



REFLECTIONS ON A

TROUBLING WORSHIP SERVICE



Dear *friend* of Secrets Unsealed,

We have just finished our eighth annual Secrets Unsealed Summit. The event was a signal success with over 200 participants from coast to coast. Our theme was “Our Redemption Draweth Nigh” and the guest speakers included Dr. G. Edward Reid, Dr. Norman McNulty, Dr. James Markum, and yours truly. Each speaker underlined the fact that we are on the threshold of what Ellen White called ‘a stupendous crisis’.

Next year we have planned a special Summit to celebrate the 500th anniversary of the Protestant Reformation—an event never more needed than now!! As you probably have heard, the Pope traveled to Malmo, Sweden on October 31, and, along with the Lutherans, praised Martin Luther and the Reformation! Certainly a sign that the wound is almost healed.

I would also draw your attention to our next Anchor School of Theology. We will be studying the Hebrew Feasts focusing on three main points: 1) The detailed fulfillment of the feasts, 2) the relationship between the Jewish agricultural year and the feasts, and 3) whether it is still mandatory to observe them today. Register early because we are expecting to reach full capacity quickly.

In this newsletter you will find an article on the famous Indiana Camp Meeting of 1900. In recent times various Adventist interpreters have attempted to explain away Ellen White’s warning that similar events will occur just before the close of probation. The most common explanation of her remarks is that they were cultural and applied only to her time. The article takes these arguments head on by considering the historical context, the language she uses in her counsel, and the witness of the entirety of her writings.

I trust that you will enjoy this newsletter. We do appreciate your prayers and financial support that make it possible to continue strengthening the faith of God’s dear people. May God continue to bless you and keep you faithful.



In Christ,

Pastor Stephen P. Bohr
President and Speaker, *Secrets Unsealed*

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TROUBLING WORSHIP SERVICE

by PASTOR STEPHEN BOHR

From **September 13-23, 1900** a memorable Seventh-day Adventist camp meeting was held at **Muncie, Indiana**. For **two years before this**, the conference **president** and the **evangelist** along with several **pastors** had been teaching a heresy which is known as **'holy flesh'**. Along with the heresy, a **new worship style**, Pentecostal and charismatic in nature, was introduced at the camp meeting. In this study we will focus on the **music and worship style** that accompanied the 'holy flesh' heresy.

Ellen White had already been shown in vision **eight months before** the camp meeting (in **January 1900**) the events that would transpire at Muncie. She was also

shown that what was about to occur at Indiana was similar to what had already taken place in **early Adventist history**. And, as I will show in this article, she also saw that the events that took place in early Adventist history and at the Indiana camp meeting would be **repeated once again** shortly before the close of probation.

The **General Conference brethren** were very concerned about what was transpiring in Indiana and for this reason they sent **two pastors** to the camp meeting as observers to bring back a report. Elder

Stephen Haskell, who was one of the two pastors, sent a letter to Ellen White dated September 25, 1900 just two days after the conclusion of the camp meeting where he explained in detail what had occurred. Sister White in turn answered Haskell's letter 15 days later on **October 10, 1900**. Here is one **key paragraph** from Ellen White's response to Elder Haskell's letter (all emphasis supplied):

*"It is impossible to estimate too largely the work that the Lord **will** accomplish through His proposed vessels in carrying out His mind and purpose. The things **you have described as taking place in Indiana, the Lord has shown me would take place just before the close of pro-***

*bat*ion. Every uncouth thing **will** be demonstrated. There **will** be shouting, with drums, music and dancing. The senses of rational beings **will** become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit." Manuscript Releases, volume 21, p. 128, emphasis supplied

Various attempts have been made to soften, rationalize or even explain away Ellen White's statement. Some have claimed that Ellen White was a captive to the culture of her time and therefore what she wrote does not apply to us. In fact,

sometime ago, a Seventh-day Adventist supporter of Contemporary Christian Music (CCM) sent me an email where he claimed that Ellen White's remarks about the Indiana camp meeting applied primarily to the events that took place then and there, and not to events that would transpire in the future. In all Christian charity I would like to respond to his arguments by examining them one by one and offering an alternative understanding.

A Fundamental Law of Exegesis

The e-mailer was a **doctoral candidate** and as such I am sure that he knew that one of the **fundamental laws of exegesis** (the art of properly interpreting

“
THE THINGS YOU
HAVE DESCRIBED
AS TAKING PLACE
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”

the Biblical text) is that the interpreter must understand **words, phrases and verb tenses** as the writer originally understood and intended them. In order to do this, the exegete (interpreter) must **exhaustively** research how the author used these phrases, words and verb tenses in **other parts** of his/her writings. The **same laws** that apply to Biblical exegesis apply as well to the writings of Ellen White because the **same Spirit** inspired both the Bible and the writings of Ellen White.

Ellen White's Three Phrases

The e-mailer focused on **three phrases** that Ellen White used in the quotation at the beginning of this article. He claims that his analysis of these three phrases proves that Ellen White's testimony applied **almost exclusively to the original recipients** in 1900 and not to us who are living in the twenty-first century.

- The first phrase is “*as taking place*”
- The second phrase is “*would take place*”
- The third is “*the close of probation*”

As I read the email I wondered whether the author had **taken the time to examine** how Ellen White uses these three phrases **elsewhere in her writings** in order to be certain that his analysis was correct. I suspect that he did not, because upon examination of **all her writings** it became clear to

me that he attributed to Ellen White's phrases **meanings that she did not intend**. I have looked up **every single one** of her uses of these phrases on the Ellen G. White CD Rom and such uses do not square with the e-mailer's grammatical and syntactical interpretation. Let's examine them one by one.

The Expression “as taking place”

Here is his analysis of the expression ‘*as taking place*’:

“The ‘things you [Elder Haskell] have described as taking place in Indiana’ indicates a PRESENT tense, i.e., they were occurring AT THE TIME of Ellen White’s writing, i.e., Oct 1900.”

Actually, the expression ‘*as taking place*’ is not a present tense at all. I did some research online and consulted with several English teachers and all the sources agree that the expression ‘*as taking place*’ is what grammarians call a **past progressive tense**. The definition of a past progressive is “*an action that was in progress at some point in the past.*” Although Ellen White does not use the specific helping verb ‘*were*’ with the expression ‘*as taking place*’, the context indicates that the verb is tacit in the grammatical construction. Thus Ellen White's expression is to be understood as saying “*as were taking place.*”

A lifelong retired English teacher wrote me the following explanation about this expression: “*The events you*

have described as having taken place ...’ indicating that the events had already taken place by the time Haskell reported them to EGW. Alternatively, this could be worded, ‘The events you have described that were taking place ...’ My ‘gut’ feeling is the events were most probably over and done and not continuing into the time of our pioneers’ correspondence.” (Emphasis mine.)

Additional evidence that the events were **not still occurring** when Ellen White wrote to Haskell on October 10 can be found in the fact that Ellen White wrote to Haskell: “*the things you have described as taking place in Indiana.*” And what were the things that Elder Haskell had described to Ellen White in his letter? Were they events that were **still transpiring** when Ellen White replied to Haskell? The answer is clearly ‘no’ because Haskell had simply reported in his letter what he had observed at the Indiana camp meeting. He was not describing what was still transpiring but rather the events that had **already occurred**, and he had been an eyewitness to, when he attended the camp meeting on September 13-23.

An examination of Ellen White's writings reveals that she was well acquainted with expressions such as ‘*are taking place*’ (present progressive) and ‘*will take place*’ (future), but she does not use these tenses in this statement. This is the only time in her writings where I was able to find that she uses the word combination ‘*as taking*

place ... would take place’. However, she does use both expressions (‘*as taking place*’ and ‘*would take place*’) by themselves in several places so we must go to those places to ascertain their meaning.

So let's look at the few other places where Ellen White uses the identical phrase ‘*as taking place*’ in order to ascertain if what the English teacher stated and what I researched is accurate.

Regarding the process of the investigative judgment Ellen White states: “*In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage.*” *The Great Controversy*, p. 428

Clearly Ellen White is using the expression ‘*as taking place*’ to describe a past progressive event (the investigative judgment) that transpired before the close of probation. When the marriage takes place at the close of probation the judgment will have already transpired **as a process in the past**. Ellen White could have said that the investigative judgment ‘*took place*’ before the marriage but this would have eliminated the idea that the judgment was a **process** that occurred in the past and was finished when the wedding took place.

Ellen White also described some meetings that **took place after** the General Conference Session in Minneapolis in 1888: “*Scenes that were a shame to Christians have been presented to*

me, **as taking place** in the council meetings **held** after the Minneapolis meeting. The loud voice of dispute, the hot spirit, the harsh words, resembled a political meeting more than a place where Christians **were met** for prayer and counsel. These meetings **should have been dismissed** as an insult to heaven. The Lord **was not revered** as an honored guest by those assembled in council, and how could they expect divine light to shine upon them; how could they feel that the presence of Jesus **was** molding and fashioning their plans? The place of meeting **was not held** as sacred, but was looked upon as a common business place. Then how could those assembled receive an inspiration which would lead them to enthrone truth in their hearts, to speak words in the tender, loving spirit of the Master?" PH080, p. 15

In this statement Ellen White once more uses the past progressive 'as taking place' to describe several meetings that **had** transpired in the **past as a process** but had **already concluded** when she wrote this quotation. The meetings were not ongoing when she wrote—they had already concluded! You will notice that in this quotation Ellen White repeatedly uses the **past tense** in conjunction with the expression 'as taking place' to indicate that this was a process that took place in the past and had already concluded when she wrote.

A third quotation reveals the same past progressive use: "I wish to speak of

some things that have been represented to me **as taking place** in assemblies of God's people. Some **have taken** offense at things entirely unworthy of notice, and **have dishonored** God by giving way to the feelings of the unsubdued heart. They **have misinterpreted** the truth, and **weakened** its influence. They have **strengthened** Satan's kingdom; for church-members who speak words that stir up strife are doing Satan's work much more effectively than his own subjects." *Review and Herald*, July 21, 1903

Notice once again the number of times that Ellen White used past tense verbs with the past progressive 'as taking place'. Ellen White knew the difference between "as taking place" and "are taking place". Why did she not use "are taking place" in her Indiana statement if she meant to say that the events were still transpiring when she wrote to Elder Haskell on October 10, 1900?

But let's suppose, for the sake of argument, that her expression does mean "the things that are taking place" in Indiana (which is disproven categorically by an examination of her use of the expression in other places of her writings). Such a meaning would make no difference with regards to the e-mailer's argument because immediately after using the expression 'as taking place' she uses the future tense to describe events that were **still in the future** from the time that she wrote to Haskell. **Four times** she uses the helping verb 'will' to describe what would happen **in the**

future from the time that she wrote to Haskell. If she was referring to what was **still occurring** in Indiana we would expect her to have written something like this to Elder Haskell: "The things you have described **as taking place** in Indiana, the Lord has shown me **would take place** just before the close of probation. Every uncouth thing **would** be demonstrated. There **would** be shouting, with drums, music and dancing. The senses of rational beings **would** become so confused that they cannot be trusted to make right decisions."

So, in the light of all the evidence from Ellen White's writings the e-mailer's contention that the expression 'as taking place' is a PRESENT tense has been proven wrong.

The Expression "would take place"

The email writer confidently states: "Likewise 'would take place' does not accept a connotation of 'future' ... because 'would' is a 'conditional simple' verb tense and **not future**."

I have already provided ample evidence from Ellen White's writings themselves that the events at the Indiana camp meeting had **already** transpired (as a process) in the past from the point of time when she wrote to Elder Haskell on October 10, 1900.

But what about the expression 'would take place'? Is the e-mailer correct in his assertion that "'would' is a 'conditional simple' verb tense and **not future**?" The answer is that his asser-

tion might be accepted as correct if Ellen White had **only** used the single word 'would'. But she uses the word 'would' in a verbal construction, so the entire verbal construction must be examined in order to ascertain the meaning she intended.

Well, the best way to discover the answer what Ellen White meant by the expression 'would take place' is to examine how Ellen White used the expression in the rest of her writings. In other words, let Ellen White explain Ellen White. I assume that the e-mailer would agree that this is the proper exegetical procedure.

Contrary to the e-mailer's confident assertion, Ellen White uses the verbal construction 'would take place' 59 times in her published writings (on the EGW CD Rom) to describe events that would **unconditionally** transpire in the **future**. The following examples will show that when Ellen White uses the expression 'would take place' she is referring to events that **would occur** in the **future, not conditionally** but **in actuality**.

What did Jesus mean when He predicted that the apostles would do greater works than even He had done? Ellen White responds: "'Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.' John 14:12. By this, Christ did not mean that the disciples would make more exalted

exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that **would take place** under the agency of the Holy Spirit.” Acts of the Apostles, p. 22

Are we to understand that in this promise of Jesus to the disciples ‘would’ is a ‘conditional simple’ verb tense and **not future**?

Concerning the events that are described in the book of Revelation Ellen White states: “The events that **would take place** in the closing scenes of this earth’s history were outlined before him [John]; and there he wrote out the visions he received from God.” Acts of the Apostles, p. 570

And again: “There [on Patmos] he [John] wrote out the visions and revelations he received from God, telling of the things that **would take place** in the closing period of this earth’s history.” Christ Triumphant, p. 312

Was the fulfillment of John’s prophecies in the book of Revelation conditional because Ellen White used the word ‘would’ in the verbal construction ‘would take place’? Would the e-mailer still sustain that the word “‘would’ is a ‘conditional simple’ verb tense and **not future**”?

Ellen White also wrote about the future fulfillment of Daniel’s prophecies: “No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what **would take place** in

the latter days” The Sanctified Life, p. 49

Once again I ask: Is the word ‘would’ in the verbal construction ‘would take place’ “a ‘conditional simple’ verb tense and **not future**”?

When Jesus told the disciples about His upcoming sufferings he encouraged them with thoughts of the future: “He [Jesus] directed their minds [the disciples] from the scenes of sorrow before them to the mansions of heaven and the reunion that **would take place** in the kingdom of God.” Review and Herald, November 13, 1913

Is the reunion of the apostles with Jesus in the kingdom of God conditional? Without intending to become redundant I ask the e-mailer: Is the word ‘would’ in the verbal construction ‘would take place’ “a ‘conditional simple’ verb tense and **not future**”?

When Samuel went to Jesse’s house to anoint the shepherd boy David, we are told that the anointing was actually a prophetic ceremony which announced the future anointing of David as King of Israel: “The sacred oil was put upon the brow of David by the high priest, for the anointing by Samuel was a prophetic ceremony of what **would take place** at the inauguration of the king.” ST June 15, 1888

Does the word ‘would’ in the verbal construction ‘would take place’ indicate that the future anointing of David as king was conditional?

Regarding the Pharisees Ellen White states: “They set spies on His track, to

report His movements. They thought this unknown to Christ, but He was much more accurately acquainted with their movements than they were with His. He knew every step that **would be taken** and every event that **would take place**.” ST, February 8, 1899

Are the expressions ‘would be taken’ and ‘would take place’ conditional simply because they use the helping verb ‘would’?

Regarding the events that Jesus predicted in Matthew 24 we are told: “With prophetic eye Christ looked down the stream of time to the **very end** of earth’s history, and marked out with **prophetic pencil** the very things that **would take place** in these last days.” YI, November 18, 1897

At the risk of sounding excessively redundant I ask once again: Were the events that Jesus predicted conditional simply because Ellen White used the word ‘would’?

Upon reading my response I am sure that the e-mailer will go to the writings of Ellen White to attempt to find exceptions that will justify his exegesis of Ellen White’s statement about Indiana and he is certainly welcome to do this as I have already done. But he will find nothing different than what I have found.

I did find 21 statements where Ellen White uses the expression ‘would take place’ in a **conditional** sense. But when she does, she always makes it **absolute-ly clear** that she is using the expres-

sion conditionally by using the word ‘would’ twice, by adding the conditional word ‘if’ or by adding the phrase ‘let there be’.

Notice the following examples:

“**Let there be** light and love and cheerful song in the place of gloom, and what a change **would take place!**” 10MR, p. 165

“Oh, that mothers and fathers **would** realize their responsibility and accountability before God! What a change **would take place** in society!” Child Guidance, p. 141

“**If** in every church the young men and the young women would solemnly consecrate themselves to God, **if** they would practice self-denial in the home life, relieving their tired, careworn mothers, what a change **would take place** in our churches!” Adventist Home, p. 486

“**If** each president would feel the necessity of diligent improvement of his talents in devising ways and means for arousing ministers to work as they should, what a change **would take place** in every Conference.” PH002, p. 21

“**If** the God-given responsibilities of saving souls ready to perish, **were** understood, old habits, traditionary sentiments that clog and hinder reformatory action, **would** be cut away from the heart and life, and a transformation **would take place** in character.” PH080, p. 8

“**If** we dealt kindly and tenderly and compassionately with one another, loving others as Christ has loved us, what a

change **would take place** in our world!" 2SAT, p. 177

Ellen White's use of the verbal construction 'would take place' with regards to the Indiana camp meeting lacks any element of conditionality. It bears noting also that even though the verbal construction 'would take place' in the above examples is conditional, it is **not present** conditional but rather **future conditional!**

In conclusion, the e-mailer's contention that the helping verb 'would' in the verbal construction 'would take place' "is a 'conditional simple' verb tense and **not future**" is proven incorrect by an examination of the entirety of Ellen White's writings. There is simply no conditionality language in Ellen White's Indiana camp meeting use of the expression 'would take place.'

The Close of Probation

Perhaps the e-mailer's evidence will yield better results when we examine the expression 'the close of probation'.

Regarding Ellen White's understanding of the close of probation he states: "Further, in order to understand why Ellen White attached eschatological [end time] importance to the events in Indiana, we have to ask when she thought the 'close of probation' was near and whether or not this period was in a distant future or was occurring on [sic] her day. I believe this can be answered by reading what she wrote in 1889, eleven years before Indiana: "The days

of our probation are **fast** closing. The end is **near**." (COL 319) Again, this was written 11 years before the events in Indiana! Thus the logical conclusion of the statement on the eschatology of the worship in Indiana is that those events were one more proof to her that the end was indeed near."

If I understand the e-mailer's argument correctly, what he is saying is that Ellen White believed that the events at the Indiana camp meeting served as evidence **to her** that the close of probation was 'even at the door' in her day and not in the distant future. But does his assertion tell the whole story? Once again we must take a look at **all** that Ellen White has written on the matter.

In the aftermath of the Indianapolis 1888 General Conference Session Ellen White did not seem to believe that what happened at Indiana was a sign that the close of probation was right around the corner. She stated in 1901 (one year after the Indiana camp meeting): "We may have to remain here in this world because of insubordination **many more years**, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action." Letter 184, 1901

There is conclusive evidence that Ellen White knew that the close of probation would linger well beyond 1900. In the 1911 (ironically 11 years **after** the Indiana camp meeting) edition of The Great Controversy she stated: "Solemn

are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is **now passing** in the sanctuary above. For many years this work has been in progress. **Soon**—none **know how soon**—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review." The Great Controversy, p. 490

How could Ellen White have believed that the events at the Indiana camp meeting indicated that probation was about to close when the judgment of the living had not even begun in 1911? Even a cursory look at what Ellen White wrote in The Great Controversy reveals that she knew that several important prophetic events had not yet taken place in 1900. Among other things, the papacy had not yet healed from its deadly wound, the United States had not yet made an image of the beast and the national Sunday Law movement of 1888 had all but fizzled out.

Concerning the Sunday law, she stated in 1905: "Sooner **or later** Sunday laws will be passed. But there is much for God's servants to do to warn the people. This work has been greatly retarded by their having to wait and stand against the devising's of Satan, which have been striving to find a place in our work. **We are years behind**." Review and Herald, February 16, 1905

Does Ellen White have statements where she describes the imminence of the close of probation? Yes, she does.

But the use of the word 'soon' should not be taken to mean that Ellen White believed that probation would close shortly after the Indiana camp meeting. By way of example, the apostle Paul warned the Thessalonians about being overtaken by the 'soon' close of probation and none of them are alive 2,000 years later: "But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, 'Peace and safety!' then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should **overtake you** as a thief." 1 Thessalonians 5:1-4.

Did Paul speak of the close of probation (the coming of the thief) as imminent in his day? Yes, he did. Yet did Paul know full well that time would linger long beyond apostolic days? Yes he did, as we can see from 2 Thessalonians 2. Why, then did Paul make it sound like the close of probation was imminent in his day? Simply because he was admonishing believers to always be ready in every generation. The idea of the imminence of probation's close in the New Testament has the function of keeping the church ever ready for the Lord's coming in each generation.

Another example is found in Revelation 22:10, 11. Here **Gabriel** speaks to John in the following terms: "And

he said to me, 'Do not seal the words of the prophecy of this book, for **the time is at hand**. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.'

Didn't Gabriel know that time would linger and probation would not close for centuries? Of course he did! But he gave this message because he wanted God's people always to live in expectancy in every generation. The warning was for the **original recipients** as well as for those who **live in the end time**.

At the close of the book of Revelation we find the following words spoken by none other than Jesus Himself: "He who testifies to these things says, 'Surely I am coming quickly.'"

Didn't Jesus know that his prediction to come quickly was going to take longer than 2,000 years? Of course He knew!

Notice two more examples:

"But the end of all things **is at hand**, therefore be serious and watchful in your prayers." (1 Peter 4:7)

"Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for **the time is near**." (Revelation 1:3)

I believe that the imminence statements of Ellen White have the same purpose as these Biblical examples. She was admonishing God's people to be faithful and used imminence as a method to encourage God's people to

be faithful.

One hundred and twelve years have passed since the Indiana camp meeting. If what happened in 1900 occurred just before the close of probation, why are we here 112 years later? There are two possible answers to the question. Either Ellen White was wrong in believing that what happened at Indiana was a sign that the close of probation was right around the corner in 1900 or the email writer is wrong in assuming that she believed this. Time has revealed that the e-mailer was wrong, not Ellen White!

Irrelevant to the Original Recipients

Toward the end of the e-mailer's communication he affirms: "We must further ask ourselves: What would be the relevance to the Adventist church in 1900 if Ellen White was describing the events in Indiana as something that would happen in 1998, 2012 or 2054? Absolutely none. That's why the message had a very particular audience in mind, in 1900, the very same audience who needed to take a stand against the perfectionism and emotionalism of some of our members in Indiana at that time." "There's no need to distort her statements **to make them relevant today**."

I am puzzled by the e-mailer's argument. He seems to be suggesting that what Ellen White wrote about the Indiana camp meeting would be irrelevant to the original recipients if she

was predicting similar events to take place in the future. As the writer sees it, what possible relevance would her statements have for those who were in Indiana if what she wrote applies to the church in 1998, 2012 or 2054 as well. Perhaps my mind fails to grasp the logic of the e-mailer's argument or he did not carefully think this one through.

I am sure that the writer knows that it is common for Biblical writers to affirm that the record of past historical events was written, not only for the benefit of the church of the past but also for the benefit of the church of the future. Notice just two examples from the writings of the apostle Paul:

"Now all these things [the events in the wilderness] happened to **them** [the Hebrews] as examples, and they were written for **our** [the recipients in Paul's day] admonition, upon whom the ends of the ages have come." (1 Corinthians 10:11)

"For whatever things **were written before** were written **for our learning**, that we through the patience and comfort of the Scriptures might have hope." (Romans 15:4)

I am sure that the writer is well acquainted with Ellen White's famous statement: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the **future**,

except as we shall forget the way the Lord has led us and His teaching in our **past history**." CET, p. 204

History is a master teacher because it has a tendency to repeat itself. A wise philosopher once stated: "Those who do not learn from the mistakes of history are bound to repeat them." Thus Ellen White's description of the historical events surrounding the 1900 Indiana camp meeting teach the end time church lessons that were intended to prevent a repetition of the mistakes of the past.

Ellen White is telling Elder Haskell that the events he witnessed at the Indiana camp meeting would be repeated again in our camp meetings **just before** the close of probation. Thus she is warning the church of the end time that it should be careful not to repeat the history of the past. In this way she is reproving what happened at Indiana **and** using it as a warning for the church of the future. Thus, both the church of the past and the church of the future would be benefited. What Ellen White said to Haskell was relevant in her day because the church was facing the problem but it was also relevant to the end time because the problem would surface once again.

The e-mailer's relevance argument is weak and would make irrelevant the remarks that Paul wrote to Timothy. In 1 Timothy 3:1-5 the apostle describes the condition of the church in his day. But Ellen White explains that these

words were applicable to the condition of the church at the end of time as well (The Great Controversy, p. 444).

The same could be said about 2 Timothy 4:1-4. Ellen White sees this as applying to the days of Paul as well as to the end time (LP, pp. 232, 324). I am sure that the e-mailer knows that prophets wrote not only for their time but to warn future generations by making reference to events of the past. Jesus did this with Matthew 24. Ellen White did it with Daniel 3.

Says the Lord's servant: "*The experience of the **past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.***" Counsels to the Church, p. 323

Ellen White Reads a Letter

Arthur White, Ellen White's grandson, offered this explanation in his monumental biography of his grandmother: "*Ellen White was shown in Australia in January, 1900, what would take place. The strange work was just then developing in Indiana, and she was shown what would take place **at the camp meeting.** Thus she was prepared to speak of the matter when she came to the General Conference session in 1901.*" 5BIO, p. 104

On April 17, 1901 Ellen White read a

letter that she wrote to the brethren in Indiana. This led the conference president, R. S. Donnell to publicly repent and affirm his confidence in the Spirit of Prophecy.

In part her letter read: "*Instruction has been given me in regard to the **late experience** of brethren in Indiana and the teaching they **have given** to the churches.*" Letter read to the General Conference ministers on April 17, 1901

Notice that she does not say "*present experience*" and "*are giving*". In English, the expression '*the late*' means something that came recently to an end but no longer exists. We use it, for example of someone who was alive and recently passed away as in 'the late president John F. Kennedy was slain in Dallas.'

Again Ellen White said to the General Conference brethren: "*But the **late experience** of brethren in Indiana **has not been in accordance with the Lord's instruction.***"

Notice once again that Ellen White does not say: "*the **present** experience of the brethren in Indiana **is not in accordance with the Lord's instruction.***"

And a third time: "*The manner in which the meetings in Indiana **have been** carried on, with **noise and confusion**, does not commend them to thoughtful, intelligent minds.*"

In these three statements Ellen White makes it clear that in her letter to elder Haskell she was referring to what had occurred in the past. The

events were **not still occurring** when she spoke. She returned from Australia in January of 1900 with the express purpose of dealing with the Indiana problem and thus she had at least eight months to face the problem. The problem had already been resolved when she spoke at the General Conference session and there is no clear evidence to the contrary.

Wrongful Pneumatology or Doxology

The writer confidently states in his email that the problem at the Indiana camp meeting had **little to do with music** and everything to do with a **wrongful pneumatology** (doctrine of the Holy Spirit) and that the Adventist church of today has corrected the problem.

In his own words: "*This [correction] the church has done because emotionalism in worship has **little to do with music** and everything to do with a weak and distorted pneumatology.*"

I am more than puzzled by these remarks; in fact, I am perplexed. Has the problem of emotionalism and music in the church really been corrected? Is it accurate to state that '*emotionalism in worship has little to do with music?*'

Let's answer each of these questions in turn.

I regularly travel to the five continents preaching and teaching, and in my travels I have discovered that the

link between emotionalism and music is far from being corrected. I may have shared this before, but about four years ago I was an eyewitness to the following event.

I was invited to preach at a joint youth congress that was organized by a mission and a conference in a certain Latin American country. They had asked me to present a series on the prophetic message of the Seventh-day Adventist Church. I prepared a special series that I felt would engage the attention of the youth and made the nine-hour trip from Fresno.

The congress was held over a long weekend in a sporting arena in a delightful seaside town. On opening night, I arrived at the arena early with high expectations. The youth began arriving in droves and soon the building was totally maxed out with what I estimated to be about 1,000 youth. It appeared that this was going to be a wonderful spiritual weekend. But soon my expectations were blasted and I was deeply disappointed. Perhaps distressed would more properly describe my feelings.

To begin the program a group of young people came onto the highly elevated platform to lead out in CCM praise songs. They were dressed in blue jeans and t-shirts. On the platform there was a keyboard and electric guitars. With a deafening volume the band began to play its praise songs as the singers shouted out the words. The

music was syncopated and rhythmic and was accompanied by different colored lights that undulated across the ceiling, the walls and the crowd. On the platform was a machine that spewed out a vapor that enveloped the platform in a mist and made it look like a bar room.

I overdraw [exaggerate] it at all."

The praise service lasted for a little more than an hour. The young people were whipped up into a frenzy that would not allow them to concentrate on an in-depth study of God's word. Finally, just before nine o'clock the pastor who was in charge of the event told



The youth in the stands clapped, danced, swayed, stomped, laughed, shouted whistled and shrieked. Most of the young people were not even singing but were rather talking, hugging each other and swaying to the music. If you think that I am stretching the truth about what went on, I still have a video that I took at this event to prove my assertions. I would state along with Elder Haskell's testimony about the Indiana camp meeting: "I do not think

me that it was my turn but that I had to abbreviate my talk because it was late. At that point I asked myself, how can I preach in an environment where the youth are in such a state of frenzy? It was obvious that their hearts were not ready to receive the word so I decided to change my topic and preached a 20 minute sermon.

It was extremely difficult to preach in such an environment because the youth had little interest and there

"THOSE THINGS WHICH HAVE BEEN IN THE PAST WILL BE IN THE FUTURE. SATAN WILL MAKE MUSIC a SNARE BY THE WAY IN WHICH IT IS CONDUCTED."

—SELECTED MESSAGES, VOL. 2, P. 38



was no spirit of reverence. In fact, it took several minutes just to calm them down and even then while I was preaching they talked and were distracted. As this 'worship service' was transpiring I couldn't help but think, "So Ellen White was right about what she predicted in 1900!"

Would anyone dare say that the music had nothing to do with the irreverent attitude and conduct of those who attended? The reaction of the youthful Adventist crowd was not due to a wrongful pneumatology but to the music that was presented. Does a holy God condone and accept this style of worship? I leave it to the reader to honestly answer this question.

One thing is clear, the musical styles that were used at this and other events is living proof that Ellen White was right in predicting that what happened at Indiana would take place again in

the future near the close of probation!

Ellen White's Letter to Haskell

A careful reading of Ellen White's letter to Elder Haskell reveals clearly that she was concerned about the **music style** as well as a wrongful theology of the Holy Spirit. She leaves no doubt that the reason for the excitement, shouting and dancing was the music, not the wrong theology!

Elder Haskell confirmed this when he stated: "There is a **great power** that goes with the movement that is on foot there. It would almost bring anybody within its scope, if they are at all conscientious, and sit and listen with the least degree of favor, **because of the music** that is brought to play in the ceremony." Stephen Haskell, Letter to Ellen G. White, September 25, 1900

In her response to Haskell, Ellen White concurred with his assessment:

“Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings.” Selected Messages, vol. 2, p. 36

“Those things which have been in the past [at this point both the early Adventist experience and the Indiana camp meeting had already passed] will be in the future. Satan will make music a snare by the way in which it is con-



ducted.” Selected Messages, vol. 2, p. 38

“Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God.” Selected Messages, vol. 2, p. 37

Thus Ellen White links a skewed understanding of the work of the Holy Spirit with a skewed view of doxology and worship. The modern Pentecostal

movement clearly reveals that a wrong understanding of the Holy Spirit frequently leads to a wrongful use of music which in turn translates into a rambunctious response in the worship service. And yet it is also true that a counterfeit pneumatology is not even needed in order for music to cause a questionable response in the hearers as can be seen by the Adventist worship services that I described earlier. The response of the youth at the sports coliseum was not due to a wrong view of the Holy Spirit but rather to the music that was performed.

On the other side of the equation it is also correct to say that a proper understanding of the Holy Spirit will lead to a correct use of music which will in turn lead to a proper reverent response in the

worship service. We use the expression “where there is smoke there is fire.” Well, where there is dancing, shouting, whistling, etc., there is a wrongful use of music. After all, a *cappella* dancing is a rare phenomenon indeed!

That the wrong kind of music creates an improper worship response can be seen by visiting Pentecostal

churches or by watching TBN. What is it that causes the frenzied response of the crowd? The music! If there was no CCM there would be no frenzy! And, as Ellen White states it, they attribute this frenzy to the work of the Holy Spirit!! Ellen White clearly affirms that the wrongful use of musical instruments was a problem at the Indiana camp meeting in 1900. And notice that she foresaw not only a problem at Indiana because she uses the plural ‘camp meetings’. As far as we know, there were no other camp meetings around 1900 that followed Indiana’s lead.

“But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated.” Selected Messages, vol. 2, p. 37

Some might assume that the future Ellen White was talking about in January of 1900 was what happened eight months later at Indiana. But in context this is only partially true. She was undoubtedly referring to what happened in early Adventist history as well as what happened at Indiana. But she was also clearly warning about similar events to take place in the future.

Ellen White wrote to Haskell on October 10, 1900 a little over two weeks after the Indiana camp meeting had concluded: “Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted.” Selected

Messages, vol. 2, p. 38

When Ellen White wrote this statement both the events of early Adventist history and the events of the Indiana camp meeting were in the past. There is no way that this statement can be construed to mean that the two uses of the verb ‘will’ means ‘would’. I have already provided abundant evidence from Ellen White’s writings themselves that the events of Indiana had occurred as a past process and had already come to an end when Ellen White wrote her response to Elder Haskell.

Importance of Present Truth

Yet there is an even deeper issue involved here. Time and again Ellen White emphasizes that the purpose of our camp meetings is to present the third angel’s message to the world. She repeatedly underlines in her letter to Elder Haskell the importance of preaching Present Truth at our camp meetings and warns about the dangers of an improper worship style eclipsing the message. She clearly states that any worship style or music that detracts from this central purpose is unacceptable.

Here are two examples: “... the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel’s message before multitudes, should lose their force and influence.” 21MR, p. 130

“This is an invention of Satan to cover

up his ingenious methods for **making of none effect** the pure, sincere, elevating, ennobling, sanctifying truth **for this time.**" 21MR, p. 128

In short, the issue in 1900 was not only **theological** ('holy flesh', which was really an attack on the Biblical doctrine of sanctification) and **pneumatological** (a counterfeit concept of the Holy Spirit) but also **doxological** (an improper worship style and music). That is, the problem was related to the **kind of music** and **worship style** that accompanied a wrong view of the Holy Spirit.

Depreciation of Present Truth

The problem we face today is even more complex than the worship style and the music. I have found that those churches that use CCM styles also want the worship service to be composed mostly of praise music leaving little time for the sermon. Many of these churches don't want the Spirit of Prophecy to be quoted from the pulpit, they do not want anything said about our distinctive doctrines, particularly Bible prophecy and they do not want anything said about our distinctive Adventist lifestyle.

Thus the problem is more complex than just the music. Music has become an end in itself when it should be a means to an end. Music should be the support of the message rather than the message being the appendix to the music. The sermon should be the main

course and the music should be the dessert but music has supplanted the message as the main course.

Wherever I travel I hear complaints about how the unique Adventist message has been eclipsed and devoured by music and musicians. In other words, music, instead of being a means to an end has become an end in itself. From being servant to the message, music has become its master.

Hymns for the Occasion

A few years ago I was invited to speak at a camp meeting on the subject of worship. I underlined how the sermon should be central in the worship service and that music should support the sermon. After my presentation, a staunch advocate of CCM brought to my attention that in the heavenly worship scenes in the book of Revelation there is no sermon but rather just singing and praise. His point was that in heaven, praise music trumps the message. To be honest, I did not have as good an answer to his argument until I sat down to study the matter.

When I studied the worship scenes in the book of Revelation I discovered that the heavenly beings don't just sing, simply to sing. In other words, they don't just put a concert together with a collection of praise songs. Each hymn that they sing has a **central theme** and focus which is based on a **historical event** which has immediately transpired before they sing. So to speak,

the live historical event is the sermon of the worship service and the music is the response to the historical event. Let's take the heavenly worship scenes of the book of Revelation, one by one.

In Revelation 4, before Jesus arrived in heaven at His ascension, the focus of heavenly worship was upon God the Father who was sitting on His throne. In harmony with the occasion, the music which the 24 elders and the four living creatures sang on this occasion centered on God the Father as the architect of creation: "You are worthy, O Lord, to receive glory and honor and power; for **You created all things**, and by Your will they exist and were created." (Revelation 4:11)

When Jesus died on the cross, the worship music of the heavenly throng centered on the victory of Jesus over Satan: "Then I heard a loud voice saying in heaven: Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for **the accuser** of our brethren, who accused them before our God day and night, **has been cast down.**" (Revelation 12:10; see also John 12:31-33)

When Jesus arrived in heaven **at His ascension** the theme of the choral music shifted from God the Father as the Creator to Jesus the Redeemer. At this point, Jesus had returned from earth to heaven to present Himself before His Father with the wounds still fresh on His body. The four living creatures, the 24 elders and the angelic host

sang a new song that had been **composed for the occasion** which centered on the historical event that was transpiring before their eyes:

"You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth. Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Revelation 5:9-12, NIV)

When Jesus finally **takes over the kingdoms** of this world at the sounding of the seventh trumpet, the central theme song of the heavenly beings will focus on this great event: "Then the seventh angel sounded: And there were loud voices in heaven, saying, The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and **He shall reign forever and ever!** And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, saying: We give You thanks, O Lord God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned." (Revelation 11:15, 16)

When God's people finally gain the victory over the beast and his image they will sing the **Song of Moses and the Lamb**, the song of their deliverance. In this they will echo the song that was sung by Israel after their enemies had been swallowed up by the angry waves of the Red Sea:

"Great and marvelous are Your works, Lord God Almighty! Just and true are Your ways, O King of the saints! Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested." (Revelation 15:3, 4)

When God finally **judges the harlot** who has shed the blood of His people, the song of the heavenly choirs will bring to memory and reflect upon this event: *"After these things I heard a loud voice of a great multitude in heaven, saying, Alleluia! Salvation and glory and honor and power belong to the Lord our God! For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her."* (Revelation 19:1, 2)

Finally, when the **redeemed are in the Holy City** and the wicked are outside, the song of the righteous will reflect that which they anticipate: *"And I heard a loud voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them,*

and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (Revelation 21:3, 4)

The point is that our Seventh-day Adventist worship experience today must reflect our unique message and mission. The present truth message for today is that Jesus is in the most holy place and He is about to begin the judgment of the living. Should not our worship experience reflect this fact? Should not our theology determine our doxology? Should not present truth dictate what we sing in the worship service?

If we worship like the Pentecostals and evangelicals, what reason do we have to exist? How can we say that our worship service is Adventist when we rarely sing or preach about what Jesus is doing presently in the heavenly sanctuary and what we should do in parallel fashion on earth?



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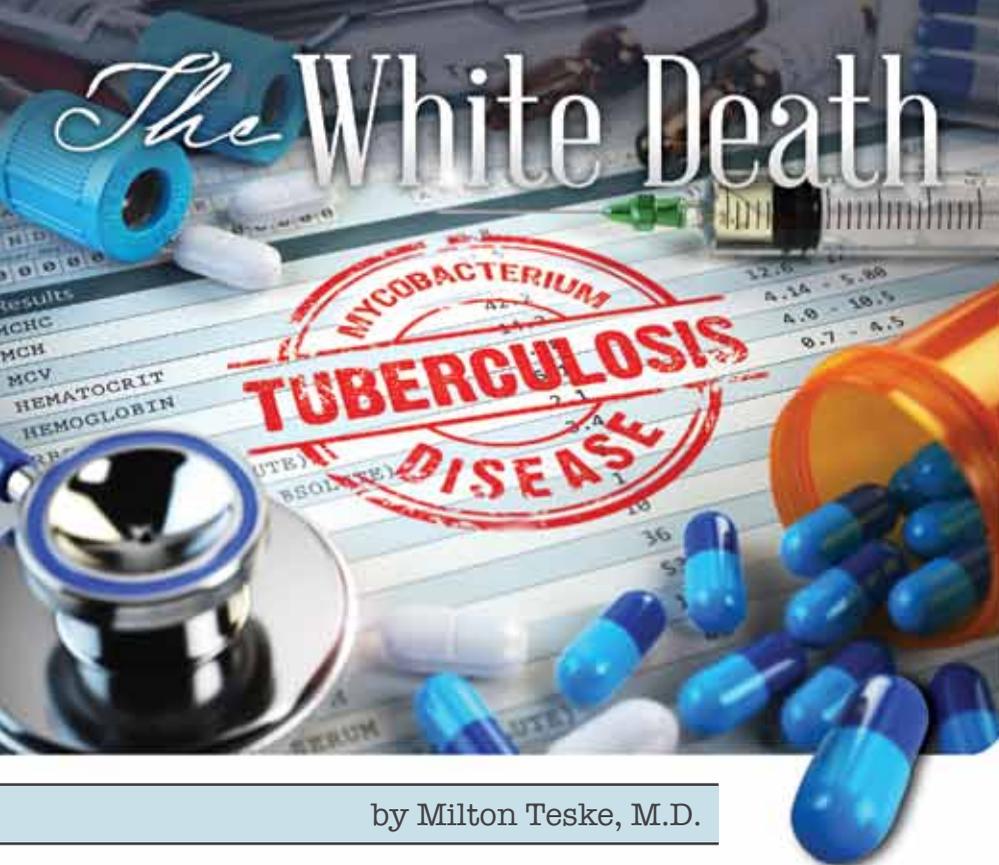
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Also known as consumption, phthisis, scrofula, Pott's disease and the graveyard cough, **tuberculosis (TB)** is a slow lingering infectious disease that consumes the victim from the inside, eating away the lungs and other organs, usually over a period of a number of years, before death finally brings relief.

TB has claimed more lives than any other disease in human history.

Today this disease is **preventable** and **curable** with antibiotics. Yet today, in spite of this, it still has the unenviable title as **the number one cause of death** in the world from infectious disease. Not Ebola or HIV-AIDS, or bubonic plague or malaria or influen-

za or typhoid or cholera or any other plague kills more people. TB is still the number one killer.

Hard to Kill This Bacterium

The *Mycobacterium* responsible for this disease is a very slow growing bacterium. In laboratory testing, most common bacteria can be easily cultured in one to two days. This *Mycobacterium* can take eight weeks to culture. Most bacteria use sugar or other carbohydrates as their food source, but this *Mycobacterium* uses fats and cholesterol as its food source. Its physiology is highly aerobic requiring lots of oxygen to grow and probably explains why it is primarily a respiratory patho-



Tuberculosis has claimed **more lives** than any other disease in human history.



gen although it can infect every organ of the body.

Humans are the only known natural source for TB. And it is only spread by coughing or breathing out fine microscopic droplets containing the TB germs, which can float in the air and be inhaled into another's lungs.

Once inhaled into the little air sacs in the lungs, macrophages there immediately attack it and engulf it. For any other bacteria this would be their end — but not TB. The outside of this bacterium is covered with a thick waxy coating (unlike other bacteria). This way it is protected from being destroyed by the macrophage.

When a bacterium is taken into the macrophage by a process called phagocytosis, it is contained within a small sac (called a phagosome) that quickly merges with a sac containing powerful oxidizing and proteolytic agents (called a lysosome). These lysosomes normally completely destroy the bacteria in the phagosome within minutes.

But the waxy coating encasing the TB germs blocks a special bridging protein necessary for the lysosome to merge with the phagosome so the lysosome cannot merge and empty its digestive agents into the phagosome.

Thus the TB germs continue to live and grow in this now protected phagosome within the macrophage. And while the bridging proteins necessary for lysosome merger are blocked, it does not block the merger with little sacs containing nutrients necessary for bacterial growth.

There is also a gene in the TB germ that prevents acidification and another one that blocks destruction by powerful reactive nitrogen molecules used to destroy bacteria. And yet another substance (isotuberculosinal) is made that prevents the natural aging and breakdown of the phagosome with the TB germs in it. Thus TB can grow safely in an environment that makes it impossible to eradicate it. And there is also a special gene that makes a special DNA repair enzyme so even if there should be some damage to the TB DNA it can be quickly repaired.

Granuloma Formation

If you can't kill them then at least lock them up in jail so they can't spread and continue their destructive tissue invasion in the lungs or other organs. More macrophages come in to attack the infected macrophages and they fuse together forming giant multinucleated

macrophages. Certain cytokines, fibroblasts and proteins go to work to build a protective wall around these giant multinucleated macrophage

masses infected with the TB germs and this is called a **granuloma**. Special T-lymphocytes surround them making sure that the granuloma is maintained and TB germs stay safely locked inside. These granulomas can be calcified and can be seen on a chest X-ray. But like a modern day prison, the inmates are kept alive and healthy.

As long as the immune system is healthy, these T-lymphocytes can keep the TB germs locked up in these granulomas for decades. We call this condition a latent TB infection or LTBI. There is no active TB spreading through the lungs or other organs, and the infected person is not contagious or spreading the infection to others.

The problem comes someday when the immune system becomes weakened. Maybe diabetes or cancer or HIV-AIDS or another infection or old age weakens the immune system, or maybe a medication like steroids or chemotherapy or one of the newer biologicals used to treat arthritis or other autoimmune diseases or even severe stress or environmental toxins can do it. Whatever the mechanism when the T-lymphocyte jail-keepers are weakened and cannot do their job, the TB germs can break out and start spreading through the lungs or even other

Signs and symptoms



organs in the body. The LTBI has now become active TB.

Active TB

As the TB mycobacteria spread through the lungs the normal lung

tissue is destroyed, and large cavities or holes in the lungs develop. These cavities can be filled with necrotic tissue or mucus or purulent sputum that can be coughed up at times. When the infection eats through a blood vessel there can be bleeding into the lung. Coughing up blood-tinged sputum has been considered a death warrant throughout much of history. If a larger artery starts bleeding, the lungs can fill up with blood. Pulmonary hemorrhage was often the cause of death from TB.

The symptoms of active TB besides a bad cough often with some blood-tinge to the sputum are fevers or night sweats, fatigue and weight loss. This was often a slow gradual process taking a number of years. The ongoing weight loss, as the infection consumed one from the inside, led to its common name: **consumption**.

While pulmonary TB is its most common form, it can spread to the brain and spinal cord causing tuberculosis meningitis. It can infect the bones often eating away the spine and is called Pott's disease. In the lymphatic system it can cause enlarged infected lymph nodes often seen in the neck and is called scrofula. These enlarged infected nodes can rupture through the skin and drain at times. It can



Scrofula

spread to the kidneys and other glands. It can become disseminated, spreading through the blood stream to the whole body in a form called miliary TB that soon becomes fatal.

Very Infectious

The coughing of active TB is full of infectious mycobacterium. Even a very few of these mycobacterium is enough to cause an infection when inhaled. A single sneeze can release 40,000 micro droplets — each one capable of causing an infection.

Today one third of the world is infected with TB (either LTBI or active TB). In much of Asia and Africa up to 80% are positive for TB infection. About *one and a half million people will die this year* from TB (95% of them in

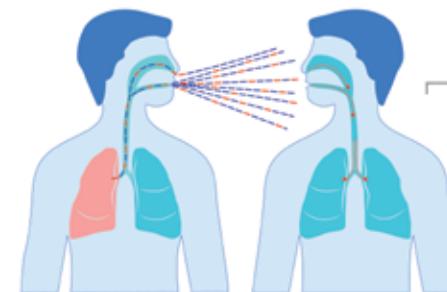
the more poverty stricken developing nations). In the U.S. between 5% and 10% are positive for TB infection.

Trying to get rid of TB

In much of the world a vaccine called BCG is given to try to prevent or at least lessen the severity of the infection. But it is only minimally effective. In the U.S. we do not vaccinate — instead we test and treat positive cases with antibiotics.

We use a TB skin test where a small amount of protein from killed TB germs is injected into the skin of the forearm. If inhaling a TB germ has infected you and your body is fighting it keeping it locked up in a granuloma jail, then your lymphocytes will immediately sense this TB protein injection. Within 48 to 72 hours the spot will become red and swollen hard with all of the lymphocytes swarming to the area and attacking this TB protein. This is a positive TB skin test. We can now confirm it with a blood test called

QuantiFERON Gold if there is any uncertainty as to the result.



Tuberculosis transmitted from person via droplets from the lungs of people with active TB

Treatment

Before the age of antibiotics doctors often prescribed various poisons that often

sped the demise of the unfortunate victims of tuberculosis. But starting in the middle of the 19th century it became popular to try to slow or stop

the spread of the disease in patients infected with TB by sending them to sanitariums. At these sanitariums they received fresh air night and day, pure water, a healthy diet, sunlight and exercise in the open air. They often had some good results.

Now we have antibiotics that can go beyond locking the germs in jail and actually kill them for us. But these mycobacteria are slow-growing and very hard to kill. To kill them in a LTBI it takes 9 months of Isoniazid daily. If one does not have liver problems we can kill them with only 4 months of daily Rifampin.

It is important to treat these LTBI's so they do not progress to active TB at some future date. If you have a positive skin test, getting treated can prevent a future active TB infection as well as protect those around you. By the time active TB is diagnosed and treatment is started, they've often infected many friends, coworkers and family members. Children are especially susceptible to getting infected with TB and often have a more rapid progression of the disease.

Treating Active TB

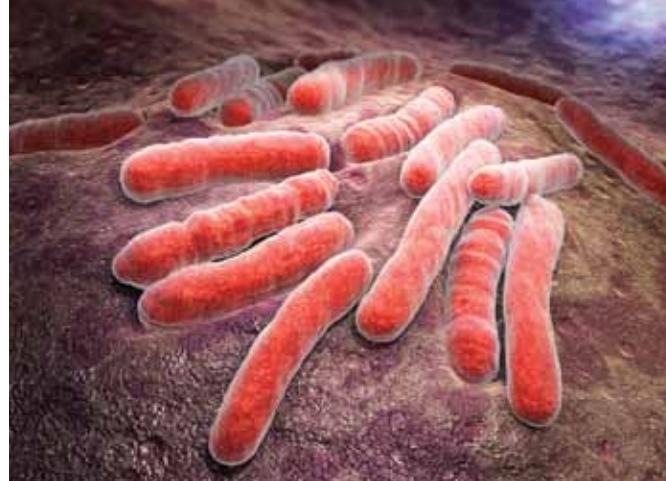
When one is symptomatic with coughing and there is a positive test, we will collect sputum and look at it under the microscope with special stains to see if we can find any TB germs. We will also culture it for eight weeks to see if we can grow any TB germs. If either one of these is positive, we know that an active TB infection is going on. We will start treatment with at least four different antibiotics at the same time. Treat-

ment can continue for a long time — at least nine months, but sometimes over a year is needed.

The local public health department will send out an investigator, and every family member and coworker that might have been exposed needs to be tested. An infected student can result in hundreds of students needing to be tested. But it is only through work of this kind that we can keep TB under control and hope to someday eliminate it.

The local health officer has the authority to isolate the infected person as long as they are contagious to prevent them from spreading it to others. They also are responsible to see that a full course of treatment is finished to be sure that the infection is stopped. They use DOT (direct observed therapy) where a public health nurse goes out to the house and actually watches them take the pills every day to be sure they are getting all of the doses. (With reliable patients some are doing Face-Time DOT with an iPhone.) It is a lot of pills every day for a long time and we have found that compliance can be low without this ongoing surveillance. These public health nurses can be very creative with various accommodations and bribes to ensure compliance, but if all efforts fail the uncooperative non-compliant patient can be arrested and confined until the course of treatment is completed for the health and safety of the community.

When three sputum tests come back negative for TB the isolation can be lifted and the individual will be given permission to return to work and shopping because they are no longer infec-



10% of MDR-TB is becoming XDR-TB.

In 2003 for the first time in the world we discovered infections with **totally drug resistant TB** in Italy. These are resistant to *all* of our known anti-TB drugs. They have now been found in Iran and

India as well. But the full course of treatment must be completed. Not only must we be sure that every TB germ in him is dead but also we want to prevent the formation of multi-drug resistant TB germs (MDR-TB). Only partially treating a patient can lead to the formation of MDR-TB. Already MDR-TB is spreading in many parts of the world, and they are now showing up here. These MDR-TBs cannot be killed with our usual anti-TB drugs. They are given four powerful drugs for 18 to 24 months.

Some MDR-TB is becoming even more resistant to some of the stronger drugs used to treat MDR-TB and these are now called **extensively drug resistant TB** or **XDR-TB**. Currently, about

India as well.

End TB Now

End TB Now is a plan by the United Nations and the World Health Organization to try to organize and inspire all the nations of the world to eliminate TB. The prospect of the spread



of totally drug resistant TB is an apocalyptic nightmare.

Hopefully the nations of the world will dedicate the resources needed toward achieving the elimination of TB before it is too late to prevent this humanitarian disaster.

*"You shall not be afraid ...
of the pestilence ...
A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you.
... Nor shall any plague
come near your dwelling."*

—PSALM 91



MILTON TESKE, MD

A Brand Plucked from the

FIRE

PART 2

God was calling me.

A short while after the 'lightning fast vision' referred to in the first portion of this testimony (2016 Q2), I decided that I would finally quit smoking for good (it had been 12 years at the age of 19). I hated smoking cigarettes, but loved other drugs, so I figured I would go back to the drugs after kicking the formidable habit of the cigarettes!

In my decision to quit, I turned away from everything at once. Within a week I recognized pure darkness in the music I was listening to (Pantera, Slayer, Mega-Death, Metallica, etc.) and chose to stop listening to music all together.

In the same week I realized my diet was awful! I ate the likes of chorizo, bacon, and eggs for breakfast, fast food at lunch, and a large steak and potato for supper. All I drank was coffee in the morning, Pepsi during the day, and

various alcohol at night (water was for sissies and I didn't like juice).

Toward the end of that week I was listening to Fonzie in "Happy Days" have a regular conversation with another actor. I thought to myself, "I can't do that... I sound so foolish when I curse..." I then decided to think before using a curse word to replace that word with a better one (even I could do that, though my last high-school GPA was a 0.83). Since then, I haven't cursed but one time, which was a shock even to myself! That's a whole different story.

After making these life changing decisions, at the end of around seven days, I started to hear my conscience repeatedly say, "Go get your Bible." What?! That's what the hypocrites read!

Being pestered so strongly by my own conscience, I finally drove three miles to where my parents had their

belongings stored in an old barn on an Indian reservation (my father had lost all to gambling and alcohol). Unloading the trailer of their stuff I found my Bible. I didn't understand why but my spirit leapt for joy!

Bringing the Bible home I put it on my desk and thought, "There, I got my Bible." Well, within a very short time the same voice was saying, "Read it." ??? Really?

I finally grabbed the book and prayed, "God, how do I get to Heaven?" Flipping open the Bible it fell to the back where Harold E. Metcalf had his studies printed as 'helps' in the back. The first bold print I read was something like, "Who Goes to Heaven?"

It was over. God had answered my prayer and I started reading.

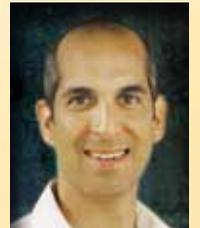
Cutting out a lot of details from this story, I started reading/studying the Bible from six to eight hours a day. It was food for my soul! I would end up studying for that many hours each day the whole next year.

It was only five weeks after starting to read that I was baptized in the ocean. Because my mother was a Seventh-day Adventist and I knew the seventh day was the Sabbath, I wouldn't consider a church that didn't believe in what I could already see from the Bible (though I had last been to the Baptist Church where to me the girls had been more interesting than the message). The only things I understood as truth before starting to read the Bible were that God's Word was true and that the sev-

enth day was the Sabbath. One thing, though, almost stopped me; my mother was a Seventh-day Adventist and at the time I hated her, so I didn't want to become a member of that church. God was merciful and we have been friends as mother and son ever since.

With more than a burden in my heart to share the gospel with any and every one, I providentially ended up at the Black Hills Mission College in South Dakota to learn the arts of soul-winning. Four years after serving in every missionary capacity given me, I was hired in the Michigan Conference as a pastor and ordained in 2005. Since then I've worked and been to school in IL, OR, MN, and CA as a teacher, pastor, and multimedia creator.

Now, having preached the Bible in various parts of the world, raising two children with a lovely wife, and knowing the truths of the Bible are a sure foundation, I can say with the Hebrews of old, "truly, if [I] had been mindful of that country from whence [I] came out, [I] might have had opportunity to have returned. But now [I] desire a better country, that is, an heavenly: wherefore God is not ashamed to be called [my] God: for He hath prepared for [me] a City" (Hebrews 11:15-16).



PASTOR DANIEL MESA

The HOUSEHOLDER, the TENANTS, and the SON

LESSON 21

Matthew 21:33-46; Mark 11:1-12; Luke 20:9-19;
Isaiah 5; *Christ's Object Lessons*, pp. 284-306

In this lesson we will study the parable which is found in Matthew 21:33-46. This tragic story begins with a description of the bountiful blessings which God poured out upon the nation of Israel. It ends, however, with the rejection of that people and the adoption of the Gentiles as God's chosen nation. Was this parable meant for the Jews only or is there the possibility that we could repeat their sad history today? Because of the lessons length, it will take us two sessions to study it. Let us begin our considerations with the textual setting, the historical background and the meaning of the symbols.

The Textual Setting of the Parable

1. What great event took place the day before Jesus told this parable? (Matt. 21:1-14) The _____ entry into Jerusalem. This event took place on Palm Sunday.

2. Where was Jesus when he told this parable and to whom did He tell it? "And when he [Jesus] was come into the _____, the

chief _____ and the _____ of the people came unto him. ..." (Matt. 21:23)

NOTE: The parable was told the day after the Triumphal Entry of Jesus into Jerusalem as can be seen in Matthew 21:18. This would be on the Monday before the crucifixion.

3. Who's temple did Jesus enter before narrating this parable? "And Jesus went into the temple of _____, ... And said unto them, It is written, _____ house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:12-13)

The Symbols of the Parable

1. Read the story carefully and then explain what you think is represented by the following symbols in the parable? (The answers are found throughout the chapter in *Christ's Object Lessons*. PLEASE: Do not look at the note below this question before you fill in the blanks. **No cheating please!!**)

The householder _____ The husbandmen _____

Act of leasing _____ The vineyard _____

The tower _____ The hedge _____

The servants _____ The Son _____

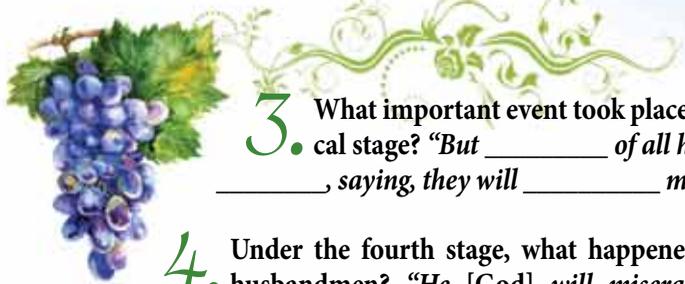
The fruits _____ Other husbandmen _____

NOTE: The renowned theologian, Joachim Jeremias, has correctly grasped the meaning of the symbols: "The vineyard is clearly Israel, the tenants are Israel's rulers and leaders, the owner of the vineyard is God, the messengers are the prophets, the son is Christ, the punishment of the husbandmen symbolizes the ruin of Israel, the 'other people' (Matt. 21:43) are the Gentile Church." (Joachim Jeremias, *The Parables of Jesus*, p. 70)

The Parable's Six Historical Stages

1. How is the first historical stage of the parable described? "And when the time of the fruit drew near, he sent his _____ to the husbandmen, that they might receive the _____ of it." (Matt. 21:34)

2. How is the second historical stage described? "_____, he sent _____ servants more than the _____; and they did unto them likewise." (Matt. 21:36)



3. What important event took place at the third historical stage? “But _____ of all he sent unto them his _____, saying, they will _____ my son.” (Matt. 21:37)

4. Under the fourth stage, what happened with the original husbandmen? “He [God] will miserably _____ those wicked men. ...” (Matt. 21:41)

5. In the fifth stage, what did the householder do with his vineyard? He “will let out [lease] his vineyard unto _____ husbandmen, which shall render unto him the _____ in their seasons.” (Matt. 21:41)

6. What does the parable say would happen in the sixth and final stage with those who rejected the Stone? “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will _____ him to _____.” (Matt. 21:44)

7. To which great prophecy does the previous question allude? The stone “shall break in pieces and consume all these kingdoms, and it shall stand for ever.” (Dan. 2:44)

NOTE: This parable vividly describes the six stages of Israel’s history. 1) After their election at Mt. Sinai, God sent Israel a plethora of prophetic messengers, but Israel mistreated them so God allowed Israel to be taken captive to Babylon (II Chronicles 35:15, 16). 2) Following the Babylonian captivity, God sent them more messengers and Israel did likewise with them (Matt. 23:37). 3) As a last resort, God sent His own Son, Jesus, and they cut Him off. 4) As a result, Jerusalem was destroyed by the Romans in the year 70 A. D. 5) the kingdom was removed from literal Israel and given to the Gentiles (Matt. 21:43; Acts 13:46-47). But this is not the end of the story for those who rejected Jesus. 6) Under the last stage the stone which the builders rejected will pulverize those who rejected Him. Keep in mind, for the time being, that this will take place on occasion of the great post-millennial judgment of Revelation 20:11-15 (more on this later)!

The First Application: Literal Israel

1. To which Old Testament Prophecy did Jesus allude when he told the parable of the vineyard? _____ (COL 284-285)

2. Who was the leader of Israel in the wilderness? “_____ was the leader of the children of Israel in their _____

wanderings. Enshrouded in the _____ of cloud by day and the pillar of fire by night, He _____ and guided them.” (COL 287)

3. What blessings did God pour out upon Israel when He took them out of Egypt? “He preserved them from the _____ of the wilderness, He brought them into the land of _____, and in the sight of all the nations that acknowledged not _____ He established Israel as His own chosen _____, the Lord’s vineyard.” (COL 287)

NOTE: The Greek word *exedoto* [“to let out”] in Matt. 21:33 seems to indicate that Jesus began to relate the history of Israel at the point of the exodus from Egypt.

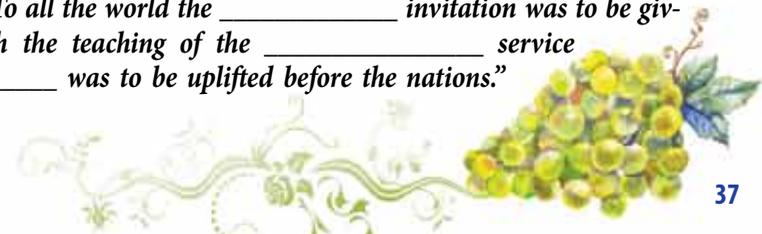
4. What do the hedge and tower represent? “The were _____ about by the precepts of His _____, the everlasting principles of _____, justice and purity. ... And as the _____ in the vineyard, God placed in the midst of the land His holy _____.” (COL 287, 288)

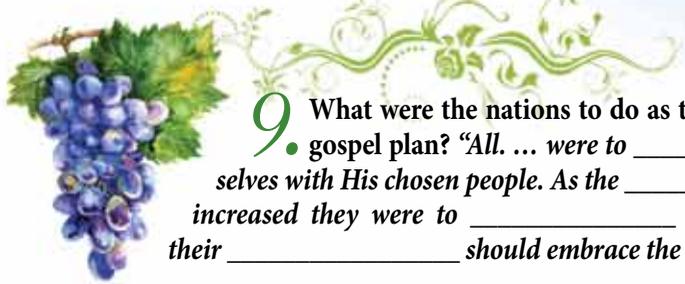
5. What was God’s glorious plan for the children of Israel? “God desired to make His people Israel a _____ and a _____. ... The glory of God, His majesty and power, were to be revealed in all their _____. ... God furnished them with every _____ for becoming the greatest _____ on earth.” (COL 288)

6. Did God’s plan embrace Israel alone or did it include all the nations of the world? “Through the Jewish nation it was God’s purpose to impart rich _____ to all _____. Through Israel the way was to be prepared for the diffusion of His _____ to the whole _____.” (COL 286)

7. What two passages from the book of Deuteronomy does Ellen White quote to describe God’s plan for Israel? _____ (COL 288-290; Study these texts carefully.)

8. How does Ellen White describe God’s awesome plan for the salvation of the world? “But it was God’s purpose that the by revelation of His _____ through Israel men should be _____ unto Him. To all the world the _____ invitation was to be given. Through the teaching of the _____ service _____ was to be uplifted before the nations.” (COL 290)





9. What were the nations to do as they understood the gospel plan? “All. ... were to _____ themselves with His chosen people. As the _____ of Israel increased they were to _____ their borders, until their _____ should embrace the world.” (COL 290)

10. Why did Israel fail to fulfill God’s plan? “The blessings they had _____ brought no blessing to the _____. All their _____ were appropriated for their own _____.” (COL 291)

11. What did the husbandmen do with the vineyard and its fruit? “The husbandmen who had been placed in charge of the Lord’s vineyard were _____ to their trust. The _____ and _____ were not faithful instructors of the people. ... They desired to appropriate the _____ of the vineyard. It was their study to _____ attention and homage to _____.” (COL 292) The Greek of Mt. 21:34 says: “His fruit”.

12. What did the rabbis do which led the people astray? “The people lived in _____ unrest, for they could not fulfill the _____ laid down by the rabbis. As they saw the _____ of keeping man-made commandments, they became careless in regard to the _____ of God.” (COL 292)

13. What did God do to try and bring Israel back to His original plan? “Prophets and messengers were _____ to urge God’s claim upon the husbandmen; but instead of being welcomed, they were treated as _____. The husbandmen _____ and killed them.” (COL 293)

14. What biblical corroboration sustains the view of Ellen White in question #13? “And the Lord God of their fathers sent to them by his _____, rising up bedtimes, and sending; because he had _____ on his people, and on his dwelling place; but they _____ the messengers of God, and despised his _____, and misused his _____, until the wrath of the LORD arose against his people, till there was no remedy.” (II Chron. 36:15-16; see also, Matt. 23:29-37)

NOTE: According to II Chronicles 36:17-20 the wrath of God was poured out against Israel and as a consequence they were taken captive to Babylon for 70 years.

15. When Israel was restored to their land after the Babylonian captivity, who helped them in the work of restoration? “And with them were the _____ of God _____ them.” (Ezra 5:2)

NOTE: In his parable, Jesus recalled that God sent a second group of messengers to gather fruit from the vineyard (Matt. 21:36). Jesus knew Hebrew history. After the Babylonian captivity, God did raise up a plethora of prophets and messengers. Some of these were: Haggai, Zechariah, Joshua the high priest, Zerubbabel, Ezra, Nehemiah and Malachi. Though the people started out well under these consecrated leaders [faithful husbandmen], the book of Malachi reveals that their successors [unfaithful husbandmen] led the people into apostasy once more.

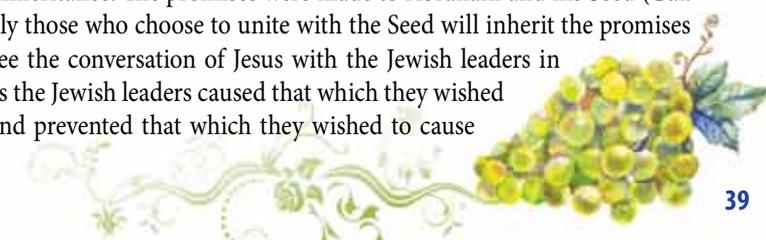
16. What did God do as a last resort to try and reach the Jewish nation? “But _____ of all he sent unto them his _____, saying, they will _____ my son.” (Matt. 21:37)

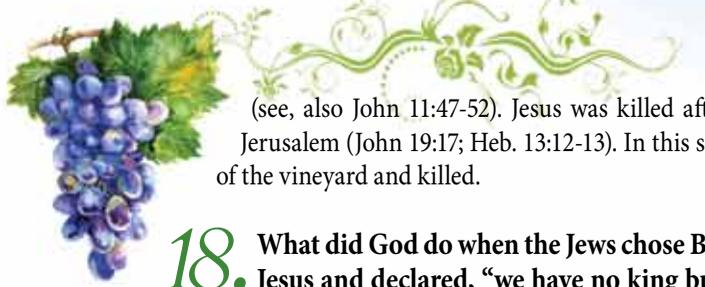
NOTE: The gospel of Mark says that the householder sent “a beloved son” which is the very title applied to Jesus in Mark 1:9-11. The expression “last of all” indicates finality. The son will make the last call for the Jewish nation to produce fruit. If they don’t, they will be cut down and cast into the fire (see, Matt. 3:8, 10; Luke 13:1-6; Mark 11:12-14, 20)

17. What did the husbandmen do with the beloved son? “But when the husbandmen saw the son, they said among themselves, this is the _____; come let us _____ on his inheritance. And they caught him, and cast him _____ of the vineyard and _____ him.” (Matt. 21:38-39)

NOTE: Joachim Jeremias describes the customs of the day: “The arrival of the son allows them to assume that the owner is dead, and that the son has come to take up his inheritance. If they kill him, the vineyard becomes ownerless property which they can claim as being first on the spot.” (Joachim Jeremias, The Parables of Jesus, pp. 75-76). In the light of Luke 20:9, Jeremias’ remarks appear accurate. There we are told that the householder went into a far country “for a long time.” This seems to indicate that the vinedressers believed the owner was an absentee landlord. In their minds, it was only the son who stood between them and the inheritance.

Ironically, if the Jews had accepted Jesus, they would have become joint heirs with Him of the Father’s promises (Rom. 8:17). But by rejecting Him, they forfeited any right to the inheritance. The promises were made to Abraham and his Seed (Gal. 3:16) and only those who choose to unite with the Seed will inherit the promises (Gal. 3:29; see the conversation of Jesus with the Jewish leaders in John 8). Thus the Jewish leaders caused that which they wished to prevent and prevented that which they wished to cause





(see, also John 11:47-52). Jesus was killed after being cast out of Jerusalem (John 19:17; Heb. 13:12-13). In this sense He was cast out of the vineyard and killed.

18. What did God do when the Jews chose Barabbas instead of Jesus and declared, “we have no king but Caesar”? “*Their decision was _____ in the book which John saw in the hand of Him that sat upon the _____, the book which no man could open. In all its _____ this decision will appear before them in the day when this book is _____ by the Lion of the tribe of Judah.*” (COL 294; GC 666-667)

NOTE: Ellen White has stated elsewhere about this book: “*There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.*” (Manuscript Releases, vol. 9 [release # 667], p. 7)

19. According to Matthew 21:41, who pronounced the doom of the Jewish nation? “_____ say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other _____, which shall render him the fruits in their _____.” (Matt. 21: 41)

20. What did the Jews say when they spoke their own doom? “God _____.” (Luke 20:16)

21. What happened to the Jewish nation for its rejection of the Messiah? “*Jerusalem was _____, the temple was laid in ruins, and its site plowed like a field. ... The privileges they had _____, the work they had slighted was entrusted to _____.*” (COL 296)

22. What words did Jesus pronounce when he left the Jewish temple for the last time? “*Behold, _____ house is left unto you _____. For I say unto you, Ye shall not see me henceforth, till ye say, _____ is he that cometh in the _____ of the Lord.*” (Matt. 23:38-39)

23. According to Ellen White, at what occasion will the Jewish leaders pronounce the words of Matthew 23:39? “*Every _____ in that vast multitude is turned to behold the*



glory of the Son of God. With one _____ the wicked hosts exclaim: ‘Blessed is He that cometh in the name of the Lord.’” (GC 662)

What About Today?

1. Does this parable apply alone to the Jewish nation? “*The parable of the vineyard applies not alone to the Jewish nation. It has a _____ for _____. The church in this generation has been endowed by God with great _____ and blessings, and He expects corresponding _____.*” (COL 296)

2. In how broad a spectrum does God expect his people to reveal right principles to the world? “*These principles are to be manifest in the _____ Christian, in the _____, in the _____ and in every _____ established for God's service.*” (COL 296)

3. What dangers does the church of today face? “*It is when _____ building is neglected, when the _____ of the soul is lacking, when the simplicity of _____ is lost sight of, that pride and love of _____ demand magnificent church edifices, splendid adornings and _____ ceremonies.*” (COL 298)

4. What is Jesus hungering for in His church today? “*Christ _____ to receive from his vineyard the fruit of _____ and _____. He looks for the principles of _____ and goodness. Not all the beauty of art can bear comparison with the beauty of _____ and character to be revealed in those who are Christ's _____.*” (COL 298)

5. Why does God impart His blessings to us? “*God imparts His _____ to us that we also may _____, and thus make known His _____ to the world.*” (COL 300)

6. Does God ever require of us that which is impossible to perform? “*God makes no requirement without making _____ for its fulfillment. Through the _____ of Christ we may accomplish everything that God _____.*” (COL 301)

7. To which church is the Laodicean message especially applicable? “*Shall Seventh-day Adventists walk in the same path as did the _____*



nation? Shall the message to the Laodicean church be applicable to _____ people? Shall those who have seen great _____, who have had large _____ and many _____, cease to do service as witnesses for Christ?" (Manuscript Releases, vol. 18 [release # 1330], p. 193)

8. Is the Seventh-day Adventist church today in danger of following the same path as ancient Israel? "Because thou sayest, I am _____, and increased with _____, and have need of nothing." (Rev. 3:17)

9. What does Jesus say He will do to the church today if it fails to repent? "So then because thou art _____, and neither cold nor hot, I will _____ thee out of my mouth." (Rev. 3:16)

10. Is Jesus standing outside the door hungering for the fruit of holiness? "Behold, I stand at the door, and _____; if any man hear my _____, and open the door, I will come in to him and will _____ with him, and he with me." (Rev. 3:20)

11. THOUGHT QUESTION: Has God given the Seventh-day Adventist church great prophetic light in the areas of education, medical work, publishing, family life, lifestyle, health, etc.? Has the church today generally obeyed the light? _____

The Broadest Meaning of the Parable

1. Does this parable apply only to Israel and the church? "God claims the whole _____ as His _____." (COL 301)

2. What is the great sin of the world today? "Ingratitude to God, the _____ of opportunities and _____, the selfish appropriation of God's gifts—these were comprised in the sin that brought _____ upon Israel. They are bringing ruin upon the world today." (COL 302)

3. In what condition are God's people found as the world rushes to its ruin? "Men are in _____. Multitudes are perishing. But how few of the _____ followers of Christ are burdened for these souls. ... There is a _____, a _____ upon the people of God, which prevents them from understanding the

_____ of the hour." (COL 303)

4. What did Israel fail to do when they entered the land of Canaan? (COL 303) _____

5. How is our very own Fresno Central church repeating the same error as ancient Israel? "With the whole _____ before them in need of the gospel, professed Christians _____ where they themselves can _____ the gospel _____. They do not feel the necessity of occupying _____ territory, carrying the message of salvation into regions _____. ... Are they less _____ than was the Jewish church?" (COL 303)

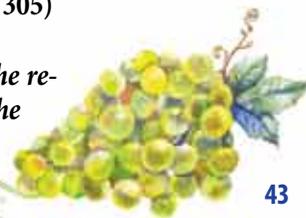
6. What awesome statement does Ellen White make about God's people today? "The professed followers of Christ are on _____ before the heavenly _____; but the coldness of their _____ and the feebleness of their _____ in God's service mark them as _____." (COL 303)

7. What will happen with many professed followers of Jesus when their names come in review before the heavenly universe? "Many there are against whose names will be found written in the books of heaven, Not _____, but _____. By many who bear Christ's name, His glory is _____, His beauty _____, His honor withheld." (COL 304)

8. Who were particularly to blame for the apostasy of Israel? "For the rejection of Christ, with the results that followed, they [the leaders] were responsible. A nation's _____ and a nation's _____ were due to the _____ leaders." (COL 305)

9. Is the same error being committed today by the Christian church? "From many of the pulpits of the churches the people are _____ that the law of God is not binding upon them. Human _____, ordinances, and _____ are exalted. Pride and selfsatisfaction because of the _____ of God are fostered, while the _____ of God are ignored." (COL 305)

10. What can we learn from Israel's failure? "The result of Israel's _____ is before us. Will the church of _____ take warning?" (COL 306)





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“Pastor Bohr, I want to thank you for your book *Worship at Satan’s Throne*. I bought it from Remnant Publications. It has opened the eyes of my wife and myself on what is going on in the Adventist church and the change of worship.”

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“Thanks for your amazing ministry. Thanks also for the magazine you are sending me. I look forward to doing the puzzles and usually get 95-98% right. Your Pastor Mesa prayed for me in the past when I was going to have an open heart surgery or a stent put in. His prayer alone with a few others were answered when I walked away from the surgery room not needing either. Praise the Lord, He did a miracle for me! I learn very much from your teachings and pray for you often. We need ministers like you in these last days.”

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WYLIE & DAWNA, COLORADO

In Memory Of...

Lyle & Ruth McCoy from Farrel and Bobbi Brizendine

Max Otto and Blanca Krause from Max Krause

Don Oltman from Jeanne Oltman

Ron Lutman from Farrel & Bobbi Brizendine

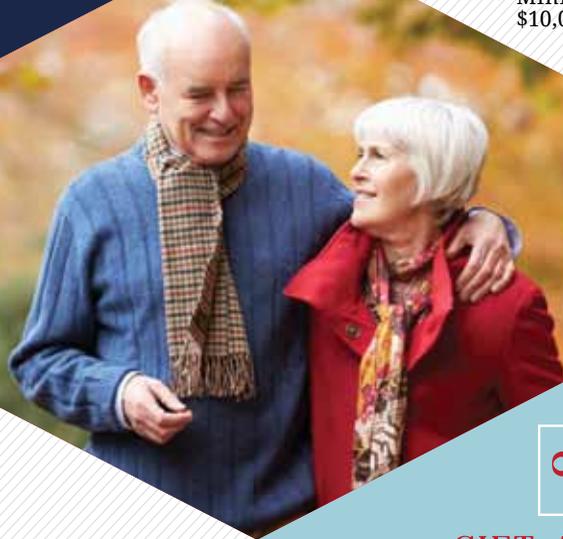


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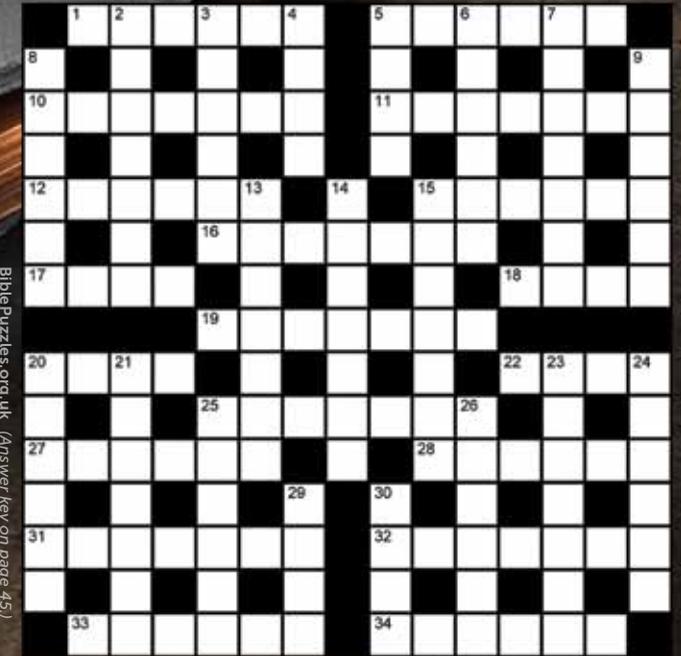
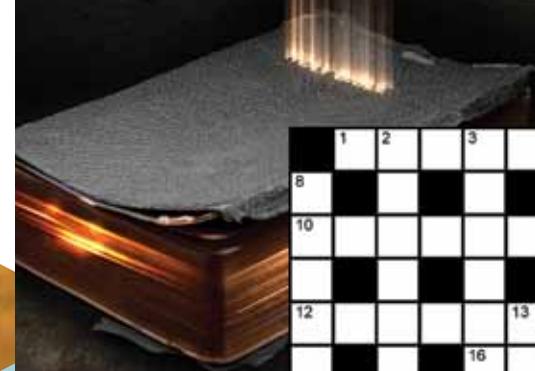
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Bible CROSSWORD

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BiblePuzzles.org.uk (Answer key on page 45)

ACROSS

1. After the night of wrestling, God changed Jacob's name
5. Jesus was called ____
10. Written letter
11. Blood was painted on these
12. "Out of the ____ came something sweet"
15. Angels' instructed Lot and his family "Look not ____"
16. Made unholy
17. Ezekiel lay on this for three years
18. When Abraham and Sarah had Isaac, they were ____
19. Hebrews 4 speaks of a ____ day of rest
20. Nimrod's father
22. Where the goats are
25. Naaman's maid, for example
27. Seraiah's father
28. The wicked angels kept not their first ____
31. The heaven of heavens cannot ____ God
32. The teaching place of the Ethiopian eunuch
33. Holy convocations
34. Child of Caleb & Maachah

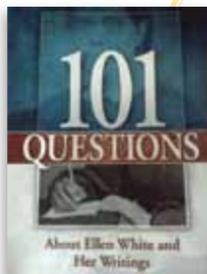
DOWN

2. Everyone gave for the tabernacle whose hearts were ____
3. "Hear my cry, O God; ____ unto my prayer"
4. Bearing false witness
5. The Promised Land was said to be flowing with this
6. We have all done this
7. We celebrate Sabbath from ____ to ____
8. Clean ____ went into the ark by sevens
9. A Philistine city
13. Sisera, for example
14. Uriah the ____
15. Anyone who comes to God must do this
20. In returning the ark, the Philistines determined to know if their afflictions were by God or by ____
21. Nadab and Abihu used this fire
23. Self scrutiny before communion
24. Noah preached one hundred and ____ years
25. Trees of Lebanon
26. Provided by God when we are tempted
29. "Look unto me, and be ye saved, all the ____ of the earth"
30. Luke, Part 2

Specials

Specials expire January 31, 2017

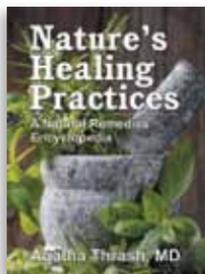
Specials are always posted on our website at the beginning of each quarter.



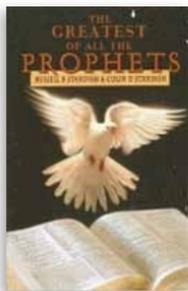
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