

The Reformation 

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Winter Scene in Australia

THE NATIONAL SUNDAY LAW

Where will the pressure for Sunday legislation come from?

"The dignitaries of church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance." GC 592

Do these Sunday-law advocates realize what they are doing?

"There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests." 5T 711

How does Protestant America form an image of the beast?

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions,

then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." GC 445.

In view of the anticipated Sunday legislation, what are city-dwelling Adventists urged to do as soon as possible?

"Get out of the cities as soon as possible and purchase a little piece of land where you can have a garden, where your children can watch flowers growing and learn from them lessons of simplicity and purity." 2SM 356.

How are we to spend Sundays after the Sunday laws have been passed?

"Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love." 9T 232,233.

What will happen to Seventh-day Adventists who cannot comply with the Sunday Law?

"The decree enforcing the worship of this day is to go

forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives." ST, May 6, 1897.

"Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism." 7BC 976.9

What two opposing marks will be received by the two groups of people in the world when Sunday-keeping is enforced by law?

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the

false sabbath in compliance with the law of the State, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." GC 605.

Will God's people be persecuted for Sunday-breaking or for Sabbath-keeping?

"The Protestant world today see in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon His Sabbath; the unwelcome intruder must by some means be put out of the way." T5, 450.

How bitter will hatred of Seventh-day Adventists become?

"The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day." 9T 229.

"Those who honour the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments

of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives." GC 592.

How will the "True Sheep" react when persecution comes?

"Not having received the love of the truth, they will be taken in delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest." 6T 401.

What mighty demonstration of the power of God will be

seen throughout the world after persecution begins?

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." 6T 401.

What should we be doing NOW in order to be ready when the Sunday law is enforced?

"The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed.

"A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. They were to serve God daily with undivided affection, and then trust Him." DA 355.

Henry Dering, USA



The Assyrian Enuma Elish Epic. Part III

The Tower of Babel

by Idel Suárez, Jr., Ph.D.

"And the Lord came down to see the city and a tower, which the children of men builded.... the name of it called Babel." **Genesis 11:5,9.**

The Assyrian Enuma Elish epic not only describes the battle between Michael and Lucifer and the week of creation, it also gives "an account of the building of the tower of Babel" (1). It is a "pseudo-Genesis," because it contains accounts of Genesis chapter 1 through 11, which was common knowledge among the ancients. Moreover, it states that the ancient Tower of Babel served as the foundation for the mighty city of Babylon.

The Enuma Elish epic corroborates with the book of Genesis on the chief architect, builders, name, location, structure, materials, and purpose of the Tower of Babel (2). As with many pagan myths, legends, and records of the past, the Enuma Elish epic is mixed with polytheism, idolatry, and spiritual rituals. Nevertheless, its core message strikes a clear note on its common ancestry with the book of Genesis, both of which were derived from the Oral Bible.

The story of the Tower of Babel is alluded to in many other ancient writings of Greeks, Hebrews, and Mesopotamian historians, since it was the most important event of the post-diluvian era. One of the most notable Western writers, Herodotus, the father of history, gives a detailed description of the second Tower of Babel in Babylon. He visited the site in the fifth century B.C. while it was still standing (3).

Flavius Josephus, the first century Jewish historian and contemporary of the apostles, also describes the Tower of Babel and its construction in detail in his book, the Antiquities of the Jews (4). Yet the Enuma Elish epic and the book of Genesis shall serve as our primary sources on the ancient Tower of Babel.

Its Architect: Nudimmud or Nimrod

The clay tablet VI of the Enuma Elish epic states: "The work was beyond comprehension; As artfully planned by Marduk, did Nudimmud create it" (2).

The Enuma Elish epic implies that Nudimmud was responsible for creating the Tower of Babel. Nudimmud may be the Biblical Nimrod mentioned in Genesis.

The book of Genesis states that the chief architect and engineer of the Tower of Babel was Nimrod, the mighty one. "Nimrod: he began to be a mighty one in the earth." "And the beginning of his kingdom was Babel... in the land of Shinar." **Genesis 10:8,10.**

In the Septuagint version of Genesis, Nimrod is called "Nebrod" and he is called a "giant" (5). The Septuagint version was the first translation ever made of the Hebrew scriptures. It was translated in the island of Pharos, across the city of Alexandria in Egypt, at the time of the great Alexandrian Library. King Ptolemy Philadelphus (285-246 B.C.) financed the project to have the Hebrew scriptures translated into Greek so as to add it to his royal library in Alexandria. The translation is called "Septuagint," also abbreviated LXX, because the Hebrew scriptures were translated into Greek by 70 or 72 Hebrew scholars in the third century B.C. (5).

Likewise, the Latin Vulgate version of Genesis also gives a different rendition of Nimrod, by using the name "Nemroth" (6). The Latin Vulgate version dates back to the year circa 405 A.D. and was the work of Jerome (340-420 A.D.). It is considered one of the greatest translations ever done on the Holy Scriptures. Thus, it should not be strange to suppose that Nudimmud, as it appears in the

Enuma Elish epic, may also be another rendition of that mighty giant,

The Geneva Bible from 1603, containing comments of the great XVI Reformers, states in its marginal notes for **Genesis 11:2**:

"In the year 130 after the flood, to wit, Nimrod and his company" were responsible for building the Tower of Babel (7).

According to Genesis, Nimrod was the first city builder after the flood, and the beginning of his city-state projects was Babel or Babylon. He also became the first emperor or mighty one to govern over the affairs of men in the post-diluvian era.

Nimrod was also a "mighty hunter." "He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord." **Genesis 10:9**. He was so skillful in his hunting techniques and enterprises

that he became a legend in his own time. Nimrod may have provided security to the people of his day by hunting down the large wild animals that roamed the post-diluvian world. Saber-tooth tigers, lions, and possibly some dinosaurs, which survived the flood in Noah's ark, became a threat to the inhabitants of the post-flood era. Nimrod was able to defeat these animals and provide protection to the people. He thus became their leader in a hunting and gathering society.

Nimrod, according to different sources, literally means "to rebel" (8,9,10). Following in his grandfather Ham's steps, he rebelled against God, against His people, and against His word. Since God had proclaimed that the descendants of Ham would be servants and slaves, Ham's son, Cush, named his own son Nimrod--meaning, we shall rebel against God's predictions and my son shall be a lord and not a servant (9).

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." **Genesis 9:24,25**.

Noah, looking into the future, foresaw how the descendants of Ham, his younger son, would end up as slaves. Noah thus foretold the curse to come upon Canaan, who was the son of Ham. The descendants of Ham would be servants or slaves to the descendants of Shem and Japheth.

Josephus writes, "Now it was Nimrod who excited them to such an affront and contempt of God.... He also said he would be revenged on God, if he [God] should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers." "Now the multitude were very ready to follow the determination of Nimrod... and they built a tower" (4).

Its Builders: Anunnaki and Their Division

Nimrod convinced the inhabitants of the plain of Shinar to build the Tower of Babel. These were the post-diluvian inhabitants of our planet, the progenitors of all living people on earth today. They were the descendents of Noah and contemporaries of Peleg.

Although the book of Genesis does not give any physical description of the builders of the Tower of Babel, the Enuma Elish epic does mention their name and ethnicity. Geographically speaking, one may expect the builders to have looked much like their descendants, which later inhabited the plain of Shinar or Mesopotamia. The Enuma Elish epic calls the builders the "Anunnaki" and described them as being the "black-headed ones" (2). The Assyrians, Babylonians, Persians, Medians, Elamites, Iraqis, and Iranians were and are "black-headed."

The Anunnaki, according to Babylonian beliefs, were "celestial gods"--demigods who assisted in building the Tower of Babel (2). Although the post-diluvians actually built the ziggurat of Babel, they consulted demons, foul spirits, and Satan in their rebellious endeavor.

Coincidentally, both Genesis and the Enuma Elish epic associate the builders of the Tower of Babel with a time of dividing. The Enuma Elish epic says there were 600 Anunnaki which were divided by Marduk.

Clay tablet VI of the Enuma Elish epic states: "Marduk, the king of the gods **divided** all the Anunnaki above and below.... In heaven and earth six hundred (thus) he settled. After he had ordered

all the instructions, to the Anunnaki of heaven and earth had allotted their portions" (2).

The Peleg of Genesis literally means in Hebrew "division." "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided." "And by these were the nations **divided** in the earth after the flood." **Genesis 10:25, 32.**

The book of Genesis records that when Eber, the father of the Hebrews, witnessed the birth of his son Peleg, the Tower of Babel enterprise was interrupted and its builders dispersed throughout Asia, Africa, Europe, Australia, and America. Peleg was the fourth generation born after the flood or the sixth generation after Noah. He was the great-great grandson of Shem, the son of Noah. Peleg received his name as a historical marker of the dividing of the earth and mass dispersion which occurred from the Tower of Babel.

Some commentators even suggest that the division which occurred at the birth of Peleg may have also been a physical separation between continents. Dr. Adam Clarke is one of such proponents who sustains this idea in his commentary. "A separation of continents and islands from the main land; the earth parts having been united into one great continent previously to the days of Peleg" (11).

The major continents and islands clearly fit together geographically as pieces of a grand puzzle. It is likely that after the flood and perhaps during the dissolution of the Tower of Babel that the land masses were separated by God to keep people from gathering together in one place and to ensure that they would replenish the earth.

Its Name: Babel or Babylon

Two old versions of the Bible, the Septuagint and Latin Vulgate mentions "Babylon" instead of Babel in **Genesis 10:10** (5,6). In other words, according to the Hebrew scholars and translators of the LXX version of the third century B.C., and Jerome of the fifth century A.D., Babel was located in Babylon. Babel served as the foundation stones for the subsequent lofty city of Babylon, capital of the Babylonian empire. Babylon, that great city, was constructed on the same site as the ancient Tower of Babel.

Clay tablet V of the Enuma Elish epic states: "**Babylon**, which thou didst give a fine name" (12).

Clay tablet VI of the Enuma Elish epic adds: "Having built a **stage-tower as high** as Apsu, they set up in it an abode for Marduk, Enlil, (and) Ea in their presence he adorned (it) in grandeur...

This is **Babylon**, the place that is your home! Make merry in its precincts, occupy its broad [places]" (2).

The Enuma Elish epic agrees with the LXX and Latin Vulgate versions of Genesis. Babylon first emerged as a high "stage-tower." Both accounts agree that the Tower of Babel was at the same location as the ancient city of Babylon, and may have even been at the same spot as the later zigurat of Babylon.

Its Location: the Plains of Shinar

Where was the Tower of Babel built? The Bible is clear that it was built on the plains of Shinar in the middle East. "And it came to pass, as they journeyed from the East, that they found a plain in the land of Shinar; and they dwelt there." **Genesis 11:2.**

It was in the plain of Shinar that Babel or Babylon as a kingdom was built by Nimrod and his black-headed followers together with Erech, Accad, and Calneh. Like Babylon, Accad or Akkad has been excavated in the valley of Mesopotamia. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." **Genesis 10:10.**

Geographically the plain between the two great rivers Tigris and Euphrates is known as Mesopotamia. Mesopotamia, in turn, was subdivided into two great regions during the Assyrian and Babylonian eras. The Northern region was known as Akkad and the Southern region was known as Sumer (13). It is probable that the land of Shinar was Sumer. Babylon, which was toward the South,

belonged to the region of Sumer. Whereas Nineveh, which was towards the North, belonged to the region of Akkad.

The book of Daniel, written during Babylon's height and glory in the seventh century B.C., further confirms that Babel was the same Babylon of old which was majestically edified on the river banks of the great Euphrates river.

"Nebuchadnezzar king of Babylon [came] unto Jerusalem, and besieged it. And... the vessels of the house of God... he [Nebuchadnezzar] carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." **Daniel 1:1,2.**

Thus, the prophet Daniel considered Babylon to be the land of Shinar, the city which the great Nebuchadnezzar II rebuilt. Nebuchadnezzar II reigned from 606 to 562 B.C. (13).

The Geneva Bible of 1603, in its marginal notes of **Genesis 11:2**, adds that the land of Shinar "was later called Caldea" (7). The Babylonians in the Old Testament were called Chaldeans. Foretelling of Judah's 70 year captivity in Babylon, Ezekiel said, "I will bring him to Babylon to the land of the Chaldeans." **Ezekiel 12:13.**

Clay tablets dating back to the seventh century B.C. have been unearthed in Babylon recording the reconstruction of the ziggurat of Babylon. These attest that both Nabopolassar, Nebuchadnezzar II's father, and Nebuchadnezzar rebuilt the ziggurat of Babylon, from the ruins and the foundation of the Tower of Babel. This second construction was renamed Etemenanki, the new tower or ziggurat of Babylon.

Nabopolassar had written: "Marduk, my Lord, ordered me regarding Etemenanki, the ziggurat of Babylon which before my government had decayed and was ruined, to place a foundation at the depth of hell and to make its top reach the heavens" (14).

Nebuchadnezzar later inscribed: "Etemenanki, the ziggurat of Babylon, whose field was purified by Nabopolassar, king of Babylon, my father and progenitor... laid the foundation in the depths of hell... but did not build its top: to raise Etemenanki, to finalize its height to heaven, I intervened..." (14).

Figuratively, the fact that the ancients believed that Babylon was built over hell has great spiritual applications to the book of Revelation's description of a spiritual Babylon in the end of times.

Its Structure: A City and A Tower

Twice in the Genesis account the Tower of Babel is described as being both a city and a high tower. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven... And the Lord came down to see the city and the tower, which the children of men builded." **Genesis 11:4,5.**

The Tower of Babel became the great meeting or assembly area of the city. It was like an ancient public and religious skyscraper surrounded by private dwellings. The builders had said, "let us build... a tower, whose top may reach unto heaven." **Genesis 11:5.**

The Enuma Elish epic also records that the major building of the city would be a "high" "stage-tower."

Clay tablet VI of the Enuma Elish epic states: "Having built a **stage-tower as high** as Apsu, they set up in it an abode for Marduk, Enlil, (and) Ea in their presence he adorned (it) in grandeur..." (2).

Herodotus, who visited Babylon in the fifth century B.C., describes the city as being built "on a broad plain" and being "an exact square." "In the middle of the precinct there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path, which winds round all the towers.... On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side" (3).

The second Tower of Babel, Etemenanki, rebuilt by Nabopoiassar and Nebuchadnezzar, was eight stories high and had a spacious temple at the top. The entire city of Babylon was constructed

around it very much like the ancient Babel which, also consisted of "a city and a tower." **Genesis 11:4**. Ancient Babylon was built over ancient Babel, and its eight-story tower probably over the foundation of the ancient Tower of Babel.

Its Materials: Brickwork

The Enuma Elish epic highlights the main material used in building the Tower of Babel. It was brick and molded brick, which formed the walls of the huge pyramid. Mayan pyramids and the Egyptian pyramids were not made from brick, but from stones. Yet the Tower of Babel was built from baked or molded brick.

Clay tablet VI of the Enuma Elish states: "When Marduk heard this, brightly glowed his features, like the day: 'Like that of lofty Babylon, whose building you have requested, let its **brickwork** be fashioned" (2).

"The Anunnaki applied the implement; for one whole year they **molded bricks**. When the second year arrived, they raised high the head of Esagila equaling Apsu" (2).

The book of Genesis agrees with the description of the Enuma Elish epic on the building material of the Tower of Babel. "And they said, Go to, let us make **brick**, and burn them thoroughly. And they had **brick** for stone, and slime had they for mortar." **Genesis 11:3**.

It is evident that the author of Genesis, Moses, was familiar with the Egyptian pyramids built of stone and mortar. Yet he emphatically records that the Tower of Babel was not made of stone and mortar, but of baked brick and slime.

Dr. Adam Clarke says that slime means bitumen or asphalt. The LXX version actually says "asphaltos" (5). Asphalt "occurs naturally in surface deposits, but commercially today it is mostly made in oil refineries by the distillation of crude oils" (15). Interestingly, until this day the lands of ancient Babylon, modern Iraq and Iran, are known as rich oil and asphalt deposits.

Josephus adds that the Tower of Babel was "made of bitumen [asphalt], that it might not be liable to admit water" (4). Nimrod and his associates wanted to make sure that their Tower of Babel was water-proof so that they would not die from the overflowing waters of any future flood. They disbelieved God's word and promise that "neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." **Genesis 9:11**.

Furthermore, the clay tablets earlier quoted regarding Nabopolassar and Nebuchadnezzar's statements also attest to the use of baked bricks and asphalt in the construction of the second Tower of Babel. Nabopolassar wrote, "I molded and... ordered that an innumerable number of bricks be baked, like the rain of the heavens. By means of the river Euphrates I ordered that an immense amount of... asphalt be brought" (14). Nebuchadnezzar adds, "Nabopolassar... my father... constructed four walls of asphalt and bricks to a height of 30 yards..." (14).

Archeologist H.J. Schmid calculated that just the first level of Etemenanki, or the ziggurat of Babylon, required between 10 to 14 million bricks to be built and forty years to complete the entire structure (14).

its Purpose: An Ancient Basilica

The LXX version uses the word "basilica" instead of "kingdom" in its description of Babel in **Genesis 10:10** (5).

What is a "basilica"? The Oxford Dictionary defines "basilica" as "an ancient Roman public hall with an apse and colonnades, used as a lawcourt and place of assembly." It later became "a church having privileges from the pope" (15). According to the Greeks and Romans, the basilica was an ancient royal palace fit for kings and a royal family. With time, the basilica must have become a center of pagan worship where nobility adored their gods.

The Tower of Babel was not only a tower, ziggurat or pyramid, and a city, it was also a place of heathen worship or a shrine--something like the modern basilicas of Rome. The papacy inherited

the ancient pagan Roman basilicas and christened them with Christian names: The Basilica of St. Peter, of St. John Latareno, of St. Paul, and of St. Mary.

The Tower of Babel was built as a pagan basilica. It was a center of idolatry and polytheism. It was a shrine to worship the gods and served as a place to communicate with the dead. It was an habitation of spirits and demons. It was a place of human sacrifices. It was the great master type of all other subsequent pyramids and ziggurats built by the Mayans, Assyrians, and Egyptians. Monarchy, spiritualism, idolatry, and human sacrifices were indelibly mixed as the chief tenants of a pagan basilica.

"These Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire."

"The whole undertaking was designed to exalt still further the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry."

"When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, were devoted to their idols. The people rejoiced in their success, and praised the gods of silver and gold, and set themselves against the Ruler of heaven and earth."

"As the minds of the people were darkened by idolatry, he [Satan] led them to counterfeit these [ceremonial] offerings and sacrifice their own children upon the altars of their gods" (16).

The description of the Tower of Babel in the Enuma Elish epic is abundant with references to royalty, polytheism, sacrifices, and spiritualism. The Tower of Babel is described as being a "sanctuary", as having a "throne," as being inhabited by monarchs--the "great gods,"--and as a place where "offerings" and "incense" were burned.

Clay tablet VI of the Enuma Elish epic states: "The Anunnaki opened their mouths and said to Marduk, their lord: 'Now, O lord, thou hast caused our deliverance, What shall be our homage to thee? Let us build a **shrine** whose name shall be called 'Lo, a chamber for our nightly rest'; let us repose in it! Let us build a **throne**, a recess for his abode! On the day that we arrive {for the New Year's festival}we shall repose in it.'"

"You shall name it **The Sanctuary**."

"After they had achieved the building of Esagila, the Anunnaki themselves erected their **shrines**... all of them gathered... they had built as this dwelling. The **gods**, his fathers, at this banquet he seated:"

"This is **Babylon**, the place that is your home! Make merry in its precincts, occupy its broad [places]. The **great gods** took their seats. They set up festive drink, sat down to a banquet. After they had made merry within it. In Esagila, the splendid, had performed their rites..."

"Anshar pronounced... May he {Marduk}shepherd the black-headed ones, his creatures. To the end of days, without forgetting, let them acclaim his ways. May he establish for his fathers the great **food-offerings**; their support they shall furnish, shall tend their **sanctuaries**. May he cause **incense** to be smelled... 'A likeness on earth of what he has wrought in heaven'" (2).

After reading the account of the Tower of Babel in the Enuma Elish epic, one is left with the impression that the Chaldeans actually believed that the "great gods"--Marduk, Esagila, Ea, Anshar--descended and banqueted inside the sanctuary rooms of the Babylonian ziggurat, Etemenanki. The pagan priests actually kept a table with chairs served with "food-offerings" and burnt "incense" in the holy abode.

The Enuma Elish epic states that the gods would come at night to abide in the sanctuary or shrine at the top of the Tower of Babel. Even in the fourth century B.C., this belief was prevalent among the Babylonians, according to Herodotus. He writes, "They also declare--but I for my part do not credit it--that the god comes down in person into the chamber, and sleeps upon the couch" (3). Recall that Herodotus described a "spacious temple" on the eighth story of the Tower of Babylon which contained a "couch of unusual size, richly adorned, with a golden table by its side" (3). Herodotus' statement further corroborates the Enuma Elish epic and the book of Revelation's

declaration of Babel and Babylon, respectively, as spiritualistic centers.

The name Babel in Hebrew actually has two meanings: "confusion" and "house of god." The second meaning is mentioned in the Enuma Elish epic as follows:

Clay tablet V of the Enuma Elish epic states; "When you come up from the Apsu for assembly, You will spend the night therein, (it is there) to receive all of you. When you des[ce]nd from heaven [for assem]bly, You will spend the night there[in] (it is there) to receive all of you. It will call [its] name ['Babylon'] (which means) 'the houses of the great gods' (2).

The Tower of Babel and the zigurrat of Babylon were assembly places for seances. A seance is "a meeting at which spiritualists attempt to make contact with the dead" (15). Thus, Revelation highlights that "Babylon the great... is become the habitation of devils, and the hold of every foul spirit." **Revelation 18:2**. Thus, the Tower of Babel as well as the Etemenanki were ancient pagan basilicas.

Counterfeits of Heaven

All in all, the Tower of Babel, like ancient Babylon, were counterfeits of heaven. They sought to create on earth what the Hebrew scriptures describe of heaven. Both the builders of Babel and Babylon, like the prophets who authored the Old Testament, had knowledge of the Oral Bible and had a mental image of heaven's celestial beauty.

The Enuma Elish epic on tablet VI says that the "stage-tower" and "Babylon" were "a likeness on earth of what he [Marduk] has wrought in heaven" (2).

Elder Henry Dering gave a wonderful exposition of the likeness of Babylon with the heavenly New Jerusalem. Babylon was built like a square. The New Jerusalem was built like a foursquare. Babylon had the hanging gardens. New Jerusalem has the garden of Eden and paradise. Both were built like a square. Babel and Babylon were built on the banks of the river Euphrates and the New Jerusalem on the river of life. Babel and Babylon had a golden altar, table, and throne. The New Jerusalem has streets of gold and walls of crystal. The city of Babylon had multiple doors. The New Jerusalem has 12 doors (17). Here the similarities stop.

Ancient Babel fell. Babylon fell. Modern mystical Babylon will fall. But the New Jerusalem shall abide for ever. God calls His people to leave Babel, Babylon, and spiritual Babylon in preparation to enter the New Jerusalem. Yet the Biblical call has actually a deeper significance. Whereas Babel, Babylon, and mystical Babylon were founded on hell, the New Jerusalem is founded on the righteousness and peace. Jerusalem literally means in Hebrew "city of peace." Only those who take Babylon out of their hearts will find true peace in Jesus Christ. "Justified by faith we have peace with God through our Lord Jesus Christ." **Romans 5:1**. AMEN.

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[Enumall]

*God bless your days with everything
 A rich rewarding life can bring-
 A joyful heart and love to share.
 Family and friends to always care.
 God bless your life with wisdom, too
 Strength to see each problem through
 The happiness for which to strive,
 And faith to keep your dreams alive.
 (God's blessings be with you.)
 AH 99*

HOLD FAST!

"Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11

Many are trying to get the crown of life, which God is offering so freely. But they are not holding on to it fast and eventually they lose their hold on it and perish.

In the time of Noah only eight persons were holding on to their crown and were saved from the flood.

This has been the experience among God's people since the beginning.

In the 1844 experience only one in 1000 were holding on after the disappointment.

In 1914 only a small remnant were holding on to their crown in the time of the war.

As a mountain climber is holding on to a rope, which is anchored to the rock, so we are to hold on to the truth, which is Jesus Christ. To let go would mean death in both cases.

In order to hold on to our crown, we must be faithful unto death. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. Yet many people let go of the truth long before they are tested with death.

It was shown to Sister White in a vision, "The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church." T. Vol. 4 p. 89

"Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be born away on the wind,

even from the places where we see only floors of rich wheat." T. Vol. 5 p. 81

Satan is offering to the Christian something that looks more attractive to many of them than the crown of life that Jesus is offering. Let us take a look at some of the attractions that Satan is offering to us with the same results as the forbidden fruit to Adam and Eve.

LOVE OF MONEY

Sister White was shown a vision of two crowns. "I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words: 'All who win me are happy, and shall have everlasting life'.

"Below this crown was another scepter, and upon this also was placed a crown, in the center of which were jewels, gold, and silver, reflecting light. The inscription upon the crown was: 'Earthly treasure. Riches is power. All who win me have honor and fame.' I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of reason...

"Many who sought this earthly crown were professed Christians. Some of them seemed to have little light. They would look wistfully upon the heavenly crown and would often seem charmed with its beauty, yet they had no true sense of its value and glory. While with

one hand they were reaching forth longingly for the heavenly, with the other they reached eagerly for the earthly, determined to possess that' and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness.... Some, I saw, who profess to be the followers of Jesus, are so ambitious to obtain earthly treasures that they lose their love for heaven, act like the world, and are accounted of God as of the world. They profess to be seeking an immortal crown, a treasure in the heaven: but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus." T. Vol. 1 pg 347-350

Jesus said, "Ye cannot serve God and Mammon." Many try but fail of the eternal treasure. Satan has blinded their eyes that the earthly treasure seems so important and desirable that they lose sight of the heavenly. Once they realize their mistake it may be too late. "In that day a man shall cast his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isa. 2:20.

APPETITE

Many have lost their crowns for uncontrolled appetite. As Paul writes, that their belly is their god.

"It was through temptations addressed to appetite that Satan had overcome a large proportion of the human race... He (Christ) knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation." TE 20.

By indulged appetite, millions have lost their salvation.

"All this weight of woe and accumulated suffering can be traced to the indulgence of appetite and passion... Sins of the greatest magnitude are committed through the indulgence of perverted appetite." 4T 30.

Only by fasting and prayer can we overcome this sin. Health Reform means more than being just a vegetarian. Several books by the Spirit of Prophecy are available on this subject. It is important for our salvation to study them *carefully* and put this knowledge into practice.

AMUSEMENT

Worldly amusements have blinded many that they cannot see the heavenly crown anymore. They are hypnotized by Satan. Time and money are wasted, the mind polluted and the morals corrupted by the entertainment that Satan has inspired.

"The love of pleasure is one of the most dangerous, because it is one of the most subtle, of many temptations that assail the children and youth in the cities." MYP 400.

"Those who learn to love amusement for its own sake open the door to a flood of temptations." COL 54.

"Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God and rank themselves with the pleasure lovers of the world." 5T 218.

Satan knows the influence of the worldly entertainment, therefore he has brought to the homes televisions, videos, movies and lately, the Internet. By looking and hearing, the desire is aroused and the result is sin. The mind and conscience are benumbed. The difference between right and wrong is not clear anymore. Sister White writes that the result of worldly amusement is always mental depression. (CH 627).

Also, the Apostle Paul writes to us that we are changed by beholding. If we are beholding sin and vanity we will not be changed by it to the image of Christ.

The Prophet Isaiah gives us a clear counsel. "He that stoppeth his ears from hearing of

blood and shutteth his eyes from seeing evil; He shall dwell on high." Isa. 33:15-16.

How much better it is to spend the hour in prayer and Bible study instead of watching television.

MEETINGS

Some do not see the importance of the church meetings. For any even small reason they choose to remain home. This may cost them their crown of life.

"It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded." MH 511.

"Some have failed to see the real importance, not only of attending religious meetings, but also of bearing testimony for Christ and the truth. If these brethren do not obtain spiritual strength by the faithful performance of every Christian duty, thus coming into a closer and more sacred relation to their Redeemer, they will become weak in moral power. They will surely wither spiritually unless they change their course in this respect." 4T 539.

Let us make a reformation also in this respect, and be also on time. Tardiness shows disrespect to God. Proper clothing for church service should be carefully planned because we are not coming in the presence of a worldly monarch but in the presence of the Almighty God.

Many other deceptions of Satan can be added to this list. All these can take away from us the crown of life. We need to take the counsel of Paul to be rooted and grounded in love to Christ. We must dig deep and lay a solid foundation upon the Rock, Jesus or our religion is in vain.

Many professed Sabbath-keepers will be lost in the end by not holding fast to their crown.

Break the connection to the world and take hold of the crown of life with both hands. Put all your strength, body, soul and spirit into the battle and the crown of life will be yours for eternity.

AMEN.

Timo Martin



A group of Believers in Estonia

WHERE SIN ABOUND, GRACE MUCH MORE ABOUND



Did you know that God sometimes allows us to be deceived by sin, and fall, to save us from a worse fall in the future, if we are willing to learn from our mistakes and weaknesses? It is sometimes the only way for us to learn to know ourselves, the deceptiveness of sin, and the weakness and wickedness of our own hearts.

"For the creature was made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope..." Rom. 8:20.

"Moreover the law entered, that the offence might abound, but where sin abounded, grace did much more abound." Rom. 5:20.

No sin is pleasant; afterwards you can look back at it, and see the results, and the pain and embarrassment of knowing what you have done, and the pit you are mired in. all I can do is cry to God.

"I waited patiently for the Lord, and He inclined unto me, and heard my cry." Psalm 40:1.

"I cried with my whole heart; hear me, O Lord, and I will keep Thy statutes. I cried unto Thee; save me, and I shall keep Thy Testimonies. I prevented the dawning of the morning, and cried: I hoped in Thy word." Psalm 119:145-7.

Only God can hear. Only the Lord can save. Only my Heavenly Father can understand.

"Thou tellest my wanderings: put my tears into Thy bottle: are they not in Thy book?" Psalm 56:13.

I thought I had attained perfection when I found God. I suppose in some sense I had, but the journey after had some sad surprises. Sin still is not completely seen to be the dreadful thing it is. It still has some attractions, and the carnal heart is not totally dead. I thank God that He has foretold this.

"Sanctification is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience." AA 559-561.

"Now no chastening for the present seems to be joyous, bur grievous; nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of god; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For you know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Hebrews 12:11-17.

"Be merciful unto me, O God, be merciful unto me: for my soul trusts in Thee: yea, in the shadow of Thy wings will [make my refuge, until these calamities be overpast. I will cry unto God most High; unto god that performs all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. (Pause, think about it). God shall send forth His mercy and His truth." Psalm 57:1-3.

I must hope. I must wait. I must believe that "He which has begun a good work in me will perform it until the day of Jesus Christ..." Phil. 1:6.

"The Lord preserves the simple (seduceable): I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord has dealt bountifully with me. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." Psalm 116:6-9.

"I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a Rock, and established my going. And He has put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord... But I am poor and needy; yet the Lord thinks upon me: Thou art my Help and my Deliverer; make no tarrying, O my God!" Psalm 40:1-3,17.

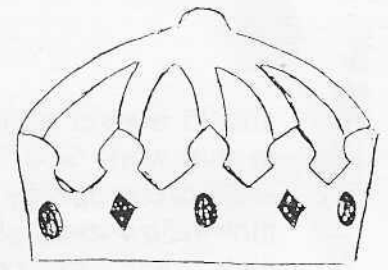
AMEN

Kathleen Ross
Alberta, Canada



A group of
Believers in
Bulgaria

"I AM BUT A LITTLE CHILD"



At the beginning of his reign Solomon prayed: "O Lord my God, Thou hast made Thy servant King instead of David my father: and I am but a little Child: I know not how to go out or come in." 1 Kings 3:7

Solomon had succeeded his father David to the throne of Israel. God greatly honored him, and, as we know, he became in later years the greatest, richest, and wisest king that had ever sat upon an earthly throne. Early in his reign Solomon was impressed by the Holy Spirit with the solemnity of his responsibilities, and, though rich in talents and ability, he realized that without divine aid he was helpless as a little child to perform them. Solomon was never so rich or so wise or so truly great as when he confessed to the Lord: "I am but a little child: I know not how to go out or come in."

It was in a dream, in which the Lord appeared to him, saying, "Ask what I shall give thee" (Verse 5), that Solomon thus gave expression to his feeling of helplessness and need of divine aid. He continued: Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou has asked

this thing, and has not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgement; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days." Now the conditions: And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days.

"And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made feast to all his servants." Verses 8-15.

All who occupy responsible positions need to learn the lesson that is taught in Solomon's humble prayer. They are ever to remember that position will never change the character or render man infallible. The higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts and the greater his need to feel his dependence on the wisdom and strength of God and to cultivate the best and most holy character. Those who accept a position of responsibility in the cause of God

should always remember that with the call to this work God has also called them to walk circumspectly before Him and before their fellow men. Instead of considering it their duty to order and dictate the command, they should realize that they are to be learners, the sooner he is released from his responsibilities the better it will be for him and for the work of God. Position never will give holiness and excellence of character. He who honors God and keeps His commandments is himself honored.

The question which each should ask himself in all humility is: "Am I qualified for this position? Have I learned to keep the way of the Lord to do justice and judgement?" The Saviour's earthly example has been given us that we should not walk in our own strength, but that each should consider himself, as Solomon expressed it, "a little child". AMEN

By: Wicliffe Luvita

FOLLOWERS OF GOD, AS DEAR CHILDREN

Every truly converted soul can say: I am but a little child; but I am God's child." It was at infinite cost that provision was made whereby the human family might be restored to sonship with God. In the beginning, God made man in His own likeness. Our first parents listened to the voice of the tempter and yielded to the power of Satan. But man was not abandoned to the results of the evil he had chosen. The promise of a Deliverer was given. "I will put enmity between thee and the woman," God said to the serpent, "And between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. Before they heard of the thorn and the thistle, of the sorrow and toil that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ.

The Son of God was given to redeem the race. At infinite suffering, the sinless for the sinful, the price was paid that was to redeem the human family from the power of the destroyer and restore them again to the image of God. Those who accept the salvation bought to them in Christ will humble themselves before God as his little children.

God wants His children to ask for those things that will enable Him to reveal His grace through them to the world. He wants them to seek His counsel, to acknowledge His power. Christ lays loving claims on all for whom He has given His life; they are to obey His will if they share the joys that He has prepared for all who reflect His character here. It is well for us to feel our weakness, for then we shall seek the strength and wisdom that the Father delights to give to His children for their daily strife against the powers of evil. AMEN

By: Wicliffe Luvita
President, Kenya Uganda Union

Testimonies Vol. 9: pg. 281, 282, 283.

While education, training, and the counsels of those of experience are all essential, the workers are to be taught that they are not to rely wholly upon any man's judgement. As God's free agents, all should ask wisdom of Him. When the learner depends wholly upon another's thoughts, accepting his plans and going no further, he sees only through that man's eyes and is, so far, only an echo of another." 9T p. 284 _____

True Missionary Work

"Lord, do you want us to call fire down from heaven to destroy them?"¹ the disciples asked Jesus in their misguided zeal. The response from Christ's lips amazed them: "You know not what manner of spirit you have"². The disciples were simply not ready for missionary work that would bear fruit to the glory of the Father. The problem was not in the "how" of missionary work. Let us not forget that they previously received direct instructions from Christ³. Rather, they lacked pre-requisites, conditions and experiences that would fit them to do the work in a manner that is harmonious with the Spirit of God.

There is certain necessary preparation that must be done before we attempt to bring souls in Christ. And I am not simply referring to learning the correct speaking techniques or head knowledge. I am speaking of the preparation of the heart. Sister White mentions six qualities that we must have before being effective missionaries. In her own words: "**The laborer for the souls need consecration, integrity, intelligence, industry, energy, and tact**" (**Gospel Workers, pg. 111**).

The most difficult and important point is consecration.

Sanctified Character

"The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him"⁴. Do you see the problem that Christ points out here? **If we do not possess the graces of the Holy Spirit, how can we ever lead others to Christ?** Lamps that have no oil cannot burn in darkness.

Consecration means that we possess a godly, Christ-like character. And "a good character must be built up brick by brick" (**Gospel Workers, pg. 69**). It cannot happen overnight or accidentally. A formation of sanctified character requires decided effort on our part.

Did you notice how God prepares His people for work? **He has a certain testing pattern, that includes hardships, sufferings, withdrawal from familiar surroundings, loss of loved ones, illness, lack of means, abuse by others, pain,...etc.**

From Murderer to meekest Man on Earth

The palaces and the comforts of Egypt exerted a corrupting influence over early parts of Moses' life. There was much he needed to learn and unlearn before becoming an instrument of Jehovah. God did not appoint Moses to deliver Israel without drastic preparation in the wilderness. **The preparation that Moses experienced was not a summer camp by a lake, but rather a severe 40-year testing period, to learn self-denial and unlearn self-reliance.** Meet the

companions and friends of Moses: loneliness, deprivation, discomfort, hardship, and powerlessness. Moses' rough character had to become smooth and open to God's Spirit, molded according to the Heavenly Pattern. **Before Moses could lay the pride of Egypt to dust with the Rod of God⁵, he had to feel its discipline himself.** Did you notice the incredible changes that took place in the character of Moses? **A murderer⁶ became the meekest man on Earth⁷ under the Rod of God.** Do we grasp this truth? It is incredible how God change people. Never underestimate the power of God's grace. It works wonders in those who fully yield.

Patience under Abuse

We often hear that the people of God, in the last days, will go through the time of trouble. Jacob's life and experience serves as a type of this experience. Jacob did not go through the time of trouble without severe preparation and testing of his character. **He suffered enormous abuse at the hands of his father-in-law, Laban.** He was cheated and abused financially⁸ and maritally⁹. **How would you react if you were treated as a dog by your father-in-law (or others close to you)?** Jacob did not complain. He knew the secret. The love for God and the love of Rachel made his trial bearable. His heart was not set upon sinful men around him, but on the faithfulness of God.

I doubt that God changed His testing and preparation methods. There is nothing different between us and Jacob or Moses. All have the same standard to reach.

Why do I bring this out? Because it is important that we consider our own reaction and God's purpose. **How do we react when people put us down? Speak evil behind our back? Abuse us? Ridicule us? Treat us like dirt? Humiliate us? Misunderstand us on purpose? Twist our words?**

Do we see that these are but tests? The value of the test is never lost, as long as we learn the lesson that God intended. The tests bring out the deficiencies of our own character. As we see the deformities of our character, God gives us an opportunity to come to Him for correction. **What is our reaction when the Holy Spirit brings out the ugly, unchristlike parts of our character? Do we harden our heart? Or do we go to the cross in all dependence on the remedies provided by the Saviour?** Christ does not save in sin, but from sin. His desire is to make us loving and loveable Christian. Then we will be a blessing not only to our friends, but to our enemies as well¹⁰. We simply cannot do effective missionary work without preparation and discipline of God. It would be strange to go to the Olympics as a marathon runner, without ever getting up from your couch. And believe me friends, our Christian journey is a lot like a marathon, long and hard.

I will conclude with a quote from the Spirit of Prophecy: "Day by day, the believer is working out before men and angels a sublime experiment, showing what the gospel **can do** for fallen human beings".

Radek Dobias
radekdobias@hotmail.com

¹ Luke 9:54

² Luke 9:55

³ Matthew 10

⁴ Matthew 12:35

⁵ Exodus 4:20

⁶ Exodus 2:12

⁷ Numbers 12:3

⁸ Genesis 31:7

⁹ Genesis 29:25

¹⁰ Matthew 5:44



PHILIP LAMMES, SWEDEN

you Must Believe

*When faith grows dim in the darkest night,
you must beCieve God makes things right.
When belief is strong and joy surrounds,
you must beCieve God's goodness abounds.
When prayers go up to heaven above,
you must beCieve God responds with Cove.
When it may seem He doesn't hear,
you must beCieve God is always near.
you must believe God has a plan,
Which we're a part but don't understand.
You must believe your prayers are heard...
you must beCieve and accept God's word.*

AH 99

AUSTRALIAN FIELD CONFERENCE

DECEMBER 28 TO 31, 2000

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:20.

Prior to the beginning of the main conference, we had two days of workshops for the young people. Since we were all together anyhow, and it was holiday time we decided to gather two days earlier to hold 5 workshops specifically geared for issues that face young people today. The topics included: Handling Peer Pressure, Career Building, Church Membership, Love - Courtship - and Marriage, and The Christian and Civil Law. They were well received and I am sure the young people can say they received a blessing.

On Thursday evening we gathered for the opening of the conference. We had an extra blessing of having some interested believers travel from the opposite side of the continent from a city called Perth. They drove over 4000 km through the Australian desert without stopping for much more than to fill up their car with gasoline and to rest a little, when all the drivers were exhausted. After dodging kangaroos during the night (4 of which they hit), and experiencing minor car troubles, (which waylaid them for a half a day), the Lord brought them safely to Sydney. They had many blessed experiences to share with us, as to the Lord's providence in bringing them safely over all those perilous miles. Truly it was a blessed time to gather to worship the Lord together.

Thursday, December 28

The motto of the conference was, "... be ye reconciled to God." 2 Cor. 5:20.

Brother Eaton opened the conference and welcomed all the believers for their self-sacrificing efforts to come from far distances to worship the Lord in peace and unity.

He then went on to speak a few words concerning reconciliation. Because of sin, there was a separation made between God and man, necessitating a reconciliation to bring man back into harmony with God. Our human nature must be crucified in order for this reconciliation to be made possible. We must first be reconciled to God and then it is important that we are reconciled to others. If we let go of our human nature, God can work through us to reconcile us with our fellow man. Some are in danger of putting off this reconciliation until a future time. Brother Eaton shared a true story of a father and son who argued and went their separate ways. They refused to speak with each other for many years. The mother was devastated by this occurrence. Eventually the sadness over this situation made her ill. On her dying bed, still father and son refused to reconcile. With her final strength, she took her husband's hand and

her son's (who were sitting on either side of her bed), and placed their hands together. Then she breathed her last. At this, the father and son finally broke the silence. They hugged each other and cried. "Why did we wait so long?" they cried to each other. "We wasted all these years by our hard heartedness and our hard headedness." Let us be reconciled to God today and not put it off until tomorrow.

We continued with a service from Brother Henry Dering who was visiting from the United States of America. He first asked us the question, "Why have we come?" He received a few responses from the audience, such as, "fellowship, learning, to meet Jesus..." Then he asked us, "Are you ready for heaven?" He went on to speak to us about the "ticket" to heaven that Jesus is offering us. It does not cost anything, but many do not want to accept it. The ticket requires three steps: 1) Accepting Jesus Christ as our personal Saviour. We are sinners and only through Christ can we gain the victory. He spoke of repentance and confession. 2) The second step is Sanctification. It is not enough to repent with our words, we must also show our repentance by our actions, by returning what we have stolen, or making right things we have made wrong. 3) Glorification, our space journey begins. Are you ready? Our characters must be

kept clean every day in order for us to be ready.

Friday, December 29

Friday morning we had a slight change of schedule due to a funeral of a dear sister, who was well known to many of the church members. Before we departed for the funeral, Brother Henry Dering presented to us a study on the Sunday Law. You will find this study in this issue of the Messenger.

We came together again on Friday evening and Brother Wolfgang Lorenz, who was visiting from Germany, opened the Sabbath for us with a few encouraging words on the topic of reconciliation. In 1 Corinthians 10:1-5, 11 we read that the record of Ancient Israel was written for an example for us. In spite of all they went through, the Lord did not find them acceptable when they reached the borders of Canaan. They were all baptized in the crossing of the Red Sea, they were all members of the visible church - following the laws that the Lord laid out for them, yet only two were found worthy to enter Canaan. They had Canaan as their goal, but they did not achieve it. We have heavenly Canaan as our goal, what are we doing to prepare? Do we have the faith to carry us through the trials? Brother Lorenz then shared some of the experiences of life growing up in East Germany during communism. Life was not easy and the believers needed great faith to remain faithful amidst so much external opposition. Many of us who have not gone through such experiences are in danger of

having too little faith when the greatest test comes to this world, with the Sunday laws and Jacob's Trouble. Israel capitulated on the borders of Canaan, and Brother Lorenz encouraged us to increase our faith that we will not fail on the borders of the heavenly Canaan.

After Sabbath opening, Brother Altwein spoke to us on the father's role in the family. He began by sharing something his daughter told him earlier in the year. His daughter told him that she had told some friends how she had never seen her parents fight. Upon sharing his daughter's words with another friend, this other friend told Brother Altwein that he was wrong. He had given his daughters a wrong conception of reality. They should have fought so that the children would not be shocked when the time came for them to have families and they did face arguing. Was he wrong? Brother Altwein then went on to share many experiences from his life and how his father brought him up and how he brought up his daughters. While not everything was always done in the correct manner, we can learn from the mistakes of others so that we can avoid them in the future. The greatest gift a parent can give their child is to teach them to stand on their own. Sometimes it may seem unkind, but parents must stand back and let their children start to make decisions and experiences for themselves.

Sabbath, December 30

For the Divine service, Brother Henry Dering compared our

Christian experience to the night that the Titanic went down in the Atlantic Ocean in 1912. He gave a brief history of the Titanic and what happened. Man is building monuments to glorify self, but God is the ruler over all. He is greater than anything man can build. We are travelling through the icy sea of life with many ice bergs around us. One day we will hit a large ice berg, the Sunday Law. How will we meet the ice berg? Will we sink as did the Titanic? Many did not believe that the boat was sinking and laughed when they were told to get into the lifeboats. Today also, many are laughing when they are told that Jesus is coming soon and this world will come to an end. They will not be ready, when the boat sinks. They will be found outside the lifeboat. We must make sure we are in the lifeboat today. Tomorrow may be too late.

In the afternoon, we had the young people present a study on the Fruits of the Spirit. Each young person took one Fruit and prepared a study about it, with one of our youngest youth (age 5) reciting for us Galatians 5:22,23. Young people are the future of our church and we need to pray that they will remain on the strait and narrow way as Satan has many allurements for them, to try to detract them from reaching their goal.

After our youth meeting we had a testimony meeting when we heard many interesting experiences, from two young sisters who spent almost a year in Africa, to the experiences from the believers who traveled all the way from

Perth to worship with God's people.

To close Sabbath, Brother Altwein told of an experience he made 56 years ago. He was walking to a lake along a path through some gardens. He was walking for quite some time behind a wheelchair. Every once in a while he heard the man in the wheel chair say, "A little more to the left," or "A little more to the right." Brother Altwein went closer to investigate and found out that the man pushing the wheelchair was blind and the man in the wheelchair was paralyzed. They needed each other. When we think of the Apostle Paul we think of a man with strong faith. Yet, Paul begged for the prayers of the believers (Roman 15:30). We all need each other now and we must all pray for each other, and especially for those who are responsible in the church. The devil takes no breaks, we don't have free time occasionally from his attacks. He doesn't like peace and will do all he can to make it disappear. We are ambassadors for Christ and we must continue to be united if we are to prosper in the future.

Sunday, December 31

For morning worship, Brother John Teal from Perth shared some more thoughts on reconciliation. Can a sinner reconcile himself to God? No! God has given us instructions on how this reconciliation process can be successful. "Let them make me a sanctuary that I may dwell among them." Exodus 25:8. God is taking the first step, He says, "I want to dwell among sinners."

God wants to dwell among the rebellious people. God wants to dwell in you. In the Old Testament they built a sanctuary in the wilderness. In the New Testament there was the sanctuary built in Mary. It was the life of Christ, who came in the same body temple that we have. Jesus' body was the same as mine. Jesus made similar experiences that we have. Jesus came and lived it and He wants to dwell in you.

After breakfast, Brother Dering shared with us his slides on the history of Reformation as prophesied in the Bible and Spirit of Prophecy.

We then witnessed the acceptance of a dear sister into fellowship. Sister Regina Weerts had been a member years ago, but had for many years walked with the Independent Adventists. She now expressed a desire to return to God's church and once again be a member in God's family.

Sister Nada Stefanovic followed by giving us an in-depth study on the role of the Mother. She covered many important points beginning with the Mother's Role in being a representative of God to her children. She is the husband's equal, and a co-worker with him and with Jesus. She is the queen of the home. She has been given a great responsibility in the raising of her children for the Lord. A king on the earth does not have a position higher than the mother. She will command her children. She will not be a slave to them, but as a director, directing the affairs of their life. To be a successful mother, a woman must be closely connected

with the Lord and He will hear her prayers and aid her in giving her the wisdom she needs to successfully train her children for eternity.

After lunch we shared the Lord's supper together. Brother Dering first spoke to us about the disciple Peter. He spoke of the "Look that Broke a Heart!" Peter appeared bold when he told Jesus he would go to prison and to death with Him, but he could not stand rebuke in the judgment hall. He was ashamed when ridiculed. He went as far as to tell a lie with swearing and cursing. The look of the Lord melted Peter's heart. It was not a look of censure, but a look of pity, tenderness, and sadness. After this experience Peter was converted. He never again denied the Lord. Even though he was converted, there was still room for growth and Peter continued to grow in grace until he died as a martyr for the Lord. When we sin, Jesus also has a look of pity and sadness for us - a look that will melt our hearts. He wants us to be converted and live a new life for him.

We closed our conference by sharing some more testimonies. It was truly a wonderful experience that we shared together and we look forward to another spiritual feast at the end of this year. Our believers from Perth are already making plans toward the next conference. Our prayer for you is that you all would be reconciled to God and be prepared for the Latter Rain which will be poured out in the near future upon the waiting, praying people. AMEN

Wendy Eaton



FIRST DAY

Millions of conscientious Christians attend church every Sunday, the first day of the week. They do so believing that somewhere, somehow, someone changed the day of worship. Either that, or they are not aware that God set aside the 7th day, not the first day of the week as His holy day.

It is true that a change has been made, but by whom? We have discovered that God set aside the Sabbath during the first week of earth's history. He set it aside as a weekly appointment between man and himself—as a blessing, a refreshment, a date between two lovers, so to speak (God and man).

If God changed His mind about His special appointment day with us, would He not have recorded so momentous an adjustment in the Bible?

We have already seen that the beast claims to have made the change, but what does the Bible say about it?

There are eight texts in the New Testament that mention the first day of the week. Look at them very carefully with prayer:

Matthew 28:1; Mark 16:1-2; Mark 16:9; Luke 24:1; John 20:1; John 20:19; Acts 20:7-8; 1 Cor. 16:1-2.

The first five texts simply state that the women came to the sepulchre early on the resurrection morning, and that Jesus rose from the dead.

Now look up John 20:19 in your Bible. It tells us that Jesus appeared to the

disciples later on the resurrection day. It says that the reason they were assembled was "for fear of the Jews". They were scared. There was no telling when the Jews might grab them and treat them to the same fate as their Master. They were hiding.

They had seen their beloved Master die on Friday. They "returned, and prepared spices and ointments, and rested on the Sabbath day according to the commandment. Luke 23:56. And now they are hiding with the doors shut "for fear of the Jews". John 20:19. There is no mention of a change.

The seventh text is Acts 20:7-8. It says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on midnight. And there were many lights in the upper chamber, where they were gathered together."

This was a night meeting—the dark part of the first day of the week. In Bible reckoning, the dark part of the day comes before the light part. In Genesis 1:5, "And God called the light day, and the darkness he called night. And the evening and the morning were the first day." The dark part comes first. In our daily life also where we can find the dark part of our problems are coming but it is our duty to face these dark parts where our living god will give an assurance to control the evil spirits from us. The believer should be chaste like Joseph, meek like Moses and temperate like Daniel. Then His light will attend us wherever we go.

The Bible reckons a day from sunset to sunset. The seventh day begins at sunset Friday evening. The first day of the week begins at sunset Saturday evening.

Paul is together with his friends on the dark part of the first day of the week—Saturday night. This is a farewell get together. He preached until midnight, when the poor boy, Eutychus falls out the window. Acts 20:9.

You can imagine how relieved they were when it was found that God spared his life. Verse eleven says that they talked until the break of day and then Paul departed. Verse thirteen shows that Paul spent that Sunday morning traveling to Assos. There is nothing here either concerning a change of the Sabbath.

The New English Bible translates this text like this: "On the Saturday night, in our assembly for the breaking of bread, Paul, who was to leave the next day, addressed the, and went on speaking until midnight. Acts 20:7.

The last text mentions the first day of the week in 1 Corinthians 16:1-2. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." Verse three tells us that he will bring the offering to Jerusalem.

As he had done in Galatia, so Paul also requests of those in Corinth to have a collection all ready when he would come to take it to the poor saints in Jerusalem. There is nothing in the text about a church service. But each person is to "lay by him in store". The first of the

week was the best time for the people to set some money aside because later in the week it would be spent. That is true today as well!! Paul requested this so that "there be no gathering when I come". 1 Cor. 16:2.

At this time the Christians are suffering hardship in Jerusalem and Paul is making his rounds to the churches taking up a collection for them. (We should be that thoughtful today). There is nothing in this text either about a change of God's Sabbath to Sunday.

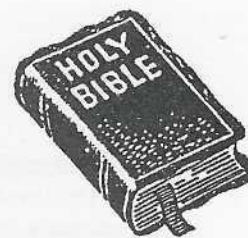
Concerning worship, what was Paul's custom? Here it is. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. Jesus, as our example, also had the custom of attending church on Saturday, the seventh day. Luke 4:16.

Every Reformer or Sabbath keeper has positive and constant need of the angelic ministrations; for he has an important work or task to finish up, as work that he cannot do in his own strength. Yes, not only reading but practicing is very important. Obedience is better than sacrifice.

Those who are practicing the Sabbath, who are willing to be guided by the Holy Spirit doing in Christ's way, that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels. AMEN.

Xavior Rajah Chelliah





The Value of the Bible

How important is the Bible to you? How often do you read it? How much trouble would you take to get a Bible? If you are tired and ready for bed in the evening and realize that your Bible is at the other end of the house, would you take the trouble to go and find it, or would you simply roll into bed and with a short prayer go to sleep?

Here is a true story of a man in Africa who travelled many miles to find a Bible.

In the remote sandy wastes of the Kalahari Desert, in the country of Botswana in southern Africa, lived some primitive bushmen. They had never known civilization. They lived where the white man seldom went and never stayed. Sekuba, a bushman, was fully grown but only five feet tall.

When Sekuba and his family crept in out of the desert cold one night in 1952, they had no idea that their way of life was about to change forever. Sekuba kept his bow and his quiver of poisoned arrows near him.

The bushmen knew nature and knew her secrets. They knew where to find the roots that yielded the poison for their arrowheads. They knew where to find the shells of wild ostrich eggs that they could fill with water when it rained briefly. They knew the forbidden dessert. They had survived incredible hardship. But generations of their way of life seemed to have almost effaced the image of their Creator.

Sekuba's family slept. But for him the night was suddenly brighter than day, and he talked with one who spoke from the fire he saw!

The next morning he tried to tell his wife and family what had happened. Over and over he tried: They attached great significance to dreams, but who had ever heard of a dream like this?

What was the Book he was talking about? And who was the shining one who had spoken from the fire, so bright he could not look at him? Why must Sekuba go to the east to find the people who had the Book and could tell him about God? Why did he feel he must leave this very day because of the angel's command? They couldn't comprehend it.

"How will you speak to the people you will meet?" They wanted to know. The bushmen spoke a language that was different from the Bantu language in Botswana. No one would ever go to the bushmen with books since their language had never been reduced to writing. It was seldom that Bantus or whites ventured near them, for with their poison arrows shot from ambush they were to be feared.

But Sekuba told his family, "The Book talks. The shining one taught me words of the Book. I understood them, and I will be able to read them."

His family made no attempt to remind him of the dangers he would find along the way. They were impressed, too, by his night vision - impressed enough to travel with him a part of the way.

Each day they drew nearer the eastern border of Botswana, hunting to sustain themselves. Finally, on the fringe of civilization, they found some scattered bushmen who knew a little more about their Bantu neighbours. Sekuba left his family near them, and they believed his promise to return when he had found the people with the Book.

Clad in his skin loincloth, carrying his blanket made of animal hide and a scanty supply of dried meat, armed with his bow and poison-tipped arrows, he advanced eastward alone into the unknown, as the angel had directed.

Many days later, a hundred and fifty miles from his original starting place, Sekuba hesitantly approached the huts of some African Bantu farmers. The tribesman at the first hut was startled and not a little frightened to see a bushman standing before him. But he saw that the bow in his hand was empty; so he did not flee. Sekuba waited respectfully for him to speak. "I see you," said the Bantu, according to African custom.

With dignity Sekuba returned the greeting and then asked, "Where will I find the people with the Book?" The amazed Bantu could find no words for a moment and Sekuba continued, "I have come to find the people who worship God."

"You speak our language!" the African burst out.

"The shining one taught me," Sekuba said simply, and then he told more about his night vision. "Can you take me to one who can teach me more of the Book?"

"This is marvellous," exclaimed the Bantu. "Yes, I can take you to our pastor. He lives near."

They started out together, their progress impeded by excited Bantus who crowded around, wanting to see this bushman who had been taught to speak the Tswana language by a supernatural being. It was near dusk when the group - it was a group now, for others had joined the two along the way - reached the humble dwelling that had real windows with glass panes. They told their excited story, and then the pastor wanted to hear it direct from Sekuba.

The little bushman was not awed by his strange surroundings. Rather, he was happy for the success of his mission and glad to tell of the vision that was responsible for his long journey. When he had finished, he asked humbly, "Have I found the

people who worship God - and have the Book?"

The pastor, deeply moved, entered his house and returned with a Bible in his hand. Sekuba's eyes lighted up. He clapped his hands softly and bowed his head as he exclaimed, "That is it! That is the Book!"

"This is the end of your journey!" the pastor exclaimed. "You shall stay with me tonight." He had led the group in prayer, and the Africans returned to their huts. Sekuba was made comfortable in the little hut that served as the pastor's kitchen. A servant prepared food for him. Then he lay down to sleep, happy to have found the object of his search.

But that night the angel came again. "This is not the true church," the shining one said. "You must continue our search. You must find the Sabbath-keeping church and ask for Pastor Moyo. He will not only have the Book but also four brown books that are really nine."

So in the morning Sekuba explained to his host, "I must leave you. I cannot stay here. The shining one came in the night and told me to find a people who keep the seventh day as Sabbath."

The pastor could not believe his ears. "This is the chief's church," he said, with irritation in his voice. "Would the chief be wrong? You have not understood."

Sekuba was respectful, but he was also firm. "Sir, I have not misunderstood. These things were shown me plainly. There are people who worship God on the seventh day. Please tell me where I may find them."

Now there was anger. A crowd gathered. Sekuba was arrested for defying the chief's church. But he never changed his story. Finally he was set free by the white commissioner, who felt something akin to awe as he saw an unlearned bushman speaking Tswana and holding firmly to his story of an angel's instruction.

Safely on his way again, Sekuba spent the night where darkness found him. But he was troubled. How could he find Pastor Moyo? What direction should he take? Alone in the desert he talked with the unseen God and asked Him to direct him, to give him some sign. Then he fell asleep.

In the light of dawn he saw near the distant horizon a small, mistlike cloud. That, in the clear dry air bordering the desert, he accepted as his sign. Patiently he followed it. For seven days and 118 miles (about 180 kilometres) it led him on. Carefully he avoided roads and men, for one mistake was enough.

Somewhere - it may have been before he left the shelter of the commissioner's court - he had acquired some European clothes. So now he did not look so conspicuous as he entered a little settlement. The cloud that had gone before him now disappeared. Would he be able to find Pastor Moyo?

The next morning a Bantu African directed him into the village, and he had no difficulty in finding Pastor Moyo's home. The pastor was startled at the sight of his visitor. Like other Africans, he harboured some fear of bushmen. But as he studied his face, he knew that this was no ordinary African, and he invited him in.

Once again Sekuba told his story in Tswana while the pastor listened with growing awe and wonder. And the little bushman said, as he finished his story, "I am commanded to find the people with the Book who keep the seventh-day Sabbath."

Gladly Pastor Moyo brought out his worn Bible and assured him that he had found the people he was looking for.

"That is it!" Sekuba exclaimed. But he had one more request. "Where are the four books that are really nine?"

Pastor Moyo turned to his bookshelf and brought out the four brown volumes bearing the title, *Testimonies for the Church*.

Every Seventh-day Adventist is familiar with these books from the pen of Ellen White, whose writing bears the marks and meets every test of inspiration - nine volumes, at one time bound for convenience into four books.

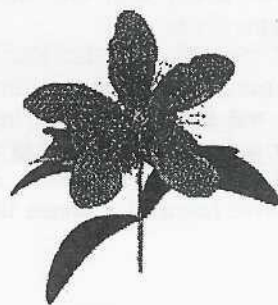
Sekuba was satisfied and delighted. He said eagerly, "You are the people!"

His journey was ended. But there was so much more - so much more to learn. All that day they talked and read from the Book. For two weeks they studied together, and Sekuba drank it all in.

Then Sekuba returned to his own people with the good news about Jesus, and Pastor Moyo visited them. It was discovered that the bushmen, even with their primitive background, had phenomenal memories. They were able to memorize long passages of Scripture in a short time without forgetting them.

Sekuba became church elder, evangelist, and pastor of the first bushman church. And he retained until his death in 1957 the ability to speak, read, and write the Tswana language - the ability given him by the shining one who spoke to him from the fire.

You and I need to make no long, tiring, dangerous journey to find the Book. You probably have one sitting on your table in your house. By comparison to the bushmen, the light that floods our path is blinding. Do we follow it as carefully, as persistently, as did the little man from the African bush? Do we value our Bible as much as he did? Do we search it as diligently as he did? I hope you do, because Jesus has many wonderful things to tell you in His Word. Search for it like you would for gold and silver and start today.



THE ROLE OF LIVE FOODS FOR HEALING WHEN ILL

People whose digestive impairments limit the use of uncooked food should utilize live foods as much as possible, and to whatever extent they can. Their aim for restoration of normal function should not be with the use of drugs or surgery. Instead they should use rest and short fasts, followed by a gradual implementation of improved eating and living practices, adapted to the limitations of that individual.

Their goal should be the gradual achievement of a diet predominantly consisting of uncooked foods, because the nutrients available in live foods are many times greater than those remaining after food has been cooked or otherwise processed.

Live foods improve the total internal environment. Sluggish bowels begin to move, eventually cleaning out waste that has been lodged in the folds of the intestines for months and even years. The layer of mucous that forms in the intestines when cooked food predominates is removed, greatly increasing efficiency in the absorption of nutrients. Food wastes do not stay in the bowels long enough to putrefy. The transit time of live food in a healthy body is 20 to 24 hours, while cooked food may take up to three days or longer.

Some scientific researchers and medical doctors now recognize the value of raw food, both in health maintenance and for improvement or remission in chronic illnesses.

In the past it has been believed that it was more difficult for a person with digestive problems to digest raw foods. In reality cooked food takes longer to digest than raw food. Also, raw foods are less stressful on

patients with poor digestion. It may be easier for these persons to have their live foods cut-up, or chopped up fine. Fresh raw juices may be the best method to use for a few weeks until digestion gets back to a more normal condition.

ENZYMES - The enzyme is perhaps one of the greatest arguments against the practice of cooking anything that can be suitably eaten raw. Raw foods contain many enzymes essential to health. Enzymes are destroyed by heat over 122 degrees Fahrenheit.

Enzymes in fruit and vegetables play a vital role in the metabolic activity of plant cells. Among other things, they are what cause fruits and vegetables to ripen. Sprouting grains and seeds greatly increase their vitamin content, and so they are most nutritious if eaten raw.

Our bodies contain many enzymes of their own, but the consumption of raw fruits and vegetables enhances the action of the enzymes in our bodies. They are an essential factor in the proper digestion and assimilation of food.

Enzymes play a wide range of essential activities in all of the body's functions. A diet low in, or devoid of, raw food enzymes can result in an abnormal drain on the body's own enzymes resulting in poor health and premature aging.

This is only a summary. If you study this subject you will understand more details of the vital importance of enzymes, as found in raw fruits and vegetables, and their benefit in the healing process when a person is ill.

Sister Kathleen Ross - Alberta, Canada



NEW YEAR'S MEETING



The young people of Streetsville church had prepared a program, which they presented to the members and visitors on New Year's Eve.

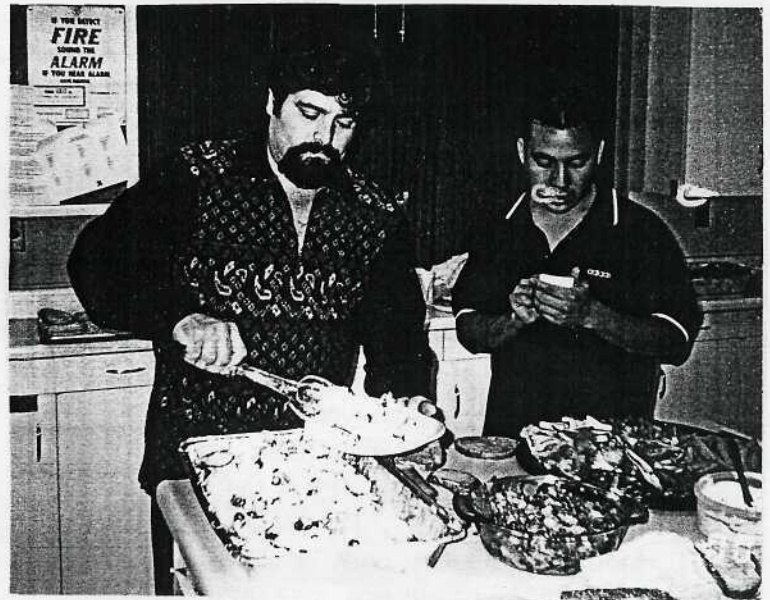
First, Brother Radek spoke about the importance of missionary work and brought examples from the Bible of the faithful men of God. Others participated also with stories and testimonies.

Raquel and Reina Conde presented an interesting dialogue between a building inspector and the owner. The spiritual lesson of the talk was that we all are building a house of faith—our characters—and in all things we must follow the building code, the Bible.

After special songs and music, we moved to the dining hall where the young people presented to each one a menu with several choices of meals and drinks. After the meal, personal testimonies were presented and proposals for the New Year. We closed with a prayer that this new year will be blessed and that each one will do better this year than the past year in the service of God.



Group of organizers.



Joaquin and William filling the orders.
Anita making sandwiches.





Brethren in Finland.

The impression that work is degrading has laid thousands in the grave. Those who perform only manual labor frequently work to excess, while brain workers suffer for want of the healthful vigor physical labor gives. If the intellectual would share the burden of the laboring class to such a degree that the muscles would be strengthened, the laborers might devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should take physical exercise. Health should be sufficient inducement to lead them to unite physical with their mental labor.. Test #6 pg. 192

IMS PUBLISHING

54 Newcastle St.

Toronto, Ontario, M8Y 1A3

Canada

Tel.: (416) 252-1197

(416) 235-0667

Fax: (416) 252-6625

E-mail: tmartin@netcom.ca

Web Site

<http://radek.truepath.com/church.html>

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Wedding of Rodric and Olga