



JESUS: FROM PRIEST TO KING

A Commentary on Psalm 110.

By J. N. Andrews

From The Judgment: Its Events and Their Order, 1890, pp. 34-40.

OUR Lord has **three grand offices** assigned him in the Scriptures in the work of human redemption. When he was upon our earth at his first advent **he was that prophet of whom Moses spake, in Deut.18:15-19.** See also Acts 3:22-26. When he ascended up to heaven, he became a great **High Priest, after the order of Melchizedek. Psalm 110;** Heb.8:1-6. But when he comes again, he is in possession of his **kingly authority, as promised in the second psalm.**

It is by virtue of this office of king that he judges mankind. Matt.25:34-40. The transition from our Lord's priesthood to his kingly office precedes his second advent. Luke 19:11,12,15. It takes place when his Father sits in judgment, as described in Dan.7:9-14.

JESUS BECOMES KING WHEN HIS PRIESTHOOD ENDS

The nature of the words [in Psalm 2] addressed by the Father to the Son when he crowns him king, shows that coronation to be at the close of his priestly office.

"Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps.2:6-9.



It is manifest that the giving of the heathen to the Son by the Father is not for their salvation but for their destruction. It could not, therefore, take place at the ascension of Christ, when he entered upon his priesthood, but must be when the work of that priesthood is finished. Daniel has placed the coronation of Christ at the Father's judgment-seat. And to this fact the words of the second psalm perfectly agree. The priesthood of Christ is closed when the scepter of iron is placed in his hands. The number of his people is made up, the work for their sins is finished, and their salvation rendered

certain, when all the rest of mankind are delivered into his hands to be broken by the scepter of his justice. But this cannot be till our Lord, as priest, has blotted out our sins, at the tribunal of his Father; for when the wicked are given into the hands of Christ to be destroyed, it is plain that there is no farther salvation for sinners. When our Lord accepts the iron scepter of justice, he can no longer fill the office of priest, to make atonement for sins. His whole priestly office is finished when he is thus crowned by his Father. But this coronation, which is described in Dan.7:9-14, is simply the transition from the priesthood of Christ to his kingly office. It is plain that our Lord's priesthood is brought to a conclusion at the time when the Ancient of Days sits in judgment. We need him as priest to confess our names at that tribunal, and to

show from the record of our past lives that we have perfected the work of overcoming, so that our sins may, by the decision of the Father, be blotted out, and our names retained in the book of life. But when the people of God have thus passed the decision of the investigative judgment, their probation is closed forever, and their names being found in the book of life, when all that have failed to overcome are stricken there from, **they are prepared for the standing up of Michael to deliver his people and to destroy all others with the scepter of his justice.**

THE PRIESTHOOD OF CHRIST CONTINUES TILL HIS ENEMIES ARE GIVEN HIM TO BE DESTROYED.

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The LORD hath sworn, and will not repent. Thou art a priest forever after the order of Melchizedek. The LORD at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head." **Psalms 110:1-7.**

The words of verse 1, "Sit thou at my right hand, until I make thine enemies thy footstool," and of verse 4, "Thou art a priest forever after the order of Melchizedek," **are addressed by God the Father to Christ, when he enters upon his priestly office,** and are equivalent to saying that in due time he should have his enemies given him to destroy, viz., at the close of his work of intercession. For this reason it is that Paul represents him as sitting at the Father's right hand, in a state of expectancy. Heb.10:13. But the words of the second psalm, bidding him ask for the heathen, to destroy them, cannot be uttered till he finishes his work of intercession. It appears that our Lord announces the close of his intercession by saying, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev.22:11. In response to this declaration of the Intercessor, announcing to his Father the close of his work, **the Father bids the son ask of him the heathen that he may devote them to utter destruction.** And in fulfillment of the Son's request, the Father crowns him king, as described in Dan.7:9-14, as he sits in judgment, and commits the judgment into his hands.

CHRIST, AS OUR HIGH PRIEST, OR INTERCESSOR, SITS AT THE RIGHT HAND OF THE FATHER'S THRONE, I.E., HE OCCUPIES THE PLACE OF HONOR IN THE PRESENCE OF ONE GREATER, TILL HE IS

HIMSELF CROWNED KING, WHEN HE TAKES HIS OWN THRONE.

The position of the Saviour as high priest cannot be one invariable, fixed posture of sitting. Indeed, although Mark says (chap.16:19) concerning our Lord that "he was received up into heaven, and sat on the right hand of God," yet it is said of Stephen that "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55,56. Some time after this, Saul of Tarsus had an actual interview with Christ, that, like the other apostles, he might be a witness in person to the fact of his resurrection. 1Cor.9:1; 15:8; Acts 9:3-5,17,27; 22:6-8,14; 26:15,16.

The fact that Stephen saw our Lord standing at his Father's right hand, and that after this Jesus did personally appear to Saul to constitute him a witness of his resurrection, which, in order to be an apostle, he must be, is not inconsistent with the mandate of the Father, "Sit thou at my right hand, until I make thine enemies thy footstool."

The Hebrew word yahshay, rendered sit in Ps.110:1, is used an immense number of times in the Old Testament, and is in a very large proportion of these cases rendered dwell. Thus (Gen.13:12), "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain." Again (Gen.45:10), "And thou shalt dwell in the land of Goshen." Also, "David dwelt in the country of the Philistines." 1Sam.27:7. These examples could be extended to great length, and kindred uses of the word are very numerous. But it is to be observed that Abraham, and Lot, and Jacob, and David, the persons spoken of in the texts, who dwelled, or, as rendered in Ps.110:1, who sat in the places named, were not, during the time in which they acted thus, immovably fixed to those several places, but were capable of going and returning during the very time in question. And the Greek word kathizo, used in the New Testament for Christ's act of sitting at the Father's right hand, though more generally used in the sense of sitting, is also used precisely like yahshay in the texts above.

When our Lord went away, it was not simply that he should act as intercessor for his people, he also had another work to do. He says: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2,3. We cannot doubt that this work is wrought under our Lord's personal inspection; and it is performed during the period that he is at the Father's right hand.

The expression, "right hand," is especially worthy of attention. In defining the Hebrew word yahmeen, i.e., right hand, Gesenius says: "**To sit on the right hand of the**

king, as the highest place of honor, e.g., spoken of the queen (1Kings 2:19; Ps.14:9); of one beloved of the king and vicegerent of the kingdom. Ps.110:1."

When our Lord spoke of going away to intercede for his people, he said: "I go unto the Father; for my Father is a greater than I." John 14:26-28. In fulfilling his office of intercessor, or high priest, he has assigned to him the highest place of honor in the presence of a greater; for he sits on the right hand of his Father's throne. He is not, however, to sustain this relation always. It lasts while he pleads for sinful men. When it ceases, the impenitent are to be made his footstool, and the dominion, and glory, and kingdom being given him, he sits down upon his own throne. Rev.3:21. This gift of the heathen to Christ is when the Father sits in judgment, as we have seen from Dan.7:9-14. We can well understand that at this tribunal the question is determined as to who has overcome, and that, being settled, all the others are given to Christ to be broken with his iron scepter. The determination of the cases of the righteous in showing that they have perfected the work of overcoming, and that they are worthy to have their sins blotted out, is the final work of our Lord as high priest. When this is accomplished, his priesthood is closed forever, and he assumes his kingly throne to judge his enemies and to deliver and reward his saints.

THE SAVIOUR, BEING CROWNED KING AT THE CLOSE OF HIS PRIESTLY OFFICE, BEGINS THE EXERCISE OF HIS KINGLY POWER BY DELIVERING HIS PEOPLE, AND BY BRINGING TO TRIAL, AND PRO-NOUNCING JUDGMENT UPON, AND EXECUTING, HIS ENEMIES.

The one hundred and tenth psalm, though it speaks very distinctly of the priesthood of Christ, enters even more largely into the exercise of his kingly office. It very



clearly reveals the fact that our Lord acts as judge by virtue of his kingly authority. Thus verse 1 assigns to him, as priest, the place of honor at his Father's right hand, limiting his priesthood, however, by an event which changes his office from priest to king. Verse 2 states the very act of

making Christ king, and makes his enemies his footstool. Thus it says: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps.2:6, "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (see Heb.12:22; Rev.14:1) is the place of Christ's coronation. The last clause is the very words of the Father to the Son, when he crowns him king. This is sufficiently obvious from our common English version. But it is made still more evident from the French translation of David Martin, in which the two clauses are connected by the words, "in saying." Thus: "The Lord shall transmit out of Zion the scepter of thy strength, in saying: Rule in the midst of thy enemies."

Our Lord being thus inducted into his kingly office, and proceeding to the exercise of his power against his enemies, the next verse states the sympathy of his people with this work: "Thy people shall be willing in the days of thy power; in the beauties of holiness from the womb of the morning thou hast the dew of thy youth." Instead of "the day of thy power," Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the time when the Son of man descends in power and great glory, and the armies of Heaven, i.e., all the holy angels, attend and surround him. Matt.24:30,31; 1Thess.4:16-18; Rev.19:11-21. The people of God are to unite with Christ in his rule over the nations of wicked men. Rev.2:26,27; Ps.2:6-9. The morning of this verse must be the morning of the day which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev.20:4-6; Luke 20:35,36; Col.1:18; Hosea 13:13,14; 1Cor.15:42-44,51-54.

The fourth verse of psalm 110 confirms with an oath the priesthood of Christ. His prophetic office is the subject of solemn promise. Deut.18:15-18.

His priesthood is established by an oath. Ps.110:4. His kingly office is the subject of a fixed decree. Ps.2:6,7. But the forever of his priesthood, as expressed by this verse, is limited by the fact that at a certain point of time he is to cease to plead for sinful men, and they are to be made his footstool.

It is important to observe that there are in this psalm two Lords, the Father and the Son. One in the original is called Jehovah; the other is called Adonai. The word "LORD" in small capitals is used for Jehovah. But the Lord at his right hand (verse 1) is Adonai, the Son. So we read of the Son in verse 5. "The Lord at thy right hand shall strike through kings in the day of his wrath." This will evidently be in the battle of the great day of God Almighty. Rev.6:15-17; 19:11-21; Isa.24:21-23.

Our Lord does not thus destroy his enemies by virtue of his kingly office **until he has first judged them**, for one

of the first acts of his kingly power is to proceed to the judgment of his enemies. He represents himself as judging by reason of his kingly office. Matt.25:34,40. It is in the exercise of this power that he judges his enemies. So Ps.110:6 reads thus: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is the work in the day of his power, and to this work his people shall consent. Verse 3. This is indeed the great day of his wrath, and none shall be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of saying, as does our version, "He shall wound the heads over many countries." Martin's bible uses the singular number, and says, "the chief who rules over a great country." This is a plain allusion to Satan. The Hebrew word rendered wound in this text is by Gesenius defined thus: "To smite through and through; to dash in piec-

es, to crush." And such will be the punishment of Satan when the God of peace shall bruise the prince of darkness under the feet of his people. Rom.16:20; Gen.3:15; 1 John 3:8; Heb.2:14.

CONCLUSION

These passages clearly mark the transition from the priesthood of Christ to his kingly office. Human probation closes with the priesthood of Christ. Those who are found in their sins after our Lord has taken his kingly power, must be destroyed as his enemies. His priesthood terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned king; and from that coronation scene he comes as king to our earth to deliver all who at that examination of the books are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan.7:9,10; 12:1; Luke 20:35,36; 21:36.

A REMARKABLE SERMON

From: Miraculous Powers, by M.E. Cornell, 1862, SDA Pub. Ass., pp. 137-140.

"A native of Sweden, residing in the south of France, had occasion to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail, the vessel was gone. On inquiring, he found a fishing-boat going the same way, in which he embarked. After being for some time out to sea, the men observing that he had several trunks and chests on board, concluded he must be very rich, and therefore agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks which contained some books. Observing this, they remarked among themselves that it was not worth while to throw him into the sea, as they did not want any books, which they supposed was all the trunks contained. They asked him if he were a priest. Hardly knowing what reply to make, he told them he was; at which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath.

"This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for any one to be, as he knew very little of the Scriptures; neither did he believe in the inspiration of the Bible.

"At length they came to a small rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave, and introduced to an old woman, to whom they remarked that they were to have a sermon preached the next day. She said she

was very glad of it, for she had not heard the word of God for a great while. His was a trying case, for preach he must, still he knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night. In the morning his mind was not settled upon any thing. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not think of even a single sentence.



"When the appointed time for the meeting arrived, he entered the cave where he found the men assembled. There was a seat prepared for him, and a table with a Bible on it.

They sat for the space of half an hour in profound silence; and even then, the anguish of his soul was as great as human nature was capable of enduring.

At length these words came to his mind—‘Verily, there is a reward for the righteous: verily, there is a God that judgeth in the earth!’ He arose and delivered them; then other words presented themselves, and so on till his understanding became opened—his heart enlarged, in a manner astonishing to himself. He spoke upon subjects suited to their condition: the rewards of the righteous, the judgments of the wicked, the necessity of repentance, and the importance of a change of life. The matchless love of God to the children of men had such a powerful effect upon the minds of these wretched beings, that they were melted into tears. Nor was he less astonished at the unbounded goodness of the Great Supreme, in thus interposing to save his spiritual as well as his natural life, and well might he exclaim—‘This is the Lord's doings, and marvelous in our eyes.’ Under a deep sense of God's

goodness, his heart became filled with such thankfulness that it was out of his power to express. What marvelous change was thus suddenly brought about by divine interposition! He who a little before disbelieved in communion with God and the soul, became as humble as a little child; and they who were so lately meditating on his death, now were filled with love and good will toward each other, particularly toward him; manifesting affectionate kindness, and willing to render him all the assistance in their power.

"The next morning they fitted out one of their vessels, and conveyed him where he desired. From that time he became a changed man. From sentiments of infidelity, he became a sincere believer in the power and efficacy of the truth as it is in Jesus."

"[The history of the gospel is the real record of the Supernatural in this world. We deny that 'the age of miracles is past....']"

JAMES WHITE WAS NOT ARIAN IN HIS BELIEF

By Barry Mellor and Patrick Jones

The doctrine which we propose to examine, was established by the Council of Nice, AD 325, and ever since that period, persons not believing this peculiar tenet, have been denounced by popes and priests, as dangerous heretics. It was for a disbelief in this doctrine, that the Arians were anathematized in AD 513.

In the book Issues: The Seventh-day Adventist Church and Certain Private Ministries, published in 1980 under the auspices of the North American Division and Union Presidents, the following statement is found on p. 39: "For those who would wish to define 'Historic Adventism' in terms of specific doctrinal content, the 1872 date presents a real dilemma... Would one be willing to accept **all** the content from that earlier era? **Are the modern defenders of so-called Historic Adventism really prepared to return to a non-Trinitarian position?**

"...According to the Seventh-day Adventist Encyclopedia, pp. 286,287,

James White and Uriah Smith were 'the two leading anti-Trinitarians....'"

The facts are clear and undeniable that SDA pioneer, James White, believed a very distinctly different doctrine than the Trinitarian doctrine held by the structure and almost all independent ministries.



JAMES WHITE, *The Day Star*, January 24, 1846:

In an exposition on Jude 3, 4, he wrote:

"The way that spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural creed, viz. **that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain Scripture testimony in abundance that He is the Son of the Eternal God.**"

JAMES WHITE, *Review & Herald*, September 12, 1854:

"As fundamental errors, we might class with this counterfeit sabbath **other errors** which Protestants have brought away from the Catholic church, **such as** sprinkling for baptism, **the trinity**, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; **but can it be supposed that the church of Christ will carry along with her these errors till the**

judgment scenes burst upon the world? We think not.”

JAMES WHITE, *Review & Herald*, February 7, 1856:

“The ‘mystery of iniquity’ began to work in the church in Paul’s day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. **The greatest fault we can find in the Reformation is, the Reformers stopped reforming.** Had they gone on, and onward, till they had left **the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping,** the church would now be free from her **unscriptural errors.**”

JAMES WHITE, *Life Incidents*, 1868, p. 343:

“Jesus prayed that **his disciples might be one as he was one with his Father.** **This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made**

one in object and effort in the cause of their master. Neither are the Father and the Son parts of the ‘three-one God.’ They are two distinct beings, yet one in the design and accomplishment of redemption.”

JAMES WHITE, *Review & Herald*, November 29, 1877:

“Paul affirms of the Son of God that He was in the form of god, and that **He was equal with God.** ‘Who being in the form of God, thought it not robbery to be equal with God.’ Phil. 2:6. The reason why it is not robbery **for the Son to be equal with the Father is the fact that He is equal...** **The inexplicable Trinity that makes the Godhead three-in-one, and one-in-three, is bad enough; but that ultra-Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, ‘Let us make man in our image?’”**

RUSSELL HOLT in his book, *The Doctrine of the Trinity in the Seventh-day Adventist Denomination: Its Rejection and Acceptance*, p. 7. Writes concerning James White:

“The evidence from his pen seems to indicate that from his first affiliations with the Christian Connection until his death at the age of 60, **James White opposed the Trinity,** both on the basis of logic and Scripture, while holding a definite concept of the exalted position and divinity of Jesus Christ. ...At least **James White himself can be demonstrated to have been a consistent anti-Trinitarian.**”

ELLEN WHITE, *Signs of the Times*, July 22, 1886, par. 2:

“**God as the Supreme Ruler of the universe** has ever required prompt and unquestioning obedience. Even **Christ, in the days of His flesh, was obedient to the law of the Father.**”

ELLEN WHITE, *Testimonies*, Vol. 3, p. 85:

Ellen White wrote concerning her husband:

“**He (God) has also given my husband great light upon Bible subjects, not for himself alone but for others.** I saw that these things should be written and talked out, and that new light would continue to shine upon the word.”

THEOLOGICAL DIFFERENCE BETWEEN HISTORIC AND LIBERAL SDA'S

From Wikipedia; Sent by Gordon Hunt, South Africa
“SDA theologians wrote this for Wikipedia, so it would count as an official view.
I believe that it would be important info in the Bugle.” G. Hunt.

INTRODUCTION: *The following was taken from Wikipedia, the free internet encyclopedia. It is a non-religious entity, that asks for well documented & substantiated write-ups from various recognized leaders. It has been slightly condensed, so the full articles with all the references is available from finalbride@yahoo.com or from Wikipedia. I do question some of the historical interpretations & ambivalent use of some words, used in support of some Progressive points, but let the reader decide. Few are aware of the SDA history, so this information should be a valuable start in further research.*

HISTORIC ADVENTISM

From Wikipedia, the free encyclopedia

Historic Adventism, or Traditional Adventism, is a **minority** subgroup within the Seventh-day Adventist Church which seeks to preserve certain traditional theological positions of the church. As a general rule, historic Adventists feel that the **church leadership has departed from key doctrinal "pillars" ever since the middle of the 20th century.**

Specifically, they point to the publication in 1957 of a book entitled *Seventh-day Adventists Answer Questions on Doctrine*; considered to undermine historic Adventist theology in favor of theology more compatible with evangelicalism.

Prominent figures in historic Adventism include M. L. Andreasen, Herbert Douglass, and Colin and Russell Standish, Hope International and Hartland Institute.

While historic Adventists have generally not broken away from the Adventist denomination to form their own church, believing that the Adventist church is still God's chosen instrument, many historic Adventists feel that the wider church has apostatized **and some even argue that the denominational leadership is presently in apostasy.** There is thus a tendency for historic Adventists to promote their message through independent ministries, which may have a strained relationship with the official church.

Adventist-Evangelical Dialogues

Historic Adventism emerged as a protest movement against Adventist-Evangelical conversations which occurred in the 1950s. These dialogues were initiated by evangelicals Donald Barnhouse and Walter Martin, who took issue with a number of heterodox teachings, thought to characterize Adventist theology. Eg Arianism, a sinful nature of Christ, an incomplete atonement, salvation by law keeping, and extreme sectarianism.

Adventist leaders described these as merely the beliefs of a few. **(Le Roy Edwin Froom described them as the "lunatic fringe".) In particular, the sinful {Able to sin} nature of Christ and an incomplete atonement {2nd apartment ministry} were not part of mainstream Adventist doctrine. Adventist historian George Knight claims that Froom and his party misled the evangelicals on this matter, because the majority of Adventists prior to 1950 had in fact held to these teachings concerning the nature of Christ and the atonement.**

Martin and Barnhouse then concluded that the Adventist church was a legitimate Christian body. Meanwhile, Adventist theologian ML Andreasen opposed the proceedings vehemently. He represented the Adventist majority, and felt betrayed by the denomination's leaders. These Adventists continued to oppose the theological direction taken by the church leadership and eventually became known as the 'Historic Adventists' of today.

Brinsmead & Ford

Desmond Ford convinced Robert Brinsmead his perfectionism was incorrect in about 1970. During the 1970s, what is now the *Adventist Review* rejected *Questions on Doctrine* and argued for a final perfect generation. The General Conference addressed this

controversy over "righteousness by faith" by holding a conference in Palmdale, California in 1976. The resulting "Palmdale statement" increased the controversy, and critics of Ford and others formed their own institutions.

Theology

Historic Adventist theology differs from mainstream Adventist theology in the areas of Christology, hamartiology (sin), soteriology (salvation) and eschatology (end times). They often use the term "**new theology**" as a pejorative term for perceived doctrinal shifts in the church.

Historic Adventists believe that Jesus Christ possessed a fallen nature in common with all the children of Adam, prevalent in Adventism prior to the 1950s, but is now a minority position among theologians. Sin is defined as acts which break the commandments, rather than an inherent corruption of the human nature (original sin).

Historic Adventists tend to place more emphasis on sanctification than justification, [Bugle note: If that seems to be the case it could be because so much of Christianity ignores sanctification] believing that both are necessary for salvation; described as "righteousness by faith". **The work of Christ in the heavenly sanctuary is regarded as a continuation of the work of atonement begun on the cross,** rather than the application of the benefits of an already completed atonement.

Last Generation Theology is a belief system held by some Historic members that a final generation of believers must achieve a state of complete sinlessness (or Christlikeness) [In reality, the result of Christ working in the believer] after [Bugle note: should be—*before*] the close of probation & before the second coming of Jesus. The character of Christ is seen as a perfect example that all must imitate. See Great Controversy.

Historic Adventists place more emphasis on the writings of Ellen G. White as a doctrinal authority compared to other Adventists, often considering her writings as having near-equivalent status to the Bible.

Ron Corson defines traditional/historic Adventist beliefs as being characterized by 4 beliefs:

- Investigative judgment and heavenly sanctuary
- The Adventist church is the "remnant"
- Ellen White as a prophet for the church [SOP]
- The Sabbath as God's seal, with Sunday as a false day of worship.

Corson adds, they see Scripture [Textus receptus / KJV] as infallible, reject *Questions on Doctrine*, contemporary Christian music and drama in church, and use Ellen White as an "inspired commentator" on the Bible.

Criticism of "Historic"

Mainstream and progressive Adventists have criticized the use of the term "historic". It is observed that numerous doctrinal positions that were common among the Adventist pioneers are generally not held by those who profess to be "historic Adventists", such as semi-Arianism, which time of day the Sabbath should begin, Systematic Benevolence, the "shut door", and the personhood of the Holy Spirit. It is argued that the over-valuing of "historic" beliefs leads to an unhelpful neglect of "new light" and "present truth".

Anti-Catholicism

Historic Adventists have spent large amounts of money for special literature and billboard and newspaper advertising around the country, with a message declaring that the pope is the antichrist. This has caused embarrassment for the Seventh-day Adventist denomination.

Responses to criticism

In response, some historic Adventists have claimed that they are loving in their evangelism and deny that the charge of fanaticism applies to them. They quote Ellen White to support their view. For instance:

"Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans should be laid to secure the privilege of inserting articles into the secular papers; for this will be a means of awakening souls to see the truth. God will raise up men who will be qualified to sow beside all waters. God has given great light upon important truths, and it must come to the world."

"We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential. On every street corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the light of life be satisfied with feeble efforts to call the attention of the masses to the truth?"

Official church reaction

The Seventh-day Adventist Church has officially reacted to certain organizations which espouse "historic Adventist" theology. In 1998, the General Conference established a committee to evaluate the beliefs and activities of Hope International, the Hartland Institute (USA) and Remnant Ministries (Australia). The committee produced a report expressing "serious concerns with respect to the nature and purpose of Hope International and associates."

The conclusion of the report stated that "by rejecting the authority of the world church in session when their interpretation of Scripture and the Spirit of Prophecy differs from that of the church, [Hope International and associates] have set their authority above that of the world

church and operate in a manner that is consistent with offshoot movements." The report also contained a significant threat: "If Hope International and associates cannot bring themselves into harmony with the body of the world church, clearly evidenced within 12 months, the Seventh-day Adventist Church may need to consider whether there exists a "persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church" (Church Manual, p. 169)."

The church has officially filed law suits against certain organizations for their use of the church name. The policy of the Adventist church in N America is that members of Hartland or Hope International may not hold any church office.

Historic Organizations and People

Para-church ministries

Historic Adventists have established a number of independent ministries and parachurch organizations which assist in the articulation and defense of their views. Two primary historic Adventist organizations located in the United States are Hope International and the Hartland Institute.

Hope International, runs a publishing ministry and a health center.

Hartland Institute comprises a college and school, associated with Colin Standish. It publishes their books and others, and *Last Generation* magazine.

Remnant Ministries, Highwood college & The Remnant Herald. was founded by Russell Standish and is based in Australia.

Concerned Brethren

The term "Concerned Brethren" describes a historic Adventist movement in Australasia. Started by a group of retired ministers opposed to Desmond Ford's teachings, during his time as head of theology at Avondale College, and who urged for his dismissal. The name derived from their self-designation on a letter. According to the Standishes, "Hope International is to the United States what the Gazeley meetings are to Britain, and the Concerned Brethren are to Australia and New Zealand."

On 3-4 Feb 1976 a group of 16 men (11 retired ministers and 5 laymen) including James Kent and George Burnside, was given a hearing by 20 men from the Biblical Research Institute in the Australasian Division. According to one author, Ford's understanding of righteousness by faith was the main issue, while the report describes "concern about the teaching of theology at Avondale College, particularly in the area of the Sanctuary, the Age of the Earth, and Inspiration". In response, the Institute affirmed its support for Avondale in its report.

In March 1977, church administrators informed them it would be the last time they could meet with church leaders as a group. Kent and Burnside were banned from preaching in 1978 because of their continued opposition to Ford.

PROGRESSIVE ADVENTISM

From Wikipedia, the free encyclopedia

Progressive (Liberal) Adventists are members of the Seventh-day Adventist Church who disagree with certain beliefs traditionally or commonly held today in the church. They think of themselves as theologically progressive relative to the denomination's mainstream, and place an emphasis on the gospel. They include:

Progressive Adventists

(Bugle note: Liberal Adventists
Back-Slidden Adventists)-

Evangelical Adventism (salvation by grace through faith alone)

Cultural Adventism (not overly concerned with theology, but Adventist cultural is a strong binding force)

Charismatic Adventism (ecstatic worship,
Pentecostal and neocharismatic)

Ecumenical Adventism

Social action Adventism

left-wing politics Adventism

Liberal & Others. (libertine / Anything goes)

Progressives typically question the investigative judgment, the remnant, a future global Sunday-law, or EG White. **A major factor in its rise was as a result of Adventists mixing more widely with other Christians, which was sparked by the need for government accreditation for its educational institutions.** Its proponents resist drawing up any formal belief statement.

Many scholars of the church are progressive. In an 1980s survey of SDA theologians, 45% described their beliefs as "liberal", 40% as "mainstream", 11% as "conservative", and 4% did not respond.

Progressive Beliefs Overview

Ron Corson identifies four common areas of progressive belief:

Investigative judgment. A different view of the investigative judgment, or its denial.

Remnant. An inclusion of other Christians in the term remnant.

Ellen White. A less rigid view of the Inspiration of Ellen White, from fallibility to rejection.

Sabbath. A denial that it is the "seal of God" or that Sunday keeping will become the mark of the beast.

Madelynn Jones-Haldeman defines the six points:

"Felt need produces doctrine"

"Present truth must be recycled"

"Pluralistic interpretations are all right"

"Trappings don't make the person"

"The Bible deserves genuine study"

"New questions are not addressed by the Bible".

Evolution: In 1994 NADivision science educators, 43% supported a form of evolution

Bible. the historical-critical method.

Church structure. Progressives believe the present church structure is too hierarchical.

Reporting of events. believe in candid reporting, open discussion,

Music - open to a variety of styles of worship music in church including contemporary Christian music.

Progressive Adventists may be contrasted with "historic Adventists", who lie at the other end of the Adventist theological spectrum, and mainstream is in-between. Many Progressives are employed as university lecturers & in church operated institutions. **By contrast, historic Adventists generally operate outside the official church structure.**

History of Evangelical/Progressive Adventism

Throughout the history of the Adventist church there have been thinkers who were progressive, relative to their time. Many of these individuals and movements would also be claimed by mainstream Adventists today.

Early leaders

Church co-founder Ellen G. White fought for Christ-centeredness, emphasized "present truth", urged for church restructuring, to try new things. Modern progressives, typically disagree with parts of her writings.

...GC president AG Daniels, Willie White, WW Prescott & other leaders resisted the influence of Christian Fundamentalism. The 1919 Bible Conference witnessed **"the birth of two different ways of approaching inspired writings**—that has shaped and continues to shape just about every theological conflict within our church." They have been described as the "progressives" and the "traditionalists". The most notable proponent of progressive revelation was WW Prescott.

The Seventh-day Adventist Bible Commentary published in the mid-1950s marked the period when, the 'proof-text' method of defending Adventist beliefs gave way to the historical-contextual-linguistic method.

Moves toward mainstream Christianity

The 1957 publication of Questions on Doctrine (QOD) as a result of dialog with Walter Martin and others moved Adventists closer to the evangelical mainstream, and marginalized historic Adventism. The mainstream came to see Adventism as part of "the larger flow of biblical Christianity and to regard themselves as evangelical" while

the traditionalists viewed these developments as "the beginning of the end-time apostasy".

During the 1960s many Adventists completed PhDs at secular universities, because of accreditation. This interaction allowed a widening of ideas and a greater degree of open-mindedness, and a greater appreciation of other Christians. Groups of these students started to meet. They merged to form the Association of Adventist Forums (now Adventist Forums) in 1967, and the founding of its publication Spectrum magazine in 1969.

Doctrinal Challenges and Adjustment

In the 1970s, Australian Desmond Ford spearheaded what would be the beginnings of an evangelical Adventism, centered on justification by faith {no works required} not Adventism's uniqueness."

Raymond Cottrell was a progressive editor of the Adventist Review and the Seventh-day Adventist Bible Commentary, and a founder of Adventist Today. Progressive scholars at Adventist biblical studies, & other institutions felt very unwelcome.

The fundamental beliefs of the church, established in 1880, contain a preamble allowing for change. The controversial dismissal of Desmond Ford from ministry over the investigative judgment was viewed with concern by some outside observers who questioned if the church was still gospel-centred or "evangelical". Ford founded the ministry Good News Unlimited. Ford retains many Adventist beliefs, such as the Sabbath, the inspiration of Ellen White, and a healthy lifestyle. While he rejects the investigative judgment and the day-year principle, he believes they were providential – that is, God used them at the time. As of 2008, Ford still writes and preaches regularly.

In 1980, Brinsmead compared progressive and traditional Adventists in *Judged by the Gospel* (Verdict 1980).

Walter T. Rea, Fred Veltman & Neal C. Wilson caused a shift in the church's position. Richard Rice promoted open theism. Alden Thompson publishes regularly for *Spectrum* and *Adventist Today*. Bonnie Dwyer, the editor of *Spectrum* as of 2008, is known as a "liberal".

In *Adventism for a New Generation*, Steve Daily denies many traditional Adventist beliefs. Ervin Taylor, professor of anthropology at U California and editor of *Adventist Today*, is described as a theistic evolutionist. In 1990, evangelical Kenneth Samples described three types of beliefs amongst Adventists: evangelical, traditional, and liberal. The same year, Ministry editor J. Robert Spangler reported: "his perception of what some Adventist scholars believe today: creation by increment over long periods of time; many floods that destroyed portions of the earth; Ellen G. White, for devotions only; Second Coming, but without signs; 1844, on the earth—not too sure what went on in heaven; Sabbath, to celebrate, but not to keep holy...."

Relations with Church Administrators

Church theologians (usually Progressives) believe in academic freedom, and Church administrators (conservative), have had differences of opinion. Scholars have rejected **centralized oversight of theological education**, such as former GC president Robert Folkenberg's "Total Commitment to God" initiative, which was voted by the Annual Council at Costa Rica in 1996, & the document "International Coordination and Supervision of Seventh-day Adventist Ministerial and Theological Education".

OVERCOME DIABETES THE REFRESHING WAY

By Shelem Flemons, Health Director of Times of Refreshing, Blairsville, GA



Diabetes **demands** our attention. We cannot afford to ignore the real cause any longer. This affliction affects **16 million** Americans and costs between 90 to 130 billion dollars each year. It shortens one's life by 5

to 10 years, increases the risk of heart, brain and blood vessel diseases such as heart attack and stroke, and is the number one cause of blindness in America. If you are diabetic you may be on your way to joining the 50,000 diabetics each year that are on **dialysis or receive kidney transplants**. If these statistics inspire you to do something about diabetes, read on. God's Plan can help you.

The Scriptures exclaim, "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments," Psalm 119:73. If we approach our study with a sincere desire to learn God's will and His way, He will give us understanding. This article is primarily addressing the issue of adult onset diabetes although many of the

principles apply also to juvenile diabetes.

What is the truth about insulin? Most people think of insulin as a substance made by the body or injected through a syringe that somehow gobbles up blood sugar (glucose). This is not the truth. As a matter of fact, nothing could be further from the truth. When we eat a meal, the starches in the foods that we eat are broken down to simple sugars, the most important of which is glucose. We need glucose for proper brain function. Also, the cells of our body combine glucose with oxygen to make energy. We need this energy to live. When the starches are broken down and converted into simple sugars, the body signals the pancreas which secretes insulin so that glucose can enter the cells of the body. When this occurs, the rising blood sugar begins to drop because the sugar that was once in the blood is now going to the cells of the body. This brings us to the primary function of insulin. **Insulin acts as an escort. It accompanies glucose to the doors of our cells and uses a key to open the cells so that the glucose can get in.**

The truth about insulin is that most diabetics are not insulin deficient. Studies have shown that most adult onset diabetics produce just as much insulin as non diabetic Americans. In other words, there must be something else wrong. A piece of the puzzle must be missing, for thousands are taking insulin when their pancreases are making all the insulin they should need.

All disease is an effort to free the system from impurities and to reestablish balance in the body. **The problem with most diabetics is that their cells which are to receive the insulin are clogged with fat and toxic wastes.** The insulin receptors on the surface of our cells are not able to make good contact with the insulin because of the burden of toxins upon

them. Because the insulin cannot get into the cells, it stays in the blood. This causes diabetes. As a matter of fact, the technical name for diabetes is "hyperglycemia."

HYPER = elevated

GLY = sugar

CEMIA = in the blood

What is needed most is a cleanse, an intensive two week program where the colon, liver, kidneys, lungs and skin can be relieved of their burdens of toxicity. This is accomplished at wellness centers such as Times of Refreshing and can even be done in the home of a determined individual. When the cells are freed of their load of fat and other toxins, they readily accept the insulin produced by the pancreas and the diabetes goes away. **We've seen it over and over again** even with those taking insulin shots.

Once the organs are cleansed, health is maintained through obedience to the eight laws of health. The acronym "**REFRESHING**" includes the eight laws of health adds two additional principles

Rely on God: Relieves stress which increases blood sugar levels

Exercise: Lowers blood sugar by forcing more sugar into the cells and burning it as fuel

Fresh Air: Provides oxygen for cellular energy

Rest: Helps heal and rebuild the body

Eat healthy: Proper diet helps regulate blood sugar

Self Control: Keeps cells healthy as it minimizes their exposure to toxins

H2O – Drink Water: Washes out excessive water through the kidneys

In the Sun: Sunlight is a natural insulin and increases vitamin D levels which regulate hormones

Never give up: Keeps you persevering on the path to health

Give to others: Unselfishness has healing virtue

When we do not follow the REFRESHING way, the symptoms of diabetes begin to appear, namely excessive thirst and frequent urination. These symptoms come because the excessive sugar in the blood must be excreted through the kidneys. Therefore the body feels thirsty so that we will drink more water that will flush the excessive sugar out of the body. This of course also explains the increased urge to urinate.

Because most Americans don't drink enough water, the body takes water from the feet and toes to help flush the sugar out of the body. This water from our extremities contains important minerals, which our bodies need in order to keep our feet and toes healthy. With these minerals constantly being flushed out with the water, **poor circulation, diabetic sores and infections set in.** The immune system is compromised because of all the sugar that is retained in the body. The eyes are affected because the **sugars crystallize in the tiny vessels in the eye.** (Diabetes weakens blood vessel walls which break and leak blood into the field of vision, which causes blindness.)

Its time to avoid and reverse all these unwanted symptoms. The truth about insulin is that we've been focusing on insulin too long. If we want to be free from diabetes, we must shift our attention to **cleansing the internal organs especially the colon. This will automatically start a chain reaction that will cleanse the cells,** which need to make good contact with the insulin.

"And ye shall know the truth and the truth shall make you free." John 8:32. Feel free to contact us at Times of Refreshing if we can be of any help. Our information is as follows: Times of Refreshing 110 Reeves Rd. Blairsville, GA. 30512; Phone: 706-897-8537; email:

director@overcomedisease.net;
website: www.overcomedisease.net

AN HONEST BIBLE

By Gordon Anderson, England

The most precious possession the Christian Church possesses is the Bible. The Bible is God speaking to His people. It speaks with divine authority—it is the basis of all doctrine. If there were no Bible, there would be no Christian Church.

So it was inevitable that Satan should direct so much of his attack on the Bible. After all, had not Jesus said to his face: ‘Man shall not live by bread alone but by every word that proceedeth out of the mouth of God’? Within a hundred years of the death of the apostles, the leaders of the Christian Church were warning against the perversions of the Scriptures that were circulating.

The devil has used several techniques. There were those, like the heretic Marcion, who rejected much of the New Testament and perverted much of what he retained. The early Church sought to destroy the corrupted scriptures produced by Marcion and his followers. Marcion lived from about 85 to 160 AD. He was born while the apostle John was still living. **His baleful work refutes the theory commonly accepted by Bible translators, that the earliest manuscripts must be the most accurate.** Marcion was corrupting the Scriptures long before most of the surviving manuscripts were produced. Marcion was one of a long line of men who perverted the Scriptures to adapt the Bible to their own way of thinking. **Mar-**

cion’s approach continues today in many of the popular versions on sale.

Satan’s second attack on the Bible was to deny the Scriptures to God’s people. For centuries, the Bible only existed in languages known only to a minority. In the West, the Scriptures were only available in Latin, a language that died with the Roman Empire and was only comprehensible to those few who received an education. Attempts to translate the Bible into the language of the ordinary people of Western Europe were suppressed with barbarous brutality. The Waldenses, who translated the Scriptures into their own tongue were terribly persecuted for centuries as they sought to bring the light of the Scriptures to the people. Owning or even reading the Scriptures attracted the severest penalties. You may think that this attempt to withhold the Bible from the ordinary people was something only in the distant past. We may remember that William Tyndale was burned at the stake in 1536 for daring to translate the Bible into English and how more than a century before that, John Wycliffe’s bones were dug up, burned and the ashes thrown into a nearby stream because he had dared to translate the Bible into English.

But did you know that in 1844, that momentous year, **Pope Gregory XVI condemned the Bible Societies as enemies of Catholi-**

cism? In his apostolic letter, he wrote: ‘The reading of the Holy Bible translated into the vulgar tongue should not be permitted except to confirm people in the Catholic faith. No version whatever should be permitted to be read but those approved of by the Holy See, accompanied by notes derived from the writings of the Holy Fathers, or other learned Catholic authors. We confirm and renew the decrees against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.’



And just in case you think things changed after that, in 1866 Pope Pius IX issued a syllabus of 89 errors under ten headings. Among the errors in heading No. 4 was ‘Bible Societies’. He stated: ‘Pests of this sort must be destroyed by all possible means.’

What aroused the anger of Satan in 1844? From the time of the apostles to the year 1800, the Bible had only been translated into 71 languages. With the establishment of the British and Foreign Bible Society in 1804, followed by the American Bible Society in 1816, the work of Bible translation rapidly

increased. **In the forty years to 1844, the Bible was translated into a further 112 languages, more than in the previous 1800 years.** If this Gospel of the kingdom was to be preached in all the world, the Scriptures must be available in all the world. And so God inspired faithful men to begin this mighty work.

So what did the devil do to attack this work? There was a third method that he used. In the universities of Germany, **especially Tubingen**, a movement grew up calling itself 'the Higher Criticism.' Its purpose was to **cast doubt** on the reliability of the Bible. Cleverly, they admitted that the Bible contains spiritual meaning, but it is not to be trusted in terms of its historical or scientific accuracy. Thus was founded the Historical-Critical approach to the Bible, **which is today found in practically every university in Christendom, including some Adventist universities and colleges.**

Something else happened in 1844. A German scholar of this Historical-Critical school was searching for ancient manuscripts in the Middle East. He believed that the Scriptures, as were available for all to read, had been deeply corrupted and he was searching for manuscripts which, he believed, would provide a more accurate picture of what the Bible writers had originally written.

In 1844 he came to St Catherine's monastery at the foot of the moun-

tain that Catherine, the mother of the Roman Emperor Constantine, had decided to call 'Sinai'. This scholar, Konstantin Tischendorf, found among a load of rubbish that the monks were about to burn, pages of an ancient manuscript of the Bible. When he revealed his excitement at his discovery, the crafty monks realized that there was money in this. They refused to give it him, even though they were planning to use it as fuel for their fires. They allowed him to copy some of the sheets and when he returned to Europe, it was confirmed that he had found the oldest surviving manuscript of the Bible.

Tischendorf noted that the manuscript was covered with literally thousands of corrections, on average about 14 corrections per page, in a variety of different hands. Clearly its early owners had been dissatisfied about its accuracy, and tried to amend its many inaccuracies. **Scholars believe that it was produced in a hurry, almost certainly by dictation, rather than copying, because many of the obvious errors suggest that the scribe misheard the words or confused similar-sounding words.** On occasion, the confused scribe, uncertain of what he heard, wrote down both alternatives!

The reason for the survival of this deeply flawed manuscript may have been that, instead of being destroyed, it was put aside as too corrupt to be of practical use and forgotten. And so it lay forgotten for about 1500 years. And then in

1844, just as the monks were finally in the act of destroying it (it is thought that several pages had already been burned), Tischendorf arrived to preserve it and elevate it to a position of supremacy that it had never before enjoyed. **This manuscript, which was christened Codex Sinaiticus, became the basis for nearly every translation of the New Testament from 1870 onwards.** Together with Codex Vaticanus, an ancient manuscript found in the Vatican Library in Rome, and studied by Tischendorf in 1843, it provided a radically different New Testament; apart from its many mistakes and inaccuracies, **around 17 New Testament verses are entirely omitted, while a further 178 verses are mutilated by the omission of part of the wording.**

Although around 5,500 complete or partial manuscripts of the New Testament in the original Greek survive, and although the overwhelming majority of these are in substantial agreement (variations often consisting of spelling variations, word order or other trivial details which would not show up in a translation into English), scholars prefer these two markedly different manuscripts and often refer to them as 'the oldest and most reliable manuscripts!' **Was this all part of the devil's plan? Was this his fourth method of attacking the Bible?**

Does it make any difference what version you use?

We will find out in our next issue of the Bugle.

REPORT FROM KENYA

By Stevenson Maranga, Kisii, Kenya

This is a follow up report from Br. Stevenson concerning the continuing monthly meetings with the Sunday pastors who attended the Prophecy/Sanctuary Seminar that Br. John Skeete and the editor conducted in November, 2009. The group has enlarged to 30 students, and continues to grow.



Good Morning brothers,

It is a nice time for me again to share with you about our last Friday meeting. It started at around 9:am. It was attended by about 30 people. We were having a very inspiring meeting. For sure the Lord is taking the reins in His own hands! Our topic was about the work of the Altar of incense in the Holy place. We first saw the work of it in the earthly Sanctuary. That it was to burn incense which could provide very good scent in the whole Sanctuary and to the most Holy place more so during the Day of Atonement it was offered with much incense. Finally we learned that it stood for the righteousness of Christ, and it was for a big help in that without it no atonement could be made since the prayers of all cannot be presented to God as they are. They must be covered with the righteousness of Christ. We also read from Rom 8:26---. At last we saw how the Altar of Incense is in heaven and its' work. It stands for Christ who is offering petitions on our behalf, and that is why we pray in His name. Our prayers are like filthy rags which need the covering of Christ's righteousness. They were so happy.

Finally the meeting ended at about 3:30 pm and all went as we agreed to meet next Month again. For such big meetings. But the weekly ones are on. God bless, Brother Steve.

FROM SMOKER TO VEGAN.

By Rae Schlecht,
from: VeggieRae@aol.com

*A testimony that shows how the Holy Spirit lovingly draws people to
New Heights to Surmount, New Wonders to Admire, New Truths to Comprehend!*

Why would anyone want to be a vegetarian, or even worse, a vegan? You have problems going to a restaurant—you have to ask the waiter all kinds of questions about what's in the dishes being prepared. Your friends are annoyed with you; having dinner at their

home they have to prepare something special just for you. **Your family thinks you're bonkers**, in fact, most everyone thinks you're bonkers. You take so much longer to shop because you have to **read the labels**, can't eat that, it's got whey in it, can't eat this, it's got casein in it.

Holidays are a real drag, at times down-right painful... so why?

Let me take you on my journey from being a rare roast beef, lobster, ice cream lover to a total Vegetarian. We will be going on some super highways, some avenues, some paths, and even some dirt roads. Listen carefully, perhaps you can relate to some of the events.

Our life's journey including our eating habits and our personalities starts at infancy, but for today my journey will start when I was fifty-five, fifty-five and a half to be exact. Yes, my completely new life began at 55 and a half.

For over forty years, I was a heavy smoker. I started when I was about 14. Every one smoked in the 1940's, you smoked in the movies, in the church social halls. William Powell, in the Thin Man movies always had a cigarette in one hand and a martini in the other while driving his car down the street. All the glamour girls smoked and drank martinis. This was true sophistication. And I had to be part of it. Nobody told you it was bad for you. Even doctors said it was good, calmed your nerves, they said. The medical profession including the A.M.A. even endorsed cigarettes. My father died from Emphysema, a horrible disease, you can hardly breathe. Even in those day's (the early 60's) the medical profession did not admit this disease came from cigarette smoking.

By the time I was in my 50's I could hardly walk up a flight of stairs without huffing and puffing. Many of my friends were dying off at such young ages. I decided I was going to quit for sure. I had tried many times. I went through hypnosis twice and many clinical workshops and programs—nothing worked. I tried one program that went into addictions and found out I was totally addicted to nicotine. I learned so much about addictions in that class.... Most of us go through life with many different addictions. Some of us are more prone to be addicts. I have an addictive personality, that's the reason it was so hard to withdraw. But even that program, which was the best, didn't get me off cigarettes at that time.

I finally worked out my own plan and on Dec. 31st, 1985, I smoked my last cigarette. Eating habits were changed. I gave up foods that contain nitrates because I

had learned in some of the clinics I had taken that nitrates trigger the need for nicotine; so I said good-bye to bacon, cold cuts, hotdogs and beef. Little did I realize then that I was on my way to being a Vegetarian.

Exercise was added to my daily life. I enrolled in a health club, but found it boring. I can't really remember what made me buy a bicycle, but I thought it would be more fun than the health club. I got a girl's three-speed Schwinn; it was pathetic. Going around the block was a big deal. I was so scared of going down hill, any little hill, I would get off the bike and walk down. But somewhere, along the way, I began a love affair with the bicycle. I traded the three-speed Schwinn for a 12-speed Motorbucane and eventually moved up to a men's 21-speed Specialized.

I could do 30, 40 and even 50 mile rides with ease. I joined a bike club. I went to bike rallies. At the rallies there were always nutrition workshops. I got interested in foods that would get me up those hills and enable me to ride longer distances. The more I studied and the more I read, I came to the conclusion that if you get more energy for a sports event by eating pasta and veggies, why not have more energy all the time....so...thats how it all began! In 1987 I became a vegetarian! In 1991 I rode my first Century (100 miles within 12 hours), when I was 60 and continued to do the Century 3 years in a row. I learned the importance of aerobic exercise. It was wonderful to experience a "runners high" and the feeling of getting your second wind. The shiniest moment was when someone came to me and said I was an inspiration; the many phone calls I got after a newspaper article was even more fulfilling.

I continued to study nutrition and exercise. The more I studied the more amazing things I learned about the human body....

Every minute of our lives the heart pumps 10 pints of blood—that's more than a gallon every single minute. The heart pumps even more during brisk exercise. This blood then travels through 60,000 miles of arteries, veins and capillaries. When you eat animal products you consume cholesterol—only animal products contain cholesterol. So when potato chips say cholesterol free its misleading—since potatoes don't have cholesterol in the



first place. Along with cholesterol you are also consuming saturated fat—both plug up your arteries so that blood can't move along as it should. When the artery is completely plugged the blood has no place to go—so it bursts. That's how you get a stroke. Poor circulation can cause many, many problems....

Obesity in this country is at epidemic proportions. Obesity causes diabetes and is a burden on the heart. Osteoporosis, so prevalent in this country, is caused by bone loss. Bone loss is caused by consuming too much animal protein, which leaches calcium from the body. Breast cancer occurs 3.8 times higher among women who eat meat and eggs daily. Actually, diseases which can be commonly prevented, consistently improved, and sometimes cured by, a diet free from animal products include, strokes, heart disease, osteoporosis, prostate cancer, breast cancer, colon cancer, hypertension, ulcers, obesity, diabetes, hemorrhoids, asthma, constipation, gallstones, and that's just to name a few.

Another reason to stay away from animal products: Growth hormones and antibiotics are pumped into animals which means that when you eat animal products you are eating those growth hormones and antibiotics. Two side effects: girls are starting to menstruate at earlier ages, some even start at 8-years-old and men are getting large breasts. We are getting so many antibiotics in our systems that we are becoming immune to antibiotics. Dairy cows are pumped full of growth hormones and antibiotics. Cows milk is meant for calves not humans. Dairy does not do a body good. I had bad pains in all my joints (doctors told me it was Arthritis), I also had chronic ear problems. and a real bad case of cellulite. All disappeared a few months after I became a vegan. All disappeared when I stopped eating dairy.

About a month ago, at a fair a little north of Albany, an outbreak of e-coli caused the death of three and hospitalized over a 1,000. It came from underground water which had a run off from a cow farm close by. This is common. Environmental pollution is astronomical. **Production of excrement by U.S. livestock is 230,000 lbs. per second. Water pollution, caused by U.S. livestock, including runoff of soil, pesticides and manure is greater than all municipal and industrial sources combined. Actually half of all the water used in the U.S. is for livestock production.** Raising animals is

not only detrimental to water quality; it is using up our top soil from livestock grazing and completely destroying many rainforests.

E-coli and Salmonella poisoning is running rampant in this country today, hardly a week goes by that you don't read about another outbreak. E-coli and salmonella have the same symptoms as a flu –diarrhea, headache, stomach cramps etc. I would venture to say, most of the time when you go to the doctor with these symptoms, he will say you have the flu, and will not test you for e-coli or salmonella. I am not even going to mention mad cow disease today, it's still around. Howard Lyman, the famous Rancher turned Vegetarian activist says eating meat is like playing Russian Roulette. You never know when it's going to kill you.

...I always loved animals. I was around a lot of farms and ranches. As I learned more about vegetarianism I also learned how farm animals are raised today in the factory farms. I also learned how they are killed in the slaughter houses. It is violent and horrible. They are not mercifully killed; they are slaughtered. It doesn't make sense to raise all those beautiful loving animals and put them through hell just so they can be eaten. I was, as many of you are, in denial about the meat on my plate. When the realization came to me, I cringed....

Remember when they first started saying that cigarette smoking was bad for you? The same thing is happening today in the cattle and dairy industry. The great American Meat Out—a day when people give up meat for the day, which was copied from the Great American Smoke Out has been successful for a number of years now. The Physicians Committee for Responsible Medicine and a number of other groups are working on a law that would require meat packages to carry a label that reads, "Eating this product may be detrimental to your health." In the courts now, there are a number of prestigious doctors who are suing the United States Government for keeping the public in the dark about the dangers to our bodies from eating animal products. Yes, there is coming a time when the danger of eating animal products will be as well known as the dangers of cigarette smoking is now....

Habits are hard to break, but it can be done. It is never too late. I am a living proof of that. Today is the first day of the rest of your life.

I close today, on my 69th birthday, no medications, feeling better and healthier than I have ever felt in my whole life.



PAPACY INVADES THE UK SEPTEMBER, 2010

A WAKE UP CALL FOR THE CHURCH

By Tristan Cuniah, from England

What we have just witnessed during **the recent visit of Pope Benedict to these shores** has 'decalibrated' the prophetic Richter scale. The writer is not here to grill the Pope or roast Roman Catholics who are sincere Christians, but to highlight some meaningful end-time prophetic trends and developments that should arrest our attention as they are reverberating around the globe.

Prior to the Pontiff's visit, the media kept reminding us that it will be a low key affair, nothing compared to the impact generated by his charismatic predecessor, John Paul II, due to the **child abuse scandal** that has rocked the Catholic Church worldwide and what the media sees as the Church's archaic and controversial teaching on abortion and birth control. They also portrayed the Pope as old and lacking charisma, a man of rigid theological interpretation and **noted his controversial statement, "No salus extra ecclesia" – "no salvation outside the Catholic Church"**.

Nevertheless, Benedict wowed the crowds and almost silenced the voice of his many critics and detractors. Benedict made prophetic history in that he was the first Pope on a state visit **to cross the threshold of Lambeth Palace**, the HQ of Anglicanism, the first Pope **to penetrate Westminster Hall** and address an august congregation of some 2,000 - clergymen, religious leaders (Rabbi, Imams, Sikh leaders, Greek Orthodox priests) and politicians of all ranks and persuasion. He was the first Pope **to grace Westminster Abbey** with his

presence in such an impressive



manner as he walked down to the altar along with the Archbishop of Canterbury and symbolically knelt at the tomb of Edward the Confessor in prayer. The atmosphere was electrifying as the Abbey doors swung open, the floodlights came on and the two leaders blessed the congregation as they proceeded down the aisle. From the time that Dr. Robert Runcie met John Paul II in Canterbury in 1982, the currents have been steadily pulling Rome-ward.

The Queen has now met her fourth Pope, an interesting contrast to her **Coronation Oath in 1953** that stated "She will govern the peoples of the United Kingdom according to their laws and customs and **to maintain the Protestant Reformed religion established by law.**" The Vatican recognizes that the defeat of Protestantism here would weaken it throughout all Europe.

We have witnessed in a dramatic way the fulfillment of the strong and pertinent statement made in the Catholic Herald in 1993: **'The days of the Anglican Church are numbered....'** Also, in 1997, the **World Lutheran Alliance** fully recognized the Pope as the Head of

Christendom. It is very interesting to note the way that David Cameron addressed 'Your Holiness' at the Birmingham airport and appealed for his involvement/intervention in resolving global problems – the Holy See has a contribution to make in the socio-economic world. This program has already been implemented by his predecessor, John Paul II in his international agenda and outreach.

Equally we should not lose sight of the very strong prophetic Vatican/USA axis as demonstrated during the famous 'Holy Alliance' between Ronald Reagan and Pope John Paul II as they masterminded the collapse of the Berlin Wall and red communism in Europe. Yes, these two end-time super powers will work in tandem to eventually impose the Sunday Sabbath on mankind.

As a strong advocate of the sanctity of the Sunday Sabbath and his involvement with the New World Order, Pope Benedict and/or his successor, in the wake of the current global economic crisis and the mega problems plaguing the planet, will accelerate the fulfillment of the "no buying, no selling" scenario depicted in Revelation 13 for those who refuse to tow the line. And remember in Revelation, as a Church we find our time, our task and our identity.

Daniel chapters 2, 7, 8 and 11 are being fulfilled right in front of our nose. End-time signs are screaming at us with deafening decibels. This means that we must earnestly be about **our Father's business in uplifting Christ in the Three Angels' messages of love and redemption (Rev 14:6-11) and prepare the world for His soon coming.**

NEW ZEALAND SENDS *SPECIAL FORCES* TO UK'S DEFENSE

Early this year, Pope Benedict XVI had accepted the United Kingdom's first official invitation for a pope to visit the UK. As a result of the Papal visit staff at Hope International New Zealand printed an 8 page full color newspaper exposing the man of sin and reminding the Brits and Scots of their Protestant history which gave the people their freedoms. The paper was printed in Peterborough, UK, and brethren travelled from New Zealand, Australia, Fiji, Tonga, USA and Sheffield to pick up and distribute them a week before the pope's arrival in Edinburgh.

First to receive copies of the newspaper was the lunch time traffic in Peterborough and Cambridge. During our first Sabbath in Tottenham we shared details of the newspaper with the brethren, giving them bundles to distribute in their area. On the Sunday we headed to Wales to meet with brethren, also sharing papers with them.

Our travels then took us to Largs to visit an Adventist family before heading to Edinburgh and Glasgow where we distributed the papers before the pope's arrival the



next day. We headed to Irvine that night to hold a meeting at the SDA Church, over-nighting at the Irvine Church. The following day we travelled back to Edinburgh to witness, the large crowds of people eager to catch a glimpse of the "man of sin", affording us an opportunity to hand out our papers. Along the motorcade route there were a few protestors with their banners. We took a quick visit to John Knox's house and met the head of the Orange Order who also had planned to silently protest with their tract. We exchanged papers and then followed the pope to Glasgow where he was holding Mass at Bella Houston Park. We spent a fair amount of time in Glasgow giving out papers. We noticed there was very little resistance from the Scots.

Finding a truck stop along the motorway, we bunked down for the night. We headed back to London where the pope was entertaining the elite of London at Westminster Cathedral. The protestors were more open to objection in London, so we joined the throng of people outside the Cathedral to hand out more papers. The actual

times of the pope's movements were not mentioned in any newspapers for security reasons, but we met a policeman who was originally from NZ and he was happy to give us times of the popes departure from Westminster Cathedral so that we could catch the red shod pope in all his sinful glory.

Although weary from long travels and little sleep, we rose early and valiantly made our way back into London City to give out



more papers at Westminster Abbey and Hyde Park that evening. One of the brethren living in England had his large A frame parading the streets of London with the Bible text Exodus 20:8-11.

The pope's final day in Birmingham was his last Mass. We arrived in time to see the crowds streaming out of the grounds. So we spread ourselves out, handing the papers out with such expedience that our supplies were exhausted very quickly. Some people wanted papers for their sister and sick aunt who were unable to attend the mass, so we gave an extra copy to give to their priest. A quick phone call for more papers saw many more papers getting dis-



tributed. Once these had been given out we travelled to Oxford before returning to London.

Each weary soldier had amazing and encouraging encounters with people on the streets, but the most striking was meeting the head of the Orange Order. We gave him a quick phone call 2 days before leaving London and he advised us

during the telephone conversation that he required more papers to share with members of his group, another 1000 were sent to him. He was especially convicted on the Sabbath article in the paper. He is convicted that Saturday is the Sabbath day of the Lord and is eager to share this with his members. We hope to keep in touch with the man

and his order. We are grateful to Yves and Lucette Bourdinnet, Shirley and Tibor Ferago and all the brethren we met on our travels for their support and kindness. Our prayer is that the papers will convict the readers and prompt them to read their Bibles rather than listening to their priest.

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THANK YOU to all of you who contributed to the Bugle fund and for Camp Meeting Operating Expenses fund.

Contributions should be properly marked as to what they are for and mailed to:

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INFORMATION DATES

**Next Sisterhood Meeting -
Sunday, November 7, 2010
At Clear Fork Camp at 2:00 PM**
For info. call: (501) 609-9957 or
(501) 767-4392

**Deadline for next Newsletter
entries: January 10, 2011**

ADDRESSES

Newsletter Editor

Patrick Jones
633 Pennwood Dr.
Coalmont, TN 37313
931-692-1844

pjones4@hotmail.com

Secretary

Scott Eakins
881 Polk 59
Mena, AR 71953
479-394-7599

Assistant Secretary

Julie Shurley
176 Polk 61,
Mena, AR 71953
479-394-7111
julieshurley@juno.com

Treasurer

Joan Swope
114 Polk 405
Cove, AR 71953
870-387-5053

Assistant Treasurer

Marsha Chadwick
Route 2 Box 329AA
Mena, AR 71953
918-651-3281

MASC meeting Chairman

Trey Shurley
176 Polk 61
Mena, AR 71953
870-368-4268

nodramas@juno.com

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114 Polk 406,
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sowministries@windstream.net

The Bugle is a quarterly publication with the purpose of facilitating communication and cooperation amongst the sisterhood churches. It seeks to uplift, edify and encourage by sharing how God is working in each of our fields of labor.

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