

BEREAN SPIRIT

“... they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”
(Acts 17:10-11)

A GOD WHO HAS NO SON

by Nader Mansour



One of the gravest errors committed when studying the Bible is when the reader concludes a meaning that was never intended in the Bible passage. The true meaning of the text is replaced with an imagined idea based on a predetermined conclusion. The gravity of this danger is illustrated in the popular belief that God is a Trinity. This idea is currently expressed in the following way:

“There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.” *28 Fundamental Beliefs*, p. 3 (<http://www.adventist.org/fileadmin/adventist.org/files/articles/official-statements/28Beliefs-Web.pdf>)

This popular view presents some alarming ramifications to one of the foundational Bible truths. This conclusion about God is the result of missing the true and intended meaning of many Bible passages and substituting it with

an imagined and manufactured meaning. This predetermined conclusion and belief forces people to read the Bible in a way to conform to the stated idea. Every verse in the Bible is made to fit into that mold, regardless of the intended meaning of the verse. This process is very aptly described by Seventh-day Adventist author Ellen G. White:

“But how do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true.” *{The Ellen G. White 1888 Materials, p.1436.1}*

When this principle is applied to Bible study we begin to understand the process by which an error becomes a fundamental belief. This error then becomes the means of interpreting every verse and revelation to fit with the premise. Verses are used in whatever means possible to prove the error true. This rampant tragedy has very alarming consequences.

“A lie, believed, practiced, becomes as truth to them.” *{The Ellen G. White 1888 Materials, p.1436.1}*

SEEING IS BELIEVING

I want to look at one demonstration of how this error results in abusing plain Bible verses that express a simple and powerful truth. Rather than take my

word for it, let’s see what this process looks like in action. Here is a plain Bible verse:

Galatians 4:4 “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.”

This verse, in conjunction with John 3:16, is adequate evidence that God had an only begotten Son long before that son was born in Bethlehem. There is no hint that God having a son is any less real than Him sending that son to earth.

Here is how this verse is commented on by a notable theologian:

“Christ was the Son of God before He was born of a woman. ... We are dealing with a metaphorical use of the word “son.””

“The Son is not the natural, literal Son of the Father.”

Ángel Manuel Rodríguez, *Adventist World*, A Question of Sonship, November 2015. ¹

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Wenatchee area, WA, USA

The *Berean Spirit* is dedicated to the promotion and restoration of all Bible truths and principles that God has given to His church, especially for the last days of this Earth's history.

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This Seventh-day Adventist theologian is not merely stating his personal opinion on the matter. This is the official position of the church on this subject. The vital relationship between the Father and the Son is referred to as “the metaphor of sonship”. The plain and obvious meaning of the verses is replaced with an esoteric symbol. In other words, God does not actually have a son. It’s nothing but a metaphor.

If Christ’s sonship is a metaphor then the sending of that son to earth is no less of a metaphor. In like manner, his birth on earth of a woman must also be a metaphor to maintain a consistent reading of the verse. Such are the ludicrous demands imposed on the reader by the premise of the Trinity. It forces one to abandon reason and embrace the preposterous. This method of explaining the Bible was described by Ellen White:

“The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers.” {Ellen White, *The Great Controversy*, p. 598.3}

It is no light thing to abuse God’s word in this way. It is the means of distorting God’s truth and replacing it with error. To deform the sublime truth about God’s son into a mystical metaphor is a serious thing. This is but one demonstration of how the premise of the Trinity leads to a denial of the Son of God. It essentially teaches that the God of the Bible does NOT have a real son. Thus the divine sonship of Christ is nothing but a meaningless metaphor.

A WARNING

The Apostle John warns us against this very danger. His gospel was written for one express purpose. Here’s how he puts it in John 20:30 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” Years later in writing to the church he still reminds them of the importance of that very same truth, the divine sonship of Christ cannot be lightly denied “Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.” 1 John 2:23

John was not referring to a metaphor, but to the reality of the son. Denying that reality by turning it into a metaphor is exactly what John was warning about!

THE WAY OUT

So how can we escape falling into such dangers? The answer is simple.

Don’t start with a premise and go to the Bible trying to prove it. You will end up abusing the meaning of the Word. Rather, let the spirit of truth guide you to the intended meaning of the word.

“The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.” {Ellen White, *The Great Controversy*, p. 598.3}

This is the natural way to read and understand the Bible. If the sonship of Christ to the Father is only a metaphor then the fatherhood of God is also a metaphor. This makes God and His Son actors in a cosmic drama. The words “Father” and “Son” become the titles of the roles they play, not a true expression of a real father and a real son.

Think about it, if God’s son is only a metaphor then everything carried out by him in that metaphorical sonship must also be a metaphor. Is his death and resurrection also part of this extravagant play? What about his ministry in the sanctuary as our high priest? These must also be extensions of that primary metaphor. As such, they are nothing more than different scenes being played in an elaborate cosmic performance of the metaphorical son!

This inevitable and disastrous conclusion illustrates the diabolical snare of turning the realities of the Bible into metaphors!

God is a real Father who has a real son. His real love for this world was revealed in giving us his very real and beloved son. Let us accept that love and allow it to transform us rather than transforming it into a meaningless metaphor.

¹ The entire article can be found online at: <http://archives.adventistworld.org/2015/november/a-question-of-sonship.html>. It is also published on the BRI website at this link: <https://www.adventistbiblicalresearch.org/materials/godgodhead-jesus-christ/question-sonship>.

BEST HOME REMEDIES TO TREAT AN EARACHE



Earache occurs due to an infection or swelling in any part of the ear. There are several types of earaches – ‘*Otitis Media*’, which is caused due to an infection in the middle part of the ear, and ‘*Otitis Externa*’, which occurs as a result of an infection in the outer ear. If ear pain is due to the swelling of the tympanic membrane (eardrum), it is called ‘Myringitis’. Though, earaches can affect both adults as well as children, but it is more common in kids.

CAUSES

Causes of different types of earaches are:

Otitis Media

- Bacterial infection
- Common cold
- Allergies
- Infection in the upper respiratory tract
- Inflammation in the Eustachian tubes
- Feeding a baby with a bottle in a lying-down position
- Second hand smoke or passive smoking
- Abnormal structure of the head or ears

Otitis Externa

- Accumulation of moisture in the ear canal due to swimming or showers

- An injury in the outer ear canal or eardrum
- Infection in the outer ear canal
- Throat or nose infection
- Common cold
- Build up of fungus or excess earwax in the ear
- Arthritis in the jaw
- Ear disease
- Ear tube blockage
- An injury to the jawbone

Myringitis

- Injury to the eardrum
- Infection or inflammation of eardrum
- Ruptured eardrum
- Formation of blisters in the eardrum
- Eardrum puncture while cleaning

Other main causes of earache are:

- Decrease in pressure due to high altitudes
- Referred pain due to throat-ache, pain in the jaw or teeth
- If a foreign object gets stuck in the ear, like an insect or blocked earwax

SYMPTOMS

The symptoms of **Otitis Externa** and **Otitis Media** are:

- Chronic pain due to pulling of ear’s outer rim
- Hear-loss
- Buzzing and singing sound in the ear
- Discharge from the ear canal
- Fever
- Swelling and itchiness in the ear
- Bleeding from the ear canal
- Ear blockage
- Infants and children suffering from

Otitis Media may suffer from diarrhea, vomiting, loss of sleep and appetite, irritability, fussiness, and increased crying.

Symptoms of **Myringitis** are:

- Fever
- Hear-loss
- Severe earache that disappears suddenly
- Blood discharge from the ear canal

HOME REMEDIES FOR EARACHE

Here are some of the best natural earache remedies that can be tried at home to get instant relief.

1. Place Heating Pad

Take a hot water bottle or damp a small washcloth in hot water and place it on the aching ear. The warmth gives a great relief from earache while improving the blood circulation.

2. Garlic

Garlic is a strong analgesic as well as antibiotic, therefore, gives a fast relief from earache. Take 1 teaspoon of crushed garlic and heat it in 2 tbsp of sesame oil for a few minutes. Now, let it cool and then strain it. Now, pour 2-3 drops of this oil in the paining ear.

3. Ginger

Ginger is an excellent painkiller as well as it also has anti-inflammatory properties. Put fresh ginger juice into the affected ear. You can also heat 1 tablespoon of fresh ginger root in ¼ cup of sesame oil and then, apply it externally around the aching ear.

4. Olive Oil

Olive oil is also one of the best natural remedies for earache. It helps in getting

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THE STATE OF THE DEAD (PART 2)

by J. N. Loughborough



We started publishing this study in our Winter, 2018 issue. As it is longer than usual articles, we will continue to publish parts of it in our future newsletters as well.—Editor

Continued ...

k. It is argued that John taught that men exist in death, by his testimony. [Revelation 14:1-5.] “And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lord whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb.” It is claimed that here are 144,000 at

least that John saw in heaven, on mount Zion. (Mount Zion—“the city of the living God.” Heb.) It is claimed that the 144,000 were spirits that had been redeemed, and that John saw them in heaven in the year 96 when he had his vision. We have not time to enter into a detailed exposition of the 144,000 but will with brevity make some remarks on the subject.

With that class of people who suppose that John was merely viewing events that existed in the year 96, the text before us stands as an insurmountable objection to the views we are advocating in this work. But by those who admit that John was viewing events as they would exist in some future time, the text will be found to harmonize perfectly with the doctrine here taught. We shall claim in the onset that John did not state that he saw 144,000 stand on mount Zion in the year 96; but, that he then saw events as they would exist; and at that point in his vision where the 144,000 were redeemed, he saw them stand on mount Zion.

The first five verses of Revelation 14, are a continuation of the subject introduced in chapter 13. Commencing with Revelation 12, and closing with these five verses, we have a chain of consecutive events, carrying us from the time of our Saviour’s birth to his second advent. Three persecuting powers are introduced which war on Christ and the saints of God.

1. The Dragon. A symbol of Pagan Rome, made war upon the Son of God himself, who was delivered. Revelation 12:5. “And her child was caught up to God, and his throne.”

2. The Dragon gives his power to the seven headed and ten horned beast, (Papacy) who made war on the church of God for 42 months. But the beast was to be wounded, let into captivity, and thus the saints of God were to be delivered.

3. A two-horned beast was seen, coming up at the very point where Papal government ceased, which was also to war on the saints. He in his turn will persecute the saints of God, and make a decree, (as we see by the closing testimony of Revelation 13,) that they shall be put to death. The first five verses of chapter 14, show how those fare that have this decree passed against them; they are delivered and stand on mount Zion with the Lamb.

This view of the subject is consistent and in keeping with God’s manner of dealing with his people. In other instances, when God has shown by his word a persecution that was coming on his people, he always has shown them the manner of their deliverance. In Daniel 7, there is a prophecy of the little horn (Papacy) that should make war on the saints and prevail against them. If the prophecy had closed with the sad picture of the Papacy’s prevailing against the church and putting to death its millions by every means of torture that could be invented, where would have been the encouragement to God’s people, to bear up in the hour of trial? “But,” says the angel to Daniel, “the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” Here they find encouragement. Although they may fall by the hand of that persecuting power, the kingdom will at last be theirs. So also in Daniel 12. “And at that

time shall Michael stand up, the great prince which standeth for those children of thy people; and there shall be a time of trouble (on the wicked) such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Again in Matthew 24, Christ says, speaking of the Papal persecution, "For then shall be great tribulation (on the saints) such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." We see in all these instances we have quoted, that God has been careful to show his people their deliverance and the exact manner in which it would be brought about. So in the two first persecutions of Revelation 12, and 13. The Dragon sought to devour Christ. He was caught up to God and his throne. Second. By clothing the Papal beast with civil authority he cast out a flood of persecution on the church. But the "earth opened its mouth and swallowed up the flood." Revelation 12:16. He was led into captivity, Chap. 13. Napoleon took away the civil power of the Pope.

Does not God prove faithful to his plan in past times, and show his people their deliverance from the work of the two horned beast? We answer, He does, if the deliverance of the 144,000 is allowed to be the last link in this chain of prophecy. But if it is not the last link, and applies merely to some spirits that John saw in A.D. 96, then we are left to guess what will become of God's saints, when the decrees of the two horned beast are out against them. We shall claim, that this testimony concerning the 144,000 does not apply to any spirits that were in heaven when John wrote, (John did not say he saw 144,000 spirits,) but that it applies to a deliverance to be wrought for the saints of God at

the second coming of Christ. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Revelation 19:20. Thus God's saints are delivered.

The deliverance of the 144,000 is not stated to be a deliverance of spirits after the death of the body; for then it would make their deliverance to be the execution of the very decree that was out against them, that they should be put to death. They are not said to be delivered from the state of the dead. But we read, [verse 4.] "These were redeemed from among men;" [verse 3.] they "were redeemed from among men on earth; that is, from among the living.

We shall claim them to be the saints who shall be alive when Christ comes to execute vengeance on the wicked governments of earth, and thereby deliver his people. Says Paul, [1 Corinthians 15,] "We shall be changed in a moment, in the twinkling of an eye." The saints of God who are alive when Jesus comes are not to die, but will be redeemed from among the living. "We which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds." Those who are thus changed from mortal to immortality, can raise a shout of praise in which no others can join. "O death, where is thy sting?" Death has never stung them, and they can triumphantly shout, "O death, where is thy sting?" John says of the 144,000, "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the 144,000 which were redeemed from the earth." They are changed from mortal to immortality, and never taste of death. How often we see it stated concerning different individuals that have died, that they got the victory over death, when

the facts in the case are, they sunk beneath his icy hand. Paul does not locate this song of victory at death; but "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

This testimony concerning the 144,000 we shall consider as a description of the deliverance of those holy ones who shall be alive when Christ comes. They are to be made partakers of a blessing that but two in the world's history ever experienced; namely, translation to heaven without tasting death. Enoch and Elijah were holy ones. "Enoch walked with God 300 years and was not; for God took him." They also must be holy who would be prepared to participate of Enoch's blessing. John says of them, "In their mouth was found no guile; for they are without fault before the throne of God."

1. But says the objector, I had supposed the 144,000 were spirits of saints that had ascended to mount Zion, and that they were the same that Paul speaks of in Hebrews 12:22, 23. "But ye are come into mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Paul could not have meant to tell the Hebrews, in the above testimony, that they had already come to mount Zion, but that their faith reached forward to the time when they would come. It might perhaps read. Ye are coming (are come by faith) to mount Zion * * * to the general assembly and church of the first born, which are written in heaven; (margin, enrolled.)

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BEST HOME REMEDIES TO TREAT AN EARACHE

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rid of infection in the ear while relieving the pain. Pour 3-4 drops of warm olive oil into the aching ear with the help of a dropper or a cotton ball.

5. Basil Leaves

Crush some basil leaves and extract its juice. Put at least 2 drops of it into the infected ear to get relief from earache.

6. Onion

Grate an onion and take out its juice. Put 2-3 drops of it into the affected ear at least 2-3 times in a day. Onion is a good antiseptic and cures earache easily.

7. Eucalyptus Oil

Pour a few drops of eucalyptus oil into a bowl of boiling water. Add a teaspoon of Vicks to it. Now, inhale the steam of this water. Repeat this process until the pain lowers down. This reduces the pressure while also facilitating the drainage of accumulated fluids from the infected ear.

8. Bishop's Weed Oil

It is one of the most effective home remedies for earache relief. You just need to add 1 teaspoon of bishop's weed oil in 3 teaspoons of sesame oil. Then, heat it a bit. Pour 4-5 drops of this oil into the aching ear.

9. White Vinegar and Rubbing Alcohol

Mix some white vinegar and rubbing alcohol and pour few drops of this mixture into the infected ear. It will heal the infection while reducing the pain in the ear.

10. Peppermint

Pour few drops of fresh peppermint juice into the aching ear. You can also apply peppermint oil externally around the infected ear. But, make sure, you don't put it directly into your ear. Pep-

permint is a good earache remedies to try at home.

11. Licorice

Heat some licorice herb in clarified butter. Apply this paste externally around the aching ear to get quick relief from chronic earache.

12. Tea Tree Oil

Pour few drops of tea tree oil into the aching ear. Tea tree oil works best for treating ear infections while eliminating the pain, caused due to it.

13. Radish

Radish also helps to relieve severe earache. Chop some radish and heat it in mustard oil. Allow it to cool, then strain. Now, put few drops of this oil into the aching ear.



14. Try Over-the-counter Drugs

Over-the-counter medicines, such as ibuprofen or acetaminophen, can relieve the pain to a large extent, though it will not eliminate the infection.

15. Hair Dryer

Moist heat is also an effective way to get rid of earaches. After a bath, dry your ears with a hair dryer. Don't wipe your ears with a towel. Put the dryer at warm setting and hold it at a distance from the ear. Dry the moisture present in your ear with the dryer for not more than 5 minutes.

16. Salt

Take 4-5 tablespoons of salt and heat it in a pan until it becomes a bit brown

in color. Now, wrap it in a clean cloth. Press it over the infected ear for 2-5 minutes every day. Repeat it till the pain completely subsides.

17. Have Foods Rich in Vitamin C

Increase your intake of fruits that contain Vitamin C, such as oranges, lemons, and guavas.

18. Sleep in an Upright Position

This will avoid the build-up of pressure in the ear canal.

19. Sesame Oil

Heat sesame oil with the castor plant leaves. Then, strain it and let it cool. Insert 2-3 drops in the aching ear with the help of a dropper.

20. Chewing Gum

If the cause of the earache is pressure or high altitude, it can be cured by chewing gum.

21. Echinacea

Echinacea is also very effective in curing bad earaches.

22. Apple Cider Vinegar

Mix some apple cider vinegar with rubbing alcohol and put 2-3 drops of this solution into the infected ear. Let it remain for a few minutes. This remedy works well if repeated at least 2-3 times in a day.

23. Hydrogen Peroxide

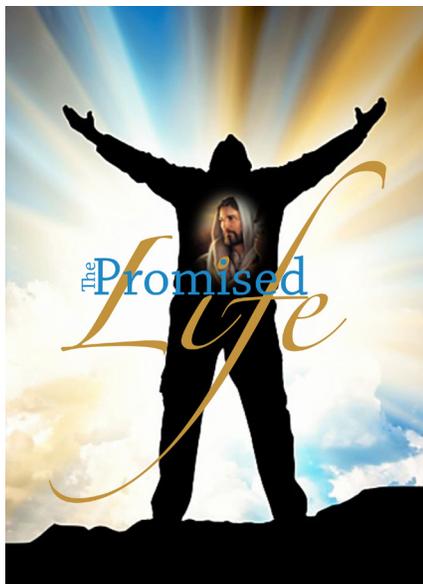
This is one of the most common home remedies to treat ear pain, caused due to infections. Pour 2-3 drops of hydrogen peroxide into the infected ear. Let it sit for about 2 minutes, and then, drain it out.

24. Mango Leaves

Heat some mango leaves. Extract its juice and then, pour a few drops into the aching ear. Let it be for a night. It is really effective in treating ear aches.

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THE PROMISED LIFE VS PANTHEISM



IS IT PANTHEISM?

Some would say, “The belief that Jesus personally dwells in the believer is Pantheism or akin to Pantheism. God does not dwell in you personally, it is symbolical of you accepting His word and coming into communion with Him.”

This objection negates all what we saw earlier from Scripture. It spiritualizes the most important truth taught by Jesus and His apostles, namely, “*Christ in you the hope of glory*”.

What is Pantheism?

“Pantheism is the position that God and nature are the same thing. Pantheism comes from two Greek words, pan meaning ‘all’ and theos meaning ‘god.’ So, it would teach that all the stars, galaxies, planets, mountains, wind, and rain are all one and the same ... part of what God is. So, pantheists would say that all is God.” *Matt*

Slick, the President and Founder of the Christian Apologetics and Research Ministry.

The Bible teaches that God dwells in the believer, while pantheism teaches that the believer is God or a part of God. To say these two are the same is a misconception.

Pantheism is based on the belief that God is in everything and everyone. For a belief to be branded as ‘pantheism’ or ‘akin to pantheism’ it has to, at least, be based on the same foundation.

The personal indwelling of Christ is not the same as “God is in everything”. Jesus said the unbeliever cannot receive or know the Spirit of Truth (John 14:17). Jesus dwells only in the believer. This means Jesus is not in everything and everyone. This has nothing to do with Pantheism.

God in Christ

If it is true, as some objectors say, that God does not personally dwell in the believer, then what happened on the Cross?

The Bible says that God was in Christ (Joh 14:10, 2 Cor 5:19). God dwelt in His Son through His Spirit (Mat 3:16, Isa 61:1). But on the cross Jesus said “*My God, my God, why hast thou forsaken me?*” Mat 27:46.

The Father was in Christ prior to the cross, but on the cross, the Father withdrew His presence and was no longer dwelling in His Son. Jesus recognized that.

WORDS ARE SPIRIT AND LIFE

Jesus said “*the words that I speak unto you, they are spirit, and they are life.*” John 6:63

Some interpret this text to mean that what we receive and is abiding in us is not Christ Himself, rather it is His words, power, spirit, and life but not Himself.

Does this text mean that spirit and life is simply words? Of course not!

Jesus meant if you receive my words in your hearts, they will be spirit and life unto you, in that they will bring you spirit and life. Notice what Jesus said about the Scriptures:

John 5:39, 40 “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

In effect He said, if you receive my words, you will come to me and receive spirit and life. The point is very clear that the Scriptures, apart from Christ, does not contain life. Spirit and life is not found in words. Words are an avenue leading to Christ in Whom is found spirit and life (1 John 5: 11, 12).

When the Bible says Christ “liveth in me,” it is not saying words live in me. No! It is saying Christ Himself lives in me.

Ephesian 2:22 “In whom ye also are builded together for an habitation of God through the Spirit.”

God wants to inhabit His people. He wants to live and dwell in them.

Source Materials:

Imad Awde: The Promised Life

(This booklet is available at our Website, at <http://cominghomeministry.org/literature-1/>)

THE STATE OF THE DEAD

Continued from page 5

Not that the church of the first born were already there, but their names were written in the Lamb's book of life. "Ye are coming to the spirits of just men made perfect," not to spirits made perfect, but to spirits of men made perfect. The worthies of past ages are not yet made perfect, according to Paul's testimony in Hebrews 11:39, 40. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Then, when the perfect state comes, all will be perfected together. Paul says [1 Corinthians 13:10.] "But when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass darkly, but then face to face." This will be when Christ comes. 1 John 3:2. "Beloved, now are we the sons of God, and it doeth not appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see Him as he is." We cannot see that this text [Hebrews 12,] proves anything in favor of the existence of the spirit separate from the body. It all applies in the future, and to the time when the saints shall be delivered. Then the saints will not exist as disembodied spirits, but as men, with resurrected, immortal bodies. We suppose Hebrews 12:22, 23, to refer to the deliverance of the saints of God into the kingdom.

m. An objection is urged from the testimony of Christ to the Sadducees: [Matthew 22:31, 32:] "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." From this text it is argued that there must be an immortal

part of Abraham, Isaac and Jacob that lives while the body is dead, or else God would be the God of the dead. The spirits, or souls, of Abraham, Isaac and Jacob, are claimed to be themselves. Therefore God is the God of the living, because they (their spirits) are alive. If we had found testimony that spoke of immortal spirits it might answer to talk thus; but the Bible says of Abraham, Isaac and Jacob. They are dead. We have already quoted, in another place, that God told Abraham that he should be buried in a good old age. Paul in Hebrews 11, speaks of Abraham, Isaac and Jacob with a host of others, and he says, "These all died in the faith, not having received the promise."

The Jews said to Christ as recorded in John 8:52, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." But, it is asked, what shall we do with the text above quoted. We answer, let it go as proof of that for which Christ quoted it, not that dead men are alive, but that they shall live again. We can see by reading the context, that the subject was introduced is the resurrection. Christ was teaching the sentiment among them that there should be a resurrection, and the class with whom this dispute took place believed in no resurrection. Verses 23-28. "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her." Their question was an objection (as

they supposed) to the doctrine Christ was teaching, that the dead would rise. Verses 29-32. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." We see from Christ's answer to the Sadducees that his testimony is to show that the dead will rise. We shall admit of no inference that this testimony refers to spirits. There is not one word said in the text, of souls, or spirits; but the testimony is about Abraham, Isaac and Jacob, who are dead.

Well, says the objector, if they are dead in the sense you claim, they cannot have a resurrection. There must be some spirit to raise the body. If they are unconscious there is no such spirit remaining in existence. We are aware that popular theology claims that it is not possible to raise man if he dies. If theologians of the present time were asked the question Job asked, [Chap 14:14,] "If a man die shall he live again?" their answer would be, No. There is no spirit to raise the body. What said Job. "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thine hands." Again he says, [Chap 17:13,] "If I wait the grave is mine house," etc.

But, says the objector, how are they raised? Answer. By the power of God. It will not answer for us to limit his power, and be Sadducees at last. "God is able of these stones (says Christ) 'to raise up children to Abraham.'" If God is able to impart life and activity to a flinty rock, he can re-organize man from the dust, and verify his promise concerning him. If popular theology is true there is

no resurrection. They tell us the man does not die, but merely lays off the clog that never had life, except what it derived from the soul. What folly to talk of bringing to life that which never died, (the body,) or of bringing to life that which is alive, (the soul.)

We see by comparing the record of the different evangelists, that we are not mistaken in our claim that Christ was striving in his conversation with the Sadducees to convince them of the resurrection. They professed to believe the testimony of Moses; so Christ quotes Moses as proof of the resurrection. Mark reads, [Chap 12:26,] "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Luke's testimony corresponds with that of the others. Chap 20:37. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham." They all testify that Christ was showing that the dead would be raised.

But, says the objector, God is not the God of the dead. That is very true; but If Abraham, Isaac and Jacob are never going to live again, God is the God of the dead. The truth in this matter might be embodied in this form.

God is the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living. Therefore Abraham, Isaac and Jacob will live again. From the word of God we learn that death is an unconscious state. A dead man is no more of a timekeeper than a man in a sound sleep, who is wholly unconscious of what transpires around him. In the sacred writings the state of the dead is passed over as a blank space: they (the dead) know no pain, neither is happiness their portion, but they sleep. A man in the resurrection who has been dead 2,000 years, will realize no more the time that has elapsed than the one

who has been sleeping for an hour; they have both been unconscious.

We understand the truth of this matter before us to stand like this: Abraham, Isaac and Jacob obeyed God, while living, and died in the faith. God purposed that they should have a reward. While dead they are unconscious: the next that is known of them they will be alive. In God's purpose they are alive, or counted the same as living, because his immutable word is, they shall live again. Paul, in Heb. after stating that Abraham, Isaac and Jacob "died in the faith, not having received the promise," says, [verse 16,] "Wherefore God is not ashamed to be called their God:" for they are alive? No! NO!! "for he hath prepared for them a city." We will now examine the case of

n. MOSES AND ELIAS. Their case is presented as proof that there must be some part of man that is conscious in death. Matthew 17:1-3 "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was, white as the light. And behold, there appeared unto them Moses and Elias talking with him." The issue raised here is, that Moses' and Elias' souls were seen on the mount. We have the text before us, read it carefully. The words soul and spirit do not occur in the text. In all the testimony we have yet examined; we have failed to find the evidence that man has a principle capable of a conscious existence separate from the body. It therefore becomes those who would favor the doctrine of the natural immortality of the soul, to advance carefully, and not assume the point they wish to prove. But, say you, here is proof. Moses died, and God buried him. Moses was seen on the mount. And as there is no proof that Moses ever had a resurrection, it must have been his soul that the disciples saw.

The position of those who reason in favor of immortality from this text, might be thrown into the form of the following syllogism. Moses died and God buried him. Moses was seen on the mount; therefore, Moses did not die, but merely his body died. If those who reason on this text are going to claim that Moses was actually seen on the mount, the syllogism should assume this form.

Moses died, and God buried him. Moses was seen on the mount; therefore,, Moses had a resurrection. So, we see, instead of claiming that there is no proof that Moses had a resurrection, the text itself is proof of that point, if we claim literally in the case. And if it is claimed as a fact that Moses was actually seen on the mount, it is not difficult to find inferential testimony at least, that the body of Moses was raised. Jude verse 9. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here was a dispute about the body of Moses. If in the plan of God, he had wished to raise Moses for some wise purpose and sent the archangel to accomplish the work, we have no doubt but the devil (who "had the power of death," Hebrews 2:14) would dispute his claim. It is argued by some that as Moses was a type of Christ, it would be consistent to conclude, that Moses had a resurrection. But we will not discuss this point further here, as we are inclined to the position, that Moses and Elias were not literally seen on the mount. Neither do we wish it understood by this statement, that we incline to the position that it was their souls that were seen. According to the present theology in regard to the soul, it cannot be seen with natural eyes; for it is immaterial. A Universalist minister once stated, with whom I was reasoning up this subject, "The soul is immaterial and cannot be seen with natural eyes; yet Christ,

on the mount, so far detached the souls of the disciples from their bodies that they saw the souls of Moses and Elias with their inner vision." But according to this, they came near dying; for death, we are told, is the separation of the soul from the body.

But, says the objector, what are you going to do with the testimony before us, if you believe the disciples did not see Moses and Elias, neither their souls? Christ's own testimony will set the subject forth in its true light. Matthew 17:9. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead." Then the transfiguration on the mount was a vision. It is not necessary to claim that the objects are actually present, that are seen in vision. When a person is in vision an image is formed before the mind.

It is true Christ was actually on the mount; but in vision they saw him transfigured, and glorified; but Jesus was not actually glorified until the day of Pentecost. John 7:39. "But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." But on the day of Pentecost the Holy Ghost was given.

Daniel had visions in which symbols were introduced. He saw a beast with ten horns, whose nails were of brass, and his teeth of iron. None of us would claim that any such beast ever actually existed. But this figure that was formed before the mind of Daniel, was an exact illustration of a kingdom that should after arise. In some visions of the Bible we find symbols are not used, but an exact image of the things themselves as they will exist, is formed before the mind of the prophet. So in the case before us, we understand the disciples were shown Moses, Elias and Jesus, as they would appear in the kingdom of God. This

vision was a fulfillment of what Christ promised eight days before. See Luke 9:27-31. "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Here was a vision of the kingdom of God, a miniature representation of the saints as they would exist in the kingdom. Christ was there, presented in his glorified state as he would appear in the kingdom of heaven: his raiment was white and glistening. Moses was there presented, one who had died, a representative of those who sleep in the grave, who shall be called forth by the voice of Jesus, and be clothed with immortality. Elijah who went up by a whirlwind into heaven was also presented, a representative of those who shall be alive when Jesus comes, who shall be changed in a moment in the twinkling of an eye, and never taste of death.

o. Says the objector, I supposed when a person had a vision their soul was separated from the body and carried to heaven, or where it could view the object concerning which God wished to make a revelation. Paul says he knew a man that was caught up into the third heaven. We will read Paul's testimony and see what is said about the soul in the case of this vision being given. 2 Corinthians 12:1-5. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one

caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities."

There is nothing said in the above text about the man's soul being caught up into Paradise, but it was the man himself that was caught up. Had Paul believed that the soul was capable of an existence separated from the body, he would have told us, without doubt that his soul viewed this scene in Paradise, out of the body. We find no testimony in Paul's writings, that man is possessed of a soul independent in its existence. This case before us is merely a vision. Paul himself did not know what condition he was in.

It is said, "It is possible for a man to be out of the body, or Paul would not have said 'whether in the body or out of the body.'" Paul does not say it is possible for a man to be out of the body, but he knew a man that was caught up, whether he went up bodily, or merely in vision (out of the body) he could not tell. When he was in vision, the images that were formed before his mind by the power of the Holy Ghost, were as much realities to him as though he had literally gone to heaven and viewed them. In expressing this sentiment he says, "Whether in the body (that is, whether I went to heaven bodily) or out of the body, (I went merely in vision) I cannot tell." There is no proof in this text whatever for the separate existence of the soul, or that visions are caused (as was claimed) by the soul itself leaving the body to view the scenes presented.

(To be continued ...)

Source Materials:

An Examination of the Scripture Testimony
by J. N. Loughborough, p. 45-72

BEST HOME REMEDIES TO TREAT AN EARACHE

Continued from page 6

HOMEOPATHIC REMEDIES FOR EARACHE

Homeopathic remedies are safer than over-the-counter tablets or eardrops to treat an earache. Therefore, you can try the following homeopathic remedies in order to get relief from ear pain.

1. Chamomilla

This is suggested when the pain becomes really intolerable with one cheek turning red and hot and a feeling of fullness in the ear.

2. Aconitum napellus

This is usually taken when earache is accompanied by fever and dry cough. The ear becomes very sensitive to noise or music.

3. Belladonna

It is mostly given in the cases of fever, red face and a feeling of hotness on the skin, caused due to chronic ear pain.

4. Hepar sulphuris calcareum

This remedy is helpful at a later stage of earache, in cases of sharp pain, when the ear becomes really sensitive to touch and cold air with a thick discharge from ears or nose.

5. Mercurius solubilis

This remedy is used when earaches are accompanied by symptoms, like shooting pain, pus formation, swollen lymph nodes, bad breath, and sensitivity to extreme temperatures.

Apart from these, there are several other homeopathic remedies, like *Kali bichromicum*, *Pulsatilla*, *Ferrum phosphoricum*, and *Silicea*.



Note- It is recommended that only one dosage should be taken initially, and you should wait for its response. However, the frequency of the dose depends from person to person and the condition of the earache. Sometimes, only a single dose is enough in a day while at other times, it may be needed to take the dose several times a day. You should consult a doctor to know the severity of your earache and get information about proper dosage.

PREVENTIVE MEASURES

- To prevent ear infection, put mineral oil in both the ears before going for a swim.
- After bathing or swimming, dry your ears.
- Don't insert foreign objects in the ears.
- Avoid active or passive smoking
- Avoid being in dust or pollen as these cause allergies.
- Avoid milk or cheese if you are allergic to it, as it may cause ear aches.

Source Materials:

<https://homeremedystore.com/24-best-home-remedies-to-treat-an-earache/>

REMINDER

WENATCHEE BIBLE SEMINAR
"Our Relationship with Him"

JUNE 6 - 9, 2018
(Wednesday - Sabbath)

Wenatchee Community Center
(Veteran's Hall)
504 S Chelan Avenue
Wenatchee, WA 98801

More information:
www.cominghomeministry.org

Think about These Things ...

There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not

be the missionary who has daily faced danger and death that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one

who in the home life represents the character of Christ—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr.

Source Materials:

Ellen White: Christ's Object Lessons, p. 403

TASTY VEGAN RECIPES



CHOCOLATE QUINOA BITES

Ingredients:

- 1/3 cup quinoa, uncooked
- 2/3 cup water
- 1 cup dates, pitted

- 1/2 cup raw almonds
- 1/3 cup peanut butter
- 1/3 cup dark chocolate morsels
- 1/8 teaspoon sea salt
- 1/4 cup unsweetened shredded coconut for coating

Directions:

1. In a small sauce pan, bring the quinoa and water to a boil. Cover and simmer until the water is absorbed (approximately 10-14 minutes).
2. In a food processor, process the almonds until evenly chopped.
3. Add the dates, cooked quinoa, sea salt, peanut butter and chocolate morsels to the food processor.

4. Process until the mixture forms a ball.
5. Using your hands, scoop out the mixture and form into approx. 1-inch balls. You will have 12-14 balls.
6. Roll each ball in the shredded coconut to coat
7. Refrigerate for approximately 1 hour to solidify.

Enjoy!

Source Material:

<https://www.tastemade.com/shows/healthy-af/chocolate-quinoa-bites>