

MINISTRY UPDATE | FIRST QUARTER 2018

# SECRETS UNSEALED



## REFLECTIONS ON **SECOND DEATH**

R.I.P.  
FOREVER

Dear *friend* of Secrets Unsealed,

So much has been going on at Secrets Unsealed in the last three months that it is hard to decide where to begin so I will just share a few items of information.

At our Summit last October, we presented a plan to broadcast Secrets Unsealed programs on all available social media outlets. To date we are on YouTube and Facebook 24/7/365. Within the next month, we expect to be on virtually all other social media outlets such as ROKU and Apple TV. We are also in the process of negotiating for two satellite stations, one in English and the other in Spanish. In case you have not seen our brand new television logo, (SUMtv) it is at the bottom of this page.

As you can imagine, broadcasting 24 hours a day, every day of the year requires a massive amount of programming so we have greatly increased our production by inviting quality speakers to preach present truth sermons in our studio. The increased production also requires a significant financial investment in technology and personnel. We express our thanks to those who share our vision and contribute to this ministry through their prayers and financial support.

We will be very busy in the next three months. Among our projects is a 20-part series **“The Prophetic Panorama: Right and Wrong Ways of Interpreting Prophecy”** (a series on the Blessed Hope), a 22-part series **“The End Time Dimension of the Parables”** on the parables of Jesus and a 22-part series in Spanish on the three angels’ message. Our goal is to have our studio producing the highest quality programming every weekday of the year, thus providing a variety of trustworthy programming throughout the year!

The article in this newsletter deals with a topic that comes to our attention quite frequently in emails, correspondence, and telephone calls, so be sure to share it with your friends and neighbors. I trust that it will be helpful.

Once again, thanks for your strong support of Secrets Unsealed. We are doing our utmost, through the power of Christ and your constant support, to reach the world with present truth.



Blessings,

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

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**Office Hours**  
Monday-Thursday  
8:30am- 5:30pm PST

**Contact Information**  
5949 E. Clinton Ave.  
Fresno, CA 93727  
559.264.2300 (Intl. & USA)  
888.REV.1412 (USA Only)  
info@secretsunsealed.org

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#### Editor

Aileen Pyburn

*Layout & Design*  
Jennifer Arruda

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## TESTIMONY TIME

“As a Christian (born again believer in Jesus Christ, not merely in name), I am learning to read and study the word of God in greater and greater depths. It is truly alive; things I at one time had no interest in I now can’t read enough on that topic. I have noticed that those topics come and go much like a cycle. I love to learn, study, pray, and fellowship with true believers. God has done such an incredible work in my life. I at one time wanted to die, now I very much want to live — and shine brightly for Him as I do so. Where would I be without the Lord? I am so glad and honored to be a man who doesn’t have to find that answer out! Thank you so much, and may the Lord bless you mightily.”

FRED, PRISON INMATE, FLORIDA

“I just would like to say thank you so much for being such a huge blessing. This ministry led me closer to Jesus and solidified my theology despite my young age (16 years old). God bless; all of you are always in my prayers.”

ARNOLD, EMAIL

“Just wanted to say thanks for putting the Anchor classes on YouTube. It was my desire to attend but distance, finances, and family duties made this impossible. With the lessons on YouTube, I’m able to view them. Thanks. I’ll be ordering my study notes soon!”

ANA, TEXAS



“I am so thankful for YouTube and all your programs on it. May God continue to bless and guide you in His word and ability to share it with the world. Praise be to our Father in heaven and His wonderful Son Lord Jesus.”

NORMAN, SOUTH DAKOTA

“Good evening Pastor Bohr, when will you hold a seminar on the East Coast — New Jersey/New York? We have been purchasing your study notes and watching online and have been truly blessed. Your studies have opened our eyes to Satan’s five deceptive method and we can now clearly see apostasies in our church — our logo was changed, the dress, music, messages, etc. Please come to the East Coast. Thank you.”

KAYON & CEDRIC, NEW JERSEY

“I just received your KJV Bible today with a book. I wanted to write you and tell you Thank You. This Bible is extremely nice. It has the books easier to find so I really appreciate it so much. With your help I can continue to study God’s word with others. I am going to start a study group here at Lansing Max Facility based on your study notes on subjects. What a blessing it is to have your ministry help those in need of Christ in their lives. May God bless you as you continue to help others in need.”

TIMOTHY, PRISON INMATE

“Can’t begin to tell you how much your 3 Angels Messages Series has blessed me. I am a bed-ridden veteran for four years and am now a Sabbath-keeper. I have been a Christian for 45 years and have God’s mark on my forehead and hand. Can you please pray for my family — Sun, Mike, Frank, Ogi, David, Alex, Brandy, Jonah, Daniel, Rachael, and Christian, that they will join the Sabbath keeping church. May God continue to bring glory to Himself through your faithful service. Love in our Lord.”

FRANK, EMAIL

“Dear Pastor Bohr, I am a moderator and coordinator on the Global Power Bible Prayer Hotline, a 24 hr. Prayerline of the Northeastern Conference of Seventh-day Adventists. I recently began playing your sermons and studies when moderators were absent or unable to fulfill their duties on the line. Your studies have been very well received and folks have expressed their appreciation of them. Thank you for making your archives available. May the Lord bless you continually as you serve His people so tirelessly and selflessly.”

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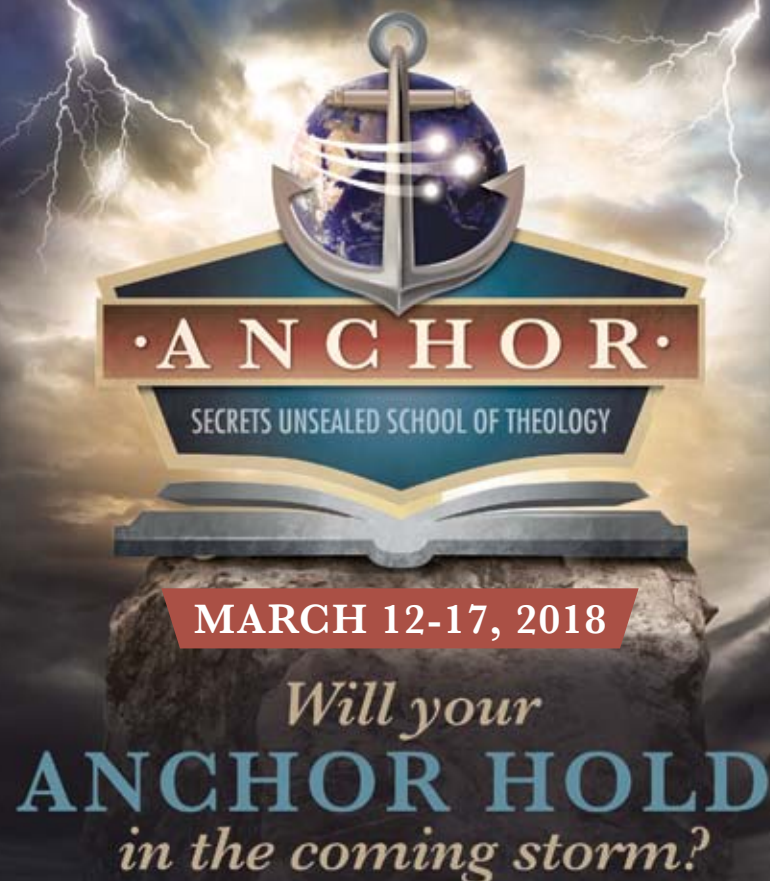
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# REFLECTIONS ON SECOND DEATH

by PASTOR STEPHEN BOHR

**What is second death?** Over the years, this question has engaged both Seventh-day Adventist and Protestant theologians. Although both groups believe that second death involves the eternal punishment of sinners, they disagree in what sense the punishment is eternal.

Both agree that second death involves conscious torment. However, while a preponderance of Protestant theologians believe that sinners will suffer conscious torment **forever** in the flames of hell, Adventist theologians believe that after a period of conscious torment, sinners will cease to exist. That is to say, the pun-

ishment of lost sinners will be eternal in its **results** because they will die and never live again.

Now we must ask a second, yet equally important question. Did Jesus suffer second death? A strictly ‘yes’ or ‘no’ answer to this question creates seeming problems for both Protestants and Seventh-day Adventists.

From a Protestant perspective, a ‘yes’ answer leads one to ask, if Jesus suffered second death, why is he not presently burning in the fires of hell? Why does He now enjoy intimate fellowship with the Father in the heaven of heavens? Furthermore, from an Adventist perspective, if Jesus suffered second death, why was He not blotted out of existence after drinking the cup of His Father’s wrath in Gethsemane and dying on the Cross? Obviously incisive questions!

On the other hand, if Jesus did not suffer second death, how can He save us? Does not God’s justice require second death as the final penalty for our sins?

So, to answer this question ‘yes’ or ‘no’ creates a seemingly unsolvable dilemma for both Adventists and most Protestants. It is the purpose of this study to propose a solution to this seeming difficulty.

## Vital Questions

The first question we must answer as we seek a solution to this seemingly

unsolvable impasse is this, what is sin? The Bible has a ready answer to the question: “*Whosoever commits sin transgresses also the law: for **sin is the transgression of the law.***” (1 John 3:4)

A second question that we face is this, how many human beings have sinned—transgressed the law? Once again, the Bible provides a categorical answer: “*There is **none** righteous, no, not one . . . for **all** have sinned and fall short of the glory of God*” (Romans 3:10, 23)

A third question surfaces. What are the wages of sin? Again, the Bible provides an unambiguous answer: “*Therefore, just as through one man sin entered the world, and **death through sin**, and thus **death** spread to all men, because all sinned . . . for the wages of sin is death. . .*” (Romans 5:12; 6:23)

Ellen White commented on Romans 6:23: “*The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*” **Romans 6:23.** While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel: “*I have set before thee this day life and good, and death and evil.*” Deuteronomy 30:15.” **The Great Controversy**, p. 544

Still a fourth question stares us in the face. Is the death referred to in Romans 6:23 the first or the second?

Ellen White provides the unequivocal answer: “*The death referred to in these scriptures [Romans 6:23; Deuteronomy 30:15] is **not that pronounced***





upon Adam, for all mankind suffer the penalty of his transgression. It is 'the second death' that is placed **in contrast** with everlasting life." The Great Controversy, p. 544

## Two Stages of Second Death

Clearly, the final penalty for sin is second death. So, we must answer the question, what is second death? As noted before, both Adventists and Protestants **agree** that second death involves **conscious** anguish and suffering, as sinners are keenly aware of **eternal banishment** from God's presence. However, while most Protestants believe that the lost will suffer eternal, conscious, alienation from God, Adventists believe that the lost will suffer the distress and despair of separation from God that will end in a death from which there is **no resurrection**. That is to say, for the wicked, the con-

scious anguish and agony of separation from God will finally end in "saying goodbye to life forever."

## The First Stage of Second Death

The third angel's message in Revelation 14:9-11 describes the punishment of those who worship the beast and his image. In vivid language, the text describes the **conscious stage** of the second death experience:

*"Then a third angel followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be **tormented with fire and brimstone** in the presence of the holy angels and in the presence of the Lamb.'"*

Although the third angel's message

does not specifically refer to the conscious suffering of the wicked in the fire as second death, Revelation 20:14, 15 does: *"Then Death and Hades were cast into the lake of fire. This is the **second death**. And anyone **not found written in the Book of Life** was **cast into the lake of fire**."*

Clearly, the second death experience involves conscious suffering in the fire **before** the sinner ceases to exist.

## The Second Stage of Second Death

The second stage of second death is the final extinction of life. That is to say, the end-result of the second death is saying **goodbye to life** forever, sleeping a **perpetual sleep** from which there will be no resurrection. Thus, the prophet Jeremiah wrote concerning the final destiny of the wicked Babylonians:

*"And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men [Revelation 6:15-17]: and they shall sleep **a perpetual sleep**, and **not wake**, saith the King, whose name is the Lord of hosts."* (Jeremiah 51:57)

## The Two Stages Related

For Seventh-day Adventists second death means much more than just the final and eternal deprivation of physical life. The most agonizing aspect of second death is the **spiritual** suffering and agony that immediately precedes it. It includes the terrible realization of **eternal separation** from God and a sense of **hopelessness**. The first stage of the second death experience transpires while a person is **still alive** and facing

the prospect of **dying and never living again**.

We usually think of **torment** (*basanizo*) in terms of **physical pain and suffering**. The Greek word *basanizo* can certainly refer to physical pain and suffering such as **the woman** who was in labor pains to bring the Messiah into the world (Revelation 12:2). However, this word can also describe profound **psychological and spiritual anguish**.

### EXAMPLES:

- The **wicked populace** during the French Revolution celebrated the death of the two witnesses that had tormented them during the 1,260 years (Revelation 11:10).
- The **evil spirits** suffered torment when they were in the presence of Jesus (Matthew 8:29; Mark 5:7; Luke 8:28).
- **Lot** was tormented by the evil behavior of the Sodomites (2 Peter 2:8).

The **spiritual and psychological** torment of the lost will **by far surpass** their physical suffering. It will be **torment** to see the one that they have come to despise and to know that they are **eternally lost** as the result of their **own choice**. They would love to fight against Him but they know that they cannot prevail.

## Jesus Felt the Pangs of Second Death

We cannot even begin to comprehend the depths of the first, conscious, stage of the second death experience unless we visit the Garden of Gethsemane and



the Cross.

As Jesus was about to bear the sins of the world upon Himself He said, 'my soul is sorrowful, even unto death' (Matthew 26:38). The death that Jesus referred to here was not physical but deeply spiritual. It was a feeling of alienation from His Father because of the burden of sin that He was bearing, an agonizing feeling that He would never again see the face of the One He deeply loved.

During His ministry, Jesus could confidently say, 'the Father has not left Me alone, for I always do those things that please Him.' (John 8:29) However in the Garden of Gethsemane his mood changed. As Jesus sweated great drops of blood (Luke 22:44), three times He begged the Father, that if it were possible, He remove the cup of His wrath (John 18:11). Even further, on the cross, with profound angst, he cried out, 'my God, my God, why have you forsaken me?' (Matthew 27:46). Hebrews 5:7 tells us that in the Garden Jesus 'offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death'. Once again, the death referred to here are the pangs of the second death with no anticipation of a resurrection.

Why did Jesus suffer this intense spiritual agony before His actual physical death? The answer is in Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone."

Jesus was bearing the sins of the world and it is patently obvious that a person cannot 'taste' death after he is

dead! The Exegetical Dictionary of the New Testament explains that the Greek word 'taste' (*geoumai*) 'implies the moment of suffering'.

The gospel prophet Isaiah explained how Jesus felt the pangs of second death as the Father placed on Him the iniquity of us all: "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. However, He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all." (Isaiah 53:4-6)

Ellen White amplified these verses in Isaiah: "Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him." Selected Messages, volume 1, p. 321

Ellen White was correct when she wrote that the suffering and anguish that Jesus felt in Gethsemane and on the Cross was similar to what lost sinners will feel after the close of proba-

tion—eternal alienation from God with no hope of a resurrection: "Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, and at the end receive their wages, which is [1] the wrath of God and [2] eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and sacrificed eternal glory for the pleasures of sin for a season." Testimonies for the Church, volume 2, p. 210

The reader will notice that that second death involves two stages, the wrath of God and eternal death. Although there is an intimate link between the two stages, they are not the identical.

M. L. Andreassen gave an analogy that explains the two stages of second death: "A man is sentenced to be hanged three weeks from the time the sentence is pronounced. Those three weeks are a vital part of his punishment. Every day he is one day nearer the fatal date, and his anxiety and torture daily increase. When at last the moment arrives, when the trap springs, when the neck is broken, his sufferings are over. Death is both the climax of, and the release

from, suffering. No evaluation of the sufferings of death is adequate that takes into account only the moment of death. What goes before must be given due consideration." M. L. Andreassen, The Book of Hebrews, p. 112.

Did Jesus bear the full penalty for the transgression of the Law in Gethsemane and on the Cross or did He suffer only a small portion? Ellen White eloquently responds: "Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God; they suppose that, while the wrath of God was felt by His dear Son, He had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. Here is a great mistake. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it." God's Amazing Grace, p. 171

Ellen White described the alienation from His Father that Jesus felt during the first stage of the second death: "Satan with his fierce temptations wrung the heart of Jesus. The Savior could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish that the sinner will feel when mercy shall no longer plead for





**the guilty race.** It was the sense of sin, bringing the Father's wrath upon Him as man's substitute that made the cup He drank so bitter, and broke the heart of the Son of God." *The Desire of Ages*, p. 753

Once again, Ellen White described how Jesus **felt** in Gethsemane: "The sins of the world were upon Him, also the **sense** of His Father's wrath as **He suffered the penalty of the law transgressed**. It was these that crushed His divine soul. . . . The **separation that sin makes** between God and man was **fully realized** and **keenly felt** by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had **not one ray of light** to brighten the future. . . . It was in this terrible hour of darkness, **the face of His Father hidden**, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, my God, why hast thou

forsaken me?" *God's Amazing Grace*, p. 171

Notably, the spiritual anguish that Jesus **felt** during His trial and crucifixion was so keen that He could **hardly feel the physical pain**: "The **wrath of God** against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. However now, with the terrible weight of guilt He bears, **He cannot see the Father's reconciling face**. The withdrawal of the divine countenance from the Savior in this hour of **supreme anguish pierced His heart** with a sorrow that can never be fully understood by man. So great was **this agony** that His physical pain was hardly felt." *The Desire of Ages*, p. 753

## Feelings or Promises?

Clearly, in Gethsemane and on the Cross Jesus keenly **felt** the pangs of the first stage of second death and those **feelings** assured Him that He was saying goodbye to life forever! In this sense, Jesus felt much like lost sinners when they realize that their probation has closed and they are lost.

However, there is also a marked difference between Jesus and the lost. Jesus was **personally innocent** yet **reckoned** guilty by His Father for bearing sins that were not His. He hated sin and loved His Father and He feared that the sins He was bearing would separate Him forever from the One He loved. Not so, with the wicked who love sin and hate the Father.

It is true that Jesus could not **see** beyond the portals of the tomb. It is true that He did not **feel** that He would come forth from the tomb a conqueror. It is true that He **felt** that the sins that He was bearing were so abhorrent to His Father that He would never see Him again. Yet, contrary to lost sinners, Jesus did not lose hope. In His agonizing ordeal, He trusted His Father's **promises** and not His **feelings**. His Father had promised to call Him from the grave if He remained faithful. His final parting cry to life reveals that He died in the hope of the resurrection, when He cried out, 'Father, into your hands I commend my spirit'.

Hebrews 5:9 tells us that when Jesus cried out in Gethsemane, the Father heard Him and saved Him from death 'because of His godly fear'. Obviously, the Father did not save Him from mere physical death—because He died—but

rather from the end-result of the second death experience, eternal separation from God!

Ellen White explained what sustained Jesus as he drained the last dregs in the cup of human woe: "Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours, He had relied upon the evidence of His Father's acceptance **heretofore** given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. **By faith He rested** in Him whom it had ever been His joy to obey and as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. **By faith, Christ was victor.**" *The Desire of Ages*, p. 756

## Did Jesus Suffer Second Death?

The question remains, did Jesus suffer second death? A preponderance of **Adventist** and **Evangelical** scholars would answer this question with a categorical '**yes**'. However, based on the previous discussion in this article, we must answer the question with both a 'yes' and a 'no'.

In Gethsemane and on the Cross Jesus did **experience** the pangs of second death. Although He felt the deep chasm of separation from His Father, He was **willing** to obey Him at the risk of saying goodbye to life forever never to see His Father again. However, though Jesus **felt** the pangs of the first stage of second death, the separation from the Father was not eternal



because He is presently in heaven at the right hand of the Father!

## Two Complex Problems

The scenario that we have presented above seems to create two problems that we must now address.

The first problem that we must address is this: If Jesus suffered the pangs of second death and the end-result of second death is eternal separation from God, then, why did the Father call Him forth from the grave on the third day? Why did Jesus not sleep a perpetual sleep but rather is now very much in fellowship with His Father in heaven? We can summarize the first problem in the following way:

- The penalty for sin is second death in both its stages, which involves a deep sense of conscious anguish followed by eternal separation from God, a sleep from which there is no resurrection.
- The Father imputed the guilt for the sins of the world upon Jesus.
- This being the case, logic would tell us that Jesus must have suffered both stages of second death for those sins.
- However, if Jesus suffered both stages of second death, why did He resurrect from the dead? Why did He not say goodbye to life forever? Why is He now in fellowship with the Father?

The second problem we face is this: The Bible clearly teaches that the principles of God's character do not allow Him to justify a wicked person nor to condemn a righteous one: "He who justifies the wicked and he who con-

*demns the just, both of them alike are an abomination to the Lord."* (Proverbs 17:15)

How then could God impute the sins of a guilty world upon innocent Jesus? We will find, in the course of our study, that the second problem will actually help us resolve the first.

## The Scapegoat Solution

I believe that the scapegoat ceremony in Leviticus 16 solves these two theological conundrums. The central theme of Leviticus 1-15 is that the penitent sinner or priest daily placed their sins upon the head of the victim and then the priest transferred the sins through the victim's blood to the sanctuary. This, of course, defiled the sanctuary and made its cleansing necessary.

According to Leviticus 16:20-22, once a year at the end of the year, after the blood of the Lord's goat cleansed the sanctuary, the high priest bore the sins of the penitent to the entrance of the tent and placed them on the head of the scapegoat. A fit man then took the goat to a desolate, uninhabited wilderness and exiled him forever from the camp of the saints.

Here is the biblical record: "And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. The goat shall bear on itself all their iniquities to an

uninhabited land; and he shall release the goat in the wilderness."



## Who Is the Scapegoat?

Some Protestant scholars believe that the two goats that the high priest chose on the Day of Atonement represent two complementary functions of Jesus. Other scholars teach that the Lord's goat represents Christ, and the goat that the high priest exiled to the uninhabited wilderness represents Satan. I believe that the second group of scholars is correct for the following reasons:

First, Leviticus 16:7, 8 clearly contrasts the Lord's goat with the scapegoat—they are radical opposites: "He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the Lord and the other lot for the scapegoat."

Second, the Jewish religious calendar will not allow the scapegoat ceremony to refer to Jesus. Why not? The sacrifice of the Lord's goat represents

the death of Jesus on the Cross and that took place in the spring of the year at Passover.

However, the cleansing of the sanctuary by the blood of the Lord's goat took place on the Day of Atonement in the fall, at the end of the Hebrew religious year. There is no evidence that Jesus will bear upon Himself the sins of the righteous to a non-inhabited wilderness at the end of history. He bore the sins of the world at the beginning of the Christian dispensation, not at its end.

Third, the literary structure of the book of Revelation clearly reveals that the scapegoat ceremony will occur when God exiles Satan to a desolate and uninhabited earth during the millennium. The book of Revelation follows, in precise order, the geography of the sanctuary:

- Jesus shed His blood on the Cross in the sanctuary court (Revelation 1:5, 6).
- The churches: Jesus ministers among the seven lamps in the holy place (Revelation 2, 3).
- The seals: Jesus ministers at the table of the showbread in the holy place (Revelation 4-8:1).
- The trumpets: Jesus ministers at the altar of incense in the holy place (Revelation 8:2-11:17).
- Jesus' most holy place ministry begins (Revelation 11:19).
- Jesus' most holy place ministry concludes (Revelation 15:5-8).
- The seven last plagues come forth from the ark in the most holy place (Revelation 16-18).

- The **second coming** of Jesus occurs (Revelation 19:11-21).
- Azazel is sent to a **desolate world** without inhabitants (Revelation 20).
- Jesus creates a **new heavens** and **new earth** (Revelation 21, 22).

Finally, as stated before, not only Adventist but also various non-Adventist scholars agree that Azazel represents Satan. Here are two examples: ‘. . . the **devil himself**, the head of the fallen angels, who was afterwards called **Satan**; for **no subordinate evil spirit** could have been placed in antithesis to Jehovah as **Azazel** is here, but only the ruler or head of the kingdom of demons.’ (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, bk. 1: The Pentateuch, ‘The Third Book of Moses,’ 10 bks. [no date], p. 398.)

The Jewish authority Dr. M. M. Kalisch is categorical: “There can be no doubt whatever that Azazel is a **personal**, a **superhuman**, and an **evil being**—in fact a **wicked demon**. . . . It was approved of by early Christian writers who identified **Azazel with Satan** (Origen, C. Cels. VI. 43, p. 305 ed. Spencer; Iren. Adv. Haer. 1. 12; Epiphanius, Haeres XXXIV. 11), and by **many** later and modern scholars. (A *Historical and Critical Commentary on the Old Testament*, vol. 2, pp. 328, 329).

## Is Satan Then Our Savior?

Various Protestant apologists have accused Adventists of teaching that Satan is their savior because they say that he will suffer the **final execution** of the second death sentence for the



sins that he has led God’s penitent people to commit. However, this is not true for several reasons of which we will mention only three.

First, Leviticus 16:20 makes it abundantly clear that the blood of the Lord’s goat cleansed the sins of God’s penitent people from the sanctuary **before the scapegoat** ceremony took place. The blood of the Lord’s goat cleansed the sanctuary from sin, not the blood of the scapegoat.

“And when he has made **an end of atoning** for the Holy Place, the tabernacle of meeting and the altar, he shall bring the live goat.”

Second, Hebrews 9:22 assures us that ‘without the shedding of blood there is no remission of sins’. Nowhere does Leviticus 16 tell us that the high priest offered the scapegoat as a sacrificial victim. The high priest presented the scapegoat **alive** before the Lord at the entrance to the tabernacle of meeting and placed the **sins of penitent** Israel upon him. The fit man then **exiled** the scapegoat **alive** to a desolate and uninhabited wilderness.

Third, Revelation 20:1-3 indicates that an angel from heaven will bind Satan and **force him** to remain **alive** on a desolate and uninhabited planet for

1,000 years **at the end** of the Christian dispensation. In contrast, Jesus offered his life as a **voluntary** sacrifice, not at the end, but **at the beginning** of the Christian dispensation.

If the scapegoat represents Satan and Jesus will place upon him the sins that His blood has cleansed from the sanctuary, then Satan must have something to do with the final execution of the second death sentence.

Clearly, at the conclusion of the antitypical Day of Atonement, Christ will roll over upon Satan the sins of the saved that He has cleansed from the sanctuary through His blood. Satan will then suffer both stages of second death.

As the millennium begins, ‘the event takes place foreshadowed in the last solemn service of the Day of Atonement’ (*The Great Controversy*, p. 657). Christ will transfer to Satan all the sins that He cleansed from the sanctuary and Satan will begin to suffer the pangs of the first stage of second death. ‘During this time his [Satan’s] **sufferings are intense**.’ (*The Great Controversy*, p. 660). Obviously, the sufferings that Ellen White describes are not physical but rather intensely psychological. God will compel Satan to remain on a ruined planet for a thousand years ‘to look forward with **trembling and terror** to the **dreadful future** when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed’ (*The Great Controversy*, p. 660).

After the millennium, Satan’s agony will intensify in the fire until he finally suffers the final stage of second death when God will blot him out of exist-

tence, never to live again! As the **originator, instigator and perpetuator** of sin he will suffer the final penalty for his own sins and for the sins that he has led God’s people to commit and God will execute the final penalty upon him in the fire:

“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire **prepared for the devil and his angels**.’” (Matthew 25:41)

Ezekiel 28:18, 19 vividly describes the final stage of second death that Satan will suffer not only for his own sins but also for those he has led God’s faithful people to commit—God will reduce him to ashes and he will cease to exist forever:

“You defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your trading; therefore I brought fire from your midst; it **devoured you**, and I turned you **to ashes** upon the earth in the sight of all who saw you. All who knew you among the peoples are astonished at you; you have become a horror, and **shall be no more forever**.”

## The Wicked Will Suffer Second Death

However, Satan will not suffer second death for the sins of the wicked; they will suffer their own second death. Those who have joined Satan in rebellion against God and have willfully refused to receive the atonement that Jesus provided will suffer their own second death in the lake of fire along with Satan and his angels:

“But the cowardly, unbelieving, abominable, murderers, sexually immoral,



sorcerers, idolaters, and all liars shall have their part in the lake which burns with **fire and brimstone**, which is the **second death**.” (Revelation 21:8)

Ellen White wrote, “the **full penalty of the law will be executed upon the transgressor if he does not receive Christ as his atoning sacrifice and personal Savior**.” (Bible Echo, August 4, 1902).

It is significant that the book of Revelation describes impenitent sinners after the millennium as surrounding ‘the camp of the saints’ (Revelation 20:9) intending to attack the holy city.

When the lost are prepared for the onslaught, God will show the entire universe above the city in panoramic view, the contrast between the character of Christ and the character of Satan (Revelation 20:13; The Great Controversy, pp. 666-671). The wicked will then fully understand the issues in the great controversy. They will understand that Satan, not Christ, is guilty for the existence of sin. They will suffer intense anguish, fully aware that they have forfeited the right to eternal life by their own choice, and ‘the sentence of eternal death is pronounced against them’ (The Great Controversy, p. 668). They are conscious that they will suffer the final execution of second death from which there is no resurrection, eternal banishment from the presence of God.

When all the facts of the great controversy come into view, every knee will bow and every tongue confess that God’s decisions are just: “With **all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: Just and true are Thy ways, Thou King of saints.**”

(The Great Controversy, p. 671)

Fire will then descend from heaven and the lost will suffer for a period the intense agony of separation from God that ends in saying goodbye to life forever, a death from which there will be no resurrection. During this period of conscious suffering, their spiritual anguish will by far surpass their physical pain.

The punishment of Satan, his angels, and the lost will vary in length and intensity because in strict justice, God will execute the sentence according to their degree of guilt.

In earthly tribunals, sentences vary according to the crime committed. Some convicts receive a fine, others spend time in prison for a few years and still others receive several consecutive life sentences. Even so, Satan will not only suffer for all the sins that he committed but also for all the sins of the righteous, that Jesus placed on him. The intensity and length of his anguish will far outlast that of his angels and wicked followers (see the Ellen White passages below).

## Outside the Camp

Notably, the book of Revelation describes the lost who will suffer second death as being **outside the camp** of the saints! What does it mean to be ‘outside the camp’?

In Old Testament times, a person who sinned against the Lord ‘with a high hand’ suffered punishment **outside the camp**: “And the Israelite woman’s son blasphemed the name of the Lord and cursed; and so they brought him to Moses. . . and the Lord spoke to Moses, saying, Take **outside the camp**

him who has cursed; then let all who heard him **lay their hands on his head**, and let all the congregation stone him.” (Leviticus 24:14, 23)

Likewise, God cut off from the congregation and destroyed the Israelites who did not afflict their souls on the Day of Atonement: “For **any person who is not afflicted in soul on that same day shall be cut off from his people**. And any person who does any work on that same day, that person I will **destroy from among his people**.” Leviticus 23:29, 30

What does the expression ‘cut off’ mean? It means two things. First, it means exclusion from God’s covenant people, and second, it refers to blotting out their names from the book of life never more to be remembered.

Psalm 109 describes in advance the destiny of the betrayer, Judas: “Let the iniquity of his fathers be remembered before the Lord, and let not the sin of his mother be blotted out. Let them be continually before the Lord that He **may cut off the memory of them from the earth**.” (Psalm 109:14, 15)

The enemies of Jeremiah plotted to ‘cut him off’ from the land of the living that ‘his name may be remembered no more’: “But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, Let us destroy the tree with its fruit, and let us **cut him off from the land of the living, that his name may be remembered no more**.” (Jeremiah 11:19)

Concerning the destiny of the wicked, the prophet Isaiah wrote: “They are dead, they will **not live**; they are deceased, they will **not rise**. Therefore

You have punished and destroyed them, and made all their **memory to perish**.” (Isaiah 26:14)

Thus, the wicked will not only **feel** the agonizing pangs of what it means to be eternally separated from God but their names will also be blotted out from the book of life never more to be remembered, severed forever from the camp of the saints.

## Solution to the Two Problems

Now we return to the two perplexing problems that we mentioned before. First, if Jesus suffered second death in Gethsemane and on the Cross and the end-result of second death is eternal separation from God, why is He presently in fellowship with the Father in the heaven of heavens? Second, how could the Father punish Jesus who was innocent, for the sins of the guilty? Does not God’s character forbid Him from punishing the innocent?

When the antitypical Day of Atonement ends, God will finally solve these two **seeming** problems. First, the sentence of second death will be executed upon those who are truly guilty—Satan, his angels and the wicked—while Jesus and the righteous will be exonerated. Second, Jesus, having rolled over the final penalty for the sins of the righteous upon Satan, he will suffer the final execution of the second death sentence, eternal banishment from the presence of God and a death from which he will never resurrect.

The following chart illustrates the flow of the sins of penitent sinners **before** and **at** the close of probation:

#### BEFORE PROBATION'S CLOSE:

Penitent Sinner → Victim → High Priest → Sanctuary Defiled

#### AT PROBATION'S CLOSE:

Scapegoat → High Priest → Sanctuary Cleansed by Victim's Blood

## Ellen White on the Scapegoat Ceremony

Ellen White has some very interesting things to say about the scapegoat ceremony. In the chapter “*The Earth Desolated*”, (*Early Writings*, pp. 290, 291) we find the following incisive remarks (the texts in brackets I have added to provide the biblical foundation for her commentary). During the millennium, Jesus together with God’s people, will examine the cases of Satan, his angels and the lost and pronounce sentence according to their works:

“Then I saw thrones, and Jesus and the redeemed saints sat upon them [Revelation 20:4]; and the saints reigned as kings and priests unto God [Revelation 20:4]. Christ, in union with His people, **judged the wicked dead**, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body [Revelation 20:11, 12; 1 Corinthians 6:1, 2]. Then they meted out to the wicked **the portion** which they must suffer, **according to their works** [1 Corinthians 6:2; Revelation 20:11, 12] and it was written against their names in the book of death. **Satan also and his angels** were judged by Jesus and the saints [1 Corinthians 6:3]. **Satan’s punishment was to be far greater** than that of those whom he had deceived [Leviticus 16:20-22; in

terms of length and intensity because he suffers the final penalty for his own sins and those of God’s people]. *His suffering would **so far exceed** theirs as to bear **no comparison** with it* [Revelation 20:9]. *After all those whom he had deceived had perished, Satan was still to **live and suffer on much longer**.*” *Early Writings*, p. 290

In the chapter titled “*The Second Death*” (*Early Writings*, pp. 293-295), Ellen White added some significant information about what will transpire at the end of the millennium: “[After the millennium] Satan rushes into the midst of his followers and tries to stir up the multitude to action, but fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. **I saw that some were quickly destroyed**, while others **suffered longer**. They were punished **according to the deeds** done in the body. Some were **many days** consuming, and just as long as there was a portion of them unconsumed, **all the sense of suffering remained**. Said the angel, The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.

Satan and his angels **suffered long**.

Satan bore not only the weight and punishment of **his own sins**, but also of the **sins of the redeemed host**, which had been **placed upon him**; and he must suffer for the ruin of souls that he had caused. Then I saw that Satan and all the wicked host were consumed, and the **justice of God was satisfied**; and all the angelic host, and all the redeemed saints, with a loud voice said, ‘Amen!’ Said the angel, ‘Satan is the root, his children are the branches. They are now consumed root and branch. They have died an **everlasting death**. They are **never to have a resurrection**, and God will have a clean universe.’” *Early Writings*, pp. 293-295

Some Adventist scholars have claimed that Ellen White’s comments in *Early Writings* are a reflection of the ‘early’ Ellen White and that later in *The Great Controversy* she softened her description of the punishment of Satan and the wicked. However, is this really so? In *The Great Controversy* (written by the so-called ‘late’ Ellen White) she described the **three stages** of Christ’s work as **sacrifice** (on the cross), **intercessor** (in the heavenly sanctuary) and **eradicator** of sin (the scapegoat ceremony):

“It was seen [by the pioneers], also, that while the [1] **sin offering** pointed to Christ as a **sacrifice**, and [2] the **high priest** represented Christ as a **mediator**, [3] the scapegoat **typified Satan**, the author of sin, upon whom **the sins of the truly penitent** will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the

sins of His people from the heavenly sanctuary at the close of His ministration, He will **place them upon Satan**, who, in the **execution** of the judgment, must bear the **final penalty**. The scapegoat was sent away into a land not inhabited, **never to come again into the congregation** of Israel. So will Satan be **forever banished** from the presence of God and His people, and he will be **blotted from existence** in the final destruction of sin and sinners.” *The Great Controversy*, p. 422

Here are two further quotations from *The Great Controversy*: “They who have been ‘accounted worthy’ of the resurrection of life are ‘blessed and holy.’ ‘On such the second death hath no power.’ Revelation 20:6. However, those who have not, through repentance and faith, secured pardon, **must receive the penalty of transgression—‘the wages of sin.’** They suffer punishment **varying in duration and intensity**, ‘according to their works,’ but **finally ending in the second death**. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He **deprives him of the existence** that his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: ‘Yet a little while, and the wicked **shall not be**: yea, thou shalt diligently consider his place, and it **shall not be**.’ And another declares: ‘They shall be **as though they had not been**.’ Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, **eternal oblivion**.” *The Great Controversy*, pp. 544, 545

“The sins of the righteous having been **transferred to Satan**, he is made to suffer not only **for his own rebellion**,



but for **all the sins** which he has caused God's people to commit. His punishment is to be **far greater** than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still **to live and suffer on**. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The **full penalty of the law has been visited**; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.” The Great Controversy, p. 673

Someone might ask how a God of love can punish the lost sinners in the fire when He could have relieved their suffering. Here is the answer: “The plea may be made that a loving Father would not see His children suffering the punishment of God by fire while He had the power to relieve them. However, God would, for the good of His subjects and for their safety, punish the transgressor. God does not work on the plan of man. **He can do infinite justice** that man has no right to do before his fellow man. Noah would have displeased God to have drowned one of the scoffers and mockers that harassed him, but God drowned the vast world. Lot would have had no right to inflict punishment on his sons-in-law, but God would do it in strict justice.” Last Day Events, p. 241

However, the good news is that God's people, who have overcome through the blood of the Lamb, will not be subject to the second death. Jesus, having experienced and intensely felt the pangs of second death for their sins, will roll over the final penalty upon the one who is ultimately responsible for them and infinite justice will have been served:

“He who has an ear, let him hear what the Spirit says to the churches. He who overcomes, shall not be hurt by the **second death**.” (Revelation 2:11)

“Blessed and holy is he who has part in the first resurrection. Over such the **second death has no power**, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. . .” (Revelation 20:6)

“The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.” The Great Controversy, p. 678



PASTOR STEPHEN BOHR





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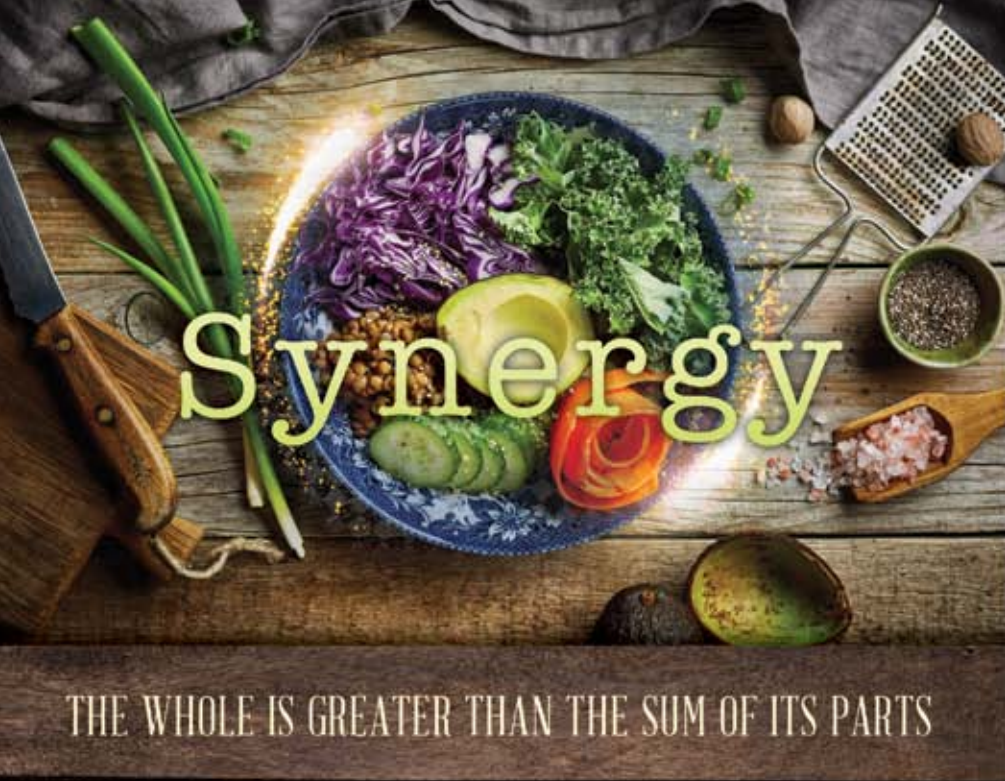
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by Milton Teske, M.D.

When we start to examine the food made for us by our Creator a little more deeply, we can begin to see a wisdom expressed here that goes far beyond simply providing the nutrients needed by the human body.

There are over 600 bioactive nutrients in a blueberry, over 900 in a clove of garlic. There are over 5,000 nutrients in various fruits and vegetables that have been identified — and those are just the ones we know about so far. There are probably thousands more waiting to be discovered. Scientists are forever looking to discover the one magic nutrient that will cure this or that disease so they can encapsulate

it and sell it to you. Natural remedy advocates are constantly recommending multiple supplements from various plants or herbs for certain conditions, often in special proprietary formulations or special extraction processes that they would also like to sell to you. But pills or capsules simply cannot mimic the balanced natural combination of phytochemicals found in fruits and vegetables.

When isolated, a pure compound may lose its bioactivity or not behave the same way as it would in the whole food. Researchers in this field now propose that the additive and synergistic effects of phytochemicals in fruits and vegetables are responsible for

their potent antioxidant and anticancer activities. The benefit of a diet rich in fruits and vegetables is now being attributed to the complex mixture of the phytochemicals present in whole foods. This explains why no single antioxidant can replace the combination of natural phytochemicals. The evidence suggests that antioxidants and other bioactive compounds are best acquired through whole food consumption, not from dietary supplements. Daily consumption of a wide and variable variety for whole fruits and vegetables is the best strategy for reducing chronic disease and attaining optimum health.

Meta-analyses of hundreds of studies involving hundreds of thousands of experimental subjects overwhelmingly show **no long-term benefit** for vitamin supplements. And there are worrisome findings that certain vitamins may even increase diseases such as diabetes, heart disease and cancer. Omega-3 fat supplements that are now so heavily recommended have no long-term benefits and increase the risk of diabetes. This scientific data has been available for over a decade and reconfirmed over and over again, and yet the public desire for a quick fix continues to drive the supplement market to ever higher profits.

**Plant Food Combinations**  
Each plant has its own unique profile of bioactive phytochemicals and every

plant is different. And when we combine several of these plants at a meal there is a synergistic effect where the total benefit of that meal exceeds the additive effects of all its parts. When you measure the antioxidant value of raspberries and adzuki beans as one study did, and then measure the antioxidant value of the two foods combined the result was that the combined value was far more than the sum of the two foods separately.

Other studies looked at anticancer effects of food combinations. In one study, they looked at the effect of grapes on breast cancer cells and it showed a significant decrease. Then they tested onion and found

it had an even greater effect in reducing the breast cancer cells. So then they tested a mixture of only half grape and half onion — you would think that result would fall somewhere in between the two averaging each other out — but no, it was way more effective than either one had been alone, even though each was at only half concentration as when first tested. The synergistic combination of all the phytochemicals in the two foods added together was much more powerful.

### **Antioxidant Synergism and Cancer**

There are antioxidant tables showing the ORAC value for different foods — often misused by supplement manufacturers to promote their products. But

*Pills or capsules simply cannot mimic the balanced natural combination of phytochemicals found in fruits and vegetables.*



does the total antioxidant value of the foods we eat really make a difference in our health? Apparently, yes. Looking at gastric cancer (the second most deadly cancer there is) researchers stated:

“Dietary antioxidant capacity intake from different sources of plant foods is associated with a reduction in the risk of gastric cancer.”<sup>1</sup> Notice that they are talking about dietary sources from **whole plant foods**, not from supplements. A careful systematic review of all the studies done on antioxidant supplementation for the prevention of gastric cancer show that not only do pills not help, but taking antioxidant vitamin supplements actually *increases* the overall mortality from gastric cancer. The thousands of phytochemicals in the plant foods all working together — probably in many complex ways unrelated to their antioxidant properties — reduced the risk of gastric cancer. But the taking of the supplements unbalanced these complex networks of interactions in a negative way increasing the mortality.

### The Complexity of the Wisdom of God

Apparently, the thousands of compounds God created in the food He made for us all work together in mysterious complex networks of chemical reactions, many of which we don't yet understand. It is not just the isolated properties of a particular phytochemi-



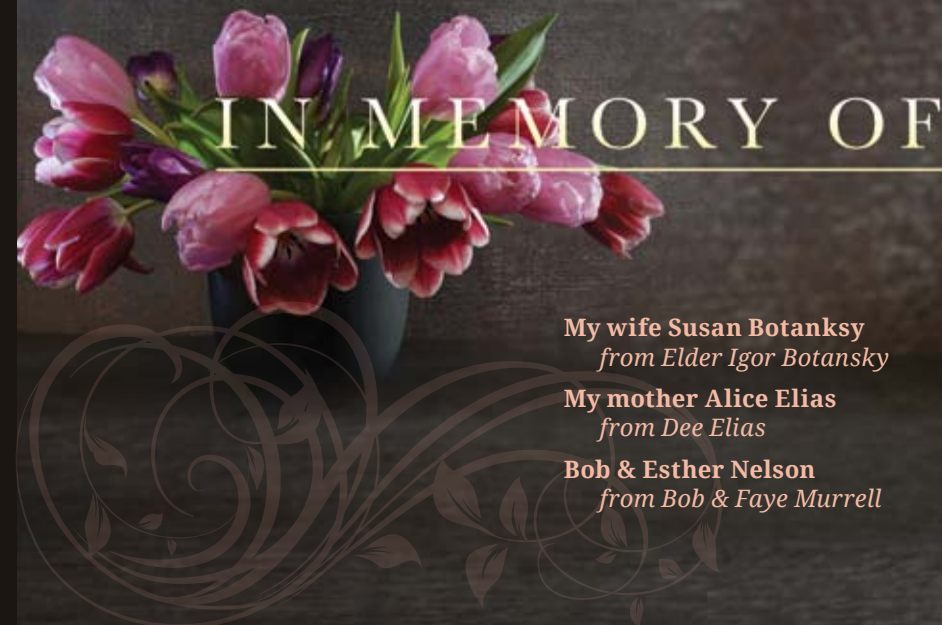
cal, but rather the complex interactions of all of the thousands and thousands of phytochemicals found in all the different foods working together that produces life and health and well-

being. His wisdom in designing the complex networks of chemical reactions that produce health and prevent disease and even heal and repair cellular damage is amazing and we cannot improve upon it. We can only make it worse in our attempts to isolate and emphasize and supplement certain compounds. We can't improve what God in His wisdom has made perfect.

He designed the human body with all of its complex organs and cells and systems and he designed the perfect complement to sustain and maintain it throughout eternity. We would do well to appreciate his wisdom and bow down before it and in simple trusting faith take it just the way he gives it. On the day that he created the human race he pointed out the plants and trees with all of their fruits and seeds and said: “These shall be your food.” We cannot improve upon that.

### Spiritual Whole Foods

This synergy seen in our food is but an illustration inviting us to consume more completely and entirely the blessings He has for us in our spiritual food as well. Don't let someone isolate out for you a single truth and take that as all you need. Study in detail and believe



**My wife Susan Botanksy**  
*from Elder Igor Botansky*

**My mother Alice Elias**  
*from Dee Elias*

**Bob & Esther Nelson**  
*from Bob & Faye Murrell*

all the truth in His Word. Referring to the Lord's Supper He says to us, “*Take and eat.*” And, “*Drink ye all of it.*” The depth and synergy of the Bible truths of salvation goes far beyond a simple “pill” of forgiveness. Many will be lost while believing that confessing, repenting and being forgiven is all that is necessary to enter the gates of heaven. There is a complex interlocking network of Bible truths and we need all of them for spiritual health — they are

all important. The healing and restoring of the human soul by faith in the righteousness of Christ, recreated in us through the indwelling of His Spirit, is necessary for our transformation into citizens of His Kingdom.

He is able to keep you from falling and to present you faultless before the presence of His glory in the sight of all the universe as an example of His wisdom and power. May we always eat fully of all that he provides for us.

1. Serafini, M., Jakszyn, P., Luján-Barroso, et al. “Dietary total antioxidant capacity and gastric cancer risk in the European prospective investigation into cancer and nutrition study.” *Int. J. Cancer*, (2012) 131: E544–E554.



MILTON TESKE, MD

## BATTLES OF THE HEART

PART 1

BY MAURICE GRAHAM

As I completed a worship talk at a summer camp, a young person approached me and expressed appreciation for the message. While the individual was blessed by other messages and testimonies they had heard, they said that many of them were told from a perspective they couldn't fully relate to. It seemed to them that messages presented to young people are often told from the perspective or experience of the prodigal son. I instantly understood what was being communicated. Like myself, this individual hadn't physically wondered into "the far country" of Luke 15. I hadn't been to any wild parties. I hadn't tried drugs. Pathfinder club was fun to me. I enjoyed being at church but like the son that stayed home, **my battles were neatly tucked away from the eyes of the beholder. They were "Battles of the Heart."**

I would like to introduce you to a young musician. A few lines from one of his early songs gives us a window into

his world. He wrote, *"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him."* You can read the rest of his song in Psalm 50.

The first three verses reveal that Asaph believed: God is (Mighty) Elohim — The Almighty, Supreme God; God is (Lord) Yahweh — The Self Existent Eternal God; God is Creator, by speaking; God will come for His people audibly and visibly someday; God is Judge; God is Righteous.

Asaph understood his fundamental beliefs. Were Asaph alive today, he would make a great Seventh-day Adventist. He is the young person with the testimony in the summer colporteur program. He is the one preaching the youth and young adult led evangelistic meet-

ings. His name is the name at the end of the dreaded "Why can't you be more like ..." phrase that parents sometimes use.

**Asaph was Young & Godly!** He used his gifts to the glory of God. 1 Chronicles 16:2-13 reveals that Asaph was a friend of the king. When David needed a skilled musician, Asaph was his choice. The king respected Asaph enough to have him sing a medley of his personal songs for a special event.

(FUN STUDY: Compare the medley in 1 Chronicles 16 to Psalm 96: 1-13, Psalm 105:1-15, Psalm 106:1, 47, 48. What is the theme? What might Asaph learn about David?)

At this point in the story, Asaph is leading the choir. He has earned his Pathfinder honors. He's the chosen speaker for the youth and young adult evangelistic series. Parents want their children to be like him. His peers respect him as a spiritual leader. **He is ever cheerful and has not wondered into the far country with the prodigals ... yet there is a Great Controversy in his heart.**

In the first three lines of Asaph's song in Psalm 73, we find very different words, *"Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well-nigh slipped for I was envious at the foolish, when I saw the prosperity of the wicked."* Asaph had an internal struggle that many of us can relate to. In the midst of his busy life of ministry, writing spiritual songs, and leading worship, **he ventured toward the "far country" in his heart!**

Asaph knew too much to become atheist, but he was seriously struggling in his walk with God. His feet were almost completely

### EXTENDED STUDY:

- Who does the Sanctuary services reveal?
- What might Asaph have learned that helped restore his faith?
- Who can you talk to when struggling? (Pastoral department)
- Watch, read, and listen to "His Way Is In The Sanctuary" by Pastor Bohr to learn more about what Asaph found.

off the path of faith that "... *shines ever brighter unto the perfect day*" Proverbs 4:18. **Where do spiritual leaders turn for support and encouragement?** He made the mistake of comparing himself to others. First to people in the church, then to people in the world. He beheld the apparent "prosperity of the wicked," the first deadly step in the journey to eating swine's food. Struggling while in the position of Asaph can be tricky! Expectations of parents, friends, family, often keep us from sharing the battles of our hearts (though some battles are better kept between us and God). Fortunately, Asaph found the solution! In Psalm 73:17, he went into the Sanctuary and his experience changed. In Psalm 77:13 he said, **"Thy way O God is in the Sanctuary ..."** (Read John 14:6.)

(To be continued ...)

**Where do spiritual leaders turn for support and encouragement?**



MAURICE GRAHAM



*“Look, are not all these who speak Galileans? And how is it that we hear, each in our own language in which we were born?”*

—ACTS 2:7

# TRANSLATORS NEEDED

> Has God blessed you with the gift of tongues?

> Are you able to grammatically understand the English and/or Spanish language in order to accurately translate into another language?

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We currently distribute all of our video presentations for free viewing on YouTube and we will soon be distributing Pastor Bohr's extensive study notes he has prepared to go with all of his series of lectures as PDF downloads.

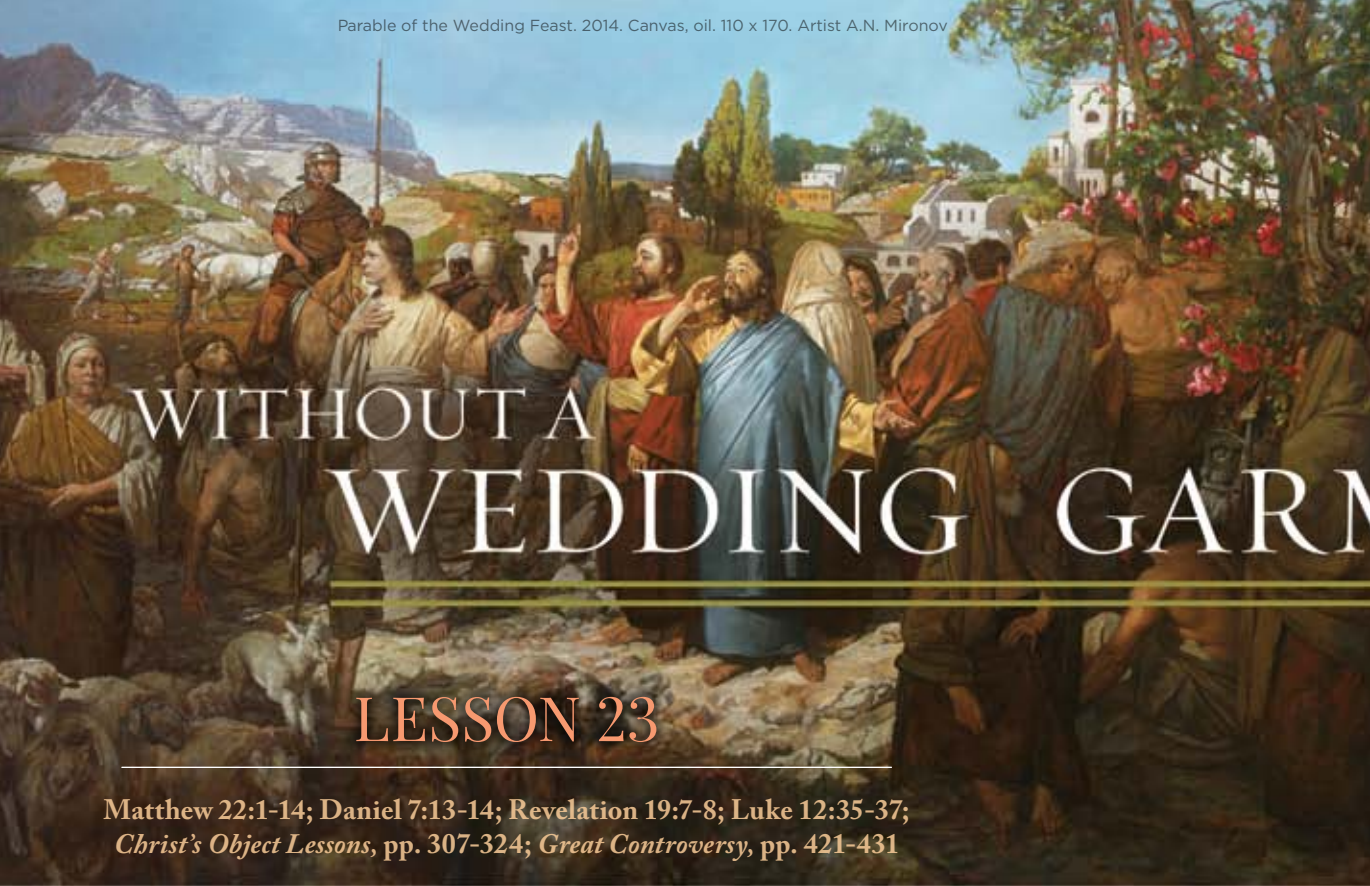
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# WITHOUT A WEDDING GARMENT

## LESSON 23

Matthew 22:1-14; Daniel 7:13-14; Revelation 19:7-8; Luke 12:35-37;  
*Christ's Object Lessons*, pp. 307-324; *Great Controversy*, pp. 421-431

In this lesson we will study the parable of the king's feast. As in the story of the unfaithful husbandmen, this parable blends tragedy with triumph. As the story develops, the original invited guests end up outside the wedding hall while those who were invited from the highways and byways end up enjoying the bliss of fellowship with the bridegroom. Let's begin by examining the textual and historical setting of the parable.

### TEXTUAL SETTING AND HISTORICAL STAGES

**1.** Where and to whom did Jesus tell this parable? *"And when he was come into the \_\_\_\_\_ . . . And when the chief \_\_\_\_\_ and \_\_\_\_\_ had heard his parables, they perceived that he spake of \_\_\_\_\_ . . ."* (Mt. 21:23, 45)

NOTE: Matthew 21-22 makes it abundantly clear that Jesus told this parable primarily to the chief priests and the Pharisees in the temple (Mt. 21:23, 45). It also leaves no doubt that the parable was told the same day as the parable of the vineyard—the day after the triumphal entry (Mt. 21:33-47).

**2.** Even though the parable does not specifically identify the king, who do you think he represents?

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**3.** Who is represented by the king's son?

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**4.** What is symbolized by the first servants who were sent out to *"to call them that were bidden to the wedding"*? *"In those days came \_\_\_\_\_ the Baptist, preaching in the wilderness of Judea, and saying, '\_\_\_\_\_ ye for the \_\_\_\_\_ of heaven is at hand. ...*

*These \_\_\_\_\_ sent Jesus forth, and commanded them, saying, ... Preach, saying, the \_\_\_\_\_ of heaven is at hand. ... After these things the Lord appointed other \_\_\_\_\_ also, and sent them two and two \_\_\_\_\_ his face into every city and place, whither he \_\_\_\_\_ would \_\_\_\_\_."* (Mt. 3:1-2; Mt. 10:6, 7; Lk. 10:1). Who is was the "friend of the bridegroom"? \_\_\_\_\_ (Jn. 3:29). In Mt. 9:15 who is spoken of as the bridegroom? \_\_\_\_\_

**5.** What happened after the message of the first servants was rebuffed by the Hebrew nation? *"Again, he sent forth \_\_\_\_\_ servants to \_\_\_\_\_ them that were bidden to the wedding; and they would \_\_\_\_\_ come."* (Mt. 22:3). A second call was sent to the same people who had rejected the first call.

**6.** What is meant by the fact that this second group of servants was sent after the oxen and fatlings had been killed? *"This was the message borne to the \_\_\_\_\_ nation after the \_\_\_\_\_ of Christ."* (COL 308)



7. How did the original recipients of the first call respond to the second call? *“But they made \_\_\_\_\_ of it, and went their \_\_\_\_\_, one to his farm, another to his merchandise; and the \_\_\_\_\_ took his servants, and entreated them spitefully and \_\_\_\_\_ them.”* (Mt. 22:5-6)

NOTE: The Jewish nation not only ignored the gospel message which was preached by the apostles after the death of Jesus. They actually mistreated some of the messengers. Peter and John were beaten and thrown into prison (Acts 4-5), Saul of Tarsus instigated a persecution against the Christians and after his conversion became persecuted himself (Acts 8:1-4; Acts 13:26-52; II Cor. 11:24-33) Other messengers were killed (Stephen — Acts 7, James — Acts 12:1-3). Jesus had predicted that this would happen after His death (Mt. 23:34-35)

8. What is represented by the third call to the wedding feast? *“The third call to the feast represents the \_\_\_\_\_ of the gospel to the \_\_\_\_\_.”* (COL 309)

NOTE: This giving of the gospel to the Gentiles was predicted by Jesus in Mt. 21:43 and was actually realized Peter in Acts 10-11 and by Paul in Acts 13:45-47. After the rejection of the Jewish theocracy, the message was to go to the “highways and the byways”, that is, to all the areas of the Roman Empire.

9. On which historical occasion did God [the king] send his armies to destroy those murderers and burn up their city (Mt. 22:7-8)? *“The judgment \_\_\_\_\_ came upon the Jews in the destruction of \_\_\_\_\_ and the scattering of the nation.”* (COL 309)

NOTE: The third call to the wedding feast has been proclaimed for the last two thousand years. During this time, the gospel has gone into all the world, calling men and women to repent and receive Jesus.

## — THE GENUINE AND THE COUNTERFEIT —

1. In which other parable did Jesus present the idea of both good and bad being gathered in by the gospel call? \_\_\_\_\_ (Mt. 13:47-50). When will the good be separated from the bad? \_\_\_\_\_?

2. What is represented by the “good and the bad” guests in this parable and what is meant by the process of examination? *“By the king’s examination of the guests at the feast is represented a work of \_\_\_\_\_. The guests at the gospel feast are those who \_\_\_\_\_ to serve God, those whose \_\_\_\_\_ are written in the book of life. But not all who \_\_\_\_\_ to be Christians are true*

\_\_\_\_\_.” (COL 310)

3. When will this examination of the guests take place? *“Before the final \_\_\_\_\_ is given, it must be decided who are \_\_\_\_\_ to share the inheritance of the righteous. The decision must be made \_\_\_\_\_ to the second coming of Christ in the clouds of heaven.”* (COL 310).

NOTE: This pre-advent investigative judgment is clearly depicted in Revelation 14:7. The reward phase of this judgment is a separate event which is described in Revelation 22:12.

4. Where does this judgment take place and where are God’s professed people while it transpires? *“It is while men are still \_\_\_\_\_ upon the earth that the work of investigative judgment takes place in the \_\_\_\_\_ of heaven. The lives of all His professed followers pass in \_\_\_\_\_ before God. All are examined according to the \_\_\_\_\_ of the \_\_\_\_\_ of heaven, and according to his \_\_\_\_\_ the destiny of each is \_\_\_\_\_ fixed.”* (COL 310)

5. Is there any Biblical evidence to corroborate what Ellen White states in the previous question? Jesus said to His disciples: *“Let your loins be \_\_\_\_\_ about, and your \_\_\_\_\_ burning; and ye yourselves like unto men that \_\_\_\_\_ for their lord, when he will \_\_\_\_\_ from the wedding. ... Blessed are those servants, whom the Lord when he \_\_\_\_\_ shall find \_\_\_\_\_.”* (Lk. 12:35-37)

6. THOUGHT QUESTION: According to Ephesians 2:8-9, salvation is by grace through faith in Christ. If this is true, why will the verdict of the judgment be pronounced on the basis of our works?

(Carefully study Mt. 16:27; II Cor. 11:15; Eph. 2:8-10; Titus 2:11-14; James 2:14-26; Rev. 22:12; Ecl. 12:13-14)

NOTE: Ellen White explains: *“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.”* (COL 312)

## — THE GARMENT GIFT —

1. What is the original Biblical source for the idea of garments covering the shame of man’s nakedness? \_\_\_\_\_ (Study carefully COL 310-311)

2. Though the parable itself does not explicitly state it, who provided the wedding garments and of what material did they consist? “Unto Adam also and to his wife did the LORD God make coats of \_\_\_\_\_ and \_\_\_\_\_ them.” (Gen. 3:21)

3. What is symbolized by the wedding garment? “By the wedding garment in the parable is represented the \_\_\_\_\_ and spotless \_\_\_\_\_ which Christ’s true followers will possess.” (COL 310)

4. Is there any Biblical corroboration for what Ellen White states in question # 16? “These are they which came out of great tribulation, and have washed their \_\_\_\_\_, and made them \_\_\_\_\_ in the blood of the Lamb. ... And to her it was \_\_\_\_\_ that she should be arrayed in fine \_\_\_\_\_, clean and \_\_\_\_\_; for the fine linen is the \_\_\_\_\_ of \_\_\_\_\_.” (Rev. 7:14; 19:8)

### —IMPUTED OR IMPARTED RIGHTEOUSNESS?—

1. What is the difference between Christ’s imputed and Christ’s imparted righteousness? “The righteousness by which we are \_\_\_\_\_ is \_\_\_\_\_; the righteousness by which we are \_\_\_\_\_ is \_\_\_\_\_. The first is our \_\_\_\_\_ to heaven, the second is our \_\_\_\_\_ for heaven.” (Messages to Young People, p. 32)

2. Does the garment in Christ’s parable represent Christ’s imputed or Christ’ imparted righteousness? “It is the righteousness of Christ, His own unblemished \_\_\_\_\_, that through faith is \_\_\_\_\_ to all who receive Him as their personal Saviour.” (COL 310)

3. How much of this righteousness can we take credit for? “This robe, woven in the loom of \_\_\_\_\_ has in it not one \_\_\_\_\_ of human devising. Christ in His humanity wrought out a perfect \_\_\_\_\_, and this character He offers to \_\_\_\_\_ to us. ... Everything that we ourselves can do is \_\_\_\_\_ by sin.” (COL 311)

4. More fully, what does the impartation of this garment mean? “By His perfect obedience He has made it \_\_\_\_\_ for every human being to \_\_\_\_\_ God’s commandments. When we \_\_\_\_\_ ourselves to Christ, the \_\_\_\_\_ is united with His heart, the \_\_\_\_\_ merged with His will, the \_\_\_\_\_ becomes one with His

mind, the \_\_\_\_\_ are brought into captivity to Him; we live His \_\_\_\_\_. This is what it means to be clothed with the garment of His righteousness.” (COL 312)

5. What practical means has God provided to make it possible for us to reflect Christ’s character? “The truth is to be planted in the \_\_\_\_\_. It is to control the mind and regulate the \_\_\_\_\_. The whole character must be stamped with the divine \_\_\_\_\_. Every jot and tittle of the \_\_\_\_\_ of God is to be brought into the daily practice.” (COL 314)

6. What Biblical corroboration do we have for what Ellen White states in the previous question? “Thy \_\_\_\_\_ have I hid in mine \_\_\_\_\_, that I might not \_\_\_\_\_ against thee.” (Ps. 119:11)

### —THE SPEECHLESS GUEST—

1. When the king came in to examine the guests, he found a man without the wedding garment which he himself had provided. What did the king say and how did the guest respond? “Friend, how camest thou in hither not having a \_\_\_\_\_ garment? And he was \_\_\_\_\_. ” (Mt. 22:12)

NOTE: It is obvious that the examination of the guests will not take place after the second coming of Jesus when God’s people are in heaven. That is to say, no one will be able to sneak into heaven only to find out later that he does not belong there. Those who profess the name of Jesus will be judged by their records in heaven while they are personally on earth.

2. Who is represented by the man without the wedding garment? “The man who came to the feast without a wedding garment represents the \_\_\_\_\_ of many in our world \_\_\_\_\_. ” (COL 315)

NOTE: This man does not represent unbelievers. He claimed to have a perfect right to be present in the heavenly festivities. Yet a close examination of his character revealed that he had not made the necessary preparation.

3. Some Christians boastfully affirm that the law of God was abolished. How does Ellen White respond? “By His life on earth He [Jesus] \_\_\_\_\_ the law of God. By His death he \_\_\_\_\_ it. He gave His life as a sacrifice, not to \_\_\_\_\_ God’s law, not to create a lower \_\_\_\_\_, but that justice might be maintained, that the law might be shown to be \_\_\_\_\_, that it might stand fast forever.” (COL 314)



4. What did Jesus prove by His sinless life on earth? "By His \_\_\_\_\_ obedience He proved that \_\_\_\_\_ and \_\_\_\_\_ combined can obey every one of God's precepts. ... When a soul receives Christ, he receives \_\_\_\_\_ to live the life of Christ." (COL 314)

5. THOUGHT QUESTION: Could Jesus expect us to overcome \_\_\_\_\_ as He overcame if He had a different human nature than ours?

6. Of what sort are those who are found without the wedding garment? "The profess to be Christians, and lay claim to the \_\_\_\_\_ and privileges of the gospel; yet they feel no need of a \_\_\_\_\_ of character. They have never felt true \_\_\_\_\_ for sin. They do not realize their need of Christ or \_\_\_\_\_ faith in Him. They have not overcome their \_\_\_\_\_ or \_\_\_\_\_ tendencies to wrongdoing." (COL 315)

7. THOUGHT QUESTION: What do you suppose Ellen White means by the following statement: "Many who call themselves Christians are mere human \_\_\_\_\_." (COL, p. 315)

8. What indictment did Ellen White offer of Christendom in her day? "The professed followers of Christ are no longer a \_\_\_\_\_ and \_\_\_\_\_ people [what would she say today?]. The line of demarcation is \_\_\_\_\_. The people are subordinating themselves to the \_\_\_\_\_, to its practices, its \_\_\_\_\_, its selfishness." (COL 316)

9. What is the fundamental problem with these unconverted people? "All these expect to be saved by Christ's \_\_\_\_\_, while they refuse to live His self-sacrificing \_\_\_\_\_. They extol the riches of free \_\_\_\_\_, and attempt to cover themselves with an \_\_\_\_\_ of righteousness, hoping to screen their \_\_\_\_\_ of character." (COL 316)

10. What will the righteousness of Christ not cover? "The righteousness of Christ will not cover one \_\_\_\_\_ sin." (COL 316)

11. What do some Christians do today which they will not be able to do in the judgment? "Men may now \_\_\_\_\_ their defects of \_\_\_\_\_, but in that day they will offer no \_\_\_\_\_." (COL 317)

NOTE: Some excuses people provide today are: "I grew up in the wrong environment," "my heredity made it impossible for me to obey," "Jesus overcame in a different nature than mine," "we are not under law but under grace," "Jesus kept the law for me," "the devil made me do it," "all you need is love, not law". When our lives come in review before God, those who have uttered these vain excuses will be left speechless!!

12. List some of the advantages that Christians have today compared with the Jews of antiquity. \_\_\_\_\_

(These are found in COL 317)

13. What evidence does Ellen White provide to show that the Holy Spirit performs His work on earth through the ministration of the angels? "We \_\_\_\_\_ back the army of evil angels. We sent brightness and \_\_\_\_\_ into the souls of men, \_\_\_\_\_ their memory of the love of God expressed in Jesus. We \_\_\_\_\_ their eyes to the cross of Christ. Their hearts were deeply \_\_\_\_\_ by a sense of the sin that crucified the Son of God. They were \_\_\_\_\_." (COL 318)

14. How attractive will the world appear in the day of final reckoning? "The world's pleasures, \_\_\_\_\_, and honors will not then seem so \_\_\_\_\_. Men will then see that the righteousness they despised is \_\_\_\_\_ of value." (COL 318) When will men be able to see this reality? (Notice the Bible text Ellen White employs in COL 318)

15. When is the period of probation granted to us? "There will be no \_\_\_\_\_ probation in which to prepare for eternity. It is in this \_\_\_\_\_ that we are to put on the robe of Christ's righteousness. This is our \_\_\_\_\_ opportunity to form characters for the home which Christ has made ready for those who \_\_\_\_\_ His commandments." (COL 319)

# Bible CROSSWORD

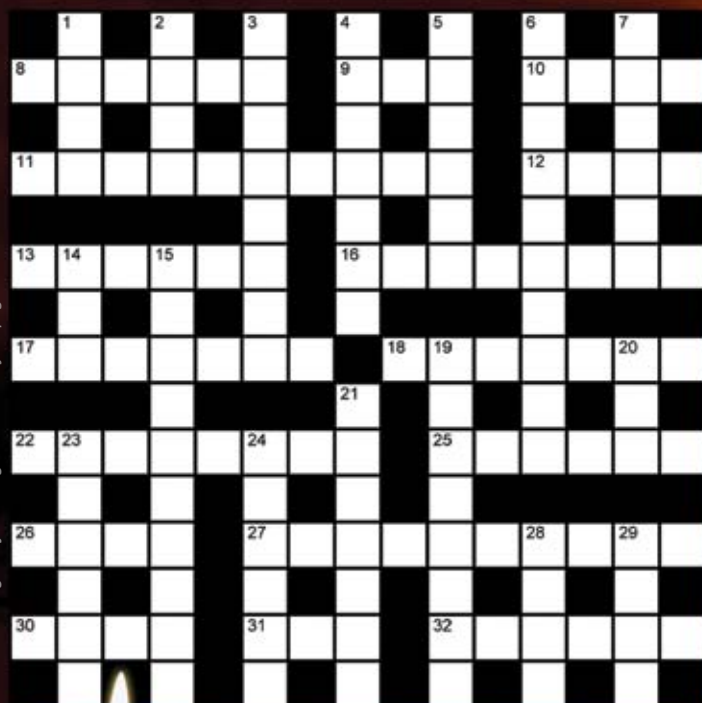
test your knowledge

## ACROSS

8. Religious service
9. Vessel
10. Samson gave in because Delilah constantly would \_\_\_\_ him
11. Christ does this for us
12. Bethesda was the name of this
13. Servant of a prophet
16. One who leaves the straight and narrow path
17. Improves mental health to do this with our blessings
18. Symbolizes prayer
22. Come out from among them and be \_\_\_\_
25. God is the \_\_\_\_, we are the clay
26. God asks this of me as a sacrifice
27. The wicked shall be \_\_\_\_ but the upright shall flourish
30. Jesus was betrayed by
31. Peter left his
32. One of the 10 plagues

## DOWN

1. Standard for Judah
2. Brother of James
3. Make your \_\_\_\_ sure
4. Sabbath begins at
5. Harmony is made when all sing in
6. Bible study, prayer, and witnessing are each a good \_\_\_\_ to the Christian life
7. Jesus seemed to \_\_\_\_ the Syrophenician to test her faith
14. The light of the body
15. Described most in the book of Revelation
19. One of the 12 tribes
20. Was blind but now \_\_\_\_
21. He \_\_\_\_ who receives the Laodicean message
23. Name of God revealing the trinity
24. God \_\_\_\_ on the inside with love, meekness, and wisdom
28. Dangerous to call someone; means worthless
29. \_\_\_\_ thine heart from wickedness (Jer. 4)



BiblePuzzles.org.uk by Philologus (Answer key on page 24.)

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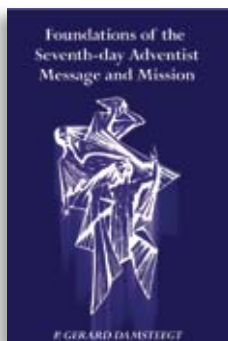
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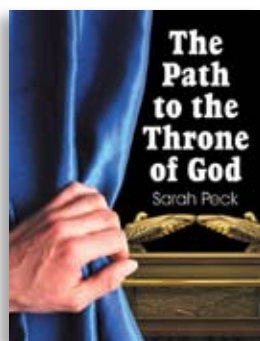
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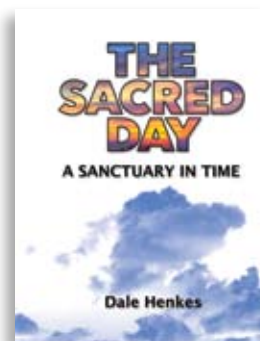
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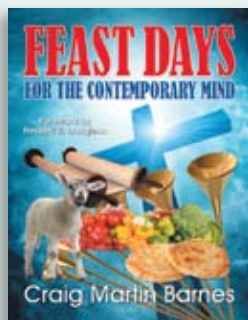
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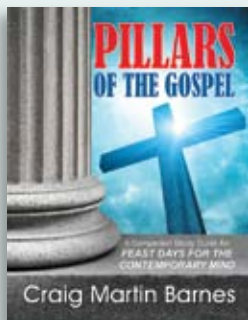
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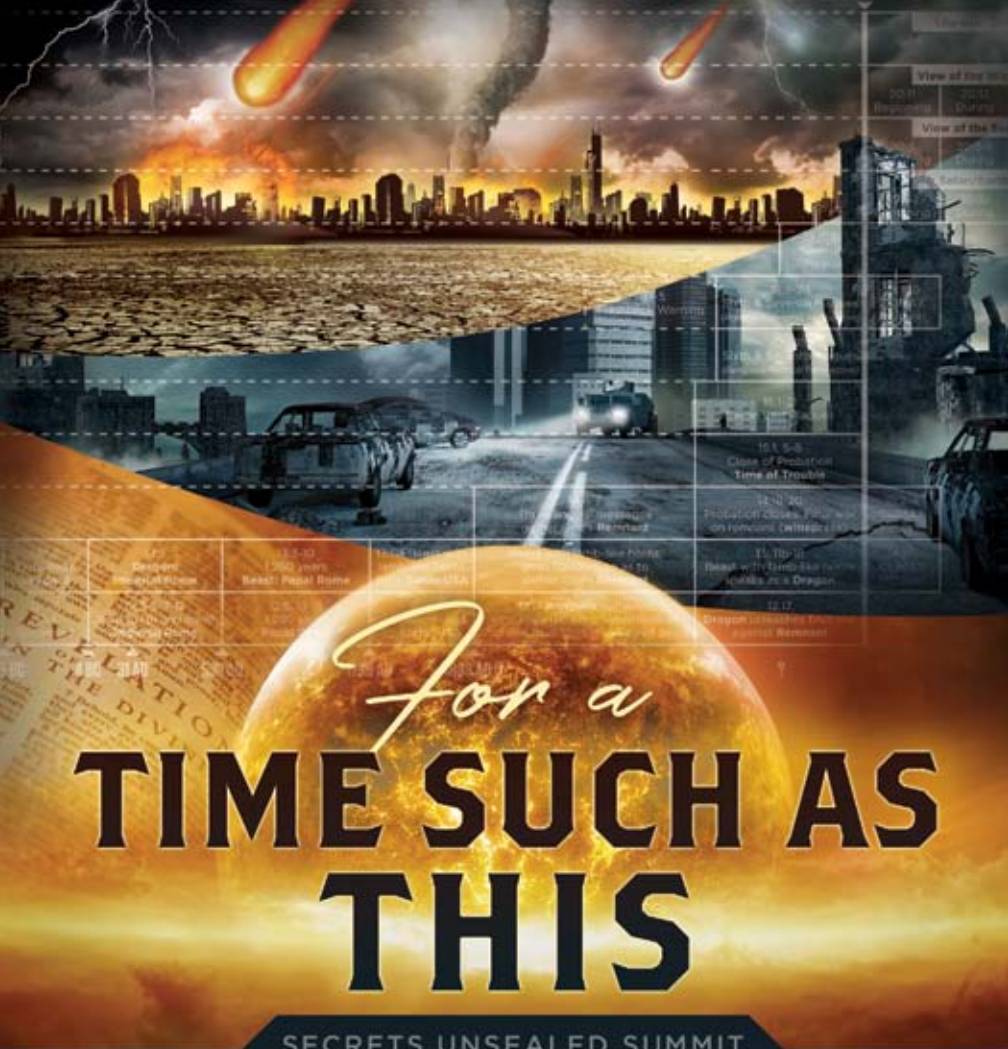
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