

Future NEWS

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THAT WAS NOT FIRST WHICH IS SPIRITUAL

But some *man* will say,
How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: But God giveth it a body as it hath pleased him, and to every seed his own body.

All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written,

The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was not first* which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 1 Corinthians 15:35–50.

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"God cannot display the knowledge of His will and the wonders of His grace among the unbelieving world unless He has witnesses scattered all over the earth. It is His plan that those who are partakers of this great salvation through Jesus Christ should be His missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour and showing that they have not received the grace of God in vain. The people must be warned to prepare for the coming judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed as unto a light that shineth in a dark place. He will present the sure word of truth to the understanding of all who will take heed; all may contrast truth with the fables presented to them by men who claim to understand the word of God and to be qualified to instruct those in darkness." *Testimonies*, volume 2, 631-632.

"The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

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Future News

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Mission Statement

The ministry of **Future for America** is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future-for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"-medical missionary work-must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

Dear Jeff:

I would like to know what your view of Daniel 8:10 is. Do you see it as related to Satan's work in heaven, or to Rome's part in persecuting the saints in the first century? Will also expect to receive your material on the Moslems. David Lin

Dear Pastor Lin,

I have a very good doctrinal thesis on the "Daily" in the book of Daniel. It focuses on Daniel chapter eight. I believe it to be sound and occasionally provide copies of the book to interested parties. In verse eight, Daniel purposely uses gender to identify the "four notable ones" in contrast to "the four winds" which are the opposite gender of "the four notable ones". He does this to establish two important points. One is a literary sign, and another is a proof or evidence.

He uses the gender of verse eight to link with verse nine, when he places the, "out of one of them" in the same gender as "the four winds" of the previous verse, providing evidence that the little horn in verse nine, did not directly descend from Greece, but came from a specific geographical area as represented by "four winds". This is evidence.

This is evidence that disproves the challenges of people like Desmond Ford, who identify the descendent of Alexander as Antiochus Epiphanes as the antichrist. They teach the antichrist had to descend through Alexander's heritage based on the fact (they incorrectly say) that the little horn, came "out of one of them". But the verse specifically teaches, through the employment of "gender", that the "little horn" power came from one of the "four winds". Not from Alexander's descendents-but from a specific geographical area of his kingdom. That is evidence.

The other point is simply that by speaking with gender in verse eight and nine Daniel gives a sign that he is beginning to identify and convey information at a different level of thought-through the use of gender. This is most critical to see at this point, because in verses nine through twelve, Daniel changes the gender of the subject in each of the four verses. It changes from verse nine's "little horn" in the masculine; to verse ten's "it" in the feminine, to verse eleven's "he" is masculine, and verse twelve's, "him" is feminine.

Until you recognize the use of gender, you don't see Daniel teaching that verse nine is pagan Rome, verse ten is papal Rome, verse eleven is pagan Rome again, and verse twelve returns to papal Rome. Male, female, male, female. Pagan, papal, pagan, papal.

So verse nine is describing how pagan Rome came up from a geographical area that had been part of the kingdom of Alexander the Great and not from the lineage of Greece. It also identifies the three areas of conquest that Rome would overcome in order to begin its time period to rule the world, as set forth in Daniel 11:24.

Verse ten now changes to the papacy by changing genders to feminine for the word "it" and the verse describes two characteristics of the papacy. It's arrogance towards God and heaven, and its persecution of God's people.

Note here that the characteristics of Rome whether pagan or papal in these two verses are similar. Pagan Rome had to conquer *three geographical areas* to take control of the world and papal Rome needed to overcome *three horns*. They both would rule the world for a *specific time*. And in verse ten the arrogance against God and persecution of His people was also a characteristic of pagan Rome. One of the truths of pagan and papal Rome is that they have many prophetic characteristics that they both possess. Verse eight and nine are confirming this truth, as well as the other information. Though in both verses, even with the similarities, the testimony is most directed at the subject that has been isolated by its gender.

So in verse eleven Daniel changes back to masculine gender, thus identifying pagan Rome, and in so doing teaches, it was pagan Rome that stood against Christ, (at the cross). The "by him", (which is most accurately translated as "through him"), is teaching that "through" pagan Rome, the "Daily" (which is paganism), would be "taken away".

The Hebrew word translated as "taken away" in this verse is different than the Hebrew word translated as "taken away" in Daniel 11:31 and 12:11. In these two verses the Hebrew word means to remove. It is a word used in the sanctuary service to identify when the priest would remove ashes from beneath the alter. Paganism was removed. Daniel 11:31 and 12:11 are identifying a different prophetic aspect of the "Daily" than is being portrayed in Daniel 8:11. In Daniel 8:11, it is a different Hebrew word translated as "taken away", though it is also a word used in the sanctuary service. It is the word used when the priest would *lift up* a wave offering before the Lord. The word means to: lift up and exult. So in verse eleven:

Pagan Rome is the one who stands against Christ at the cross, and through pagan Rome, paganism is lifted up and exulted. Daniel includes that the "place" of pagan Rome's *sanctuary* is cast down.

Daniel is conveying information here in many ways. Here he chooses a Hebrew word that has been translated in the verse as "sanctuary" that can be used to identify any sanctuary, whether it is God's sanctuary or a pagan sanctuary. It is translated either way in the Bible. Whereas; the word translated as "sanctuary" in verse thirteen and fourteen is a word that can only identify God's sanctuary. Daniel wants us to understand that the sanctuary in verse eleven, is Rome's pagan sanctuary, called the Pantheon. By choosing this Hebrew word in contrast with the word he chooses twice only two verses later, Daniel is emphasizing that this is an "ungodly" sanctuary. The "casting down" is when the city of Rome (where the Pantheon was), was rejected as the seat of authority for the empire of Rome by Constantine in the year 330. This verse was identifying pagan Rome, but in verse twelve, the "him" returns to feminine, and therefore switches back to papal Rome.

The "host" given the papal power was the armies of seven of the ten horns that ultimately changed the profession of their nations from pagan to Catholic and began the work of placing the papacy on the throne of the earth, by removing the three Arian horns of Daniel seven. The formerly pagan civil governments surrendering their authority to the dictates of the pope accomplished this. This was a process not a single event, but in the very action described (giving the host to the support of the papacy), the "transgression" of the verse is illustrated. The transgression is the combination of church and state. These two verses, (eleven and twelve) are not describing parallel characteristics of pagan and papal Rome, as were verses nine and ten. In verses eleven and twelve, the message is the change over from pagan to papal Rome. The historical transition between these two powers is the very heart of many of the prophecies of Daniel and the Revelation.

Verse eleven says pagan Rome, the power who stood against Christ when he walked among men, was also the power that lifted up and exulted paganism, which is certainly why we call pagan Rome—"pagan". This power, pagan Rome would come to its end in the year 330, when the "place" (the city of Rome) was "cast down", in that, the city of Rome was no longer the capital of the empire of Rome. This historical understanding is how the pioneers saw it. They identified Daniel 11:24 as identifying a 360 year time period for pagan Rome to rule the world. The starting date being 31 B.C. is identified as Rome's defeat of Egypt at the battle of Actium. By adding 360 years to that date, you arrive at the year 330.

The verse (Daniel 11:24), where this time prophecy is set forth, has a phrase connected to the time prophecy which says, "he (pagan Rome) shall forecast his devices against the strongholds, even for a time" [360 years]. The pioneers and other commentators teach that *forecasting his devices from his stronghold* is a more concise translation than, "against the strongholds". Viewing it this way, which the Hebrew allows, portrays the time prophecy in Daniel 11:24 teaching that pagan Rome would rule the world for 360 years from their stronghold—the city of Rome. This understanding identifies that the time which pagan Rome rules the world is directly connected to the story of the city of Rome. In this sense, verse eleven's "and the place of his sanctuary, was cast down" is tied into and supported by Daniel eleven twenty-four's time prophecy.

In the year 330, the Roman Empire would begin to divide, first into an eastern and western division, and ultimately into the ten nations of Daniel chapter seven. In the divided state they would reach a time period where they would begin to surrender their civil powers, including their armies, to the dictation of the papacy. This history is where verse twelve continues the flow of events. But now the gender subject identifies the feminine, so the subject becomes papal Rome. The pagan armies or "host" were given to the support of the papacy through the combination of church and state. The reason the armies came to the aid of the papacy is identified in the next phrase through the term, "by reason of transgression". The "transgression" being, the combination of church and state. Once in that position the papacy "cast down the truth to the ground; and it practiced and prospered".

There is much more information in these verses, but it is only clearly established by looking at the entire chapter, which then allows you to demonstrate some of the other truths in these verses. Some are very profound, but they are established in the entire passage, not simply in the six verses we have considered.

So as to your questions, "Do you see Daniel 8:10 as related to Satan's work in heaven, or to Rome's part in persecuting the saints in the first century?" I see neither. Verse ten is in the feminine, and therefore is speaking of the papacy. It is describing the papacy's arrogance against God and it's persecution of His people. Let me know what your thoughts are. Jeff

Dear Jeff, I just finished your book and tapes, *The Final Rise and Fall of the King of the North* and found it a good study. I am new and I am studying the Bible and Spirit of Prophecy up here in a cabin in Montana. I have a twelve-volt battery hooked up to a tape player.

The question I have in the study is in Daniel 11:45:

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

You state *between* and not *in*. The King James Version I believe is correct, but I don't study Greek. Here is why I think so. Please tell me what you think. After studying to be a Seventh-day Adventist I have found that the King James Version is best. Here is why. Now, think about Daniel 11:45.

Most modern versions are copyrighted. You have to have permission from the publisher to use them. I would say that is blasphemy. The "in" part of the verse is in our churches. The "between" part that Sister White is talking about is these publishers—the modern-day money changers' in the *Desire of Ages*, chapter 16, *In His Temple*. I feel that if the Seventh-day Adventist church is going to be clean from "spot and wrinkle" she needs to get the word out about these modern versions. That is why these later versions want us to look elsewhere and not "in". I am interested in your comment on this. I know that you are busy. My prayers are with you daily. Your friend in Christ, K.—MT

Dear MT,

I too, prefer the King James Version, for many different reasons. Sister White says the following:

"Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry." *Early Writings*, 74.

Without considering the information here about the "Daily", notice that Ellen White is here "intelligently-understanding" the word of God, in spite of the participation that man has had in the process of translating and producing the Bible.

Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:14-15.

Though the KJV is the best Bible, it does not mean that every word in the KJV is in its best light. When the translators added certain words and they *italicize them to make the distinction between their added words and the original words*, *sometimes* the added words are excellent and *sometimes* they're not. Sister White is here addressing one of those areas. She says here that the translators added a word that didn't belong to the text.

The fact that many modern translators view the Hebrew of Daniel 11:45 in agreement with how I explain that verse, does not mean that there are not other evidences beyond the modern translators that justify a little different definition than is found on the surface in the KJV.

There are many classic prophetic descriptions of the final spiritual war that is most often referred to as Armageddon in God's word. Daniel 11:45, is one of these, and therefore the information contained in the verse is subject to all the information recorded in the rest of the Bible that touches upon Armageddon.

And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32-33.

In those many prophetic scenarios of Armageddon the description of the place where the battle takes place geographically is near Jerusalem. Near-but never in Jerusalem.

For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Isaiah 28:10.

We should never forget that part of the final victory of Armageddon includes the story of the church victorious.

"The angel from heaven came to John in majesty. His countenance beamed with the excellent glory of heaven. He revealed to John scenes of deep and thrilling interest concerning the church of God, and brought before him the perilous conflicts they were to endure. **John saw them pass through fiery trials, and made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God.**

"The countenance of the angel grew radiant with joy, and was exceeding glorious, as he showed to John the final triumph of the church of God. John was enraptured as he beheld the final deliverance of the church, and as he was carried away with the glory of the scene, with deep reverence and awe he fell at the feet of the angel to worship him." *Spiritual Gifts*, book 1, 130.

The information in the Bible and in the Spirit of Prophecy portrays God's people in the final scenes as in a purified, glorified, and victorious state. In the terms of Daniel 11:45, the "glorious holy mountain" is the church victorious. To prophetically place God's enemy within God's church at this period of time disagrees with every other description in God's word of the church "victorious" in the end of time.

The literary presentation by Daniel in chapters ten through twelve is his climax to the opening verses of the book of Daniel. The book opens when the king of literal Babylon attacks the literal glorious holy mountain, then enters into Jerusalem and destroys the city and hauls off the trophies of the temple. Daniel ends his testimony, right where he started it, with the battle between Jerusalem and the "king of the north".

The literary climax of Daniel's testimony is in Daniel 11:44-12:1. Yes, there are two more verses in the narrative of events after Daniel 12:1, but they take place after the close of probation symbolized by "Michael" standing up. These events are brought to a close in verse three, for in verse four, Daniel is told to "shut up" and "seal" his book.

Verse four onward, is not part of the literary climax of Daniel's testimony. It is his summation. In his summation is identified further descriptions and information for the remnant people of God who are raised up in "the time of the end"—the 1798 to 1844 time-period. But the information of those time periods, and the information about God's people from verse four onward is primarily a bridge from the book of Daniel into the book of Revelation. A bridge that establishes a point of entrance where the book of Daniel intersects with the book of Revelation. There are a few bridges where Daniel arrives in the book of Revelation, but the most significant of all the 'literary bridges' is the 'bridge' established by the time prophecies of Daniel twelve, as they arrive prophetically in the history of Revelation ten. As important as these are, the literary climax to Daniel's entire book is the last six verses of Daniel eleven!

The Bible says that upon the testimony of two or three witnesses a thing shall be established. In our audio-series titled *Adventism's Parable* we cover many, but not all the prophetic passages that identify this final war as taking place near-but never "in" Jerusalem. This truth is one of the main points of the study.

The Hebrew word translated "in", instead of "and" in the KJV of Daniel eleven verse forty-five, is one of the Hebrew words that generates more than one acceptable definition. Generally the KJV is excellent and even when it may have a weaker translation of a word than desired, it is still safe. The KJV is the line of Biblical translation that Sister White says God "protected". In verse forty-five, it isn't an argument between those who understand the Hebrew, as to whether the *in* or *and* is the correct selection, for either choice can be a correct translation. When this is the case with a translated word, and you are seeking to understand the word in its most perfect sense, you must look also at the context of where and how the word is used.

The Biblical area where modern spiritual Babylon "comes to her end" is just outside of Jerusalem. The dynamics of this battle we call Armageddon also prefigure the battle just outside Jerusalem and the end of the millennium at the final judgment of the wicked. In both cases, though God's enemies attempt to enter and destroy "the glorious holy mountain", they never succeed in penetrating the city.

We should understand the history and importance of God's word and be prepared to correctly defend it at all times, but Bible versions and all that encompasses the discussion of Bible versions is not the message of the hour. And neither is Copyrights. I don't say that flippantly. It is easy to see that it will be "copyright law" that is used in the US to shut down those churches that observe the Sabbath, when the Sunday law arrives. And there is other serious items connected with "copyright law" that negatively impact God's people. But the final work and final message has to do with the character of God's people, in a time period when all the laws will be turned against them.

The *law issues* are there, but they are secondary to the *character issues* with God's people. Consider Daniel in the lion's den and the three worthies in the fiery furnace. Do we see the law of the Medes and Persians that cannot be altered, backed up by a fiery furnace, or do we see the character of God's people illustrated by Daniel and the three worthies? The message is about God's character. The laws of persecution, which are a manifestation of Satan's character, are a lesser focus, in terms of priority. Jeff.

WEAPONS OF 'MASS DISRUPTION'

W A S H I N G T O N, March 6—Nuclear experts told Congress today that terrorists are not just interested in weapons of mass destruction they are also seeking weapons of mass disruption—weapons that might kill no one but would create widespread psychological trauma.

In testimony before the Senate Foreign Relations Committee, the nation's top nuclear officials said "dirty bombs" could become the terrorist's weapon-of-choice. A dirty bomb, also called a radiological weapon, would use conventional explosives to spread radioactive materials.

The likely radioactive ingredients for these devices—cesium, cobalt and iridium isotopes—are widely used for industrial purposes and are easy to come by.

Radioactive material is stored in thousands of hospitals, labs and factories across the country—often with few safeguards, because private businesses are responsible for ensuring their security. The panel of nuclear experts warned lawmakers that this lack of oversight needs to change—and soon.

One scenario described today involved a terrorist moving through a crowded American city, dispersing low levels of radioactive material into the air. While the nuclear experts explained that no deaths would be likely in such an event, they said this sort of attack could potentially expose thousands to radiation. The experts said mass hysteria could follow once the radioactive material was detected and the news made public.

Richard Meserve, chairman of the Nuclear Regulatory Commission, said the health consequences from the use of a dirty bomb would be minimal and said the greater concern is a "psycho-social one." He added, "The terrorist's greatest weapon is fear."

Steven E. Koonin, provost at the California Institute of Technology agreed with Meserve's assessment. He said such an attack could lead to perhaps four additional cancer cases in a population of 100,000. "We are talking about a weapon of mass disruption more than destruction. These weapons are not about terror. They are about psychological fear and they are about economic destruction, not casualties," Koonin added.

The nuclear experts warned lawmakers that most cities are not prepared to deal with the psychological impact. Cities could expect to see hospitals overrun with thousands of fearful patients; businesses shut down for months, with billions in lost revenue; and increased levels of domestic and substance abuse as residents cope with stress.

John Pike, director of the Global Security Organization, said, "The effects are not instantaneous. You have long-term potential health hazards and you also have longer-term psychological social and political impacts that can go on weeks, months, maybe years.

The panel of experts warned lawmakers that dirty bombs posed a greater threat than actual nuclear weapons, because the materials needed to build them could be obtained relatively easily.

"When a terrorist is looking for a weapon that's relatively easy to obtain that could have a big bang for the buck, a radiological weapon is going to be at the top of the list," Pike said.

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis." *Prophets and Kings*, 537.

LICENSE TO KILL

The Netherlands became the first country to legalize "mercy killings" as the country's notorious euthanasia law went into effect this month. Doctors may now openly put ill patients to death, ostensibly protecting their right to "die with dignity." *WORLD*, April 13, 2002.

[**Editor's note:** Inherently then, a right to die, becomes a right to kill.]

THE INTERNATIONAL CRIMINAL COURT

The ICC is not an isolated project or aberrant endeavor of do-gooders in small European countries who have delusions of playing a big role on the world stage. The ICC is part and parcel of persistent plans to erase the borders of national sovereignty by globalizing government, economies, judicial systems, peacekeeping and so-called humanitarian escapades. *The Conservative Chronicle*, April 17, 2002.

"The time is not far off when **the people of God will be called upon to give their testimony before the rulers of the earth**. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed." *Review and Herald*, April 26, 1892.

WORLD CRIMES TRIBUNAL TO TAKE EFFECT APRIL 11

UNITED NATIONS (AP)—Despite vehement US opposition, the world's first permanent war crimes tribunal will come into force on July 1, after receiving more than the 60 needed ratifications Thursday from US allies and nations around the globe.

Hundreds of supporters of the court rose to their feet in a standing ovation after 10 nations deposited their ratifications of the Rome treaty, which establishes the International Criminal Court.

But the US seat in the crowded chamber was empty. The US boycotted the ceremony, just as it has not attended meetings preparing for the court's operations since last year.

"Those who commit war crimes, genocide or other crimes against humanity will no longer be beyond the reach of justice," UN Secretary-General Kofi Annan said in a video statement from Rome. "Humanity will be able to defend itself—responding to the worst of human nature with one of the greatest human achievements: the rule of law."

Many countries and organizations have campaigned for years for the court to fill a gap first noticed in 1948, after the Nuremberg and Tokyo trials of German and Japanese war crimes during World War II. Since then, laws and treaties have outlawed genocide, poison gas and chemical weapons, among other things—but no mechanism has held individuals criminally responsible.

The US has been the only vocal opponent of the permanent court, fearing its citizens would be subject to frivolous or politically motivated prosecutions. Washington has campaigned unsuccessfully to exempt US soldiers and officials from the court.

Former President Clinton signed the treaty during his administration, but the US has refused to ratify it. Two weeks ago the Bush administration said it was considering "unsigned" the treaty to stress that it won't be bound by its provisions.

"I urge all those states that have not yet done so to sign and ratify the Rome Statute as a matter of priority," UN Human Rights Commissioner Mary Robinson told a meeting in Geneva on Thursday.

After the ratifications were submitted, a UN legal official announced the court would come into force on July 1. The court is expected to become operational soon after the states that ratified it meet in early 2003 to select a prosecutor and judges, said Philippe Kirsch, chairman of the commission preparing for the court's operation and Canada's ambassador to Sweden.

The court will step in only when countries are unwilling or unable to dispense justice themselves for the most serious crimes committed by individuals: genocide, crimes against humanity and war crimes. It will have jurisdiction only over crimes committed after the treaty enters into force.

Cases can come to the court through a state that has ratified the treaty, the UN Security Council, or the court's prosecutor, who must get the approval of a three-judge panel.

The 1998 Rome treaty has been signed by 139 countries—and supporters have pledged to keep campaigning to make it universal. The treaty needed to be ratified by 60 nations to come into effect. Ten countries submitted their ratifications Thursday—Bosnia, Bulgaria, Cambodia, Congo, Ireland, Jordan, Mongolia, Niger, Romania and Slovakia—putting the total number at 66. All 10 nations will go down as number 60 to spread the honor.

Richard Dicker, director of the International Justice Program at Human Rights Watch, said "signs are good" that between 90 and 100 countries will have ratified the treaty by early next year.

"The International Criminal Court is potentially the most important human rights institution created in 50 years. It will be the court where the Saddam Husseins, Pol Pots and Augusto Pinochets of the future are held to account," Dicker said, referring to Iraq's president, Cambodia's late Khmer Rouge leader, and the former Chilean dictator. Kirsch said he believes that once the court shows it will act in "a very judicial and nonpolitical way," there will be less opposition.

"In my view, given the US's tradition of commitment to international justice, it is a matter of time before there is some form of cooperation developing between the US and an institution of this importance," he said.

In the past 50 years, more than 86 million civilians died in some 250 conflicts around the world, and more than 170 million people were stripped of their rights, property and dignity, according to the Coalition for the International Criminal Court, which represents some 1,000 organizations and legal experts.

"Most of these victims have been simply forgotten and few perpetrators have been brought to justice," the coalition said.

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. Matthew 10:22-23.

We are still in the process of responding to several questions that we set forth in our previous newsletter. The subject we are dealing with is Uriah Smith's position on Daniel 11:36-45.

Part of the questions raised previously concerning verses thirty-six through thirty-nine was stated as follow: "If in fact the persecution of God's people is fully described in the preceding verses, should not the prophet have more to say about the Reign of Terror and the worship of the goddess of reason? Your line of argument actually rides over the excesses of the French Revolution, putting everything in that word 'push' which seems to be inadequate."

This is a valid and fair question. How does a conclusion fit with the overall testimony of inspiration, including the priority of topics set forth within the Scriptures? We are told in a variety of ways, the books of Daniel and Revelation are more than simply closely related—they are the same book. It is not unreasonable to expect that because the same lines of prophecy are represented in both books that something mentioned in Revelation might also be mentioned in Daniel.

"Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, 'Revelation,' is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 8, 413.

Analysis of external issues related to the actual passage of Scripture is a valid test, but the strength of logic contained in the external questions should be compared against the logic from the other side of the argument. For instance:

Out of forty-five verses, Smith would have us believe that verses thirty-six through forty-four (fully one-fifth of the whole chapter) begins with the French Revolution, then vaguely winds it way up to the latter part of the nineteenth century in verse forty-four and then, out of the clear blue sky, the story restarts and concludes at the close of probation in verse forty-five—without even mentioning one word of the papal power, that is so much the focus of end-time prophecy. My point is:

When we raise the question of how the pioneer position could "ride over the excesses of the French Revolution", we should also ask what understanding of the pioneers was ridden over when Smith applied his new idea? We should compare the logic of the question against the logic of the counter-question: How can Smith's view take the final fifth of Daniel eleven, (the passage that leads to the very climax of the great controversy; that "controversy" being the main theme in Daniel's last vision), and portray the final verses as ***silent in regard to the prophetic role of the papacy?***

We should include the teaching of Smith on verse fourteen, where he, in agreement with many others; makes mention of the fact that this verse identifies Rome as "the robbers of thy people" and therefore, Rome is the primary prophetic object that establishes Daniel's last vision. Smith teaches that Rome is the main prophetic symbol in the entire vision, yet excludes Rome from the sequence of events that transpire just before probation closes. A prophetic time period when typically the prophecies throughout the Bible and the Spirit of Prophecy, portray scenes of the spiritual battle between modern Babylon and God's people. Yet when Smith comes to the final climax of this prophetic history, he points to events that have no reference to Rome, and have no inferences about God's people during the final end-time narrative.

Another part of the question under consideration has to do with the word "push" in verse forty and the significance that I place upon it. As I present verse forty, I understand "push" to be identifying the war that was brought about between atheism and Catholicism during the 1798 time period. I identify that the Hebrew definition of the word translated "push" in verse forty means: to war against. This is also how Daniel used it previously in Daniel 8:4:

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

In Smith's book, on page 150, he concurs that the "pushing" of the ram is describing the conquests of the Medes and Persians where he upholds that the Hebrew meaning of the word "push" means war. The "westward, and northward, and southward" describe the specific areas of conquest accomplished by the Medes and Persians.

Because Smith builds his position on identifying the king of verse thirty-six as the French Revolution, when he arrives at verse forty he portrays three powers. (I also view three powers in verse forty, but they are widely different than Smith's conclusions. In doing so, I retain the pioneer position of identifying "the king of the north" in the verse as the papacy.)

In any case, if you carefully study Smith's scenario of verse forty you will recognize a very flawed and unacceptable position in connection with the word "push". I would submit that it is such a flawed position that when compared with our application of the word "push" in verse forty, the stronger argument certainly *does not* reside in Smith's reasoning.

Smith takes France from verse thirty-six all the way into verse forty and then breaks down verse forty from that perspective.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

He identifies the "king of the south" as Egypt, the "king of the north" as Turkey, and "him" as France. (Make a note here—that the pioneer view identifies the papacy as "the king of the north" from its appearance into the narrative in verse thirty-one. Therefore the pioneer view identifies the "him" of verse forty in the same fashion as Smith in one sense, but in contradiction with Smith in another. Both teach the "him" of verse forty is the power identified in the verses immediately prior to verse forty. Whoever the "him" is, he is the same person in both verse thirty-nine and forty. For Smith that is France, for James White and the pioneers it is the papacy.)

Therefore Smith sees France, Turkey, and Egypt as opposed to the pioneer view identifying two entities, the papacy and the king of the south. The "him" and the "king of the north" are both *the papacy*, in the pioneer scenario. An impossible problem arises on two counts for Smith when he attempts to apply the word "push" into the history he sets forth.

First, he ends up contradicting the definition of "push", as well as his own description of what "pushing" symbolizes in Daniel 8. Smith teaches that in the time of the end, which we agree is the 1798 time period, the king of the south (Egypt) will push against him (France). He points to a very small skirmish that Napoleon initiated against Egypt during that time period. If that were the historical fulfillment of this verse, based upon the Hebrew definition of the word "push", and upon Daniel's previous usage of the word and upon Smith's previous commentary of the word, you would expect to see much more evidence of a genuine full-fledged war, than what actually took place between France and Egypt.

But secondly, is the fact that Smith himself doesn't deny that it was France that initiated and perpetuated the war he refers to. Smith defines the "him" as France, the "king of the south" as Egypt and the "king of the north" as Turkey. Therefore using Smith's identifications of the powers symbolized in verse forty: Egypt should have attacked France, for the king of the south (Egypt) was to *push against him* (France). Smith teaches that in fulfillment of this verse France attacks (or pushes) Egypt. This is more, than a "red flag"—this is unacceptable.

"There is nothing in the word of God to be thrown aside; there is nothing in the plan of redemption that is unimportant or that may be lightly disregarded. . . . But although the long line of events extends through so many centuries, and new and important truths are from time to time developed, that which was truth in the beginning is the truth still. The increased light of the present day does not contradict or make of none effect the dimmer light of the past." *Signs of the Times*, 1886.

Smith acknowledges that his view is just the opposite of the description in the verse. Smith's interpretation openly contradicts the verse. Remember, he started down the path to this point when he chose to understand "the king", as "a king", in opposition to Scripture.

"We are . . . to reason from cause to effect." *Review and Herald*, January 21, 1909.

Smith also comments on Daniel 11:10:

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

He points out, as do others in Adventism, that verse ten is describing a military conquest that was completely overwhelming and far reaching in its accomplishments. The Hebrew words employed by Daniel confirm this definition. He and others rightly assign this thorough military victory as being symbolized by the words "overflow, and pass through". In terms of military campaigns Daniel describes a complete victory with the words "overflow, and pass through". Yet when Smith addresses verse forty, the historical conquest he points to as fulfilling the words "overflow, and pass over" describe a feeble and incomplete military campaign at best. For Smith, Daniel's understanding of "push" and "overflow, and pass over" in verse forty are definitely different than when Daniel used them previously. The lack of any decisive historical event to correspond to the meaning of the words "push" and "overflow, and pass over" in the verse weakens his position, but portraying (France) "him", as the one who initiates a war against (Egypt) "the king of the south", totally destroys his assumptions.

With that in mind, let us begin an overview of Daniel 11:36-40 and uphold and retain the pioneer description of the "king of the north" representing the papacy while evaluating if Smith's statement about verse thirty-six on page 280, is correct:

"The king here introduced cannot denote the same power that was last noticed, namely, the papal power; for the specifications will not hold good if applied to that power."

I submit that all the specifications hold good if the papacy is viewed as "the king of the north" in these verses. Lets consider "the king of the north".

The best that I can find is that James White and by implication the other pioneers, concluded the papacy was "the king of the north" in the final verse of Daniel eleven primarily, if not exclusively upon the rule that Louis F. Were would later is his written studies title, "Repeat and Enlarge". Basically the rule identifies that each prophecy repeats and enlarges the previous prophecy. It is obvious James White understood this rule and believed it to be sound, for it is the rule he consistently pointed to when he opposed Smith's new view of Turkey as "the king of the north". He certainly didn't refer to the rule by any given name or define the rule itself as Were does; He simply applied the rule when dealing with Smith's new teaching.

The following is one sample of James White's application of this rule, and it should be noted that this was in the middle-to-latter part of this disagreement between he and Smith. By *middle-to-latter*, I mean in terms of the different recorded events that I am aware of, where this disagreement is historically noted. The point being is that he was choosing his words on this subject very carefully at this point. The following is part of a sermon he preached at the General Conference around 1878.

"There is **a line of historic prophecy in chapter eleven**, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power shall come to his end, and none shall help him. If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophetic chains, **then the last power of the eleventh chapter, which is to 'come to his end and none shall help him', is Rome.**" James White, *Review and Herald*, October 3, 1878.

The pioneers concluded "the king of the north" in the end of Daniel eleven was the papacy based upon the principle that Louis Were calls "Repeat and Enlarge". Maybe this is the only proof they had, but from James White's perspective it was enough to prove who "the king of the north" is. I do not know his other reasons and proofs, but like him, I believe this rule is strong enough *all by itself* to reach the same conclusion that White and the pioneers did.

There is another rule that is also clearly set forth by Louis F. Were, which he calls, "The Local Symbolizes the Worldwide". Simply stated this rule teaches that the representations of local people, local places and local events in Biblical history—portray worldwide events and situations at the end of the world. Sister White upholds this rule consistently in her works. When she selects passages from Scripture to portray end-time events, she applies those literal stories in a worldwide setting. The following she incorporates a passage where Christ Himself is referring to the local symbolizes the worldwide:

"Jesus, seated upon the Mount of Olives, gave instruction to His disciples concerning the signs which should precede His coming. He said: 'But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be.'

"The same sins exist in our day which brought the wrath of God upon the world in the days of Noah. Men and women now carry their eating and drinking to gluttony and drunkenness. This prevailing sin, the indulgence of perverted appetite, inflamed the passions of men in the days of Noah and led to general corruption, until their violence and crimes reached to heaven, and God washed the earth of its moral pollution by a flood.

"The same sins of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom so that crimes seemed to be the delight of the men and women of that wicked city. Christ thus warns the world: 'Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.'" *Testimonies*, volume 3, 163-164.

A secondary understanding of this rule is that the fulfillment of prophecy today is to be identified and established from a spiritual application. We are now spiritual Israel.

"The experiences of Israel were recorded for our instruction. 'All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan. Adherence to the principles of God's word will bring as great blessings to us as it would have brought to the Hebrew people." *Education*, 50.

Louis Were demonstrates that when applying Bible prophecy during the time period before the cross we should look for literal fulfillments. But, when applying prophecy after the time period of the cross we should look for fulfillments within a spiritual setting. Before the cross: literal Israel. After the cross: spiritual Israel. Before the cross: literal Jerusalem. After the cross: spiritual Jerusalem. Prophecies before the cross that address Israel would be identifying literal ancient Israel; prophecies after the cross that identify Israel would be identifying spiritual modern Israel. Applying these rules provides another and perhaps stronger simple proof to identify the "king of the north".

The story of the kings of the north and south is only specifically addressed in Daniel eleven. It is there that the rule to identify the two kings is located. Smith is very clear and accurate when he shows how verses six through eight identify the "king of the south" as Egypt. At that point you have but to compare the prophecy identified in Daniel eleven with the historical record, to establish the sequence of events set forth in the verses. This truth is one of the factors why Rome is identified as the symbol that "establishes the vision" in verse fourteen. Following verse fourteen Rome is portrayed in such a concise and profound way that you cannot shake the evidence of the historical record set forth throughout the passage. It was Rome that interacted with Cleopatra. It was Rome that called for the taxation that Joseph and Mary responded to. It was Rome's authority that crucified Christ.

As we look to the history set forth in Daniel eleven, we recognize Egypt as the southern king, and then we demonstrate from the history of Egypt, which historical powers were being portrayed in the verses of Daniel eleven. With the historical record it is easy to see, that the power that ruled Babylon during the history portrayed in a verse, if referred to at all, was identified in the verse as "the king of the north". Likewise, the power that was ruling Egypt was the "king of the south". North equates to Babylon and south equates to Egypt. This is the rule to identify the kings of these two kingdoms in Daniel eleven.

In verse sixteen of Daniel eleven, literal Rome conquers both Syria and the Judea. When Rome conquered Syria, it began its time period to be "the king of the north" for it had taken control of literal Babylon, which was formerly part of Syria. Syria ceased to be "the king of the north", while literal Rome ascended the throne. Rome also conquered Asia Minor, which included the city of Pergamos.

History teaches that at the fall of Babylon the leaders of the religion of Babylon, known as Chaldeans, fled to the city of Pergamos. This is why Pergamos is identified in Revelation 2:13, as "the city where Satan's seat" was. The Chaldeans fled from Babylon to Pergamos with their abominable religion. When literal pagan Rome conquered Pergamos, it did what it always did. It took possession of all the idols and religious relics and then incorporated that local religion into the multi-religious paganism that was one of the main historical characteristics of pagan Rome.

The Romans brought all the conquered religious artifacts, including the priests, back to Rome and provided them a special place within the pagan sanctuary called, the Pantheon. When the capital, or seat of authority of the empire of Rome was transferred from the city Rome, to the city of Constantinople in 330 the following verse describes **the place** where the pagan sanctuary of Rome (the Pantheon) resided as being "cast down". The place was the city of Rome.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. Daniel 8:11.

When Pergamos, the city where Satan's seat of authority was located fell to the Romans, history teaches that the religion of Pergamos, (the religion that was brought to Pergamos by the Chaldeans of Babylon) was then moved to the next city where "Satan's seat" of authority was to be located. That city was the seven-hilled city of Rome.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. . . . And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. Revelation 17:5, 9.

Pagan literal Rome moved its seat of authority from the city of Rome to Constantinople and in this sense gave its "seat", or its "place" of authority to the Roman church.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

The dragon is both pagan Rome and Satan.

"Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." *The Great Controversy*, 439.

Pagan Rome gave papal Rome its "power" as the pagan armies came to the aid and support of the papacy. Pagan Rome gave papal Rome its "seat" when it moved its government away from the city of Rome. And pagan Rome gave papal Rome its "authority" when it ultimately turned its civil authority over to the Roman church.

The transition from pagan to papal Rome is one of the primary histories on which Bible prophecy is built. Daniel seven, eight, eleven and twelve, along with other passages of Bible prophecy including Revelation thirteen and seventeen address this transition from literal to spiritual Rome.

Prophetically, when prophecy changes from a literal to spiritual application during the time period of the cross, the symbol we identify as the "king of the north" is subject to that prophetic rule. No longer would "the king of the north" be the power that controls literal Babylon, it would be the power that controls spiritual Babylon.

When pagan Rome gave way to papal Rome (the Chaldean religion or spiritual Babylon) had, through the providence of history, moved its center of operation to the city where the last literal "king of the north" had resided—that city being Rome. Not only is spiritual Rome the "king of the north" from verse thirty-one onward based upon the rule James White so often used called "Repeat and Enlarge", but the "king of the north" is also the power who rules spiritual Babylon. That power being, the Roman church.

Another strong argument that establishes this understanding, though less often referred to is found within the entire book of Daniel. The first verses describe when Babylon conquered Israel. It is not a simple coincidence that the final climax of the book, just before human probation closes in Daniel 12:1, is paralleling that identical battle.

In the beginning Babylon attacks and enters Jerusalem, but in the end, he comes to his end, before he can enter. He comes to his end outside Jerusalem. Several Bible prophets confirm this location, not simply Daniel 11:45. In the opening of the book, literal Babylon carries off the trophies of the temple. But in the climax of Daniel's testimony, Christ carries the "trophies" of the spiritual temple away.

"Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to 'gold, silver, precious stones,' 'polished after the similitude of a palace.' 1 Corinthians 3:12; Psalm 144:12. Of this spiritual temple Christ is 'the chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.' Ephesians 2:20, 21." *Prophets and Kings*, 36.

Those who think this observation about Daniel's literary arrangement of his testimony is nothing more than coincidence must be unfamiliar with God's word. The fact that Daniel's testimony opens and concludes with a war between Israel and Babylon, in both the literal and the spiritual aspects is a solid and extremely profound argument that "the king of the north" in verse forty-five is none other than modern Babylon—the papal power!

For Smith to identify the king of the north in Daniel 11:45 as literal Turkey opposes all the passages in the Scriptures and Spirit of Prophecy that describe the final warfare in terms of spiritual Israel confronting spiritual Babylon. The pioneer position supports the literary climax found in the book of Daniel, while Smith's turns the climax into irrelevance.

Another avenue to demonstrate the strength of the pioneer view is in the other passages in the Old Testament that portray a final end-time enemy coming from the north, and, he is always symbolizing modern Babylon. If you bring together those passages, along with the story of Lucifer and his desire to set upon the "sides of the north" (which is where the true worship of God is centered), you then also see Satan's long held desire to be "the King of the north". He works out the accomplishment of his long-held design through the papacy.

"This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." *The Great Controversy*, 50.

The prophetic enemy from the north, modern Babylon, the history of Satan, Old Testament prophecies and the Spirit of Prophecy identify that the climax at the end of the world, will be focused upon the controversy between modern spiritual Babylon and modern spiritual Israel. For Smith to identify the "king of the north" in verse forty-five as Turkey destroys not only the climax of Daniel's last vision, but also the climax of Daniel's entire testimony!

In verse thirty-one of Daniel eleven the transition from pagan to papal Rome is portrayed. From the point where the papacy is set up we see in verses thirty-two to thirty five a description of how the papacy came to control the world, the prediction of how long that period would last, and the persecution that followed the papacy ascending the throne of the earth. In verse thirty-six a fourth characteristic of the papacy is added to the previous information, and it is perhaps the premier characteristic of papal Rome.

SELF-EXALTATION

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

Did the papacy exercise its will during the Dark Ages? Did they exalt the pope? Did they magnify the pope above every god? Did they speak against God? Sister White states that "speaking" in Bible prophecy means something very specific:

"The 'speaking' of the nation is the action of its legislative and judicial authorities." *The Great Controversy*, 442.

Did the papacy speak marvelous words against God when it passed papal legislation against His law and His people?

Unlike the anarchy of the French Revolution, does the papacy exist until "the indignation"? All these questions are answered in the affirmative. In so identifying the papacy as "the king of the north" in this verse, you do not have to reinterpret the Hebrew word for "the". In identifying this king as the papacy you uphold a truth, which the pioneers recognized as foundational. Unlike Smith's idea, you also have a firm answer for each characteristic identified in the verse, though you do arrive at completely different historical fulfillments than Smith's book suggests.

Consider the rule of literal and spiritual that we have referred to. This rule impacts many truths of God's word. It is sound. Notice Pastor Lin's following article. His subject is one of the themes associated with *the 1888 Message*. It was part of the "present-truth message" for that hour in history, which is clearly paralleling this hour in history. But notice also, that the theme is built upon the rule of literal and spiritual.

THE TWO ADAMS

David Lin

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Corinthians 15: 45-49.

Adam is the name of the progenitor of the human race; but here it is also used for Christ, calling Him the "last Adam." The first Adam was a natural man, and the Bible says that the natural came first, and then the spiritual. The first Adam came from the earth and was of dust. After he sinned, God said to him, "For dust you are, and to dust you shall return."

The last Adam is heavenly, so He returned to heaven. But before He could return to heaven, His body of dust needed to be resurrected. His perfect character fulfilled the conditions for His resurrection. Hebrews 4:15 states, He

"was in all points tempted as we are, yet without sin."

"As we are" means, that Christ overcame sin under conditions identical with ours. He fought on the same battleground as ours, using the same weaponry as ours. We can receive strength only through prayer. Christ was no exception. Mark 1:35 says,

"In the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed."

He repelled Satan's attacks with the same weapon available to us—

"the sword of the Spirit, which is the word of God." Ephesians 6:17.

Some say, "Jesus is our substitute, not our example." That is wrong. In the four gospels Jesus says, "Follow Me" eighteen times, indicating that His example can be followed by human beings. He is anxious that we follow His example of repelling Satan's attacks by saying,

"It is written."

In Revelation 3:21, He says,

"To him who overcomes I will grant to sit with Me on My throne, even as I overcame, and sat down with my Father on His throne."

This shows how Christ hopes that we overcome Satan's temptations. Romans 8:29–30 says, that whom God

"foreknew also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He predestined these He also called, whom He called, these He also justified, and whom He justified, them He also glorified."

"Glorified" refers to the resurrection. 1 Corinthians 15:50–54 says,

"Flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

What the Bible teaches on the two Adams, justifies our comparing them to the captains of two boats. The first Adam fell under temptation and wrecked his boat, resulting in the ruination of its passengers, which comprise the entire human race. Because of his one wrong decision, billions of souls are doomed to perish.

Thank God for the last Adam, who brings a lifeboat to our rescue. The human race, including the first Adam, now has a second chance for eternal life. They can all climb on the lifeboat and not perish. Romans 5:17–19 says,

"For if by one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

But notice that the result first wrong act was unconditional, but the benefit of the second act is conditional on the reception of grace and the gift of the righteousness of Christ. For there are people who reject the gift and prefer to remain in a life of sin. Some are mistaken in thinking that the "free gift came to all men, resulting in justification of life" is unconditional.

So they say to people, "Jesus has justified you before you were born." They omit the requirement of repentance, overlooking the need to be reconciled to God. In 2 Corinthians 5:20, Paul says,

"We are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, 'be reconciled to God.'"

If the task of being reconciled to God has been completed unconditionally, there would be no need for Paul to plead with men to be reconciled to God, and pointless for Christ to send the disciples to the entire world to preach the gospel.

These three errors: "Jesus' human nature was different than ours," "Jesus was our substitute and not our example," and "We are unconditionally justified" have been widely disseminated. All who believe the Bible must not yield to them, but should beware of them and not slack your vigilance. All who believe these errors will easily fail to watch, flattering themselves' that, "Jesus calls me to follow Him, but I find it to hard. Anyhow, He has been crucified for me, I have believed in Him and been baptized. To fall into little sins is inevitable."

Thus a Christian capitulates under Satan's temptations, becomes his captive, and falls into his trap. Jude 3 and 4 says,

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

LETTER FROM 1891

"I have received yours dated June 3. In this letter you speak in these words: 'Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, 'My idea in reference to the Holy Ghost not being the Spirit of God, which is Christ, but the angel Gabriel,' and, 'my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah'. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.

"My brother, you have asked me candidly for advice. Please read with attention John 17:17-27. I quote verses 20 to 23:

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice.

"Our Lord especially prayed that His disciples might be united in the closest bonds of Christian fellowship and love; as one body, under one supreme Head. This will exist only in proportion to the degree of their illumination and sanctification. The more fully they receive the enlightenment of the living Spirit, the more nearly will they harmonize in their understanding of what is truth. The more closely they are united in judgment, the more confidence they have in one another. They are blessed with peace and harmony, believing and speaking the same things, 'with one heart and one mouth glorifying God.' Their love, their Christian unity, is an evidence to the world that God has sent Jesus to save sinners, and with convicting power it testifies that the Word of God is the safe rule of life.

“The differences that now exist among Christians did not exist in the days of Christ or His apostles. When the gospel was preached after the resurrection and ascension of Christ, union prevailed; the believers were all of one heart and one mind. For a short time there was a difference of understanding in regard to circumcision, as to whether admission to the church should be granted to the uncircumcised Gentiles; but this matter was soon settled, and through the divine illumination and sanctification of the Spirit the believers were perfectly joined together in the same mind and in the same judgment. This was and always will be the fruit that is borne under the influence of the Holy Spirit.

“Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at an agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that, after all, are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren.

“Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, ‘It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth.’ The ungodly take advantage of the divisions and controversies among Christians.

“There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love.

“Christians are to be made complete in the one body—in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ’s divine love.

“I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me’ [verse 23]. ‘And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them’ [verse 26]. With what earnest effort should we seek for unity, for oneness. The church is to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him.

“We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the ‘present truth,’ when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.

“Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.

“It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, ‘the Spirit of truth, which the Father shall send in My name.’ ‘I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you’ [John 14:16–17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, ‘I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth’ [John 16:12–13].

“There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. ‘This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent’ [John 17:3]. ‘This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life’ [John 6:40].

“I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error.

“You need to come into harmony with your brethren. You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what influence could anyone have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible.

“It is your duty to come as near to the people as you can, and not to get as far away from them as possible, and by your interpretation make a difference that should not exist. Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience, who will anchor minds and not send them adrift without chart or compass.

“Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.” *Manuscript Releases*, volume 14, 175–180.