

Future NEWS

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HOLD FIRMLY TO THE FUNDAMENTAL PRINCIPLES

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.

By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come, for the Lord has promised to send His Spirit as the all-conquering power.

Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?

I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority. *Testimonies*, volume 8, 292–298.

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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.

MINISTRY UPDATE

We thank everyone who has taken part in supporting the works that we are currently involved with. I am leaving in about a month to go to our final evangelistic series in the Philippines this year. This makes a total of four, although, one of the previous three was financed by *Strawberry Meadow Association*. In the last four years of service in the Philippines we have worked closely with ten other ministries and other lay volunteers in accomplishing twelve evangelistic series. All of the series presented the health and gospel message; plus, we held one prophecy and health school for the Pastors and Bible workers of the Central Visayan Conference; we finance a monthly radio program; we have provided funds for construction of several churches and jungle chapels; as well as, additions on three different schools and several small churches repairs; and also the distribution of thousands of dollars worth of literature and many other financial needs. This is not counting the evangelistic series, literature and prison work accomplished by Project Restore who we have also been working in association with through these last years. Last year the Conference we work with baptized more souls than any other Conference in the Philippines. This is in part of the world where they are experiencing growth. The following is a recent email from the Conference president.

Dear Brother & Sister Pippenger: Greetings!

We praise the Lord for the success of our 3 major crusades, the first two months of this year. *Future for America* has contributed much in our soul-winning, as well as in the lot acquisition in Madrejos, and the church buildings. The presence of our guest evangelists such as Brother & Sister Dickie, Ray Heathman, Errol and Wesley Scott, Bert Leverett and David Roberson have inspired our newly baptized members, the old members of the church, and even the Conference Administrators and staff. Below is the following baptism result:

Badian (Steve and Donna Dickie)—71. Madrejos (Errol Scott and Ray Heathman)—117. Barili (Bert Leverett and Ray Heathman)—68. Total=256.

The lay Bible workers who were doing the groundwork have also done their best and contributed toward the success of the work. Medellin groundwork started last month with Pastor Abel Gutierrez coordinating. Medellin municipality is another devout Catholic area. Let's pray for the laymen and the people there.

The Conference baptism from January to February is already more than 800 souls, and the first time we have experienced so many baptisms this early in the year. It's because, the *Future of America* crusades started the fire of soul-winning at the start of the year in this conference. Praise God!

We are looking forward of your next visit to our conference in May for the Medellin crusade. Thank you and God bless you. In His service, Pastor Agapito J. Catane Jr. President, Central Visayan Conference, Philippines.

We once again thank all who have supported this work through prayers and finances. The primary reason the Conference appreciates our service in the Philippines is because of the financing that they desperately lack and we help supply.

GROWING INTERNATIONAL ECONOMIC DEPENDENCE ON THE US

Now it is clear what the threats are to the security of the US. Poverty does not cause terrorism, but failed states are places where it is much easier to engage in the activities that support terrorism. Half of the world's population lives on under \$2 a day. Under the president's plan, aid will increase by \$10 billion over three years—a 50% increase in what the US now spends. Humanitarian assistance accumulates in a special fund that only goes to nations that govern justly, invest in their people, and encourage economic freedom. *WORLD*, April 6, 2002.

[**Editor's note:** And eventually, only to nations that uphold Sunday worship. Those that refuse to comply will be threatened with having their economic lifeline to the US cut off.]

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:16-17.

We are still preparing to return to the Ukraine and holding a prophecy seminar for a group of pastors. The advance translation of our study materials from English to Russian and other factors have changed the plans to return in April of this year, until the fall. We are planning a trip up the east coast with meetings in New York, Virginia (possibly), Maryland, and Canada. We are also planning on traveling to London in July and are expecting to have a couple *Daniel Seminars* in some Moslem countries late this year or early next. We are speaking in California in August, and have a possible invitation to Wisconsin in May. We were invited to Colombia in April, but could not fit it in, so we will possibly go to Colombia and Venezuela later this year. Please keep these plans in your prayers, asking for the Lord to open and close doors according to His will. Thank you.

From the start of our work just over four years ago, we have sent out a monthly newsletter and audio-tape in Spanish, as well as English. We also have stocked a small inventory of Spanish sales materials as well. A difficulty for us with this service was that my wife speaks virtually no Spanish, and mine is limited at best. Recently the Lord opened the door for a young couple I have known for about a year and a half, to move out of the city of Chicago and into the country—within five miles of our home. Their names are Alfonso and Lupe Perez, and they are both fluent in English and Spanish. They are going to take up the Spanish work of *Future for America* and we expect this part of our service to be greatly blessed by their participation. We are thanking the Lord for leading them here.

I am under great conviction to share some of the things the Lord has been raising to my attention concerning the Moslem world. I have been preparing to have meetings with Moslem people in the city of Sumarakand, Uzbekistan and as I began to try and understand the culture of those who we would be sharing with, the Lord has led me to several new understandings of who and what the Moslem world represent in end-time Bible prophecy. At the same time I am also under conviction to clearly and thoroughly lay out Daniel 10 through 12, as we have been attempting to do in our monthly audio presentations. Because both these studies are important in our understanding, I will not bring forth the Moslem ideas until we finalize our presentation of Daniel 10 through 12.

"We must not for a moment think that there is no more light, no more truth to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, 'I am rich and increased with goods, and have need of nothing.' [Revelation 3:17.] While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send." *Gospel Workers*, 390.

In connection with this priority of work, I am going to share some recent emails and letters, as a platform to further address some of the prophetic issues connected with Daniel's final recorded vision.

Dear Jeff:

It has been a pleasure knowing you and hearing you speak at the Colton Christian Fellowship. Your interpretation of the last six verses in Daniel 11 is impressive and worth preaching. Recently I have been writing a Chinese Commentary on Daniel and Revelation, and have encountered the question of properly explaining Daniel 11:37-39. I checked what you wrote on page 13 of *The Time of the End* magazine on verse 36. You affirmed that it is talking about the papacy, and quoted a passage from *The Great Controversy*, 50, where Sister White used the phrase, "according to his will," presumably taken from verse 36 and applied to the papacy. I would like to see what your explanation of verse 37 to 39 is.

Uriah Smith views it as the French Revolution. It appears that such a big upheaval, which was prophesied in a full chapter in Revelation 11, would also take up a few verses in Daniel 11, instead of being only the "push at him" by the king of the south in verse 40. If 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. So I would appreciate hearing what you have to say about verse 37 to 39 in chapter 11. Please give these verse your interpretation. Your brother in Christ, Pastor David Lin.

Dear Pastor Lin,

First let me express my apology to you (and everyone else) for not answering this letter immediately when I received it. I am sorry.

I do of course believe that Uriah Smith is wrong on Daniel 11:36 and onward through the end of that chapter. Now that I have reached the point where I can respond, I want to include the response in the newsletter, so the discussion is more widely considered than just you and I. Also, our web site is up and running, (though it is empty currently). When it begins actually operating, we hope to have a forum where we discuss prophetic issues. I am hoping that your letter may serve as a good introduction to one of the subjects that would be included in the web site forum, if and when it becomes active.

The subject of Uriah Smith's book has many implications that need to be recognized in order to see the whole picture. At least this is how I perceive the study. The next letter addresses some of the other issues:

Hi Jeff: A number of us have decided to have a closer look at the final chapters of Daniel 11:39-45. One of our friends have your set of tapes on the *King of the North* and so we are going over them and we are comparing with some of the other views on these Chapters (*Light Bearers*, and Henry Fayehrbend, Daniel/Revelation verse by verse). Also we have looked at the Black Hill's College's lesson on Daniel and Revelation. They (the College) seem to follow the interpretation that Uriah Smith had in his book: *Daniel and Revelation*. He seems to keep the entire chapter of Daniel 11 as a literal interpretation of first France and then Turkey as well as that the Glorious Land would mean Middle East-Jerusalem.

I would be most grateful if you would be able to answer few questions in regard to following quotes by sister White:

1. I have looked up few EGW quotes where she is suggesting that we should read Uriah Smith book *Daniel and Revelation*. I have included the quotes below. I have not read the book yet. I believe someone mentioned that the original book of Uriah Smith was entitled: *Thoughts on Daniel and the Revelation* and that later on some of the passages were changed (on advice of sister White as to correct some of the incorrect interpretations-not sure which parts). How is your view on this and the interpretation that Uriah holds on the last verses of Daniel 11?

2. In your interpretation of Daniel 11 do you see both a symbolic and literal interpretation. As most of the previous chapters deal with an expanding prophecy as we go through the chapters of Daniel and seem to describe literal kingdoms and later on the Papacy. I know that the Book of Revelation has many symbolic languages and parallels the book of Daniel.

3. Here are the EGW quotes that I found:

"Four Special Books—*Daniel and Revelation*, *Great Controversy*, *Patriarch and Prophets*, and *Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take place of this one. It's God's helping hand." *Publishing Ministry*, 356.

"The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*, *The Great Controversy*, *Patriarchs and Prophets*, and the *Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly persuaded by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. I know of no other book that can take place of this one. It's God's helping hand. *Manuscript Releases*, volume 21, 444.

"Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books *Daniel and Revelation* and the *Great Controversy* are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. *Ibid*.

Is she referring to "the books *Daniel and Revelation*" as the books in the Bible or the one written by Uriah Smith? Also I noticed that she capitalizes, *Thoughts on Daniel and Revelation* and then states "I know of no other book that can take place of this one. It's God's helping hand." Is she using these books as one book as they go hand in hand or is she referring them to the book written by Uriah Smith on Daniel and Revelation?

Sorry for taking time from your busy schedule but we have been impressed to study the Chapter 11:39-45 of Daniel. Thank you for your suggestions. I look forward receiving your next Newsletter and tape. Looking forward to your reply. God bless. M.-Canada.

Another issue that is brought up in one other letter should be considered as well:

Dear Jeff, Just a quick note to say thank you for your mailings—you obviously work very hard to present God's message to the people. However, we are asking you to remove our names from your mailing list because at the present time we have already committed our finances for the year 2002 and do not wish to add another ministry. Also, through our personal study we are becoming more and more convinced that the Anti-Christ focus should be more on Satan (we are told he will appear on earth) rather than on the papacy, which is another of many agencies Satan will use in a mighty way at the end of time. (It is one of 7 heads) Also, have you looked into the possibility that the 7 Trumpets of Revelation are yet to be fulfilled? Brother Uriah Smith does not really show a Biblical fulfillment of these in this book. There is much for we SDA's to "unlearn". Thank you again. D&A

There are several points raised in this third letter. Because we are now expecting the final manifestation of the "antichrist" of Bible prophecy, will it (the antichrist) arrive on these final scenes as "the marvelous workings of Satan", as he personates Christ—or is (the antichrist) the pope?

Another point is: When Satan personates Christ, is he at that time the seventh head of the eight-headed beast in Revelation 17:10-11?

Or is Satan the antichrist, at the time the Catholic Church becomes the seventh head of the eight-headed beast of Revelation 17? Or is the Catholic church the eighth head? These questions we will save until a future newsletter. They tie in more directly with some other questions raised about Revelation 17.

But D&A's letter also raised the following thoughts that we think fits into the discussion of Smith's book.

Are the seven trumpets in Revelation 8 and 9, yet future?

Did or did not, Uriah Smith show a Biblical fulfillment for the trumpets of Revelation 8 and 9 in the book, *Daniel and The Revelation*?

Another question raised at this point is, If Smith did show a fulfillment for these two chapters in Revelation, was his interpretation valid?

Another related thought is: Is the pioneer understanding of Bible Prophecy, one of the items that Seventh-day Adventists are to "unlearn"?

The request made in the letter from Pastor Lin and the second letter are a clarification of the differences in prophetic application between myself and Uriah Smith in Daniel chapter eleven, especially from verse 36 and onward.

Pastor Lin also raises the question of the word "push" in verse forty. At first glance the understanding of the word "push" in verse forty may seem a minor consideration, but there is a large argument connected with that question, especially when it is set forth as Pastor Lin did, in connection with the French Revolution presentation made by Smith.

The second letter raises the question of how we understand the endorsement of Uriah Smith's book through the Spirit of Prophecy and how do we understand the changes that have been made to his book? Smith's book has gone through many revisions. This is in agreement with the purpose of Smith's book. It was a book that would incorporate valid revisions as more light on history and prophecy unfolded. The fact that the book has gone through revisions is not necessarily as "sinister" as some make it appear. The book is designed as an overview of the Adventist understanding of Daniel and Revelation. This perspective agrees with Sister White's counsel to circulate this book widely, without attaching any endorsement on either Smith himself, or Smith's book. It is the basic Adventist-understanding of prophecy, in one book. So, revisions are not necessarily a problem. The problem is whether the actual revisions uphold or deny truth.

The second letter also asked if there is "both a symbolic and literal interpretation" in Daniel's last vision? Smith uses literal and White uses symbolic in addressing the last verses of Daniel eleven. One method alone may be correct, and therefore; one method is pure water and the other is salt water. You cannot mix literal and symbolic without corrupting the truth. It's either one or the other.

One other point that should be included, though not addressed in any of the three letters, is the historical disagreement that took place between James White and Uriah Smith that was centered upon who is the "king of the north" in the last six verses of Daniel eleven? Is "he" the papacy as James White believed or is "he" Turkey as Uriah Smith taught? James White identifies the papacy by applying the spiritual application to the passage, while Smith applies the literal application, and concludes that Turkey is the northern king.

Another large issue that has bearing on these items that needs to be at least briefly addressed is the various controversies in Adventism connected with the last vision of Daniel. It is in Daniel's final vision where most of the prophetic arguments within Adventism take place. There are others prophetic controversies in Bible prophecy within Adventism, but those found in Daniel's last vision stand far above the others from my perspective. Whites and Smiths' prophetic disagreement is found in this particular history. The various definitions of the "king of the north" are there. Is "the glorious holy mountain" literal or symbolic in the last days? The 1260, 1290, and 1335 "days" are there. The correct application of time prophecies is there. The "Daily" is there. There are others. Why so many disagreements over one vision?

HERESIES WILL COME IN

"**God will arouse His people**; if other means fail, **heresies will come in** among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold." *Testimonies*, volume 5, 708.

I believe it is because of the importance of Daniel's last vision that there is so much confusion on the various issues within that vision. Currently, as an example, I have been informed that the current *Adult Sabbath School Quarterly* presents a position that directly opposes the pioneer position on the "Daily" in the book of Daniel. Not only is it a different view than the pioneers understood and presented, it is one of the few pioneer views that Ellen White specifically identified as correct:

"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. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed." *Early Writings*, 74.

Not only did she identify the pioneer position on the "Daily" as correct, she also rejected the current teaching on the "Daily" that was first promoted at the turn of the last century by Elders Prescott and Daniells.

STRANGE CROPS OF EVIL

"At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, **whose mind the enemy was working**; and your mind and Elder Prescott's mind were **being worked by the angels that were expelled from heaven**. Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan's devising. To correct little things in the books written, you suppose would be doing a great work. But I am charged, **Silence is eloquence**. . . .

"And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. **Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not,** whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but your silence is eloquence. I have the matter all plainly before me. If the devil could involve any one of our own people on these subjects, as he has proposed to do, Satan's cause would triumph. Now the work without delay is to be taken up and not a [difference] of opinion expressed. . . .

"Now, when I saw how you were working, **my mind took in the whole situation and the results** if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks. Your lack of wisdom would be just what Satan would have it. Your loud proclamation was not under the inspiration of the Holy Spirit. I was instructed to say to you that your picking flaws in the writings of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by no means give him an official position, for he cannot reason from cause to effect. Your silence on this subject is your wisdom. Now, everything like **picking flaws in the publications of men who are not alive** is not the work God has given any of you to do. . . .

"I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the 'Daily'** and suppose your influence would decide the question. . . .

"I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil's side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg. A very attractive personage was representing the ideas of the specious arguments that he was presenting, sentiments different from the genuine Bible truth. And those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion that if these sentiments could be spoken everywhere it would be as a new world.

"Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused.** I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and **strange crops of evil would take the place of truth.**"
Manuscript Releases, volume 20, 18-22.

Against inspired testimony Daniells and Prescott were pushing their ideas about the "Daily". But they were a minority. They were opposing the pioneer position on the "Daily" for they were identified as "picking flaws in the publications of men who are not alive". "men who are not alive" obviously being the pioneers.

Ellen White identifies their position on the "Daily" as a work of Satan's devising and that, "the enemy was working" "Brother Daniells'" and "Elder Prescott's mind[s]". Their minds "were being worked by the angels that were expelled from heaven". She also asks and answers a question: "Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be."

And she is clear about the results if Daniells' and Prescott's ideas on the "Daily" were accepted: "Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth."

Some may protest at this juncture that to "hunt up the difference of opinion" is a contradiction of the testimony just given. Other passages seem to support this protest.

"I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren, that they make no reference to my writings to sustain their views of 'the daily.' It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of 'the daily' is not to be made a test question.

"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ['the daily']; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.

"The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such." *Selected Messages*, volume 1, 164-165.

Notice the mistake was not about what the "Daily" truly represented, the mistake was "in magnifying the importance of the difference in the views". Also there is a qualifier—"under present conditions, silence is eloquence". The conditions are entirely different today than when the controversy over the "Daily" was taking place in the early part of the twentieth century. Then there were primarily two men who were opposing the entire denomination with a *new truth* that denied the pioneer position. In those "conditions" it was best handled by dropping the subject. But more specifically the testimony that "silence is eloquence" was most directly pointed at Daniells and Prescott, the men who had "no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question".

Closing the avenues of propagating falsehood by a small minority was best handled in the environment of that time period through simply dropping the subject. That was the inspired instruction given to God's people in a general sense at that time, but in the specific sense the testimony was for Daniells' and Prescott. Today the minority view, which Sister White said would bring "confusion into our ranks" is the majority teaching. It is still as erroneous today as it was then.

It is no longer the minority understanding. Also, it now has many words by several human authors to prop it up. Today silence may no longer be eloquence, because a *truth* has been buried by the rubbish of error and needs to be returned to its original purity. This is but a small example of the many various issues directly connected to Daniel's final vision.

As we respond to these questions under discussion, we hope that our positions uphold the truth and glorify God, while not wounding those who disagree with these ideas. End-time prophetic studies must be graced with a certain amount of tolerance—but the efforts to demonstrate humility in our understandings must go hand in hand with our responsibility to "rightly divide" the word of truth.

TOLERANCE-INTOLERANCE

The essential element of classical tolerance—elitism regarding ideas—has been completely lost in the modern distortion of the concept. Nowadays if you think someone is wrong, you're called intolerant no matter how well you treat them personally. Most of what passes for tolerance today is intellectual cowardice, a fear of intelligent engagement. Those who brandish the word "intolerant" are unwilling to be challenged by other views, to grapple with contrary opinions, or even to consider them. It's easier to hurl an insult—"You intolerant bigot!"—than to confront the idea and either refute it or be changed by it. In the modern era, "tolerance" has become intolerance. Gregory Konkl, President, *Stand to Reason* (www.str.org), April 1, 2002.

THE POPE'S "THEMES"

The pope has always concentrated on the big picture and a handful of themes. In the early years, the themes included staunch opposition to communism, and he has always focused on evangelizing, through his travels; on ecumenical dialogue, particularly with Jews and Orthodox Christian churches; and on emphasizing that core Catholic teachings are unchanging and unchangeable. www.nytimes.com, April 22, 2002.

"The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution." *The Great Controversy*, 564.

The second letter asked if the passage from *Manuscript Releases*, volume 21, 444, was referring to Smith's book or the books of Daniel and Revelation in the Bible. I believe this is one of the quotations recorded about Smith's book. Based on that and other similar quotations, it seems reasonable that all Seventh-day Adventists should own Smith's book. After all, if Smith's book is one of "the books, which above all others should be in circulation now"—shouldn't we each own at least one?

Therefore, from this point on, at times we are going to refer to Smith's book without necessarily citing each of his ideas word for word from the book. We will simply paraphrase his ideas—trusting that anyone who is reading this newsletter can easily test our overview of his ideas.

Perhaps we should begin with the early pioneer position that is generally brought into the discussion when dealing with these issues.

"Michael is to stand up at the time that the last power in Chapter eleven comes to his end, and none to help him. This the last that treads down the true church of God: and as the true church is still trodden down, and cast out by Christendom, it follows that the last oppressive power has not 'come to his end'; and Michael has not stood up. This last power that treads down the saints is brought to view in Revelation 13:11-18. His number is 666." *A Word to the Little Flock*.

This is the pioneer position on "the king of the north". This is the position of Adventism that was unanimously held until at least the mid 1860's. That position being that the "king of the north" was the papacy. On page 1116, in the book, *The Prophetic Faith of Our Fathers*, by Leroy Froom, it is stated:

"For the first sixteen years of his editorial connection with the *Review*, Uriah Smith held this power [Daniel 11:45] to be the Papacy . . . But in 1871, in his *Thoughts on Daniel* articles, he changed his view to that of Turkey."

In his paper, *The Pioneers on Daniel Eleven and Armageddon*, pastor Raymond Cottrell notes: "James White in the *Review* of November 29, 1877, some years after Uriah Smith had shifted from his own original position, substituting Turkey for Rome . . . wrote advising caution in the interpretation of unfulfilled prophecy and found Smith 'removing the landmarks fully established in the Advent Movement'. This article leaves no doubt that the position making Rome the power of Daniel 11:45 and Revelation 16:12 had been 'fully established' as a 'landmark' in the Advent Movement prior to that time, and that it was held by the pioneers of this message, without exception, from the days of William Miller down to at least 1863.

The preceding four paragraphs were taken from a book authored by Louis F. Were, titled, *Mrs. E. G. White, Uriah Smith, and the King of the North*, page 28. Louis Were is now deceased, but as an Adventist pastor serving in Australia he authored many booklets, papers, and books, primarily emphasizing the prophetic viewpoint. One of his most often addressed topics were the very issues connected with Uriah Smith's false understanding of the last ten verses of Daniel eleven. A good source for materials that address the subjects we are now considering can be found in his published works. His studies on prophecy are excellent, although I disagree with some items in his studies.

For instance, he takes a position about the "Daily" in the book of Daniel that denies the pioneer position of the "Daily". Also, he correctly applies the 1335 days of Daniel 12 as 1335 years, beginning in 508 AD, as did the pioneers, but unlike the pioneers, he arrives at 1844 as the ending point for that prophecy. The pioneers arrived at 1843. He also considers the closing movements of Christ work in the Heavenly Sanctuary as happening simultaneously. Several in Adventism believe this same concept.

The "blotting out of sins", the "sealing", the "close of probation", and other "prophetic waymarks" related to the work that takes place as probation closes are prophetically viewed by Louis Were, and others as a single event, which happens in one moment in time, as opposed to probation proceeding through a process beginning with the house of God and ultimately moving into those outside God's church until the last human makes their choice for or against the truth. The foundation of our reasoning on this subject can be considered in the audio series we present titled, *The Judgment of the Living*.

There are other items I disagree with Louis Were upon, but overall the work that he has done on Bible prophecy is valuable and important from my point of view. The point I am leading to is this. No human teacher of Bible truth can be identified as error free without some type of credible evidence that the person under scrutiny is a Biblical prophet. No human written document can be assumed as error free or inspired without genuine evidence.

In my service in sharing understandings from God's word I have made mistakes that I have had to retract or clarify, depending upon the specific issue. Recently I have made a few more. Once again, I apologize. I received an email from a brother in Australia advising me that the article about the center of the Bible was mathematically incorrect, and that in the same issue, according to the White Estate, the article about Melchisedec was fabricated. Today I received this email from a friend.

"In the April 2002, newsletter, under: "WHAT A DIFFERENCE 14 YEARS MAKES". The account of Ollie and Al Gore is not true, see: www.truthorfiction.com/rumors/ollienorth-osama.htm We need to be careful. If it is too good to be true, perhaps it really is. Thanks, B.

We mistakenly ran an article about NASA that we discovered later was also a fake story. We also included two different documents that were later identified as false, though the source of the one document was a General Conference officer and the other document was the Division Headquarters in Medellin, Colombia. I have made mistakes in spoken presentations, as well as the items just mentioned that made their way into the newsletter. In all cases I have been rightly rebuked for not checking sources and multiplying error.

While not trying to lessen my responsibility for past mistakes, I fully recognize the potential, if not the fact, that there are still many items I am blind about, and others that I no doubt view incorrectly for a variety of reasons. How can a finite being be in any different condition than that? How can you be a learner if you believe you already understand things perfectly? This reality was true of Louis Were, and it is also true of Uriah Smith. I am not trying to lift myself up to their stature as Bible students. I am simply identifying that men's teachings are to be studied differently than inspired writings. I am emphasizing our responsibility to test every man's teaching against truth. And we should pray that our understanding of truth is rooted and grounded in the word of God.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 John 4:1.

I can consider the items which appear to be errors in a brother's understanding without automatically categorizing him as outside the "law and the testimony". I see no hostility towards the Spirit of Prophecy in Smith's book, nor do I see him purposefully attempting to undermine God's law. Without condemnation I can understand and account for his prophetic errors without assigning any negative connotations to his motivations. For myself, this is also how I try to relate to any man's teachings until I see him openly turning away from the Bible or the Spirit of Prophecy—"the law and the testimony", in its broadest sense.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17:11.

Some build their understanding about Smith's book based upon the many Spirit of Prophecy quotations where his book is lifted up as an excellent book to circulate. Yet there is no pronouncement by Ellen White that his book was error free. Neither is there a pronouncement that he was being prophetically or otherwise inspired as he wrote the book. If external evidence isn't manifested to the contrary, then we must assume that any man's teaching has potential for some errors, oversights, or omissions within his teachings. This is a principle that should be applied by every student of prophecy when evaluating a man's understanding of Scripture. Smith's works were never identified as inspired. His works therefore must be studied from the perspective that Smith was at best a dedicated, consecrated, educated, committed Seventh-day Adventist leader, but was still just a man—in terms of inspiration.

With no evidence to indicate that Smith or his book were inspired, we view the statements in the Spirit of Prophecy from a different perspective than someone who reads the Spirit of Prophecy quotations and concludes that Smith's book must be error free.

Is his book valuable to circulate? Absolutely! Have you ever read a more accurate account overall of Daniel and Revelation than his book? I haven't. From my perspective Haskell's book is valuable, but it isn't close to Smith's book. And the modern prophetic authors have strayed far more from the pioneer positions than Smith's book has. The best book on these subjects in Adventism is still Smith's *Daniel and the Revelation*. It should still be circulated. And that is what I believe the Spirit of Prophecy meant when promoting the value and purpose of Smith's book. This perspective is far short of assuming everything in the book is fully accurate.

In contrast, if you choose to presume that his book is in some fashion inspired, (based on the Spirit of Prophecy quotations lifting up the importance and role of Smith's book), then would it not be resisting God's Spirit to accept any conclusion that directly opposed God's revealed will, as set forth in Smith's book?

Friends. Smith's book has to be tested, as do all human authors. This principle is clearly consistent with the inspired statements concerning not only Smith's book, but also the pioneer writings in general.

"I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work. . . .

"God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in the Signs of the Times let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper." *Counsels to Writers and Editors*, 26–28.

Is this statement teaching the pioneers were inspired? No. She is lifting up an excellent source of information. She is pointing to a group of men that we can place a certain amount of confidence in, within the context that 'no finite man correctly understands all things, and all men are subject to make mistakes'. Some of the pioneers and some of their conclusions were incorrect. William Miller is certainly a pioneer, but he never accepted the Sabbath. And yet Ellen White lifted him as a man of God.

That being stated—the Spirit of Prophecy emphasizes that the pioneers hammered out the foundations of truth that would stand the test of time and attack—and that these foundational truths were to be defended. Minor differences existed among the pioneers, but initially, the foundations were upheld in unity.

This is why Smith's new idea on the "king of the north" was such a stumbling block for James White. White understood that the correct understanding about who is "the king of the north" in the last six verses of Daniel eleven was a foundational truth! To ignore this conviction of James White is to misunderstand the argument over this subject that took place between he and Smith. Perhaps this is a history you are unfamiliar with? Be forewarned, that the history of Smith's and White's controversy has a "little mine field" of items and events that allow historians to place either a favorable slant on Smith's position or a favorable slant on White's position.

One point on this subject that is helpful at the beginning is to recognize that James White also had some prophetic statements about his role in the Advent movement that counterbalance the statements about the importance of Smith's book.

"My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I can not now recall, were among those who, after the passing of the time in 1844, searched for truth. At our important meetings, these men would meet together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty.

"A line of truth extending from that time to the time when we shall enter the city of God, was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony.

"The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.

"For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me." *Manuscript Releases*, volume 3, 412-414.

James White was among "the noble and true" who were used by God to identify the foundational truths of the Advent movement. Smith was not around at that time. He came later. Smith may be viewed from this vantage point in history as a pioneer, but James White would not identify him as such. So when Smith, a new kid on the block, began to teach differently than the pioneers about "the king of the north" it is easy to see how James White could believe Smith's new idea was an attack on one of the foundational truths of Adventism, for he knew an attack against the foundations of Adventism had been predicted.

"I saw a company who stood well guarded and firm, and would give no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—one, two and three—the first, second and third angels' messages. Said the angel, Woe to him who shall move a block, or stir a pin in these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. Step by step had God brought them along, until he had placed them upon a solid, immovable platform. Then I saw individuals as they approached the platform, before stepping upon it examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the laying of the foundation of the platform. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform and examined it, then found fault with it, declaring it to be laid wrong. I saw that nearly all stood firm upon the platform, and exhorted others who had stepped off to cease their complaints, for God was the master-builder, and they were fighting against him. They recounted the wonderful work of God, which had led them to the firm platform, and in union nearly all raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained, and left the platform, and again they with humble look stepped upon it." *Spiritual Gifts*, book 1, 168. [1858]

Notice that this vision about a future attack on the foundations of Adventism had been understood by at least 1858, when it appeared in print, which is well before White's and Smith's confrontation over Daniel eleven took place. A faithful servant such as James White can easily be understood as having been under conviction, based upon the last and other similar *testimonies*, that it was his sacred responsibility to be prepared to defend the foundations when such an attack arrived.

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit." *Counsels to Writers and Editors*, 31.

Now to Pastor Lin's question. "Your line of argument actually rides over the excesses of the French Revolution, putting everything in that word 'push' which seems to be inadequate. So I would appreciate hearing what you have to say about verse 37 to 39 in chapter 11. Please give these verse your interpretation."

Smith takes a wrong turn in verse thirty-six of Daniel eleven. His false premise of what the king in the verse really identifies sets his reasoning up falsely from there on out. He even acknowledges the problem on page 292, when he states, "The only objection against applying the expression 'the king' to a new power lies in the difficult article, 'the'; for it is urged, the expression 'the king' would identify this as the last spoken of. If it could properly translated 'a king', there would not be any difficulty."

The fact that Smith is acknowledging this weakness identifies the seriousness of the problem in Smith's eyes. As an author, he wasn't going to waste words identifying problems that had no validity or bearing in their opposition to his conclusions. He knew this problem of the Hebrew word was too large to simply ignore. He makes his defense not with the original words of Scripture, but upon human commentators on the Scriptures. Commentators can be helpful, but they are not inspired.

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Psalm 12:6.

Smith brings in commentators on the word "the" in the verse, to build a case for viewing the Hebrew word "the", as the Hebrew word for "a". I reject his conclusion, not only because his word is not in the original language, but also because it doesn't agree with another test that should be brought into consideration before a new truth is established. (Particularly a new understanding that opposes a *foundational* understanding.)

This second test is the test of context. By identifying 'a king' instead of 'the king'—How does your premise line up with the verse itself and also the preceding and following verses?

If you have to choose between 'a' king, or, 'the' king: 'the' king has to be the king who was just spoken of in the preceding verses. Everyone agrees that from verse thirty-one to verse thirty-five the papacy is the king who is being identified. Therefore: "the king" would be the papacy. If however, you select "a king", then he may be acceptably identified as a new power that is being introduced into the flow of history.

The fact that Smith acknowledges that the Hebrew does not support his conclusion is a "red flag" all by itself, but the context of the verse itself is much more sound by retaining the pioneer position of 'the' king as representing the papacy. Let us consider.

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.

The first phrase Smith changes to a king instead of the king, and identifies this new king in the narrative as the French Revolution. He then states, without articulating his reasoning for his conclusions, that "the specifications for this verse do not uphold" the pioneer position of 'the' king. In other words, he says the context of the verse cannot be recognized as identifying the papacy.

He then moves into the next verse for his defense. He teaches that this same king, whoever he is, in the next verse will not "regard any god". This means, he concludes: that the king will profess no religion. (Whereas: the pioneer view of the papacy identifies a power that professes to be Christian, and therefore, regards a god.) He does not at this point bring verse thirty-eight into the subject.

But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Daniel 11:38.

By defining the characteristic of "not regarding any god" to prove the king is antireligious in nature, he apparently contradicts what verse thirty-eight says about this very same king, honoring a "god of forces" and "a god whom his fathers knew not". Here the king certainly regards a god.

By context of the entire passage, the information conveyed when speaking of this king not regarding a god, is more consistent when recognizing it as part of a continuation of the previous verse's emphasis upon self-exaltation. Self-exaltation is perhaps the primary characteristic of the papacy. The king, in verse thirty-six will "do according to his will", and "exalt himself", and "magnify himself above every god", he shall "speak" "against the God of gods". The papal power more fully describes the king in verse thirty-six than the French Revolution, and the fact that Daniel in the next verse, further describes this extreme manifestation of exaltation on part of the papacy as not regarding "any god" is simply a further magnification of the papacy's self-exalting character. Sitting in the temple of God, telling yourself that you are God, is identifying yourself as one who does *not regard any god*. Defining 'not regarding any god', as identifying the self-exaltation and extreme blasphemy of popery as the pioneers did, is much more consistent with the test of *context*. Self-exaltation is one of the primary themes about this king.

Smith's conclusion about what regarding no god means in the passage does not agree with verse thirty-eight, though he suggests it is simply describing the history when the French began to the worship of the Goddess of Reason. There are other considerations on verses thirty-seven and onward that will need to wait until later. But there is other evidence available in verse thirty-six itself. Remember. How you identify the king of verse thirty-six changes the entire history of the following verses. Smith's opinions truly stand or fall in this verse.

This 'king', whoever he is, is to prosper "till the indignation be accomplished".

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Isaiah 26:20-21.

Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Nahum 1:6.

This "king" will continue to exist until the very end of the world time-period. That is when the "indignation" of Bible prophecy takes place. Did the atheistic French system of the Revolution time period continue to the present day? Not even close. Does the papacy continue to that time period? Certainly. The pioneers and James White were correct.

Look closely at how *shallowly* Smith covers verse thirty-six. You will probably only recognize what I just stated as a valid observation, if you have read Smith's entire book. He generally gives a very nice detailed and complete presentation on a verse. Especially when it is a verse that carries great significance in his understanding.

Verse thirty-six he identifies differently than the pioneers, and he, as well as anyone else, recognized the significance of his new position. And yet when he defends the very foundational premise which his thesis for the next ten verses is built upon, he does little more than throw out a little history of the French Revolution, inferring it is connected to the verse; then without any defense of his conclusion he states that viewing the power of verse thirty-six as the pioneers had done just simply doesn't hold up; along with choosing a Hebrew word that is not in the original text to establish his identification of the power under consideration; and suggests an understanding about 'not regarding any god' that is much weaker contextually than the old pioneer viewpoint. That is all he has to say about the most important verse in which to establish his "new idea". It is really not much, and it certainly lacks any concrete support of his premises.

Those who defend the pioneer position identifying the king of verse thirty-six will point to commentators as well. They don't refer to the theologians to change the original word 'the' to 'a'—they refer to the commentators to identify that many Bible students believe that verse thirty-six is the verse Paul built upon when setting forth his famous over view of the papacy in 2 Thessalonians 2:3-4.

Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.*

Some Adventist commentators go further, stating they also see verse thirty-six as a point of reference for Sister White's statement in *The Great Controversy*, 50.

"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."

They also identify that the "marvelous words" the king of verse thirty-six speaks corresponds with an earlier description of the papacy in Daniel 7:25–26. In these verses, two characteristics are identified, that are also identified in verse thirty-six. Those two characteristics being the speaking of words against God and identifying that the power under discussion meets its ultimate fate at the end of the world.

And **he shall speak great words** against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But **the judgment** shall sit, and they shall take away his dominion, to **consume and to destroy it unto the end**. Daniel 7:25–26.

This power speaks great words and is destroyed after the judgment, or as in verse thirty-six of chapter eleven, it speaks "marvelous things against the God of gods, and shall prosper till the indignation be accomplished". Smith himself teaches that the prophetic power under discussion in Daniel 7:25–26, is the papacy. Why is it so hard to view verse thirty-six as simply a further elaboration of the power identified as the papacy in verses thirty-one through thirty-five?

We will continue this answer in the next newsletter. What we are at this point trying to establish is that how you approach the two views in Daniel 11:36–45, in terms of who is the "king of the north" has a variety of considerations. Before we proceed to verse thirty-seven and onward, we need to know what power is being symbolized. Smith's view of these verses was new in relation to the pioneer understanding. How do we bring the sound endorsements of the pioneer positions together with the sound endorsements of Smith's book, when the two positions appear to be in contradiction?

The logical answer for that question is that the excellent endorsements given for Smith's book and the pioneer's writings can best be understood by recognizing that these were the works of consecrated men, but their works are not always free from some types of chaff. If that is the divine perspective towards the book of Smith and the work of the pioneers, then the *Testimonies* concerning both are not contradicting one another. The divine perspective allows for some errors and mistakes in the works of men. Praise the Lord for that! If that isn't the inspired perspective, then we have a real dilemma about those seemingly contradictory *inspired* 'endorsements'.

REASSERTION OF AMERICAN POWER IN THE WORLD

Behind Bush's threats against Iraq and his vigorous waging of the war on terrorism is a broader agenda, say his closest advisors. And that is nothing less than the reassertion of American power in the world by a greater willingness to use force, with or without the support of allies, even at the cost of American casualties. *Newsweek*, March 4, 2002.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Revelation 13:12.

US TO USE PSYCHOLOGICAL WARFARE

Psychological warfare, all the rage in the early years of the cold war, when capitalism and communism were competing around the globe for hearts and minds, is making a comeback. *Newsweek*, March 4, 2002.

PENTAGON BACKPEDALS

Efforts to "manage" international reactions backfired big time when it was reported that the Pentagon had hired the *Rendon Group*. "Well known for running propaganda campaigns in Arab countries," reported the *New York Times*, the Washington-based PR firm "has done extensive work for the Central Intelligence Agency." ["Pentagon Readies Efforts To Sway Sentiment Abroad" *New York Times*, February 19, 2002.]

Pouring gasoline instead of water on the PR conflagration, the Pentagon proudly announced that its Orwellian, *Office of Strategic Influence*, "calls for the planting of false stories in the foreign press, phony emails from disguised addresses and other covert activities to manipulate public opinion."

In the uproar that followed, Secretary of Defense Donald Rumsfeld promised the press that the Pentagon will not tell any whoppers to the American people. *Chicago Tribune*, February 21, 2002. From www.lifeboatnews.com.

US FINANCIAL TIME RUNNING OUT

This massive influx [of immigrants] drives up the demand for income-support programs, while driving down the taxable wages in retail and service-sector jobs where Americans are forced to seek employment, as higher paying automotive, electronic, textile and manufacturing jobs leave the country. The US is still a super-power, but it is a country with very little, if any, control over its future and its destiny, a country whose time is running out. *The Conservative Chronicle*, February 27, 2002.

AMERICANS AFRAID

In a post-Enron economy the prevailing economic malaise reflects the suspicion that all our corporate houses are built on sand. To shift attention from economic insecurity can only benefit the president and his allies politically. If . . . the only thing we have to fear is fear itself, America is in deep trouble. The American people are afraid. They are afraid of additional acts of terrorism, of always looking over their shoulder on planes and skyscrapers. They are afraid that huge corporate entities that once promised secure employment and investments are hollow at the core. And they are afraid their children face a future far less certain and far more terrifying than in the past. That is the crisis that grips this country. Attempting to answer it by using saber-rattling to attack an amorphous axis of enemies is a great failure of leadership. *Newsweek*, March 4, 2002.

[**Editor's note:** Notice the end-results of the following fear-based behavior.]

"And even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance." *The Great Controversy*, 592.

Dear Jeff,

Thanks for the tapes and newsletter each month. I'll be sending you a donation. I have composed a scripture song cantata and it is now out in CD, cassette, and book form. Would you like me to send you a sample CD to listen to? It would be nice if you could advertise it in your newsletter.

It contains 90 minutes of scripture song and narration telling the story of Jesus. It has solo, duet, quartet and choir numbers with piano and organ accompaniment plus a few instruments. Classical style. It contains 10 complete psalms, the 10 commandments and Isaiah 53 along with some shorter passages. I chose these verses because I thought we would need them in our memory banks during the coming time of trouble.

The book is \$15 for comb-bound version and \$20 for 3-ring binder version. The binder carries with it permission to make up to 50 copies for rehearsal and performance purposes. For an additional \$10 fee, those with the comb-bound version may obtain similar permission. Please let me know if you want a CD to listen to. God bless. We appreciate you so much! RD

Feel free to call or write us for "RD's" phone number.

GOD WILL AROUSE HIS PEOPLE

"The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

"Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.

"Instead of opening the soul to receive rays of light from heaven, some have been working in an opposite direction. Both through the press and from the pulpit have been presented views in regard to the inspiration of the Bible which have not the sanction of the Spirit or the word of God. Certain it is that no man or set of men should undertake to advance theories upon a subject of so great importance, without a plain 'Thus saith the Lord' to sustain them. And when men, compassed with human infirmities, affected in a greater or less degree by surrounding influences, and having hereditary and cultivated tendencies which are far from making them wise or heavenly-minded, undertake to arraign the word of God, and to pass judgment upon what is divine and what is human, they are working without the counsel of God. The Lord will not prosper such a work. The effect will be disastrous, both upon the one engaged in it and upon those who accept it as a work from God. Skepticism has been aroused in many minds by the theories presented as to the nature of inspiration. Finite beings, with their narrow, short-sighted views, feel themselves competent to criticize the Scriptures, saying: 'This passage is needful, and that passage is not needful, and is not inspired.'

"Christ gave no such instruction in regard to the Old Testament Scriptures, the only part of the Bible which the people of His time possessed. His teachings were designed to direct their minds to the Old Testament and to bring into clearer light the great themes there presented. For ages the people of Israel had been separating themselves from God, and they had lost sight of precious truths which He had committed to them. These truths were covered up with superstitious forms and ceremonies that concealed their true significance. Christ came to remove the rubbish which had obscured their luster. He placed them, as precious gems, in a new setting. He showed that so far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which had never been discerned by the men of His time. Himself the Author of these revealed truths, He could open to the people their true meaning, freeing them from the misinterpretations and false theories adopted by the leaders to suit their own unconsecrated condition, their destitution of spirituality and the love of God. He cast aside that which had robbed these truths of life and vital power, and gave them back to the world in all their original freshness and force.

"If we have the Spirit of Christ and are laborers together with Him, it is ours to carry forward the work which He came to do. The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible that are really false interpretations of Scripture, adopted during the ages of papal darkness. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. 'Had they known it, they would not have crucified the Lord of glory.' It is ours to reveal to the world the true character of God. Instead of criticizing the Bible, let us seek, by precept and example, to present to the world its sacred, life-giving truths, that we may 'show forth the praises of Him who hath called you out of darkness into His marvelous light.'

"The evils that have been gradually creeping in among us have imperceptibly led individuals and churches away from reverence for God, and have shut away the power which He desires to give them.

"My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'" *Testimonies*, volume 5, 707-711.