

Future NEWS

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PERILOUS TIMES

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

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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

Lord willing, by the time your reading this newsletter Kathy and I will be presenting one of two prophecy schools in Malaysia. As usual, the lead-up to these schools created a shaking. Things were touch and go for awhile, in terms of whether the schools would be allowed or cancelled. Two different churches are holding these meetings and the powers that be were testing their mutual commitment to hold the meetings. In the midst of the shaking that was taking place some of the dialogue that took place between the different parties was “emailed” to me. The following is one of those email’s. I am going to edit some of the names, as I am not trying to further agitate the situation, but was impressed by the depth that this issue has been reaching—simply over a seminar of fifty presentations in Bible prophecy. I am not wanting to agitate an already tense situation and I am not trying to promote the statements about myself in the following letter, but—I think that a mature reading of this letter will help to emphasize the environment in which end-time Bible prophecy is recieved.

“I concur with Elder S’s position as stated in his email to you dated November 2, 2003, and the decision to proceed with Brother Jeff Pippenger’s *Close of Probation Bible Prophecy Seminar* later this month at P, and thereafter in J.

“In addition, I wish to say that the question of authority is nothing new. In Luke 20:1–8, the authority of our Saviour and Lord was apparently questioned by the General Conference of His day. In response thereto, He raised the question of John Baptist’s authority, and none could answer Him thereon. I verily believe that both Christ and John Baptist were never denominational employees of their day. To use His words, if this happened to a green tree like Christ the Sinless, how much more could it also happen to dry ones or sinners like us.

“Christ was rejected and sent to the Cross by His chosen people. The blind man of John 9 was “cast out” or disfellowshipped by his church for confessing Christ following the restoration his sight. Besides, there is a question of fairness, which was not manifestly seen to have been done in this case. It would appear that you and *** officers have not personally heard Brother Jeff Pippenger speak, or looked into his case properly before coming to a decision in this instance. He has conducted successful work for 6 years in another Mission in **** with fruit of several thousand baptisms, apart from his character as a Christian gentleman (Matthew 7:16,20). His sermons can be measured by the test (Isaiah 8:20). Then Gamaliel’s counsel is applicable here (Acts 5:38,39).

“The beloved disciple John Zebedee at one time was misguided too in a similar way, but was straightened by Christ (Luke 9:49–50). ‘Every plant, which My heavenly Father hath not planted, shall be rooted up’ (Matthew 14:13). The ‘Word of God is not bound’ (2 Timothy 2:9). Christ came not to be ministered unto, but to minister, and He has cautioned against the tendency towards rulership and dominance (Matthew 20:25–28). In His Olivet sermon on the signs of the times, He commended the faithful and wise servant who give God’s household ‘meat’ in due season, in contrast to the evil servant as described therein (Matthew 24:45–51). ‘Blessed is that servant, whom his lord when he cometh shall find so doing’ (Matthew 24:45). I do appreciate that *** has to monitor each case on its own merits. However, in the present case, I entirely agree with Elder S’s position thereon, which is balanced and correct, and which I cannot improve upon. There ***’s concerns have been identified, and answered accordingly. Regards, RL.”

Kathy and I solicit your prayers for these meetings and the influence the information contained in the meetings will exert after we are gone.

RELIGIOUS WARS

We are in the opening days of the twenty-first century. A century already remarkable for its liberal application of religious agenda—mostly the violent kind. The new religious forces seem more an outgrowth of tribal or group identity than anything else. This is a curious revision of history, indeed even of evolutionary assumptions that human beings will continue to refine social development.

We are instead rapidly approaching a state not dissimilar to pre-history and the landscape of early Old Testament times, when formal social groupings were emerging and asserting themselves: a time when the expression of a local deity functioned to define and protect the group. It was a context that encouraged wars of annihilation.

Here in the USA we have come under relentless assault by various religionists who are determined that the received orthodoxy of our society should have legislative mandate for direct political activity. Why this insistence should be seen as a totally different dynamic here than the similar baying for power that has overwhelmed various predominantly Muslim societies in the past decade or so escapes me.

I see developing the “them versus us” battle taking on religio-tribal overtones and cannot help thinking that we are heading the wrong way. I cannot believe that the Prince of Peace I serve would have any part in religious war, whether fought by guns or political machinery. *Liberty magazine*, May/June 2003.

“Let ministers and people remember that gospel truth hardens when it does not save. The rejection of light leaves men captives, bound about by chains of darkness and unbelief. The soul that refuses to listen to the invitations of mercy from day to day can soon listen to the most urgent appeals without an emotion stirring his soul. As laborers with God we need more fervent piety and less self-exaltation. The more self is exalted, the more will faith in the Testimonies of the Spirit of God be lessened. Those who trust wholly in themselves will see less and less of God in the Testimonies of His Spirit.” *Testimonies*, volume 5, 681.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Romans 13:12.

“Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, as you go praying that God will prepare hearts to receive the truth. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, that shineth more and more unto the perfect day. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you, and all heaven will be with you.” *Bible Training School*, 1912.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. John 9:4.

“All I can say to you is: Take up the light which God has given you and follow it at any cost to yourselves. This is your only safety. You have a work to do to come into harmony, and may the Lord help you to do it even if self is crucified. Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling, and with fear. The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them.” *Testimonies*, volume 5, 93.

Within the last year a well-known Adventist author called me on the phone. We had only met once before, very briefly, but at some point in time he had received the prophetic material we share. He called to tell me he was writing a book on Daniel and asked if I would be willing to help with the editorial work of the book. He had come to believe that I had a good understanding of the pioneer understandings of Daniel and he wanted my input. I agreed to help in any way I could. I never heard from him again.

Several months ago a meeting was cancelled in Europe, well after it had been scheduled and planned. The brethren there that had led out in getting us invited continued to seek ways to still hold a prophecy seminar sometime in the near future. This week I was speaking with a brother from that part of the Lord's vineyard and he gave me an update on the efforts to hold meetings in that church. It seems that the well-known Adventist author has written a letter stating that Jeff Pippenger has some good understanding of prophecy, but he speculates and he is not a theologian and therefore not acceptable. The letter is the tool that is being used to prevent that church family from hearing the prophetic material we share.

The well-known Adventist author is correct on at least two counts. I am not a theologian and I do attempt to exercise "sanctified speculation" as I study the truths of prophecy.

For years there has been another brother who attacks our work, and his primary criticism is "speculation". For years my response to him, and now to the well-known Adventist author is which part of the material we share is speculation? Once the areas of speculation are identified, I would further ask how these men understand the particular passage they have labelled as speculation. Let's compare conclusions. To this, there has never been a response.

"Speculation" is the charge, but never is it accompanied with specifics about what is or isn't speculative in the material! There are things we should not speculate upon:

"Those who are so curious to find out **things that have not been made known in the Scriptures** are generally surface students in regard to those things which have a bearing on the daily life and practice. . . . We are to reveal to the world that which God has seen necessary to reveal to us. We are not doing the will of our heavenly Father **when we speculate upon things which He has seen fit to withhold from us**. It is the privilege of everyone to reveal to others that he appreciates the worth of divine truths, that he appreciates the treasures of eternal life, by making every sacrifice to obtain the reward." *Evangelism*, 627.

The secret *things* belong unto the Lord our God: but **those things which are revealed** belong unto us and to our children for ever, that we may do all the words of this law. Dueteronomy 29:29.

Just because men refuse to apply themselves to understand the truths that are established through the prophetic word, does not authorize them to attack those truths with the flippant use of the word "speculate" as they attempt to kill the messenger and avoid the message. Sanctified 'speculation' is our responsibility.

"I was referred to this scripture: 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.' Here, dear sister, you may meditate and speculate with profit." *Testimonies*, volume 2, 437.

After the two schools in Malaysia we hold Meetings in London and then a prophecy school in Germany. The same type of shakeing is going on there as well. We return from these meetings in the beginning of January and then hold meetings in Chile and Venezuela. When we return from Venezuela in February we then proceed to Romania for two prophecy schools. It has been difficult to keep up with all our work in the recent past, and it seems as though the busy times are not abating. We thank you for your support and patience as we try to accomplish the speaking engagements and prepare our monthly mailouts. It has been your support that has allowed us to have a part in this work and as difficult as it seems to be at times, we only view this opportunity to serve as a privilege. Thank you. Please keep all these meetings in your prayers.

I am much afraid that schools will prove to be the great gates of hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth.—Martin Luther

A SOBERING REPORT ON ADVENTIST HIGHER EDUCATION

In what was termed "a sobering report on a vital subject," General Conference education director C. Garland Dulan presented the conclusions of the *Commission on Higher Education* on October 14. Spelling out the drift in other formerly religious colleges, Dulan highlighted the pathways through which institutional "orthodoxy" moved to "pluralism," and ultimately resulted in a purely secular institution.

"With the increasing percentage of non-Adventist teachers and students, we're seeing a creep from being primarily Adventist to moving in a different direction," he stated. The Commission found "diminished emphasis on religion courses for all students, chapel attendance questioned, with less emphasis on revivals, mission, and evangelism."

All this, said Dulan, adds up to a situation that needs to be addressed, since "expressions of religious vision are gradually disappearing."

Statistics revealed the increasingly non-Adventist aspects of the church's higher education system. The percentage of non-Adventist students rose from 18 percent in 1990 to 32 percent in 2000, and was projected to be 45 percent by 2010. Non-Adventist faculty was just 4 percent in 1990, but rose to 16 percent in 2000, and by 2010 was expected to be 28 percent. Added to this picture of increasing non-Adventist involvement was the declining relative support of the church in terms of finance.

Commission recommendations include: graduate level courses on Adventist history, theology, and philosophy of education; a yearly retreat for institution board members on Adventist educational philosophy; seminars on the integration of faith and learning; and further study on the impact of non-Adventist students and faculty.

GC vice president Ted Wilson in opening up the matter for discussion commented that the projected 28 percent non-Adventist faculty figure is "a glaring statistic we need to reverse."

Cindy Tutsch, associate director of the White Estate, commented that "if we are not intentional in adopting the recommendations of this report, our students will continue to experience loss of faith."

Richard C. Osborn, Pacific Union College president, noted that the trends towards secularism would still be a "huge problem even with 100 percent [Adventist] students and faculty." He also expressed concern over how large church commissions could make an impact without local implementation, and recommended the involvement of the wider constituency. "You cannot create culture change in a top-down approach," he stated, adding that "we should begin to share these recommendations with local areas."

B. Lyn Behrens, president of Loma Linda University, called the report "challenging and sobering," adding that the world church must take it very seriously."

GC president Jan Paulsen expressed his thanks to the commission, which "arose from the awareness of the problem." "We need to take practical steps to address these issues," he continued, asking that division administrations place this item on their agendas for year-end meetings.

The report and recommendations were voted as presented, and further actions will be taken at the executive's spring meeting in 2004. www.adventistreview.org, October 20, 2003.

Editor's Note: Is anyone surprised?

Hi Jeff,

I just read an excerpt from a book sold by the *CATO Institute*, and it had what I thought was some light on why there are so many Muslim extremists nowadays. Middle Eastern rulers are so repressive that if any four men in a Moslem country sit in a coffee house and talk politics they will all be jailed by the local dictator. The one place in the Middle East which you cannot ban is the mosque. So all the discontent and extremism got channeled into the mosque, and religion became the language of political opposition in the Middle East. Saddam Hussein did not allow liberal or conservative parties; Democratic or Republican parties. But like every other Middle Eastern leader, he didn't dare shut down the mosques, nor did he take on the tribal chieftains. So when the regime crumbled, only the mosques and the tribes were left standing.

This may help explain why preaching in mosques is so dangerous. They are the only place where religious/political extremists can congregate. God Bless!

CONGRESS AND THE PUBLIC

"Congress responds to what it believes the public wants the most." Arizona Senator John McCain, in a *Citizens Against Government Waste solicitation letter*, October 10, 2003.

"A general dissolution of principles and manners will more surely overthrow the liberties of America than the whole force of the common enemy. While the people are virtuous they cannot be subdued; but when once they lose their virtue then will be ready to surrender their liberties to the first external or internal invader."—Samuel Adams.

AMERICA'S NEW CIVIL WAR

America is already in the midst of a civil war, thankfully still non-violent. It is between those who fervently believe in America and in Judeo-Christian revelation and those who fervently believe in neither. If the former win, the Islamic totalitarian threat, like the totalitarian threats before it, will be vanquished. If the latter—as represented by the Left, many Democratic Party leaders, pacifists, the cultural elite, and academia—win, liberty will have been nothing more than an aberration that lasted a few hundred years. *The Federalist Brief*, September 13, 2003.

MORALITY AND THE POORHOUSE

We became rich because government, in Jefferson's words, would not 'take from the mouth of labor the bread it had earned.' If we abandon the Founders' mores, no economic policy can keep us out of the poorhouse. *The Federalist Brief*, September 13, 2003.

"The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and national apostasy will be registered in the books of heaven. The result of this apostasy will be national ruin." *Maranatha*, 216.

The tumult of the people is very properly compared to the raging of the sea. When the passions of a multitude become headstrong, they generally will have their course.—Samuel Adams

"It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity." *The Great Controversy*, 590.

Far better it is to dare mighty things, to win great triumphs, even though checkered by failure, than to rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat.—Theodore Roosevelt.

“So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful, unless we become co-workers with Him. Those who decline the struggle lose the strength and joy of victory. . . . If as workers for Christ you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens.”
Gospel Workers, 477.

But bearing what we cannot change and going on with what God has given us, confident there is a destiny, somehow seems to bring a reward we wouldn't exchange for any other. It takes a lot of fire and heat to make a piece of steel.—Ronald Reagan.

CHINA'S ECONOMIC GROWTH

China used to produce only low-cost goods that the United States largely gave up on long ago, such as luggage, toys, and shoes. It's a far different story today, as China now makes half of the world's cameras, a third of its air-conditioners and TV's, and a quarter of all washing machines. And its beginning to churn out tool-and-die equipment, furniture, machine tools, and plastics. Even the highest of high-tech is not immune. In August, Intel announced plans to build a \$375 million semi-conductor plant in Chengdu.

Indeed, the famous Silk Road seems to have been rerouted to Bentonville, Arkansas, home of *Wal-Mart*, which, if it were a nation, *Wal-Mart* would be China's eighth-largest trading partner. The president of *Straszheim Global Advisors* predicts that more than half of the growth of the *Fortune 500* over the next decade will come from China. After centuries of waiting for the Chinese market, it has finally emerged.

For the moment, we are importing \$500 billion to \$600 billion a year in foreign capital to meet our current account deficit and to help fund our deficit. For the first time in history, America is paying out to the rest of the world more than it receives in interest, dividends, and other investment income. We are working for foreign investors. If America's pride was in being self-sufficient, it has now built into its fiscal future a structural deficit that literally will make us depend on how the world responds to our budget deficit. Know the First Law of Holes? When you're in one, stop digging. *U.S. News & World Report*, September 15, 2003.

Hi Jeff,

I feel impressed to share my devotional thoughts with you. Abraham had to give up everything he loved and valued to God, in four stages.

1. His pagan family and country in Ur.
2. His semi-pagan, compromised, family (and possible heir) Lot.
3. His half-pagan family (and the wrong fruits of his own “works” to secure a heir) Hagar and Ishmael.
4. Even “His” successful “work” for the Lord, Isaac, the rightful heir, though he was allowed by God to keep him. May our Father prosper your work for Him today and onward. P—CA

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.
Luke 14:26-27.

POPE JOHN PAUL II DECLARES HIMSELF IMMORTAL

In a Papal decree published Monday, John Paul II proclaimed the doctrine of "Physical Immortality" of the Sovereign Pontiff. From now on, the bishop of Rome will "possess the temporal immanence with which the Divine Redeemer wished His Church to be endowed."

For many Catholics, the new dogma comes as a stinging refutation to recent rumors which described the Pope as lacking the necessary faculties for his charge. "On the contrary, John Paul II can now preside over the destinies of the Church for centuries to come," said Jean-Marie Lustiger, archbishop of Paris.

Lustiger has recently made contact with the mayor of Paris in order to prepare the celebrations of the Pope's centenary, which will occur in 2020.

Several historians have pointed out that physical immortality is not the first supernatural faculty with which a sovereign pontiff has equipped himself. In 1870, the First Vatican Council granted Pope Pius IX the power of infallibility by a majority of 535 votes out of 1,084 invited bishops. As a matter of fact, it is that same infallibility which now enables John Paul II to promulgate the new dogma without going through the formality of a council.

Among the few dissenting voices, some left-wing Christians have declared themselves "dismayed" by the Pope's initiative. "This will be interpreted by the secular media as an exclusionary decision," fears Véronique Lestrade, 54, president of the Belgian "Christianisme et Dialogue" foundation. Mrs. Lestrade suggests extending physical immortality to all willing practicing Catholics, "provided they are up-to-date on their financial contributions to the Church."

Still, Catholic commentators estimate that the new doctrine is only a necessary prolongation to the Christian faith, which affirms that on Judgement Day, everyone will receive an inalterable body. As the Italian theologian Divo Barsotti explains it, the Pope joins those of which Jesus said in Luke 9:27: "I tell you the truth, some who are standing here will not taste death before they see the kingdom of God."

And the believers remember that the body of Pope John XXIII is said to have the appearance of freshness, although he is clinically dead. According to Divo Barsotti, John Paul II will be miraculously preserved as well, but while still alive.

Cardinal Josef Ratzinger, in charge of the Congregation for the Doctrine of the Faith at the Vatican, said during a recent interview that the latest decree is only the first of many doctrinal changes to come. Some sources even say that the Pope will soon provide a definite answer to the thorny question of papal omnipotence.

But these new texts are still in preparation. Prostrate on his desk, John Paul II now devotes himself entirely to prayer and contemplation. According to his entourage, the concentration of the Pope is such that he has not made any movement in three days. AEP.

POPE'S 25TH ANNIVERSERY

A conference organized by the Italian foreign ministry and entitled *Do not be Afraid: John Paul II, Prophet of Dialogue*, was held on October 22 in Jerusalem at the Notre Dame Pontifical Institute to celebrate the Holy Father's 25 years of pontificate.

At the end of the conference, which was attended by representatives of both the Israeli government and the Palestinian Authority, Archbishop Pietro Sambi, apostolic nuncio in Israel, read a Message from Pope John Paul. In it, the Pope repeated the appeal he made 25 years ago to all people of good will: "Do not be afraid to serve the human person. Do not be afraid to open borders with States, to open economic and political systems, the vast fields of culture, civilization and development to the power of divine grace." *Vatican Information Service*.

POPE CELEBRATES JUBILEE

Pope John Paul appeared at his study window today to pray the Angelus with the thousands of faithful gathered below in St. Peter's Square.

"Still very much alive in my heart," he told the pilgrims, "are the intense emotions I have felt these days, during which so many people gathered close to me on the occasion of the 25th anniversary of my pontificate. I renew my thanks above all to God, rich in mercy, for these 25 years of ministry in service to the Church. I wish above all to express my deep gratitude to my brother cardinals, patriarchs and bishops who wished to participate in such great numbers in this silver jubilee, witnessing in this way to their deep communion with the See of Peter."

"I would also like to thank **the heads of State and the government leaders from so many countries**, who extended their congratulations to me.

"And lastly, I extend a heartfelt thank you to priests, to consecrated persons and to all the faithful who spiritually joined me with their wishes and with the precious gift of prayer. I am thinking in a special way of the sick who have been very close to me by offering their sufferings. There were also testimonials from Christians of other denominations, as well as from the followers of other religions. I thank you all from the bottom of my heart."

"I ask the Lord, to reward you, dear brothers and sisters, for the affection and the support you have shown me. **I entrust once again my life and my ministry to the Virgin Mary**, mother of the Redeemer and mother of the Church. To her I repeat with filial abandonment: 'Totus tuus!' *Vatican Information Service*.

"CULTURE OF LIFE"

"This is very important legislation that will end an abhorrent practice and continue to build a culture of life in America." —President George Bush on the Senate passage of a ban on partial-birth abortion. *The Federalist Chronicle*, October 23, 2003.

Editor's note: Disregarding the need for a law such as this, the term "culture of life" is a Catholic buzzword. When used by Bush, it is simply evidence of his indoctrination into Catholic philosophical ideology.

"Roman Catholic principles will be taken under the care and protection of the state." *Review and Herald*, June 15, 1897.

JUDICIAL ACTIVISM OVERRULES ABORTION LAW

The government promised to defend a new law banning certain late-term abortions, despite rulings by three federal judges who blocked its enforcement so legal challenges—which they concluded would likely succeed—can go forward.

Federal judges in New York and California blocked the law Thursday, a day after it was signed by President Bush. The rulings likely prevent enforcement of the ban nationwide until a challenge to its constitutionality can be heard.

The Justice Department said in a statement that it "will continue to strongly defend the law prohibiting partial birth abortions using every resource necessary."

Judge Richard Casey in Manhattan suspended the effect of the law for 10 days, saying he expected an association of abortion providers in the United States and Canada and seven doctors will succeed in their challenge. The National Abortion Federation says its members perform half of abortions nationwide.

Later in the day, U.S. District Judge Phyllis Hamilton in San Francisco ruled the law appears unconstitutional because it provides no exemptions for a woman's health, mirroring the reasons cited by the other judges and affecting doctors at 900 Planned Parenthood clinics nationwide.

The two rulings together cover a majority of the abortion providers in the United States.

On Wednesday, less than an hour after Bush signed the law, a federal judge in Nebraska made a similar ruling that covers four abortion doctors licensed in 13 states across the Midwest and East.

It cited arguments it made in court papers that Congress considered testimony over an eight-year period, including physicians who “uniformly agreed that a partial-birth abortion is never necessary to advance the health or life of women.”

Casey noted in his three-page order granting a temporary restraining order that a government lawyer told him at a Wednesday hearing that the medical community remains divided over the issue and that Congress did not reach a consensus.

He said the position left him with no choice but to “conclude that it is substantially likely” that the law will be found unconstitutional.

Douglas Johnson, a spokesman for the National Right to Life Committee, said the New York judge’s ruling was “not surprising but it is distressing.”

“It means that partly born babies will continue to die at the point of 7-inch scissors,” he said. “Certainly these judicial orders severely impede the government’s ability to protect these premature infants.”

The new law outlaws a procedure generally performed in the second or third trimester in which a fetus is partially delivered before being killed, usually by puncturing its skull. Anti-abortion activists call the procedure “partial-birth abortion.” President Clinton had twice vetoed similar bills.

Opponents of the law say it is overly broad, lacks any exemption for the health of a woman and could outlaw several safe and common procedures. They also contended it is the first step in a larger campaign to ban all abortions and undo *Roe v. Wade*, the Supreme Court’s 1973 landmark decision establishing a woman’s right to an abortion. *The Associated Press*.

EVERY PRINCIPLE

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, **our country shall repudiate every principle of its Constitution** as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

Editor’s note: The commentators on the current controversy over the partial birth abortion law point out that seventy percent of Americans support the law, and that both houses of Congress supported the law, yet a few liberal judges have interceded to stop the law from taking effect. The Spirit of Prophecy points out that at the Sunday law time period, “every principle” of the Constitution shall be repudiated. One of those principles is that the judicial branch of government was intended to be non-political.

“Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. ‘Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.’ Isaiah 59:14.” *The Great Controversy*, 586.

THE LIBERAL CONSTITUTION

Most of today's experts on the Constitution think the document written in Philadelphia in 1787 was simply an early attempt at the construction of what is called a liberal political order. All that the person interpreting or applying that document has to do is to read up on the latest academic understanding of liberal political theory and interpolate these constitutional understandings into the constitutional text. Supreme Court Justice Antonin Scalia, *The Federalist*, November 3, 2003.

“Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday.” *Review & Herald*, December 24, 1889.

INFLUENCING JUDGES

The truth is, that, even with the most secure tenure of office, during good behavior, the danger is not, that the judges will be too firm in resisting public opinion, and in defence of private rights or public liberties; but, that they will be ready to yield themselves to the passions, and politics, and prejudices of the day. *The Federalist Brief*, October 27, 2003.

“Political corruption is destroying love of justice and regard for truth; 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. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected.” *The Great Controversy*, 592.

US REACHES OUT TO THE UN

With the cost of its nation-building project [Iraq] averaging \$1 billion—and 30 military casualties—a week, the White House last week shifted ground by **reaching out to the United Nations** for troops and money. *U.S. News & World Report*, September 15, 2003.

“The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism.” *The Great Controversy*, 588.

“**Kings and rulers and governors** have placed upon themselves the brand of antichrist, and are represented as **the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

Bind up with Christ

“The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“I am instructed to say to those who know the truth, ‘Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,’—without the robe of Christ’s righteousness—’ and they see his shame.’

““Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.’

“These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’

“Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self.” *Bible Training School*, December 1, 1902.

NATIONAL POLICE FORCE?

Attorney General John Ashcroft’s Justice Department is circulating a draft directive that may effectively strip away the authority to investigate bombings from the *Bureau of Alcohol, Tobacco, Firearms, and Explosives*. The proposal aims to give all bombing cases first to the FBI, to determine if there’s a terrorist angle. But the move comes as the FBI continues to expand its turf over narcotics and money-laundering. “There’s more at stake here than just the ATF,” warns one agent. “We’re creating a national police force, and that should make people uneasy.” *U.S. News & World Report*, September 15, 2003.

Dear Jeff:

Thanks for mailings. I’m writing a Chinese commentary on Daniel, and have presented your view of Daniel 11:40, introducing you by name. But I don’t remember your other example of a long time gap between the “push” of the king of the south and the coming against him by the king of the north. I remember you gave a fair explanation, but I failed to save it. Please repeat in simple fashion. Do you have any more insights regarding Ethiopia and Lybia? They seem to present a real challenge. Thanks. Any further proof in favor of your belief that here the “pleasant land” is the US? What is your symbolic interpretation of the “seas” in Daniel 11:45? David Lin

Dear Pastor Lin:

You have raised four questions on the last six verses of Daniel eleven—the time gap in verse forty; the glorious land of verse forty-one; Ethiopia and Lybia of verse forty-three; and the seas of verse forty-five. First the seas:

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. Daniel 11:45.

The “seas” in this verse represent the people of the earth.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

In verse forty-five of Daniel, the seas—people of the world—are placed in a scenario with two other entities, the king of the north and the glorious holy mountain. The glorious holy mountain is God’s church.

And it shall come to pass in the last days, *that* the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:2-3.

The king of the north is the papal power, who is described as in between the church and the people of the world. In verse forty-four, the previous and related verse, the message that the church is proclaiming at that time period is symbolized by east and north. Both these symbols represent the three angel’s message, for they are associated with Christ’s righteousness in Isaiah forty-one, the sealing in Revelation seven, and the judgment and second coming in several other passages. The three angel’s message enrages the papacy in verse forty-four and verse forty-five is describing the world divided into two groups, just before probation closes in verse one of Daniel twelve—when Michael stands up. The issue that divides the world is the mark of the king of the north’s authority—Sunday worship. The church had been proclaiming the final warning message exposing Sunday worship as false theology and their intended audience was the “seas”—the people of the world. The papal power had been attempting to stop the message.

“Though being unable to expel God from His throne, Satan has charged God with satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God, and has planted his satanic throne **between** the human worshiper and the divine Father.” *Manuscript Releases*, volume 7, 215.

“The Sabbath is the Lord’s test, and no man, be he king, priest, or ruler, is authorized to come **between** God and man.” *Testimonies*, volume 9, 234.

“God means just what He says. Man has interposed **between** God and the people, and the Lord has sent forth the third angel with the message.” *Testimonies*, volume 8, 94.

Concerning Ethiopia and Lybia:

In verse forty-two and forty-three we see the king of the north capturing Egypt. Egypt symbolizes the entire world.

“Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But many are longing for the leeks and onions of Egypt. They have a disposition to act and dress as much like the world as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way.” *Testimonies*, volume 1, 131.

“The church has turned back from following Christ her leader and is steadily retreating toward Egypt. . . . Have we not been seeking the friendship and applause of the world rather than the presence of Christ and a deeper knowledge of His will?” *Ibid.*, volume 5, 217–218.

“The plagues of Egypt when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God’s people.” *The Great Controversy*, 627–628.

“The Lord God of Israel is to execute judgment upon the gods of this world, as upon the gods of Egypt.” *Manuscript Releases*, volume 10, 240.

In the entire passage the papacy overcomes three obstacles. First the king of the south in verse forty, then the glorious land in verse forty-one and finally Egypt in verse forty-two and forty-three:

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. Daniel 11:42–43.

When Egypt is conquered the papacy has returned to control the entire world. This is a parallel passage to Revelation 17:11–13:

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

And Revelation 13:16–17:

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.

Prophecy emphasizes that when the papacy returns to control the world one of the primary components is economics. You can’t “buy or sell” because the papacy has taken control “of the treasures of gold and of silver, and over all the precious things of Egypt”. In Daniel 11:42–43 the focus is the economic domination of “Egypt” and all the “countries” and is identifying the economic control of the world by the papacy at this time period. In this context we see Ethiopia and Lybia walking in the steps of Rome. To “be at his steps” in the Hebrew means: to march with. This illustration of a connection between Egypt, Ethiopia and Lybia is primarily an illustration of economics.

In the history of Egypt we recognize that both Ethiopia and Lybia are neighbors to Egypt. Neighbors, but with opposite histories. Lybia, in relation to Egypt, is the poor neighbor, while Ethiopia is the rich neighbor. The passage is telling us that when the papacy takes control of the world economically—it includes the entire economic world; ie. “small and great, rich and poor, free and bond”. Understanding these two verses in this fashion is consistent with the context of the verses and consistent with parallel passages of prophecy.

For the question to the glorious land I will add a chapter from the revised book, *The Final Rise and Fall of the King of the North*:

Context

There are two discussion within the last six verses of Daniel that rest upon the same premise. The premise is that when a prophet uses a symbol—it is understood in a general way as opposed to a specific way, because it is Biblical symbolism. I will try and explain. There are two arguments against the truth that are raised in this one passage concerning Daniel’s use of similar terms.

In verse forty, we see “the king of the south” identified by its association with Egypt. (Before the time period of the cross the power that controlled literal Egypt is the king of the south, and after the time period of the cross the power that controls spiritual Egypt is the king of the south.) When we arrive at verse forty-two we see Egypt plainly identified. If Egypt is what is used to define the king of the south, are not Egypt and the king of the south interchangeable symbols? When Daniel makes a distinction between the king of the south and Egypt—is he trying say they are the same entity, because they are closely related terms? Or, is the fact that Daniel is making a distinction between the king of the south and Egypt, in the very same passage of Scripture—demonstrating that the two terms are two different entities? This same dilemma is repeated in the passage.

In verse forty-one you have “the glorious land” and in verse forty-five you have the “glorious holy mountain”. Because the land is where the mountain is—are they not in a general sense the same entity? Or, does the fact that Daniel has made a distinction, though using closely related terms, mean that they are two different entities?

We must assume that the symbols are specific and not general.

The symbols specific meaning is defined by “context”! The context of the passage identifies that the king of the south in verse forty is different than Egypt in verses forty-two and forty-three. The distinction between a land and a mountain in verses forty-one and forty-five is a specific distinction as well. To refuse to recognize the distinction placed upon those terms is to avoid the work and responsibility of a student of prophecy—“Rightly dividing the word of truth”.

Shortly after 1844, J. N. Andrews wrote an article to deal with the misunderstanding about the sanctuary prior to 1844. In the article he is very careful to make specific distinctions between very closely related terms.

TWO DESOLATIONS IN DANIEL EIGHT

There are two desolations in Daniel eight. This fact is made so plain by Josiah Litch that we present his words:

“*The daily sacrifice* is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, *the daily and the transgression of desolation*, daily and transgression being connected together by *and*; the daily desolation and the transgression of desolation.

“They are two desolating powers, which were to desolate the sanctuary and the host.” *Prophetic Expositions*, volume 1, 127.

It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse thirteen settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller’s remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

PAGANISM AND THE PAPACY

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, *take way*; he shall take away, *the daily*; *from the time the daily shall be taken away*, &c. I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7–8. ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,’ &c. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is *the daily*! Well now, what does Paul mean by *he who now letteth*, or *hindereth*? By *the man of sin*, and the *wicked*, popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, *the daily* must mean paganism.” *Second Advent Manual*, 66.

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod under foot the sanctuary of the living God, are none other than paganism and popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power.

Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, “the continual”) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship. When the Christian form of worship took the place of the Levitical, a change in Satan’s form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God. And it is in the light of these facts that we are able to understand our Lord’s reference to the abomination of desolation in Matthew 24:15. It is evident that he there cites Daniel 9:26–27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

The language of Paul is to the point:

“For the mystery of iniquity [popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.” 2 Thessalonians 2:7–8.

That Paul refers to paganism and popery, none question. And here is direct proof that popery, the abomination of desolation, had in Paul’s day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery.

The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statute of Jupiter readily changed to that of Peter, the prince of the apostles; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John’s view of the transfer of power from the dragon of Revelation twelve, to the beast of Revelation thirteen. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ’s reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12.

Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing Sanctuaries in Daniel eight.

To the careful reader this fact will at once appear. They are as follows:

First, the sanctuary of the daily desolation. Verse eleven and Daniel 11:31.

Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses thirteen and fourteen. The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts. The one is the dwelling place of “all the gods;” the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible.

Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33) was called his sanctuary. Amos 7:13, margin.

And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

“What can be meant by the *sanctuary* of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies *the temple or asylum of all the gods*. The *place* of its location is Rome.

“The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly ‘his sanctuary’? Was Rome, the city or place of the Pantheon, *cast down* by the authority of the State? Read the following well-known and remarkable facts in history: ‘The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable.

“The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony”. *Second Advent Manual*, 68.

And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4.

Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries there are two hosts in Daniel 8:9–13.

THERE ARE TWO HOSTS

The one is the host that was given to the little horn against the daily, when it had filled its measure of transgression; and by the aid of this host, the little horn was able to cast down the truth. Verse twelve. This host is mentioned in Daniel 11:31.

By this host, the sanctuary of the daily desolation, and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary. The other host is “the host of heaven.” Verse ten. Michael is the Prince of this host. Daniel 10:21.

Against the Prince of this host, the little horn stands up. Verses eleven and twenty-five. (Professor Whiting remarks that in the original, “Prince of the host” occurs in Joshua 5:14) None dispute that the host, of whom Michael (Christ) is Prince, is the church of the living God. Daniel 12:1. This host, the true church, is fitly represented by a green olive tree. Jeremiah 11:15–17. And when some of the branches (members of the Jewish church) were broken off through unbelief, others were grafted in from the Gentiles, and thus the host continues to exist. Romans 11:17–20. This host, or church, is the worshipers of God, and is intimately connected with his sanctuary. That sanctuary we are now prepared to consider.

WHAT IS THE SANCTUARY OF GOD?

Before answering this question, we present the definition of the word sanctuary: “A holy place”, Walker. “A sacred place”, Webster. “A holy or sanctified place a dwelling-place of the Most High”, Cruden. A dwelling-place for God. Exodus 25:8. Thus much for the meaning of the word. We now inquire respecting its application.

Is the earth the sanctuary? To this question we answer emphatically: It is not. And if we are requested to prove a negative, we offer the following reasons:

1. The word sanctuary is used 145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man.

2. Every one knows that the earth is neither a dwelling-place of God, nor yet a holy, or sacred place.

Those, therefore, who affirm that it is the sanctuary of God, should know better than to make such a statement.

3. In almost every instance in which the word sanctuary occurs in the Bible (and the exceptions nearly all refer to Satan's rival sanctuary) it refers directly to another definite object which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict his positive testimony a hundred times repeated. For the benefit of those who think that the earth will become the sanctuary after it has been cleansed by fire, we add that God does not even then call it his sanctuary, but simply "the place" of its location. Isaiah 60:13; Ezekiel 37:26–28; Revelation 21:1–3. The earth, then, is not the sanctuary, but merely the place where it will be located hereafter.

Is the church the sanctuary? We answer: It is not. The following reasons in support of this answer are to the point:

1. The Bible never calls the church the sanctuary.

2. In a great number of texts, God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshipers; and that sanctuary itself, as the place of that worship, or toward which their prayer was directed. Psalm 20:2; 28:2, margin; 29:2, margin; 63:2; 68:24; 73:17; 134:2; 150:1; 5:7.

3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the tabernacle or temple, which are the patterns of the true, his sanctuary. And because that the church is spiritually called the temple of God, some have supposed that they were at liberty to call the church the sanctuary.

4. But there is one text that some may urge. It is this: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion." Psalm 114:1–2.

But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered, that God chose Jerusalem (2 Chronicles 6:6), which was in Judah (Joshua 15:63; Judges 1:8; Zechariah 1:12; Ezra 1:3), as the place of his sanctuary (1 Chronicles 28:9–10; 2 Chronicles 3:1), we think the following from another psalm will fully explain the connection between Judah and the sanctuary of God, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces [see 1 Chronicles 29:1], like the earth which he hath established forever." Psalm 78:68–69. 5. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Daniel 8:13–14. The church is represented in Daniel 8:13, by the word "host." This none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church and the sanctuary are two things. The church is the host or worshipers; the sanctuary is the place of that worship, or the place toward which it is directed.

Is the land of Canaan the sanctuary? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet, strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Daniel 8:13–14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern.

But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows:

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." Exodus 15:17.

"And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.' 'And he built his sanctuary like high palaces, like the earth which he hath established forever." Psalm 78:53–54, 69.

The first of these texts, it will be noticed, is taken from the song of Moses, after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about five hundred years after the song of Moses. What Moses utters as a prediction, the psalmist records as a matter of history. Hence the psalm is an inspired commentary on the song of Moses. If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this. Even as one might get the idea that the tribe of Judah was Mount Zion, were they to read only the expression, "but chose the tribe of Judah, the Mount Zion which he loved" (Psalm 78:68), and omit those texts which inform us that Mount Zion was the city of David, a part of Jerusalem (2 Samuel 5:6–7), and was located in Judah, as one of its cities. Ezra 1:3; Psalm 69:35.

But if the second text be read in connection with the first, it destroys the possibility of such an inference. The psalmist states that the mountain of the inheritance was the border of the sanctuary. And that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chronicles 29:1. 1.

The land of Canaan was the mountain of the inheritance. Exodus 15:17. 2. That mountain of the border of the sanctuary. Psalm 78:54. 3. In that border God built his sanctuary. Psalm 78:69. 4. In that sanctuary God dwelt. Psalm 74:7; Exodus 25:8. 5. In that border the people dwelt. Psalm 78:54–55. These facts demonstrate that the same Spirit moved both those “holy men of old.”

These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

“Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house), and cry unto thee in our affliction, then thou wilt hear and help.” 2 Chronicles 20:7–9.

This language is a perfect parallel to that of Psalm 78:54–55, 69. In the clearest manner it points out the distinction between the land of Canaan and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary. “The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.” Isaiah 63:18. No one offers this as direct testimony. As it is only an inference, a few words are all that is needed.

1. When the people of God’s holiness were driven out of the land of Canaan (as here predicted by the prophet, who uses the past tense for the future), not only were they dispossessed of their inheritance, but the sanctuary of God, built in that land, was laid in ruins. This is plainly stated in 2 Chronicles 36:17–20.

2. The next chapter testifies that the prophet had a view of the destruction of God’s sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isaiah 64:10–11; Psalm 74:3, 7; 79:1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view.

“The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.” Isaiah 60:13.

This text needs little comment. The place of God’s sanctuary, we fully admit, is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place (Ezekiel 37:25–28), the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same “place” the place of the Lord’s feet; and hence the same principle would make the land of Canaan the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even then be the sanctuary of Daniel; for the prophet had his eye upon the habitation of God. Daniel nine. Canaan was only the place of God’s sanctuary or habitation.

We have found that the earth is not the sanctuary, but simply the territory where it will finally be located; that the church is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located. J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–45.

In defining “the glorious holy mountain” of verse forty-five everyone agrees that God’s church is symbolized. Isaiah chapter two is very conclusive about this truth. Yet there are those who insist that “the glorious land” is also God’s church. Andrews is very clear when he identifies that the sanctuary is not the church, nor is it the earth, nor is it the land of Canaan! All these terms are related—but they are not interchangeable.

The “glorious holy mountain” is God’s church, but it is not the “glorious land” which is the land of Canaan. The fact that Daniel, or any prophet, makes a distinction between two terms is identifying that inspiration is purposely making a distinction that is for our benefit to understand.

Every principle in the word of God has its place, every fact its bearing. *Education*, 123–124.

I will now try and address your primary concern of the gap of time in verse forty of Daniel eleven. I do not remember my response several months ago, although I do remember our interaction. There are a few reasons I believe the history I identify in verse forty is correct. I suggest that in verse forty the king of the south initiates a war against the king of the north, but that in time the king of the north returns to retaliate and overcome the king of the south.

I mark the starting point for the war a 1798 when atheistic France takes the pope captive. Atheism here symbolizing the king of the south and the papacy symbolizing the king of the north. In the verse the king of the south pushes against the northern king and push in the Hebrew means: to war against. A point of context in this argument is that these final verses of Daniel eleven are telling how the papacy returns to power and then comes to its end. The papacy's return to power is symbolized as the healing of the deadly wound in Revelation thirteen and the fact that this passage begins with the very historical act that delivered the deadly wound is contextually relevant.

The verses that precede verse forty need to be understood in order to see the context of the historical time period, but first let me point out a very simple, but important point. The fact that a verse covers a great deal of history is not an argument against it. The very foundation of Adventism is Daniel 8:14, a verse that covers 2300 years in eighteen profound words!

In order to see the history of verse forty I believe we need to recognize what Daniel means by "the time of the end", for this is where verse forty opens. The phrase "time of the end" according to the book of Daniel means the end of a time prophecy. This can be recognized by looking at Daniel eight, and eleven. In Daniel 8:17-19 we are informed:

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

There are two different words translated as "vision" in Daniel eight and a concordance study demonstrates that the "vision" of 17, that takes place "at the time of the end" is the "vision" of the 2300 days. In verse 19 the angel identifies to Daniel that "at the time appointed the end shall be". The "time appointed" is interchangeable with "the time of the end" and it takes place when the 2300 year prophecy comes to pass on October 22, 1844. In the book of Daniel the "time of the end" is the end of a time prophecy. Here it is the end of the 2300 days.

In Daniel 11:24 we find the time prophecy for how long pagan Rome would rule the world:

He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

As I am sure you know, this verse is identifying pagan Rome and it predicts that pagan Rome would rule the world for a time. A time in Bible prophecy is 360 years, and sure enough pagan Rome overcame the third obstacle necessary for it to take its place on the throne of the earth at the battle of Actium in 31 BC. 360 years later its time was up as it moved its capital from the city of Rome unto Constantinople. There is much that can be said about this prophecy that I am passing over to make the point of "the time of the end".

From verse twenty-four onward the passage continues to deal with pagan Rome. As the time period for pagan Rome to step down as king of the earth approaches Daniel again uses some important phrases. In verse twenty-seven he states:

And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

This verse tells us the time for pagan Rome to rule the world will be at “the end” or “the time appointed”. In verse twenty-nine the same idea is conveyed:

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

The “time appointed” in both verses is the end of the time prophecy that predicted how long pagan Rome would rule the world. By the time we get to verse thirty-one of Daniel eleven we are now dealing with papal Rome for everyone agrees that the “abomination that maketh desolate” is the papacy and the history that continues from this verse onward is concerning papal Rome. In verse thirty-five we see the time of the once again defined as the time appointed:

And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

This “time of the end”, or this “time appointed” is not dealing with the twenty-three hundred days of Daniel eight, nor is it dealing with the time period that pagan Rome would rule the world, but it is dealing with the time prophecy concerning the papal power. That time period we know is 1260 years beginning in 538 and ending in 1798. Therefore 1798 is the time appointed according to Daniel and it is also the “time of the end” according to Daniel. The point is that the “time the end” as defined by Daniel is the end of a time prophecy. Therefore when verse forty begins at the time of the end the context of the passage demands that we seek to identify which time prophecy is ending at that point, and by the context of the passage it must be the 1260 years of papal rule.

Therefore we see that verse forty is just part of the historical narrative about the papacy that began in verse thirty-one, when the abomination that maketh desolate was set up. It continues until the papacy comes to its end with none to help—at the end of the world. Therefore the passage itself from verse thirty-one onward covers over fifteen hundred years. That averages out to over one-hundred years per verse, if a person is looking for an average that was equally divided between each verse. Identifying verse forty as beginning in 1798 and ending in 1989 is well within the historical context of the passage, for that is only 191 years.

Of course the fact that verse thirty-six and onward identifies certain characteristics of the papacy without dealing with any historical events even increases how much time we would expect to see in each verse. Verse thirty-six states:

“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.”

This verse is dealing with the self-exaltation of the pope and although it contains the prophecy about his prospering to his end, it does not cover any specific history itself. Therefore our average for how many years each verse might cover goes up. Verse thirty-seven just adds to this identification of the papal self-exaltation:

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.”

So in the entire passage that begins in verse thirty-one there is certainly enough history to allow for verse forty to cover 191 years. And the history of the years is in agreement with the verses that lead up to it. Those verses introduce the worship of the virgin Mary into Catholicism and define how this worship would grow as time moved forward:

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. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. Daniel 11:38–39.

The history we identify in verse forty is that after atheistic France delivers the deadly wound to the papacy in 1798 there comes a time when the papacy returns and sweeps away the king of atheism. We identify that the king of atheism, (that is the king of the south) has changed from France during the French Revolution time period to Russia in 1917, later to be the Soviet Union. The history of the struggle between atheistic France, then Russia and the Soviet Union with Catholicism is a history that is beyond argument. Part of that history is in the influence of the virgin Mary. Though the worship of Mary had begun years before in 1917, (the same year as the Russian Revolution) the most profound event concerning the worship of Mary in Catholicism took place in Portugal with the miracle of Fatima, which is still the event that Catholic Bible prophecy is built around. The current pope not only worships Mary, but more specifically he worships Mary of Fatima.

The history of the prophetic messages that have come from Fatima is a history of a war between atheism and Catholicism—between the king of the north and the king of the south. To identify this history as transpiring between 1798 and 1989 agrees with Catholic historians, secular historians, communist historians and the context of the passage of Scripture that leads up to and includes verse forty of Daniel eleven. To identify that history as covering 191 years between 1798 and 1989 is contextually accurate to the passage, historically accurate and is well within the time period that the entire passage covers.

I hope this helps. Jeff

"When the Holy Roman Emperor Henry IV decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. Though Gorbachev's concordat with the church was less arduous, it was no less significant in its way." *Time*, December 11, 1989.

"GORBY'S BOW TO THE ROMAN LEGIONS" Title in the *U.S. News & World Report*.

"The Soviet president's session Friday with Pope John Paul II is the latest development of a revolution in the Communist world that the pope helped spark and Gorbachev has allowed to happen." *USA Today*, cover story.

"Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross. In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. 'Russia turned crimson with the blood of martyrs,' says Father Gleb Yakunin, Russian Orthodoxy's bravest agitator for religious freedom. In the Bolsheviks' first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev's rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox." *Time*, December 4, 1989.

HOLY ALLIANCE, *Time* magazine, February 24, 1992, Cover Title.

"The rush to freedom in Eastern Europe is a sweet victory for John Paul II." *Life*, December 1989.

"In private meetings with heads of state, back room consultations with dissident groups and persistent propagandizing for his crusade against tyranny, he [John Paul II] has helped bring about the greatest policy change since the Russian Revolution." *Life*, December 1989.

"His [Pope John Paul II] triumphant tour of Poland in 1979, says Polish bishop, altered the 'mentality of fear, the fear of police and tanks, of losing your job, of not getting promoted, of being thrown out of school, of failing to get a passport. People learned that if they ceased to fear the system, the system was helpless.' Thus was born Solidarity, backed by the church and led by such friends of the pope as Lech Walesa and Tadeusz Mazowiecki, who subsequently became the Soviet bloc's first Christian Prime Minister." *Time*, December 4, 1989.

"In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some unsolicited advice. Make a propitiatory gesture to the Vatican, he was told. Pushed too far, his country's Catholics might become counterrevolutionary. Stalin's great mustache amplified his sneer. 'The pope. And how many divisions has he?' "The answer then was that he has none. The answer now is that he needs none. The structures of Communism are crumbling to the touch." *Life*, December 1989.

"While Gorbachev's hands-off policy was the immediate cause of the chain reaction of liberty that has swept through Eastern Europe in the past few months, John Paul deserves much of the longer-range credit." *Time*, December 4, 1989.

"Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the 16th century Apostolic Palace, the czar of world atheism, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

"The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that swept like brush fire across Eastern Europe. Beyond that, the meeting of the two men symbolizes the end of the 20th century's most dramatic spiritual war, a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity." *Time*, December 4, 1989.

"THE TRIUMPH OF JOHN PAUL II—The tide of freedom washing over Eastern Europe answers his most fervent prayer." *Life*, December, 1989.

"Days of the Whirlwind" Title in *Newsweek*, December 25, 1989.

"In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not to placate them. Over the next few years, he accelerated the military buildup and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against missile attack. He backed anti-communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with American troops, he liberated the island of Grenada from Communist thugs.

"The Soviets' confidence was shaken. . . .

"Military pressure from America and its Western allies had caused the Soviets to flinch." *Reader's Digest*, March 1990.

"Like all great and lucky leaders, the pope and President exploited the forces of history to their own ends." *Time*, February 4, 1992, 29–30.

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.