

APPETITE AND PASSION

The world had become so corrupt through indulgence of appetite and debased passion in the days of Noah that God destroyed its inhabitants by the waters of the Flood. And as men again multiplied upon the earth the indulgence in wine to intoxication perverted the senses and prepared the way for excessive meat eating and the strengthening of the animal passions. Men lifted themselves up against the God of heaven; and their faculties and opportunities were devoted to glorifying themselves rather than honoring their Creator. Satan found easy access to the hearts of men. He is a diligent student of the Bible and is much better acquainted with the prophecies than many religious teachers. He knows that it is for his interest to keep well informed in the revealed purposes of God, that he may defeat the plans of the Infinite.

“So infidels frequently study the Scriptures more diligently than some who profess to be guided by them. Some of the ungodly search the Scriptures that they may become familiar with Bible truth and furnish themselves with arguments to make it appear that the Bible contradicts itself. And many professed Christians are so ignorant of the Word of God, through neglect of its study, that they are blinded by the deceptive reasoning of those who pervert sacred truth that they may turn souls away from the counsel of God in His Word.

“Satan saw in the typical offerings an expected Redeemer who was to ransom man from his control. He laid his plans deep, to rule the hearts of men from generation to generation and to blind their understanding of the prophecies, that when Jesus should come, the people would refuse to accept Him as their Saviour.” *Confrontation*, 26.

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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.

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Thoughts on The Daily

JOHN ANDREWS

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 Sanctuary and Twenty-Three Hundred Days*, 36.

WILLIAM MILLER

They must have begun when the Jewish rites and ceremonies were in being; for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshippers into idolatry, and to blend the heathen rites with theirs. They must have begun before Christ was born, for the great

red dragon having seven heads and ten horns was to stand before the woman, (the Jewish Church,) ready to devour the man child as soon as it was born. They could not have begun before they became connected with the Jews, for the reason that no nation is prophesied of, or noticed in the prophecies, except they are somehow connected with the people of God; and for the very reason that this beast was to tread down the Jews, and finally, by cunning, deceit, and intrigue, destroy the city and nation of the Jews, then I think the fairest conclusion is, that when they became connected with the Jews by league, and when they had conquered Daniel's third kingdom, the Grecian. Then, and not until then, had the Romans any part in this prophecy. This agrees with the angel's statement, Dan 11:23, "After the league made with him, (that is, Romans,) he shall work deceitfully, and become strong with a small (republican) people." This league was made between the Romans and the Jews, ratified and carried into effect when the Greeks under Bachides left besieging Jerusalem, upon the command of the Romans, and, as Josephus and Maccabees tell us, never returned to trouble them (the Jews) any more. This league, then, took effect when the third kingdom in Daniel's vision ceased harassing the Jews, and the fourth kingdom began its rule over the Jews and the world. This was in the year B. C. 158. Let those who wish to be satisfied of the correctness of the foregoing statements read the 8th and 9th chapters of the 1st Maccabees, and Josephus, B. 12, chapter 10 sec. 6, of his Antiquities. Then, if this be correct, that Pagan Rome began his power in the year B. C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom, and the "daily sacrifice abomination" be taken out of the way to make room for the abomination of desolation? I answer, Take 158 from 666 and you will have 508. Then in the year A. D. 508 Paganism ceased.

What is the history of that time? I answer, that about the year A.D. 476 the Western Empire of Rome crumbled to pieces, and the Pagan nations of the north, crossing the Rhine and the Danube, established ten kingdoms in what was considered the Western Empire. France was the principal kingdom of the ten. These kingdoms were all governed by Pagan kings; and history informs us that in the city of Rome and other places in the empire these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in the year 496 Clovis king of France was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was Christianized in the year 508, and of course Paganism ceased, having lost its head by the power of the sword, or kings who wield the sword. Here, then, was the accomplishment of two important prophecies—the daily sacrifice abomination taken out of the way, and the Pagan beast receiving its deadly wound by a sword; since which time we have no account of any Pagan rites or sacrifices being offered within the bounds of ancient Rome. How exactly has the word of God been accomplished! How just and true are all the ways of the God of heaven! And how blind are mortals that they cannot see their own destiny in the rise and fall of others! I am astonished sometimes when I reflect on the simple truths of the word of God, the exact fulfillment of the prophecies, that more do not believe, repent, and turn to God. *Miller's Works*, volume 2, 86.

URIAH SMITH

“And they shall take away the daily sacrifice.” It was shown, on Daniel 8:13, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the

counterpart, and to which it succeeds in point of time. The “daily” desolation was paganism, the “abomination of desolation” is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the “daily” desolation, and the other is pre-eminently the transgression or “abomination” of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A.D.508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A.D.496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were

crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of “Most Christian Majesty” and “Eldest Son of the Church.” Between that time and A.D.508, by alliances, capitulations and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished; namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized. *Daniel and the Revelation*, 284.

JAMES WHITE

The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, “The daily, and the transgression of desolation.” These are two desolating powers; first, paganism, then, papacy. Of these, Paul, in 2 Thessalonians 2:3-8, says: “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 worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. 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, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” That which withheld the manifestation of the papacy in Paul’s day was paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Daniel 8. *Bible Adventism*, 128.

JOHN PETERS

The question in 8:13 implies that the sanctuary (qodesh), both earthy and heavenly, continued to be trampled down for 2300 years following the return of the exiles from Babylon. The commencement of the 2300 year prophecy in 457 BC to restore and build Jerusalem at the command of Artaxerxes (Daniel 9:25; Ezra 7) has been well established elsewhere. If the sanctuary was trampled down in the early post-exilic period of the 2300 years, biblical evidence must exist to support this assertion which is implied in 8:13. The post-exilic prophets, Haggai, Zechariah and Malachi as well as the historical books of Ezra and Nehemiah, in fact, provide evidence of the continual trampling down of Jehovah’s earthly sanctuary in Jerusalem, following its reconstruction, by pagan elements and practices. For example in Haggai where the people delayed rebuilding the temple to pursue their own pleasure, Jehovah announced the work of their hands and their offerings as unclean (2:10-14). Zechariah called the returned exiles to repentance (1:2-4). In Malachi the priests are rebuked for lack of reverence for Jehovah and despising His name ((1:6); for offering defiled food (1:7); for offering blemished (lame/blind) sacrifices; for vain worship (1:10) similar to the trampling or vain worship in Is. 1:11-13; for departing from and corrupting the covenant of Levi (2:7-8); and Judah is rebuked for profaning the

sanctuary of Jehovah by ecumenical mingling with the daughters of a pagan god (2:11). Ezra mourned, following his return to Jerusalem in 457 BC, when he discovered that not only the people but the priests and Levites had taken pagan wives causing trampling of the sanctuary.

However, the clearest and most explicit statement of the trampling of the sanctuary by pagan elements is in Nehemiah. Eliashib the high priest who had authority over the storerooms in the sanctuary allied himself with Tobiah, the pagan Ammonite official (13:4; 2:19). Through this alliance the sanctuary was profaned and trampled down by the pagan official Tobiah who, through the auspices of Eliashib, was permitted to have a private large room in the court of the temple which had previously been used exclusively for storage of holy articles for the sanctuary including the grain offering, the frankincense, the tithe of grain, the new wine and oil (13:5). Nehemiah, after returning to Jerusalem, following his recall by Artaxerxes (13:6), expelled the household goods of Tobiah and commanded the rooms of the court of the sanctuary to be cleansed (taher; 13:9). Furthermore the priesthood had again been defiled by marriage to pagan women (13:27-29). In response to the pagan trampling down of the sanctuary and priesthood, Nehemiah cleansed (taher) the priesthood from everything pagan in order to restore the sanctuary to its rightful function (13:30-31). It should be emphasized that both the sanctuary and the priesthood were cleansed by Nehemiah.

Thus, clear evidence is provided that the self-exalting character of paganism (hattamid), symbolized by the ram in Daniel 8 and represented by Media-Persia to whom Tobiah, the Ammonite official reported, infiltrated and trampled the earthly sanctuary (qodesh) in the early stages of the 2300 year time prophecy.

With the rise of the Grecian and Roman empires, Israel and Judah remained in subjection to pagan domination. Due to the iniquity of the profane wicked prince of Israel, Jehovah's indignation would rest on Israel commencing with Babylon, who removed the crown, followed by Media-Persia, Greece and Rome symbolized by the triple imperative, "overturn, overturn, overturn, I will set it" (see Ezekiel 21:24-27). Thus, the latter time of the indignation (Daniel 8:19) would continue until the time of the end with Rome. Pagan Rome through the office of pontifex maximus trampled down the sanctuary and ultimately the physical destruction of the sanctuary in AD 70 by Titus was consummated who became Roman emperor.

Papal Rome's trampling down of the heavenly sanctuary continued with the human priestcraft of the Roman church under the guise of professed Christianity. Thus a continuous progression of trampling down the sanctuary commenced in the post-exilic period with the earthly sanctuary (qodesh) under Media-Persia and continued with Greece and pagan Roman. Papal Rome lifted up the self exalting character of pagan Rome's pontifex maximus function and continued to trample down the heavenly sanctuary (qodesh) which at the conclusion of the 2300-year period was to be exposed and put right (sadaq).

It seems clear that attempts to symbolize the beneficial heavenly high priestly ministry of Christ by "the daily" which is "taken away" by the papacy to initiate the trampling of the sanctuary cannot fulfill the requirements of the 2300 years which commenced in 457 BC. The continuous trampling of Jehovah's sanctuary, both earthly and heavenly during the 2300 evening-morning time prophecy is summarized in the following table. (table omitted) *The Mystery of The Daily*, 82.

Thoughts on the Tamid

Students of prophecy who take the 1290 and 1335 days to be literal time must give a plausible explanation of the tamid (“daily”), because it marks the beginning of the 1290 days. See Daniel 12:11. Various attempts to solve this problem have resulted in a number of charts, one of which regards the taking away of the tamid as the enactment of the Sunday law, from whence the 1290 and 1335 days commence. The Second Advent is placed at the end of 1350 days. This chart is based on the assumption that the tamid is the Sabbath—God’s “perpetual” covenant with His people. Another view regards the tamid as the Holy Spirit, assuming that the withdrawal of the Spirit marks the close of probation. A chart based on this view fixes the time for the death decree and the deliverance of God’s people, etc. However, all such forecasting must take into account the following prophetic passages:

He [Satan] sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. . . Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. . . They afflict their souls before God, pointing to their past repentance of their many sins. . . Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror and distress, they cease not their intercessions. *The Great Controversy*, 618-620.

(They likewise do not know that their cases have been decided in heaven.)

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who

have kept the word of Christ’s patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. . . Yet for the elect’s sake, the time of trouble will be shortened. *Ibid.*, 630-631

Since the people of God will not know the time of the close of probation, they will have no point from which to count the 1290 days. If we start counting from the enactment of the Sunday law, how will the “painful delay” or the “shortening of the time of trouble” alter the 1290 days? If the saints can count the days to their deliverance, they will not “require a faith that can endure weariness, delay and hunger.”

A Third view of the tamid regards it as a “continuum,” which is essentially a rewording of the “paganism” view, in that it refers to a succession of pagan persecutors. One objection to this view is that the replacing of pagan by papal persecution is not prominent enough to constitute a terminal from which the 1290 days are to be counted. A search for an event of greater relevancy has resulted in the popular view that the tamid is the priesthood of Christ. But again Daniel 12:11 demands a time terminal. H.E. Metcalf in his “*Commentary on the Great Prophecies of Daniel and Revelation*” and S.H. Lindt’s *Chinese Bible Doctrines* both adopt the A.D. 508 date, applying it to the “taking away” of Christ’s mediatorial work. This “hybrid” view attempts to associate Clovis’ victory over pagan forces with the “taking away” of Christ’s priesthood in heaven. Mervyn Maxwell attempts no such hybridization, but dismisses the problem thus: “Inasmuch as the

Angel does not provide any event for the close of the 1290 days and none for either the beginning or the ending of the 1335 days, it is not yet possible to state with certainty the manner in which these two time prophecies were to be fulfilled.” God Cares, vol. 1, 292

The popular view of the tamid has its weak points. First, the wicked power described in Daniel did not in fact, but only in fancy, “take away” Christ’s mediatorial work, just as it imagined that it had changed God’s “times and laws.” Daniel 7:25 says, “He shall . . . think to change times and laws.” Even so no human power can take away Christ’s mediatorial work. It can only think to do so. In the Dark Ages Christ’s priesthood was obscured only in the Roman Church. The true people of God hiding in the wilderness enjoyed uninterrupted access to God through Christ. That is count one against the popular view.

Second, this view fails to meet the challenge of Daniel 12:11. Maxwell’s remark serves only to stress the inadequacy of the popular view. Because no dependable date can be found for the beginning of the taking away of Christ’s priesthood, the seeming relevancy of this view to the plan of salvation loses its plausibility. That is count number two against it.

Third, most expositors overlook the use of rum in Daniel 8:11 and sur in Daniel 11:31 & 12:11. Both are rendered “take away” by most translators. The verb rum is rendered

lift up—34 times in the Old Testament,
be exalted—20 times,
be lifted up—9 times,
high—17 times,
be high—4 times,
exalt—11 times,
take up—7 times,
set up—5 times,
be lofty—2 times,
be higher—2 times,
exalt self—2 times,
tall—4 times

The preponderance of this sense of “exalt,” making up 117 cases against a single isolated “take away” in Daniel 8:11, virtually shows it up to be a mistranslation. Yet the popular view requires such a mistranslation, for the exaltation of the tamid would be incompatible with its removal. Hence the proponents of this view take rum to be a synonym of sur. This failure to give due recognition to a weighty word is count three against this view.

Fourth, this view rejects the testimony of Early Writings, 74-75, which states that “the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text.” In other words, God’s wisdom rejects this word. Yet the view which takes Christ’s priesthood as the antitype of the daily sacrifice admits the need for this supplied word. That is count four against this view.

This last point also applies to the literal-time expositions of the 1290 and 1335 days. They too must reject the message of Early Writings, 75, which says, “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. Time has not been a test since 1844, and it will never again be a test.”

This article assumes that “those who gave the judgment-hour cry” were the Millerites who left us the prophetic chart with the A.D. 508 date on it. That is perhaps why Metcalf and Lindt retain this date in spite of its incongruity with the popular view. What impresses us most today is that practically all expositors who disagree with the “paganism” interpretation avow their faith in the Ellen G. White writings, but invariably reject her words in Early Writings, 74-75. How to explain this

anomaly? Even if they may be justified in this rejection, not one of them came across the hurdle in Daniel 12:11. Until we come across a completely satisfactory interpretation of the tamid, the old view still appears to be most plausible. R.J. Wieland has written a paper showing how the papal system “took away” paganism in name, but took it up in substance. A later treatment by the present writer pointed out the fact that the Papacy is presenting paganism in a more exalted and sublime form. *China Letters*, 277.

The “Daily” Riddle

A quotation from George McCready Price states, “It may be news to some of my readers that at least some of the leaders in the Millerite movement had the correct view of the meaning of the term daily. In the *Midnight Cry*, October 4, 1843, this term was understood as meaning Christ’s daily, or continual mediation in heaven on behalf of sinners, which was “taken away” by the work of the little horn. The revised chart of 1842 by Charles Fitch and Apollos Hale omits the identification of paganism as the “daily,” thus by implication setting forth the correct view. This revised chart was the one which was endorsed (with some modifications) by Ellen G. White. Crosier’s celebrated article in the *Day Star*, 1846, also commended by her, took the position that the sanctuary trodden by the little horn is in heaven, not on the earth; the inevitable inference from this being that the daily must also refer to events in heaven. James White reprinted this Crosier article several times and expressly endorsed this interpretation of Daniel 8 as applying to the Papacy. It was thus that “nearly all were united on the correct view of the daily,” as spoken of in *Early Writings*, 74-75. Finally, Ellen White herself, in *The Great Controversy*, 1911 ed., 65, specifically applies Daniel 8:12 to the work of the Papacy.” Watchman What of the Night?, xxii-1

Price’s thesis contains five unproven or incorrect assertions: (1) He fails to quote the specific words in the October 4, 1843 *Midnight Cry* which state what he understands to mean what he thinks. (2) Ellen white endorsed the 1843 chart mentioned in *Early Writings*, 74. It was published by J. V. Himes, and definitely identifies the daily as paganism. The names of Fitch and Hale do not appear on this chart. We know of no other chart publicly endorsed by Ellen White. Price was apparently mistaken in presenting this bit of evidence. (3) Crosier did indeed take the position that the sanctuary was polluted and “trodden down” by the little horn. But it is gratuitous to suppose thereby that the daily must refer to events in heaven.

(4) The fact that James White reprinted the Crosier article several times and endorsed his interpretation of Daniel 8 does not indicate what he held with regard to the daily. The following quote from James White tells what he actually believed on this: “The daily sacrifice and the transgression of desolation represent Rome in its Pagan and Papal forms. Leaving out the supplied words, the text would read, ‘The daily, and the transgression of desolation.’ These two desolating powers: first, Paganism, then, Papacy.” *Review and Herald*, February 15, 1870. (5) In *The Great Controversy*, 65 Ellen White says, “As foretold by prophecy, the papal power cast down the truth to the ground.” This is the only allusion she makes to Daniel 8:12 in *The Great Controversy*, 65, saying not a word about the daily. On this topic she never committed herself pro or con.

Price’s attempt to prove his point by inferences and implications exposes inherent weaknesses in his thesis, which we shall venture to dissect, pointing out three problems involved in this popular Adventist view of the “daily” which challenge its credibility.

(1) The priestly ministry of Christ has never ceased in heaven since His ascension, and all saints outside the pale of Romanism have always benefited from it. So it is incorrect to say that His ministry has ever been taken away. Scholars aware of this fact have used the word obscure as a substitute, saying that Roman rites such as the Eucharist and prayers to the virgin Mary obscured Christ's mediatorial work. This resorting to alteration of a crucial word only reveals the inherent incertitude of this interpretation. It is contrary to the mind of God to recognize that an idolatrous Roman ritual can in any way take away the mediatorial work of our High Priest, Jesus Christ. If the Holy Spirit had this matter in mind, and if the daily indeed means the mediation of Christ, he would have inspired Daniel to prophesy that the little horn would "think to take away the daily sacrifice," even as he would "think to change times and laws."

God never recognizes that His Sabbath has been changed just because the whole world keeps Sunday, which institution is in His eyes but a farce. By the same logic all the hocus pocus of papal ritual which some imagine as having taken away Christ's ministry likewise comprise a grand farce. Whoever regards the papal priesthood as having taken away Christ's continual mediation, thereby admits the effectiveness of papal absolution and virtually endorses this farce. But, you say, The Roman church was the Church in the Middle Ages. No! Worldly historians may say so; God says otherwise. During the papal supremacy His true Church was in the wilderness. Christ's mediation was never, and cannot be taken away. It may have been obscured to men in the Roman church, but the Waldensians, Albigensians, and others, never lost sight of their High Priest. This leads us to consider the sphere of application of prophecy. When studying the taking away of the daily, we should

ask, to what sphere are we to apply it? If we apply it to the church, we must specify the limits of this sphere. He who says Christ's priestly ministry was obscured, must add, "to those in the Roman church, but still available to those outside the pale of Romanism. Is it then correct to say that His mediation was taken away?"

(2) Daniel 12:11 says, "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." This time-anchored text is ignored by most interpreters who hold the popular Adventist view of the daily, because no date can be given for the obscuring of Christ's priestly ministry. Such a process—the replacing of faith in Christ's work in heaven by dependence on an earthly mediator—is by its very nature a gradual development not subject to exact dating. Yet Daniel 12:11 measures the 1290 days "from the time the daily shall be taken away." The inevitable conclusion to be drawn here is that this daily cannot be the mediation of Christ. We call this a hard conclusion, because there is no way around it. Every one who feels the weight of this argument will waste no more time arguing against it.

(3) If Christ's mediation can indeed be taken away by a false priesthood, and if such an act was indeed foretold in Scripture, should not prophecy also tell of its restoration? Advocates of the popular Adventist view cite examples to show how Rome has obscured Christ's priestly ministry. But they say little about the work done by the reformers of dispelling this obscurity. Why should Daniel tell only of the obscuring of Christ's mediation and say nothing of its being restored? His silence leads us to believe that the daily is paganism, which once taken away, was never restored.

(4) Daniel 11:31 says that “arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate.” Arms are variously rendered forces (NKJ), armed forces (NIV, NEB), soldiers (TEV, Chinese), indicating military activity. The opening words in Daniel 8:12 denote the same. Now the popular view of the daily involves liturgical, not military activity. Here, “armed forces” supports the interpretation of the taking away of the daily desolation as the removal of pagan political power, corresponding to the plucking of the 3 horns in Daniel 7.

We have presented four arguments *sola scriptura* to discredit the popular Adventist view of the daily. Let us now examine Ellen White’s words in *Early Writings*, 74-75 to check the validity of our arguments.

(1) “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.” The popular Adventist view tolerates this word supplied by man’s wisdom, for it connotes the priestly mediation of Christ. So we may rightly conclude that this view itself is also a product of man’s wisdom, and has missed the divine intent.

(2) “The Lord gave the correct view of it to those who gave the judgment hour cry.” G. McCready Price tried to prove by inferences and implications that those who gave the judgment hour cry held the popular view. Now we will cite direct quotations to show that William Miller, Josiah Litch, Joseph Bates and J. N. Andrews taught that the daily referred to paganism.

William Miller

“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

away;’ he shall take away the daily; ‘from the time the daily shall be taken away,’ etc. 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 letteth will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. and when I had come to that text, O, 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 that hinders Popery from being revealed? Why, it is Paganism; well, then, ‘the daily’ must mean Paganism.” *Second Advent Manual*, 66. (Quoted in *Review and Herald*, January 6, 1853)

Josiah Litch

“‘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*, vol. 1, 127

Joseph Bates

“Daniel viii:10-12. Is it not plain here that Popery took away the daily (i.e. destroyed Paganism) by arms or armies that stood on his (Popery’s) part, or side-11:31.” *The Opening Heavens*, 30.

J. N. Andrews

“It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church, and trod underfoot 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 Prof. Whiting renders it, 'the continual'] desolation, by which Satan had stood up against the cause of Jehovah." *Review & Herald*, January 6, 1853

The chief objection to the "paganism" interpretation is that the first mention of the daily in Daniel 8:11 is not associated with "desolation." But the same objection applies to the popular Adventist interpretation, which must arbitrarily supply "mediation" for every mention of daily as a conjecture of its referent, whereas the "paganism" interpretation finds in other verses a natural association of "desolation" with its modifier daily in close context—Daniel 8:13; 11:31 and 12:11. These three examples provide the justification for supplying "desolation" to the daily twice mentioned in Daniel 8:11-12. In contrast to this sound textual base, the weakness of the popular view becomes apparent. It lacks contextual support and is founded purely on assumption.

The popular Adventist view of the daily sounds plausible to all who adopt a worldly perspective, regarding the Papacy as the Church. When we see Christ in relation to His saints, His mediation was, is, and always will be a vital reality, never obscured nor taken away. We must view things from God's perspective—in the light of eternity. The priestly mediation of Christ in heaven is central to the gospel, and its very importance rules out the possibility of its being taken away by an earthly agency. The Roman Pontiff may invent every imaginable rite or formula to supplant Christ's heavenly ministry and cause his followers to submit, but to the Church in

the wilderness, whose existence is to God of primary significance, Christ has always been High Priest for ever after the order of Melchizedek. To say that His ministry has been taken away is ridiculous, yea, blasphemous! *China Letters*, 411.

HISTORY

But if the Bible was thus gladly received by those who loved Christ, it was scornfully rejected by those who preferred the traditions and observances of men. A violent persecution was waged against this work of the reformer's. At the news of Luther's publication, Rome trembled. The pen which had transcribed the sacred oracles was really that which Frederick had seen in his dream, and which, reaching to the Seven Hills, had shaken the tiara of the papacy. The monk in his cell, the prince on his throne, uttered a cry of anger. Ignorant priests shuddered at the thought that every citizen, nay every peasant, would now be able to dispute with them on the precepts of our Lord. The King of England denounced the work to the Elector Frederick and to Duke George of Saxony. But as early as the month of November the duke had ordered his subjects to deposit every copy of Luther's New Testament in the hands of the magistrates. Bavaria, Brandenburg, Austria, and all the states devoted to Rome, published similar decrees. In some places they made sacrilegious bonfires of these sacred books in the public places. **Thus did Rome in the sixteenth century renew the efforts by which paganism had attempted to destroy the religion of Jesus Christ, at the moment when the dominion was escaping from the priests and their idols.** But who can check the triumphant progress of the Gospel? 'Even after my prohibition,' wrote Duke George, 'many thousand copies were sold and read in my states.' *History of the Reformation of the Sixteenth Century*, book 9, 339.

Shortly after the death of Augustine, Edelfrid, one of the Anglo-Saxon kings, and who was still a heathen, collected a numerous army, and advanced towards Bangor, the center of British Christianity. Alarm spread through those feeble churches. They wept and prayed. The sword of Edelfrid drew nearer. To whom can they apply, or where shall they find help? The magnitude of the danger seemed to recall the Britons to their pristine piety: not to men, but to the Lord himself will they turn their thoughts. Twelve hundred and fifty servants of the living God, calling to mind what are the arms of Christian warfare, after preparing themselves by fasting, met together in a retired spot to send up their prayers to God. A British chief, named Brocmail, moved by tender compassion, stationed himself near them with a few soldiers; but the cruel Edelfrid, observing from a distance this band of kneeling Christians, demanded: 'Who are these people, and what are they doing?' On being informed, he added: 'They are fighting then against us, although unarmed;' and immediately he ordered his soldiers to fall upon the prostrate crowd. Twelve hundred of them were slain. They prayed and they died. The Saxons forthwith proceeded to Bangor, the chief seat of Christian learning, and razed it to the ground. Romanism was triumphant in England. The news of these massacres filled the country with weeping and great mourning; but the priest of Romish consecration (and the venerable Bede shared their sentiments) beheld in this cruel slaughter the accomplishment of the prophecy of the holy pontiff Augustine; and a national tradition among the Welsh for many ages pointed to him as the instigator of this cowardly butchery. **Thus did Rome loose the savage pagan against the primitive church of Britain, and fastened it all dripping with blood to her triumphal car. A great mystery of iniquity was accomplishing.**

But while the Saxon sword appeared to have swept everything from before the papacy, the ground trembled under its feet, and seemed about to swallow it up. The hierarchical rather than Christian conversions effected by the priests of Rome were so unreal that a vast number of neophytes suddenly returned to the worship of their idols. Eadbald, king of Kent, was himself among the number of apostates. **Such reversions to paganism are not unfrequent in the history of the Romish missions...** *History of the Reformation of the Sixteenth Century*, book 17, 686.

Current Events

While contemplating what to include in this month's newsletter, with regards to current events, I was overwhelmed by the amount of news material. So much is happening in our world today that sorting through everything is nearly impossible. Whether or not information is completely accurate or even worthy of our time is overlooked because of the sheer volume of matter thrown our direction. Virginia Tech, war in the Middle East, celebrity DNA, contaminates in various food, the housing market, green energy, political candidates, and the list continues. What is to be the news media filter by which we read these signs of the times? Our answer is found with the prophet who says,

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days, and He says, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' Revelation 1:3.

“This is life eternal,’ Christ said, ‘that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.’ John 17:3. Why is it that we do not realize the value of this knowledge? Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being?

“In giving us His word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, ‘Great is the mystery of godliness.’” *Christ’s Object Lessons*, 133.

This statement is an excellent guide. Whenever the media seeks to draw me in with the barrage of “fair and balanced,” “around the world or around the corner,” and “today’s first look,” I am reminded that a news media can only be filtered through God’s word and how each story, tragedy, and precedent relates to Bible prophecy.

Knowing these things allows focus to shift towards Daniel and Revelation and what is being fulfilled in these last moments of

history. The rise of radical Islam has become commonplace among many today and they often discuss whether it is right or not to allow “Islamophobia” in America. An essay on *theglobalpolitician.com*, titled, “Is Islam a Bad Religion” brings current thoughts regarding Islam to light. The following is a selection from that essay.

“The world media is saturated with the terms Islamic Fundamentalism, Islamic Radicalism and Islamic Terrorism, causing all the havoc or negative backlash against believers of the religion. We need to separate ‘Islamic’ out of these generally unwelcome terms. Maybe the discontent is not with the Islam, but with the very bad aspects associated with the religion. Negative stereotypes abound because the majority of those perpetrating world terrorism, such as al Qaeda, are Muslims.

“But does it mean that all the people in Islam have to bear the responsibility for the unruly characteristics of some of the people in the religion, who have nothing to do with the moderate lots? Certainly not! It may be only a coincidence that the majority of world terrorists are Muslims. It’s not ethical to associate Islam with the unruly characteristics followed by some of its less moderate believers.” *theglobalpolitician*, April 21, 2007.

This seems to be the new understanding of Islam in America. We are not to “associate Islam with the unruly characteristics followed by some of its less moderate believers.” This is not what we are told in the Qur’an. Quoting from the Qur’an:

“So no soul knows what refreshment of the eyes is hidden for them: a reward for what they did. Is he then, who is a believer, like him who is a transgressor? They are not equal. As for those who believe and do good deeds, for them are Gardens, a refuge—an entertainment for what they did. And for those who transgress, their refuge is the Fire. Whenever they desire to go

forth from it, they are brought back into it, and it is said to them: Taste the chastisement of the Fire, which you called a lie. And certainly We will make them taste the nearer punishment before the greater chastisement, that haply they may turn. And who is more iniquitous than he who is reminded of the messages of his Lord, then turns away from the? Surely We exact retribution from the guilty." *Qur'an*, chapter 32, section 2, verses 17-22.

Many verses, in this particular copy of the Qur'an, are followed with an extensive commentary from Maulana Muhammad Ali. We'll only briefly highlight comments about the "nearer punishment" in verse 21.

"The opponents of Truth are thus told that they must taste a punishment in this life, too, and the description of it given in the previous verse—'whenever they desire to go forth from it, they are brought back into it' manifestly applies to modern world conditions, when materialism has taken hold of the minds of men. The wars at present raging in the world are the fire of this life, and, however much the warring nations may desire to get out of them, they are brought back into them." *The Holy Qur'an with English Translation and Commentary*, 797.

One must ask, who is it that makes the "iniquitous" taste the chastisement? From the very wording of the Qur'an, Islam is seen as a punishing force towards the materially minded man. An American man if you will. So, whatever degree of fundamentalist the Islamic is, their belief system is identical. It is no coincidence that the "majority of those perpetrating world terrorism, such as al Qaeda, are Muslims."

"Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of 'the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great

empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

"While the nations rejected God's principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements." *Education*, 178.

We know from history that Arabic Islam and Turkish Islam were the first and second woe. Scripture tells us that, "The second woe is past; and, behold, the third woe cometh quickly." Revelation 11:14. I believe we are experiencing the third and final woe of Islam today. There is no time for debates on negative stereotypes or "Islamophobia." Instead,

"We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'" *Testimonies to Ministers*, 118.

—Bronwyn Peck

Iran Exonerates Six Who Killed in Islam's Name

The Iranian Supreme Court has overturned the murder convictions of six members of a prestigious state militia who killed five people they considered "morally corrupt."

The reversal, in an infamous five-year-old case from Kerman, in central Iran, has produced anger and controversy, with lawyers calling it corrupt and newspapers giving it prominence.

"The psychological consequences of this case in the city have been great, and a lot of people have lost their confidence in the judicial system," Nemat Ahmadi, a lawyer associated with the case, said in a telephone interview.

Three lower court rulings found all the men guilty of murder. Their cases had been appealed to the Supreme Court, which overturned the guilty verdicts. The latest decision, made public this week, reaffirms that reversal.

"The objection by the relatives of the victims is dismissed, and the ruling of this court is confirmed," the court said in a one-page verdict.

The ruling may still not be final, however, because a lower court in Kerman can appeal the decision to the full membership of the Supreme Court. More than 50 Supreme Court judges would then take part in the final decision.

According to the Supreme Court's earlier decision, the killers, who are members of the Basiji Force, volunteer vigilantes favored by the country's supreme leader, Ayatollah Ali Khamenei, and President Mahmoud Ahmadinejad, considered their victims morally corrupt and, according to Islamic teachings and Iran's Islamic penal code, their blood could therefore be shed.

The last victims, for example, were a young couple engaged to be married who the killers claimed were walking together in public.

Members of the Basiji Force are known for attacking reformist politicians and pro-democracy meetings. President Ahmadinejad was a member of the force, but the Supreme Court judges who issued the ruling are not considered to be specifically affiliated with it.

Iran's Islamic penal code, which is a parallel system to its civic code, says murder charges can be dropped if the accused can prove the killing was carried out because the victim was morally corrupt.

This is true even if the killer identified the victim mistakenly as corrupt. In that case, the law requires "blood money" to be paid to the family. Every year in Iran, a senior cleric determines the amount of blood money required in such cases. This year it is \$40,000 if the victim is a Muslim man, and half that for a Muslim woman or a non-Muslim.

In a long interview with the Iranian Student News Agency, a Supreme Court judge, Mohammad Sadegh Al-e-Eshagh, who did not take part in this case, sought Wednesday to discourage vigilante killings, saying those carried out without a court order should be punished.

At the same time, he laid out examples of moral corruption that do permit bloodshed, including armed banditry, adultery by a wife and insults to the Prophet Muhammad.

"The roots of the problems are in our laws," said Mohammad Seifzadeh, a lawyer and a member of the Association for Defenders of Human Rights in Tehran. "Such cases happen as long as we have laws that allow the killer to decide whether the victim is corrupt or not. Ironically, such laws show that the establishment is not capable of bringing justice, and so it leaves it to ordinary people to do it."

The ruling stems from a case in 2002 in Kerman that began after the accused watched a tape by a senior cleric who ruled that Muslims could kill a morally corrupt person if the law failed to confront that person.

Some 17 people were killed in gruesome ways after that viewing, but only five deaths were linked to this group. The six accused, all in their early 20s, explained to the court that they had taken their victims outside the city after they had identified them. Then they stoned them to death or drowned them in a pond by sitting on their chests.

Three of the families had given their consent under pressure by the killers' families to accept financial compensation, said Mr. Ahmadi, the lawyer.

Such killings have occurred in the past. A member of the security forces shot and killed a young man in 2005 in the subway in Karaj, near Tehran, for what he also claimed was immoral behavior by the victim.

A judge caused outrage in 2004 in Neka, in the north, after he issued a death sentence for a 16-year old girl for what he said were chastity crimes. After the summary trial, he had her hanged in public immediately, before the necessary approval from the Supreme Court.

Neither man has been punished.

"Such laws are not acceptable in our society today," said Hossein Nejad Malayeri, the brother of Gholamreza Nejad Malayeri, who was killed by the group in Kerman. "That means if somebody has money, he can kill, and claim the victim was corrupt." *theledger.com*, April 19, 2007.

“It has seldom happened that a people entering upon a great war have understood at the outset what the character of that war would be. When the American Civil War broke out the North expected an easy victory, but, as disappointment came soon and was long maintained, many clever people adopted the opinion, which early prevailed in Europe, that there was no possibility of their success at all. At the first the difficulty of the task was unrecognised; under early and long-sustained disappointment the strength by which those difficulties could be overcome began to be despaired of without reason.” *Abraham Lincoln*, 214.

Christians, Targeted and Suffering, Flee Iraq

In between messages of love and faith, Mushtaq Zanbaqa, priest of the Holy Virgin Chaldean Catholic Church in east Baghdad, has a weekly plea for his Christian flock:

Don't leave.

“I'm always telling them that we are a part of this society, and terrorists are targeting all Iraqis,” Zanbaqa said. “They are bombing mosques as well as churches. So, please, don't leave your own country.”

The flight of Iraq's Sunni and Shiite Muslims from their homes under threat of violence has earned much attention. But Iraq's Christian community has also been targeted and is steadily dwindling as well.

Although they make up only about 5% of Iraq's population, Christians make up nearly 40% of the refugees fleeing Iraq, according to the United Nations High Commissioner for Refugees.

Other Iraqis who are forced from their homes often relocate to another city or neighborhood, but Iraqi Christians who have to flee often leave the country, said Dana Graber, an Amman-based officer with the International Organization for Migration. “They feel even more vulnerable because they have few, if any, safe communities to where they can escape,” she said.

Long an integral part of Baghdad's diverse ethnic and religious communities, Christians have lived side by side with their Muslim

neighbors for generations, said Abdullah al-Naufali, head of Iraq's Christians Endowment.

But as Iraq's violence flared after the 2003 U.S.-led invasion, churches and Christian homes were targeted, al-Naufali said. Ten of Baghdad's 80 Christian churches have closed, and more than half of Baghdad's Christian population has fled, he said.

Lately, Sunni militants have forced Christians to pay a *jizya* (or “donation”) to the insurgency, or be targeted themselves, al-Naufali said. Still, like Zanbaqa, he urges Christians to stay.

“We were here 600 years before Islam and have archaeological sites in Iraq from the first century of Christianity,” he said. “I'm really surprised when someone asks me why we're still in Iraq.”

Iraqi Christians, known as Assyrians or Chaldeans, congregate in churches similar to those in the West. A frocked priest leads the hour-long Mass, sometimes interspersing the sermon with current events of the day.

Bombs and targeted killings are not the only threats facing Iraqi Christians. They also have to succumb to Islamic traditions enforced in parts of the country.

Zaid Frangoul said his wife is forced to wear a hijab, a head covering worn by Muslim women, each time they leave their Baghdad home for fear they'll be targeted by militants. They will leave Iraq as soon as his wife, who is pregnant, gives birth, he said.

“We have always been known for our forgiveness and our calls for peace,” Frangoul said. “We don't carry weapons, and we will not carry weapons. That's why we are leaving.” *usatoday.com*, March 2007.

THE DRAGON AND THE BEAST

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. Revelation 17:12, 13

“Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days.” *Review and Herald*, April 23, 1889.

“Since the popedom asserts claims both spiritual and temporal, the church and the state ought to resist it, each in its own sphere, and with its peculiar arms: the church (by which I mean the believers), solely with Holy Scripture; the state with such institutions as are calculated to secure its independence. What! the church is bound to defend what belongs to the church, and the state is not to defend what belongs to the state? If robbers should endeavour to plunder two houses, would it be just and charitable for one neighbor to say to the other, ‘I must defend my house, but you must let yours be stripped?’ If the pope desires to have the immaculate conception of the Virgin, or any other religious doctrine, preached, let the fullest liberty be granted him, and let him build as many churches as he pleases to do it in: we claim this in the plainest language. But if the pope, like Saint Pius, desires to kill the Queen of England, or at least (for no pope in our days, were he even saint enough to be canonized, would conceive such an idea), if the pope desires to infringe in any way on the rights of the state, then let the state resist him with tried wisdom and unshaken firmness. Let us beware of an ultra-spiritualism which forgets the lessons of history, and overlooks the rights of kings and peoples. When it is found among theologians, it is an error; in statesmen, it is a danger. *History of the Reformation of the Sixteenth Century*, 676.

Ban Invites Pope to Visit United Nations

Secretary-General Ban Ki-moon invited Pope Benedict to make an official visit to the UN headquarters in New York after they met privately on Wednesday, the Vatican said.

The two leaders held 20 minutes of talks in the Pope’s private library in the Apostolic Palace, with Ban presenting the Pontiff with a small crystal vase with a UN symbol and receiving a framed gold medal in turn.

They discussed ‘re-establishing faith in multi-lateralism, reinforcing dialogue among cultures and touched on international situations that merit particular attention’, the Vatican said in a statement.

A visit by Benedict to the United Nations would be his first to the world body and his first trip to the United States as Pontiff.

Two previous Popes have made official visits to the United Nations—Pope Paul VI and Pope Benedict’s immediate predecessor John Paul II.

Church sources have speculated that the trip by Benedict, who was elected Pontiff two years ago, could take place later this year during the U.N. General Assembly. *Reuters*, April 18, 2007.

Pope Initiative May Lead to UN Peacekeeping in Sri Lanka

A successful audience with Pope Benedict XVI by President Mahinda Rajapakse may lead to the possible arrival (later) of United Nations (UN) peacekeepers in the country, hinted ‘Caritas Australia’ today. If all goes well, the UN peacekeepers would possibly take on from where Sri Lanka Monitoring Mission left, it is further learnt.

To this end, the Australians are “keenly watching the outcome of President Rajapakse’s audience with His Holiness the Pope,” it is reported.

Caritas Australia belongs to one of the largest international aid and development networks in the world called Caritas International. It consists of a network of 162 Catholic relief, development and social service organizations in over 200 countries and territories.

“The Australian Government needs to be vigilant as to the outcomes of this papal initiative. A revitalized peace process would be of great benefit. Australia is independent and well regarded and can play a pivotal role in encouraging the Sri Lankan Government to accept a UN auspiced human rights monitoring mission” hinted Jack de Groot, Chief Executive Officer of Caritas Australia on April 20.

De Groot said that UN Monitors on the ground in Sri Lanka will affect the behaviour of all parties to the conflict, thereby protecting lives. “A number of states already promote the monitoring mission and Australia’s active involvement would encourage the USA, India and other key states to support the initiative” he added.

“Where talk of peace in Sri Lanka is seen as grounds for treason amongst some protagonists in the conflict, we see the initiative of the Catholic Church to invite President Rajapakse to meet with the Pope as highly significant,” Mr. de Groot of Caritas Australia emphasized in a release. *asiantribune.com*, April 20, 2007.

THE FALSE PROPHET

Evangelical faith does not place on the throne of the church either human reason or religious conscientiousness, as some would have it; but it sets thereon Jesus Christ, who is both the knowledge taught and the doctor who teaches it; who explains his word by the word, and by the light of his Holy Spirit; who by it bears witness to the truth, that is to say, to his redemption, and teaches the essential laws which should regulate the inner life of his disciples. Evangelical faith appeals to the understanding, to the heart, and to the will of every Christian, only to impose on them the duty to submit to the divine authority of Christ, to listen, believe, love, comprehend, and act, as God requires.

Evangelical faith does not place on the throne of the church the civil power, or the secular magistrate; but it sets thereon Jesus Christ, who has said, I am King: who imparts to his subjects the principle of life, who establishes his kingdom here on earth, and preserves and develops it; and who, directing all mortal events, is now making the progressive conquest of the world, until he shall exercise in person his divine authority in the kingdom of his glory.

Finally, evangelical faith does not place on the throne of the church priests, councils, doctors, or their traditions,—or that vice-God (*veri Dei vicem gerit in terris*, as the Romish gloss has it), that infallible pontiff, who, reviving the errors of the pagans, ascribes salvation to the forms of worship and to the meritorious works of men. It sets thereon Jesus Christ, the great High-priest of his people, the God-man, who, by an act of his free love, bore in our stead, in his atoning sacrifice, the penalty of sin;—who has taken away the curse from our heads, and thus become the creator of a new race.

Such is the essential work of that Christianity, which the apostolic age transmitted to the reformers, and which it now transmits to the Christians of the nineteenth century.

While the thoughts of great numbers are led astray in the midst of ceremonies, priests, human lucubrations, pontifical fables, and philosophic reveries, and are driven to and fro in the dust of this world, evangelical faith rises even to heaven, and falls prostrate before Him who sitteth on the throne.

The Reformation is Jesus Christ.

“Lord, to whom shall we go, if not unto thee?”

Let others follow the devices of their imaginations, or prostrate themselves before traditional superstitions, or kiss the feet of a sinful man...O King of glory, we desire but Thee alone! *Eaux-Vives*, Geneva, March 1853. *History of the Reformation of the Sixteenth Century*, 677

Move Over Martin Luther, a Reformation of the 21st Century is Now Upon Us

In the spring of 2005, Matthew Fox, a priest who was silenced by the Vatican and eventually expelled from the Dominican Order, hammered 95 theses for a New Reformation to the door of Castle Church in Wittenberg Germany. This came 500 years after Martin Luther pounded his religion-changing theses on the same door, setting off the Protestant reformation. Now the face of religion is being challenged again as supporters of Matthew Fox's writing on Creation Spirituality take heed to the challenge of a New Reformation and create ecumenical churches and spiritual communities.

Creation Spirituality Communities, Inc (CSC) is a new non-profit organization incorporated in Colorado with an international Board and constituency. CSC envisions a network of communities that practice what Matthew Fox coined “Creation Spirituality.” Creation Spirituality is based on the deeply ecumenical understanding of original blessing and draws on a wide scope of wisdom traditions including early western Christianity, indigenous wisdom and Earth-honoring wisdom to create a spiritual practice that energizes both the baby boomers who have been skeptical of organized religion and the youth of today who are seeking a spirituality that honors their voices and keeps them awake.

“With spirituality the basis of a New reformation, indeed, a New Renaissance, a re-birth of humanity is once again possible. A vision that is earth-conscious and earth-honoring; a vision that is justice oriented at the levels of economic justice, gender justice, social justice and political justice. A vision of compassion therefore that alone will render us humans and our planet sustainable. For what is just is sustainable—it holds. What is unjust falls apart, makes war, creates resentment and feeds violence. It is not sustainable. Such a spiritual vision will move from religion to spirituality and in doing so will pull away the underpinnings of empires and their aspirations. For empires love to legitimize their violence in the name of religion. And the new reformation will acknowledge the wisdom that emanates from ALL the world's spiritual traditions, knowing in authentic humility that no one culture and no one way is the only path to the Source. Interfaith and Deep Ecumenism will be necessary ingredients of spirituality for the twenty-first century.” *religiousnews.com*, April 19, 2007.

2007 Prophecy Campmeeting

Where: Ozone, Arkansas

When: July 15th through July 22nd

Speakers: Manjit Biant, Jeff Pippenger, Pastor Restrepo, Tico Restrepo, Jamal Sankey, and Russell Williams

Languages: English and Spanish

Topics: Daniel 11— The Prophetic Pattern—The 1843 Chart—The 2520—Revelation 13, 16, & 17—The Three Enemies—The Time Prophets—The Daily—Islam—Country Living—Questions and Answers—& more

Accommodations Including Vegan Meals:

4 person rooms with a queen bed, a bunk bed, and a private bathroom are \$305 per person.

6 person rooms with 3 bunk beds and a private bathroom are \$305 per person.

4 person cabins with a double bed, a bunk bed, and a community bathroom are \$270 per person.

Men and women's dormitories with bunk beds and separate community bathrooms are \$270 per person.

Children in the rooms with private bathrooms: 0-2 free/3-9 \$235

Children in cabins or dormitories: 0-2 free/3-9 \$200

(You are responsible for providing necessary bedding, pillows, sleeping bags, towels and wash cloths. The camp does not provide these items. A pool is also open for use.)

RV, Camper, and Tent Sites Not Including Vegan Meals:

Full service sites including water, electric, and septic are \$165 for the first person and \$60 for each additional person over the age of 16.

Partial service sites including water and electric are \$144 for the first person and \$60 for each additional person over the age of 16.

Tent sites are \$116 for the first person and \$60 for each additional person over the age of 16.

Meals: Drop in meals are \$6.50 each.

Travel Arrangements: If you are flying please plan to arrive in Little Rock, Arkansas on July 15th and to depart the afternoon of July 22nd. If you come on the 13th we must know, and you will need to cover the added hotel and meal expenses for Friday and Sabbath. We are arranging an airport pick-up schedule for these days so please call with your flight arrivals and departures as soon as possible.

Deadline: *All payments are due June 1st.* Many of the private rooms are already filled and we only have a limited number of spaces left. We are operating on a first come first serve basis.

Call 1-888-278-7744 to reserve your spot today.