

# FUTURE NEWS

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“GATHER YOURSELVES TOGETHER, YEA, GATHER TOGETHER,  
O NATION NOT DESIRED” ZEPHANIAH 2:1

## Labor for the Church

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**God could not use these brethren until they were converted** *Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 212, 213*

The Sabbath, as well as each evening during the week, was especially devoted to meetings with the Christiania church. When the mission fields in this new country were opened before me, I was shown that some things in every branch of the mission needed a different mold; there was need of exalting the standard in this church, before a correct and saving influence could go forth to other places. There was precious talent in the church at Christiania, but God could not use these brethren until they were converted. There were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, fault-finding, and dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbath-keeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really unchristian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

Some were making the matter of dress of first importance, criticising articles of dress worn by others, and standing ready to condemn every one who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed.

These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or “pictures,” upon them. Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath.

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We also coordinate the **School of the Prophets** for the education of this final generation.

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## MISSION STATEMENT

The ministry of Future for America is to proclaim the final warning message of Revelation 14 as identified by 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 is on the prophetic word including 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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The rebuke which Jesus gave to the scribes and Pharisees applies to this class as well: “Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God.” One fanatic, with his strong spirit and radical ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences.

## THREE VISIONS OF PROPHECY

By M. Chapman

### Introduction

There are several words in the Bible, whether found in the Old or New Testament, that have been translated as “vision.” It is our purpose here to deal with three of these variations, which are in the book of Daniel. It seems best to deal with them in the order that they are presented in Daniel 8 and 10: the *châzôn* (H2377), the *mar’eh* (H4758), and the *mar’âh* (H4759), respectively.

### The Chazon—H2377

*Chazon* can be found in the Old Testament thirty-five times, and it is always translated as “vision(s).”

### Prophetic History

In Daniel 8, Daniel is given a vision of prophetic history; this vision is dealing with the same sequence of events which he records in chapters two, seven, and eleven. The four combined portray a complete picture of the rise and fall of nations, and the relation of the church to these external events from the time of Babylon to the end of the world. Thus, we have come to understand that the word *chazon*, which is the word translated as “vision” in verses one and two of Daniel chapter eight, denotes the vision of prophetic history.

As a second witness to this conclusion, please see Habakkuk 2:2, 3. The word translated “vision” is *chazon*. What is the vision that Habakkuk was told to write upon tables?

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.**” *The Great Controversy*, 392.

The chart published in 1842 (the 1843 chart) was directed by the hand of the Lord<sup>1</sup> and is a fulfillment of the command given to Habakkuk to write the *chazon* and make it plain upon tables. What is it that is written upon the 1843 chart? The vision of prophetic history.

Another witness to the idea that *chazon* denotes the vision of prophetic history is 2 Chronicles 32:32. Here, the deeds of Hezekiah are said to be recorded in the *chazon* of Isaiah the prophet. Why did the prophet record the history of Hezekiah? Because history is prophetic; the deeds of Hezekiah are typical of something that is to be understood at the end of time.<sup>2</sup> In agreement with this, Daniel 8:26 and 10:14, state that the *chazon* is to be for many days, thus directing the significance of the events of that vision to the people who will be existing in the time of the end of prophetic history. The significance of the vision can only be truly realized by those who are alive in the final generation of earth’s history, for it is only then that the typical events of history are unsealed and able to be applied in an antitypical fashion.<sup>3</sup>

### The Roman Power

An important point to realize about the vision of prophetic history is that it is Rome which establishes this vision.<sup>4</sup> It is Rome that stood up against the Prince of princes; it is Rome that trampled down the saints; it is Rome—that diverse and dreadful kingdom—which for so many long centuries has bewitched the minds of this earth’s inhabitants; and it is Rome that someday in the very near future will once again sit upon the throne of the earth and revive the persecutions it practiced in the past. The activity of the Roman power is absolutely essential



for the student of prophecy to recognize; for it is Rome which establishes the vision, and without this vision the people will perish.<sup>5</sup>

### A Cover Up

The covering up of the truths of prophetic history “once delivered unto the saints” was predicted in a dream given to William Miller and recorded by Sister White in *Early Writings*.<sup>6</sup> Thus, we should not be surprised that this truth, as “made plain upon” the 1843 chart, should be so obscured by the rubbish of man’s wisdom. But, how did this happen?

The principles of futurism and preterism—introduced into Protestantism by the Roman power during early part of the counterreformation—are almost wholly to blame for the obscurity with which the vision of prophetic history has been cloaked. It is through an incorrect methodology of studying the Scriptures that men arrive at wrong conclusions. Thus, the vision cannot be readily apprehended. It is through the traditions and customs of unsanctified men that the clear testimony is controverted to the point where few can discern the spurious from the genuine.<sup>7</sup> If it were not for these principles of interpretation introduced by the Catholic Church, the Protestants today may have been the means of communicating the messages from the throne of God to the inhabitants of the earth. However, the Protestants have sinned in that they have returned to the vomit of papal interpretation. Unfortunately this sinful course has been and is being repeated by the Seventh-day Adventist Church and the results are fearful.

What has replaced the true understanding of prophetic history? A message of peace and safety;<sup>8</sup> the vain visions and flattering divinations of unsanctified and hypocritical men. But, God will not tolerate this for much longer. His word shall prevail:

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every **vision** [*chazon*] faileth? Tell them therefore,

Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every **vision** [*chazon*]. For there shall be no more any vain **vision** [*chazon*] nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The **vision** [*chazon*] that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; **There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.** Ezekiel 12:21–28.

### The Mareh—H4758

*Mareh* can be found in the Bible 104 times. It is translated as “vision” twelve times; “appearance(s)” thirty-four times; “countenance” nine times; the remaining translations are “favoured,” “beauty,” “fair,” “form,” “goodly,” “visage,” “sight,” “see,” “saw,” and “look,” in addition to a couple of other forms of the words just delineated.

The *mareh* is understood as the appearance of Christ in prophetic history. When translated as “vision,” it is first found in the book of Daniel in verse sixteen of chapter eight. In verse fifteen, Daniel “sought for the meaning” of the *chazon* vision which had just been shown to him. In the following verse, he hears the voice of Christ telling Gabriel to make him understand the *mareh*. Daniel is trying to understand the vision of prophetic history, but Christ makes it clear that it cannot be properly understood without comprehending the appearance—or the work of Christ—in prophetic history. In this instance, what Daniel is being shown is the appearance of Christ in the Most Holy Place at the end of the 2300 “mornings and evenings.” It is apparent from verse twenty-seven that Daniel did not comprehend this

work that Christ was to perform. But, in Daniel 9:23 Gabriel once again returns to make him understand the vision of prophetic history and its relation to the appearance of Christ.

Daniel 9:23 states that Daniel is to “understand the matter, and consider the vision [*mareh*].” A closer examination of the words “matter” and “consider” will help to explain what exactly Daniel is being told in this verse about the *mareh*.

*Byin* (H995) is the Hebrew word which is translated as “consider,” and it means to “mentally separate.” The passage is thus read: “understand the matter, and mentally separate it from the *mareh*.” Thus, we see a distinction between the matter and the *mareh*. The question is, what is the matter?

*Dâbâr* (H1697) is the Hebrew word which is translated as “matter.” The key that unlocks the meaning of *dabar*, in connection with the *mareh*, is found in Daniel 10:1:

In the third year of Cyrus king of Persia a **thing** [*dabar*] was revealed unto Daniel, whose name was called Belteshazzar; and the **thing** [*dabar*] was true, but **the time appointed was long**: and he understood the **thing** [*dabar*], and had understanding of the **vision** [*mareh*]. Daniel 10:1.

Here we see the same distinction made between the *dabar* and the *mareh* as that which is made in Daniel 9:23. But, this time Daniel uses the words “thing” and “vision” instead of “matter” and “vision.” The *dabar* is defined in the verse above by the fact that it is associated with “the time appointed” which “was long.” This connects us to the *chazon*, which was to “be for many days.” Therefore, the “matter” or “thing” is the *chazon*, and Daniel is being told to distinguish the *chazon* from the *mareh*. Thus, Daniel 9:23 can be read as follows: “understand the vision of prophetic history, and mentally separate it from the appearance of Christ.” Daniel is being told to distinguish the greater picture of prophetic history from the work of Christ in that history.

## The Marah—H4759

In the Hebrew, this word can be found in the Bible ten times. It is translated as “vision(s)” nine times, and as “lookingglasses” once.

The word “*marah*” is the feminine form of the word “*mareh*.” Therefore, though they are separate words with their own individual meanings, they are very closely connected. The relationship that exists between *marah* and *mareh* is quite similar to the relationship that exists between *mareh* to *chazon*. These words need to be mentally separated (or distinguished) from one another in order to grasp the deeper prophetic significance. However, this mental distinction in no way infers that these words are as individual atoms floating about in space in a disconnected random manner, for God is not the author of chaos and confusion; though the individual visions must be separated for the comprehension of finite men, we must “learn to view the word as a whole and to see the relation of its parts.”

The *marah*, as stated, is directly related to the *mareh*. It is the response of the individual who sees the vision of Christ in prophetic history. By definition, *marah* carries with it a strong connection to the words “mirror” or “looking glass,” hence its translation in Exodus 38:8 as “lookingglasses.” A line upon line study of the subject takes us to the book of James where this connection can be expounded upon:

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man **beholding his natural face in a glass**: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But **whoso looketh into the perfect law of liberty, and continueth therein**, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 1:21–25.



The response of the individual who sees the vision of Christ in prophetic history is to be the response of him who “looketh into the perfect law of liberty, and continueth therein.” The *marah* denotes this experience.

“As the **looking-glass** reveals the defects in your appearance, so the **moral mirror** of the law will make plain the imperfections of your character, and the true condition of your heart. Those who are looking into the perfect law of liberty, and seeking a fitness for Heaven, **will realize their need of divine help and will often be found before God in prayer.**” *The Signs of the Times*, February 10, 1888.

At the moral level, the *marah* signifies “the quiet, consistent life of a pure, true Christian.” It signifies a progressive realization of sin and a corresponding turning to God. This is the work of sanctification, which begins when man looks into the great “moral mirror” and realizes “the true condition of [his] heart.” The result is repentance—a turning away from sin toward God. This daily experience must be had by all who will be found in the courts of heaven.

At the prophetic level, the *marah* represents the point in prophetic history when Christ reveals Himself to His people and they are completely humbled in the dust, depleted of self, and fully surrendered to the will of God. In its most perfect sense, the *marah* is seen by the people of God when they are bound off as wheat for the heavenly garner. They which are among the wheat are they which have daily had the experience “of a pure, true Christian.” These individuals have not only heard the messages of God’s Spirit, but they have acted upon that which in mercy was sent to them for their salvation. They had looked into the perfect law of liberty, and in heart-felt contrition were often found before God in prayer. The result is that they, by beholding Christ in His Word, become changed into the likeness of that Glorious Image.

Throughout sacred history, God has been pleased to make Himself known unto His prophets by the

“looking-glass” vision. If fact, God says that if there is to be a prophet among the people, they must have this experience.<sup>10</sup> There are four prophets in the Bible which are explicitly associated with the word “*marah*.”<sup>11</sup> We believe that, upon the testimony of these four prophets, all of the prophets must have this same experience, even when the word “*marah*” is not mentioned in the passage. A key witness to this claim is that Ezekiel and Daniel, two of the prophets directly connected to the *marah*, can be seen completely humbling themselves in the dust before the Lord when they see this vision,<sup>12</sup> and Sister White associates these two prophets with Job, Isaiah, Paul, and John, who also have the very same experience but are not directly associated with the word “*marah*.”<sup>13</sup>

### Conclusion

In chapters eight and ten of the book of Daniel we find three very significant words translated as vision. These words carry with them prophetic connotations of which we have only begun to scratch the surface, yet that which we have discovered has opened up lines of truth that are deeper than our finite minds are capable of comprehending. What we have been blessed to understand is as follows:

The *chazon* vision is the vision of prophetic history. It is the complicated interplay of human events controlled by the hand of the Almighty. The work of Christ in prophetic history, or the appearance of Christ, is understood as the *mareh*, and Christ has seen fit to reveal Himself to His chosen ones throughout history that they might stand in awe of His mighty power. When Christ reveals Himself to His people, the result is a complete humbling in the dust and an utter abhorrence of self. This is the *marah*, or “looking-glass” vision. This vision is the ultimate objective of the Christian, and it is soon to come to the people of God who are daily looking into that great moral mirror and putting away sin from out of their lives. Let us be of that class, my brothers and sisters, that we be not ashamed and flee to hide ourselves when Christ is revealed to His faithful watching saints.



## Summary

### The Chazon:

1. Is always translated as vision(s)
2. Is the vision of prophetic history
3. Is illustrated upon the 1843 chart
4. Is established by Rome
5. Must be understood
6. Has been covered up by incorrect principles of interpretation
7. Is replaced by a message of peace and safety
8. Will be fulfilled line upon line, according to Ezekiel 12:21–28

### The Mareh:

1. Is translated as vision twelve times
2. Is the appearance of Christ in prophetic history
3. Is distinct from, yet intricately connected to, the *chazon* vision
4. Elicits a response from the people of God

### The Marah:

1. Is translated as vision(s) nine times
2. Is the response of the people of God to the appearance of Christ in prophetic history
3. Involves a complete humbling in the dust and a total abhorrence of self
4. Is the means through which God makes Himself known unto the prophets

## Study Resources

1. *Habakkuk's Tables* by Jeff Pippenger
  - a. Episodes 41, 83–87  
i. <https://www.youtube.com/playlist?list=PLD76E648C83403E0F>
2. *School of the Prophets* Morning Classes
  - a. “(7-6-15) - The Sealing Angel”  
i. <https://www.youtube.com/watch?v=dHwniyqEthE>
  - b. “(9-30-15) - Reviewing the Marah”  
i. <https://www.youtube.com/watch?v=DOMs7acmjEQ>
  - c. “(10-25-15) - Isaiah and Daniel”  
i. <https://www.youtube.com/watch?v=THskyCIZcjU>
3. *Future News*

- a. *Frequently Asked Questions*, volume 1, 187, 188
- i. <http://www.arkansaschooloftheprophets.org/faqs>

## Endnotes

1. *Early Writings*, 74
2. *Selected Messages*, book 3, 338
3. Daniel 8:26; 12:4
4. Daniel 11:14
5. Proverbs 29:18
6. *Early Writings*, 81–83
7. *Signs of the Times*, May 17, 1905; *Spalding Magan*, 58; *Prophets and Kings*, 709
8. Ezekiel 13:16; Jeremiah 23:16; Lamentations 2:9; Jeremiah 14:14
9. *Education*, 190
10. Numbers 12:6
11. Genesis 46:2; 1 Samuel 3:15; Ezekiel 1:1; Daniel 10:7
12. Ezekiel 1:1, 28; 43:3; Daniel 10:7–9
13. *The Review and Herald*, December 20, 1881; *Testimonies*, volume 5, 754; *Testimonies to Ministers*, 213, 214

## THE DAILY

By M. Chapman

### Before & After 1844

The correct understanding of the “daily”<sup>1</sup> has its root in the studies done by William Miller in the first quarter of the nineteenth century (1816–1818<sup>2</sup>).

According to Sister White, “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.”<sup>3</sup>

The Spirit of Prophecy is clearly saying that the “correct view” of the “daily” was understood “before 1844;” thus, whatever view differs from the view that preceded 1844 is incorrect. In light of this, it would be wise for us to carefully consider the pre-1844 pioneer view of the “daily” in order that we might correctly identify the true definition of the “daily,” for the views that came in after 1844



resulted in “darkness and confusion,” as can be seen in the state of our people today.

### **A Concise Position Statement**

Though Sister White supplies us with little concerning the subject of the “daily,” what she does supply provides us with the logic necessary to uphold the correct position. Drawing from the same sources quoted in footnote three she states: “I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry.”

Notice that:

1. She identifies that the word “sacrifice” has nothing to do with the subject at hand.
2. She states who it was that the correct view of the “daily” was revealed to; “those who gave the judgment hour cry.”

It may not be apparent to someone who is unfamiliar with this subject, but both of these points are especially controverted by the opponents of truth. In this clear statement on the correct position of the “daily” Sister White gives to the candid student of prophecy everything they need to stand firm upon the truth that has been established by our spiritual forefathers.

### **Those Who Gave the Judgment Hour Cry**

If there is any doubt as to what the position was before 1844, let Brother Miller remove it:

“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 now 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, 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.**” *The Second Advent Manual*, 66.<sup>4</sup>

Other pioneers who gave the judgment hour cry and correctly identified the “daily” as paganism are: Josiah Litch,<sup>5</sup> Apollos Hale,<sup>6</sup> and Joseph Bates.<sup>7</sup>

### **An Old Controversy**

The first notable opponent in the controversy over the “daily” is Owen Russell Loomis Crosier, who first published his view that the “daily” points to Christ’s ministry in the heavenly sanctuary in the *Day-Star*, Extra, February 7, 1846. This article is titled “The Law of Moses” and is split into seven sections: The Law of Moses, The Legal Types and Antitypes, The Sanctuary, The Priesthood of Christ, The Antitype, The Scape-Goat, and The Transition.

In *A Word to the Little Flock* published May 12, 1847 Sister White endorses Crosier’s view of “the cleansing of the Sanctuary, &c.”<sup>8</sup> She then states, “I feel fully authorized by the Lord, to recommend that Extra, to every saint.” Some use this endorsement to suggest that Sister White supported Crosier’s erroneous view of the “daily,” but a careful consideration of the matter will prove quite the opposite.

Crosier’s view of the “daily” is found in the third section of his article. He is here speaking of Daniel 8:11 but he makes no specific mention of the “daily,” rather, it is by implication that his view can be seen. If the sanctuary, as he suggests, is “His Sanctuary” in Daniel 8:11 then the “daily” must be pointing to something in relation to that same sanctuary. Crosier himself confirms this implication when he explicitly states his incorrect view of the “daily” in *The Day Dawn* about a year later.<sup>9</sup>

It is important to realize that Sister White’s endorsement of Crosier’s view of the sanctuary does not necessarily imply that she endorsed everything written in his article. In fact, Crosier’s article



contained several things that Adventists have never agreed with, and when it was reprinted by the early Adventists these views have always been left out.<sup>10</sup>

In September of 1850 James White reprinted Crosier's article that was written in 1846. His purpose was no doubt connected to the statement made by his wife in 1847 regarding Crosier's view of "the cleansing of the Sanctuary." Brother White ended up publishing three issues in September, which is quite unusual. The first two issues, "*The Advent Review*—Volume 1, Auburn, NY, Number 3 and Number 4," contained what was at that time considered to be safe in Crosier's article. The last issue, "*The Advent Review*—Volume 1, Auburn, NY, Special," was Crosier's article with a seemingly minor change, that is, the two and a half paragraphs dealing with Daniel 8:11 were taken out. Why the change? James White was reacting to a vision given to Sister White on September 23, 1850. Which vision might this be? The one recorded *The Review and Herald*, November 1, 1850, where the famous statement (previously discussed in this paper) concerning the daily can be found; in September Sister White was given a very clear vision that expressed the correct view of the "daily" just after the republishing of Crosier's article. Brother White then reacted to that vision and republished what he had already published, yet removed the only aspect that identifies the "daily" incorrectly.

In that same year, the 1850 chart was produced. Sister White fully endorses the 1850 chart, saying in no uncertain terms that it is a fulfillment of prophecy,<sup>11</sup> and right in the middle of the chart, just below the cross, is written "Pagan Dominion or The DAILY taken away. Daniel 11:31. 508." Notice that the word "sacrifice" is missing, and that the word "daily" is in all caps. Coincidence? I think not. This, in connection with the vision she received from God in September of 1850, places God's seal of approval upon the pre-1844 pioneer view of the "daily." Thus, the Spirit of Prophecy spoke and the issue was resolved. However:

"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. **Old controversies will be revived**, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end." *Selected Messages*, book 2, 109.

### **The Controversy Revived**

As early as 1898, men such as Ludwig Richard Conradi, William Warren Prescott, and John Harvey Kellogg began to kindle a strange fire that spread far and wide in Adventism, wreaking absolute havoc in God's vineyard.

Conradi must be the one accredited as the instigator of this old controversy that had been put to bed many decades prior. His book was the first to stir up the people and broadcast strange sentiments concerning the "daily" throughout Europe. Though his material was not translated into English, it made its way to America via Prescott. Just before Conradi's book was published, several brethren, specifically Prescott, were appointed "to see whether there was any real ground for objecting" to his interpretation of the "daily."<sup>12</sup> The book was published in 1898.<sup>13</sup> Thus, Prescott's early association and agreement with Conradi on the subject of the "daily" is clear.

Kellogg (in 1903) published a book called, *The Living Temple*, which Sister White openly states is spiritualism.<sup>14</sup> In 1904, well after Conradi's book had made its way around Europe, Sister White was counseling Prescott that he (along with Arthur Grosvenor Daniells) should work to save Kellogg from the spiritualism that was rapidly engrossing his mind.<sup>15</sup> It was during this time that Prescott was masterfully



inculcated by the sophistries and subtle innuendos of Kellogg's spiritualism.<sup>16</sup>

The connection of Conradi and Kellogg to Prescott is important to make, for this helps to see the full picture with regard to the development of Prescott's warped theological views. These views ultimately manifested themselves in two of the worst publications ever made by Adventists: *The Daily* and *The Doctrine of Christ*. The battle over the correct interpretation of the "daily" that raged during the first part of the twentieth century resulted in the former of the aforementioned publications; the latter, *The Doctrine of Christ*, was the effect of adopting the methods of interpretation employed in that battle. Prescott stands without contest as the champion of this battle and a general in the rebellion against, and reorganization of, "the faith which was once delivered unto the saints."

The actions of the men mentioned here might be seen in the following illustration: Conradi plants the seed of doubt in Prescott's mind, and Kellogg waters the seed with the acidic rain of spiritualism, allowing the heresy to mature into a full grown and deeply rooted tare.

At first glance the tare may not appear to be as it truly is, but with a deeper investigation it can be readily distinguished. "It is a fact widely ignored, though never without danger, that **error rarely appears for what it really is**. It is by mingling with or attaching itself to truth that it gains acceptance."<sup>17</sup> To get to the bottom of the issue with the false view of the "daily" and what it later produced in Adventism, we must separate the truth from the error. In the simplest of expressions, the error is "man's wisdom;" it is using human methods of interpretation to derive the meaning of any given passage of Scripture. Prescott, along with Conradi and others, returned to the vomit of Protestantism by using the foolish principles of the higher critics to evaluate the Scriptures. In doing this, they realized that they could no longer substantiate the prophecies that had been established by Miller and his associates—the foundational truths found on

the 1843 chart (and later republished on the 1850 chart). This misapprehension of the truth resulted in a complete rejection of the foundations and a full-fledged rebellion against God. *The Doctrine of Christ* is one of the clearest manifestations of this rebellion. The main thought that is conveyed through this "study guide" is that we do not need the truths of prophecy, but rather, Christ and Christ only. Is this true? Do we need Christ only? Yes, but to the exclusion of the Sure Word of prophecy? God forbid! for Jesus Christ is that Sure Word of which we would do well to take heed.

"The present truth, the special message given to our world, even **the third angel's message**, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, 'I will no longer have anything to do with these special messages; I will preach Christ.' **No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time**, when such important developments are taking place.--Ms 33, 1897." *The Voice in Speech and Song*, 325.

Prescott forgot and denied the truth that had been painstakingly established through years of toil and consecrated labor. He ultimately turned wholly away from the truth of the prophetic message and proclaimed a gospel based on human reason and emotion. But, Sister White says it clearly, "no one can preach Christ" unless they preach the prophetic message, for if we are to preach the third angel's message we must also preach the "order and the application" of those prophecies which brought us to that message.<sup>18</sup>

Does Sister White speak of these men and the work they did in changing our religion?

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of **reorganization**.

Were this reformation to take place, what would result? The principles of truth that God in **His wisdom** has given to the remnant church, would be discarded. **Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.** The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” *Selected Messages*, book 1, 204.

### Defenders of the Original Faith

Though the subject of the daily has been especially controverted, God does not leave His faithful saints in darkness and confusion. In the latter part of the nineteenth century, just before the controversy arose concerning the correct interpretation of the daily, men such as John Nevins Andrews,<sup>19</sup> Stephen Nelson Haskell,<sup>20</sup> James White,<sup>21</sup> Ellet Joseph Waggoner,<sup>22</sup> and Uriah Smith<sup>23</sup> were used by God to reaffirm what had been firmly established by the pre-1844 Adventists.

To the careful student of prophecy, a comparison of the writings of these pioneers with the testimony of the Spirit of Prophecy as recorded in *The Review and Herald*, November 1, 1850 and *The Great Controversy*, 49–60 will leave but one conclusion—the daily is the pagan religion, in all its forms, which was taken away in A.D. 508 in that it gave place to the perverted religion of the Roman Catholic Church, where it was then lifted up and exalted in the mixed practices of Christianity with heathenism.

### Why So Important?

“The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

Daniel 8:14 is the “foundation and central pillar” of Adventism, but what about Daniel 8:13? Can the answer be separated from the question? No.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning **the daily** [sacrifice], **and the transgression of desolation**, to give both the sanctuary and the host to be trodden under foot? Daniel 8:13.

The question is “how long will the two desolating powers of paganism and papalism be allowed to decimate the sanctuary and the host?” The answer, until October 22, 1844.

If you misunderstand this, you misunderstand Adventism.

### Wrapping Up

There are many more arguments that can be presented to prove the correct understanding of the daily, from breakdown of the Hebrew words connected with the subject,<sup>24</sup> to the statements made by Sister White during the early part of the controversy, but I believe that these things are secondary to the main issue, and that is what we have discussed above, namely, that the pioneers held the correct view of the daily and we would do well to stand with those who stood upon the firm foundation laid by the Lion of the tribe of Judah.

### Summary

#### The daily:

1. Was understood correctly by the pre-1844 pioneers
2. Should not be connected with the word “sacrifice”
3. Is another term for paganism

4. Was first controverted by O.L.R. Crosier in 1846 and 1847, and then clarified by Sister White
5. Was again controverted by L.R. Conradi, W.W. Prescott and their cohorts
6. Was understood correctly by many of the post-1844 pioneers, including Sister White
7. Is fundamental to the faith of the Seventh-day Adventist people

### Study Resources

#### 1. *Future News*

a. February, March, November, December, December Supplement of 2005 publications

b. *Frequently Asked Questions*, volume 2, 355–405

i. <http://www.arkansaschooloftheprophets.org/faqs>

#### 2. “The Daily Interview” with Jeff Pippenger

a. <https://www.youtube.com/watch?v=y0LoR7MEco0&list=PL1eSM5fvb5RRo3JD3nJgny-DNGkVBcw0z>

#### 3. *Habakkuk’s Tables*

#### 4. *Desolations of Jerusalem*

a. [https://www.youtube.com/watch?v=tx\\_B4w5qS28&list=PL97216EF0DE8CE31C](https://www.youtube.com/watch?v=tx_B4w5qS28&list=PL97216EF0DE8CE31C)

i. Transcription:

1. [http://www.arkansaschooloftheprophets.org/wp-content/uploads/sotp\\_content/notes/the\\_desolation\\_of\\_jerusalem\\_by\\_duane\\_dewey.pdf](http://www.arkansaschooloftheprophets.org/wp-content/uploads/sotp_content/notes/the_desolation_of_jerusalem_by_duane_dewey.pdf)

#### 5. *A Desolation Chronology* published by *Little Book Ministries*

a. [http://arkansaschooloftheprophets.org/wp-content/uploads/sotp\\_content/books/desolation\\_chronology.pdf](http://arkansaschooloftheprophets.org/wp-content/uploads/sotp_content/books/desolation_chronology.pdf)

#### 6. *The Mystery of the “Daily,” An Exegesis of Daniel 8:9–14*, John W. Peters

a. [http://arkansaschooloftheprophets.org/wp-content/uploads/sotp\\_content/books/the\\_mystery\\_of\\_the\\_daily\\_by\\_John\\_Peters.pdf](http://arkansaschooloftheprophets.org/wp-content/uploads/sotp_content/books/the_mystery_of_the_daily_by_John_Peters.pdf)

#### 7. Denis Kaiser (extreme caution is advised when reading this material)

a. [http://www.arkansaschooloftheprophets.org/wp-content/uploads/sotp\\_content/books/the\\_history\\_of\\_the\\_adventist\\_interpretation\\_of\\_the\\_daily.pdf](http://www.arkansaschooloftheprophets.org/wp-content/uploads/sotp_content/books/the_history_of_the_adventist_interpretation_of_the_daily.pdf)

i. This material is strictly for historical reference. Kaiser covers the history of the daily, but for the purpose of defending the incorrect view. If it were not for the plethora of sources that he provides, this book would not be suggested.

### Endnotes

1. Daniel 8:11–13; 11:31; 12:11
2. *The Great Controversy*, 329
3. *The Review and Herald*, November 1, 1850; *Experience and Views*, 61; *Early Writings*, 74
4. See also: *Miller’s Works*, volume 1, *Views of the Prophecies and Prophetic Chronology*, 48–50
5. 1841, J. Litch, *An Address to the Public, and Especially the Clergy*, 81, 93, 108
6. 1843, A. Hale, *The Second Advent Manual*, 63–71
7. 1846, J. Bates, *Bates’ Pamphlet*, number 1, 31
8. *A Word to the Little Flock*, 12
9. *Foundations of the Seventh-day Adventist Message and Mission*, P.G. Damsteegt, 126
10. *Foundations*, P.G. Damsteegt, 125; W.A. Spicer, *Review and Herald*, December 14, 1939
11. *Manuscript Releases*, volume 16, 206–209 (1850); *Manuscript Releases*, number 13, 359 (1853)
12. L.R. Conradi to Ellen G. White, April 17, 1906. Prescott is explicitly mentioned.
13. Conradi, *Die Weissagung Daniels*, 1898
14. *The Review and Herald*, October 22, 1903
15. *Special Testimonies* (May 20, 1904), series B, number 2, 30–35
16. *Manuscript Releases*, volume 20, 17–21 (1910); *Manuscript Releases*, volume 13, 368
17. *Education*, 230
18. *Selected Messages*, book 2, 104
19. *The Sanctuary and the Twenty-three Hundred Days*, J.N. Andrews, 34–35 (1872)
20. *The Story of Daniel the Prophet*, S.N. Haskell, 112, 233 (1901)
21. *The Signs of the Times*, November 19, 1885, J. White, 694
22. *The Signs of the Times*, December 10, 1885, E.J. Waggoner, 742
23. *The Biblical Institute*, U. Smith, 52 (1878); *Daniel and the Revelation*, 282–285, 341 (1897)
24. *The Mystery of the “Daily,” An Exegesis of Daniel 8:9–14*, John W. Peters
25. *Selected Messages*, book 1, 164, 166–168