

THOSE WHOM GOD CHOOSES

“With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying: ‘I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will appeal to thousands in a most forcible manner, and men spiritually blind will receive sight and will see of My salvation. Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism.’

“Those whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. . . .

“Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill the gaps they leave. He is well pleased when they are appreciated, for they are links in His chain of service.

“Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life.

“God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man’s binding rules and cautious movements, they will join the army of the Lord.

“In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They co-operate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfill the great commission. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed. “*Testimonies*, volume 7, 26–27.

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MISSION STATEMENT

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

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

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

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

Future for America is a self-supporting 501-C3 non-profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$3.50.

This publication is sent out free of charge. Your donations are greatly appreciated.

MINISTRY UPDATE

THE OKLAHOMA MEETING—

At the end of March I attended a meeting at the *Lifestyle Center of America*, in Oklahoma. There were eighteen invited guests, one who invited himself and a few of the staff that attended occasionally, as their schedules allowed. The purpose of the meetings was to study the last six verses of Daniel eleven. We arrived on Sunday and left on Thursday.

A handful of those who attended delivered one presentation, but the bulk of the presentations were done by myself and elder Frank Hardy. Frank Hardy is a theologian that was identified by men such as William Shea, as someone who had done a great deal of study on these particular verses. He had done a master thesis on the verses. He and I traded off on our presentations. He started for forty-five minutes, then had fifteen minutes of questions and answers. After a short break, I would present for forty-five minutes, then have fifteen minutes of questions and answers.

There were three groups in the beginning. One supportive of Frank's theological approach, another basically supportive of the message I was sharing, and a third group who had not formed an opinion on the verses. By the end of the meetings there was very few left in the third group. Although I can think of one who stated he was still in the valley of decision, though his interaction during his time there led me to believe he never really considered the message I was sharing. I am not threatened by any of that, I am just trying to be informative about the dynamics of the meetings.

The two groups evolved into two basic positions. One group appeared to come together upon common sense and the simple reading of a "thus saith the Lord", and the other group was established upon intellectualism and theological reasoning. Once again, I am not trying to be derogatory, but simply explaining the dynamics of the meetings. The definition of the two groups is a loose definition and there were some exceptions in either group. A unified position did not come forth out of the meeting.

Elder Hardy is firmly committed to the idea that what I was sharing is based upon my interpretation of the Spirit of Prophecy, and I am convinced that he is teaching part of the omega of apostacy in terms of the prophetic message of the hour. That is a rather strong statement to make, but I make it with measured forethought. He is not the only one in Adventism who is presenting this basic denial of the prophetic message of the hour, he is simply the one who made a defense of the position at the Oklahoma meetings. From all my interaction and observance of elder Frank, he appeared to be a consecrated genuine Christian. I am not speaking of his Christian demeanor, simply the false position of prophecy he presented and continues to uphold.

My understanding of the verses is the same today, as the day before we began the meetings. Elder Hardy's understanding of the verses shifted as questions were raised about his position. Those who were attempting to defend his reasoning, appeared to be attempting to defend his excellent understanding of theology, rather than fully agreeing with his understanding of the verses. It did not seem important for these men to seek out a consistent understanding of the verses, but primarily it was of importance to uphold the theological approach of Frank. It was amazing to watch well-educated men strain to come up with some sort of possible meaning for this or that symbol in the passage, without recognizing that they were attempting to support an idea that was teetering on shifting sand. If the shoe is too small to place upon your feet—don't buy it.

I know some who read what I am saying so far will be tempted to respond to me about my un-Christlike description of the events I am sharing with you, but the videos of these meetings are available for your own evaluation. I think you will see that I am not being critical—just accurate.

In the last six verses of Daniel eleven there are several words, thoughts or symbols that must be identified if one is to ascertain the correct meaning of the passage. Some of these Frank and I agreed upon, others we did not.

We agreed that the “time of the end” in verse forty is 1798. We agreed that the “king of the north” in the passage is the papacy. I think we agreed that “Egypt” in verse forty-two and onward is the world, although I will not hold Frank to that if he needs to qualify that somewhat. We agreed that the message of the “east and the north” in verse forty-four is the third angel’s message, but with some very important qualifications between our understanding.

There are several minor and major points of disagreement though. Frank develops a model of the verses that is built upon portraying the papacy in verse forty and onward marching through a geographical map as he ultimately comes to his end, with none to help. His model is based upon acknowledging the geography that is identified in the verses.

I emphasize an important geographical understanding as well, but those who were defending Frank’s theological model were unwilling to give any credit to what I was sharing on that point. They agreed with Frank emphasizing geography in the last six verses, but were unwilling to acknowledge the importance of geography in the entire vision of Daniel eleven, as well as a reference in the Spirit of Prophecy that upholds a geographical conquest, in the final verses of Daniel eleven.

Frank’s model describes a geographical sequence with no emphasis upon warfare, while the verses actually use symbolic geography to identify a three-fold spiritual conquest.

It was a grand contradiction for those who were attempting to uphold Frank’s geographical model, to refuse to acknowledge any geographical importance in what I was sharing.

Frank’s model portrayed the papacy moving through the geography of the verses and arriving in Egypt in verses forty-two and forty-three, only to then hear the loud cry of verse forty-four. The message enrages the papacy, but at this point he is in Egypt. In order to move geographically towards the message that enrages him he must return to the glorious land. From Egypt there is only one piece of land that allows you to get to Palestine. That piece of land protrudes upward from Egypt to the northeast. Therefore, Frank changes the “tidings out of the east and the north” to tidings out of the “northeast”.

I have never found any safety in changing God’s word. I do not know how Frank and those who were supportive of his theological presentation are so willing to suggest that Daniel really meant “northeast” when he recorded “east and the north” in verse forty-four.

If we develop a model that requires changing God’s word, it is a pretty safe bet that our model is faulty.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Revelation 22:18.

“There is necessity for every family to make the Bible the book of their study. Christ’s sayings are pure gold, without one particle of dross, **unless men, with their human understanding, shall try to put it there, and make falsehood appear as a portion of truth.** To those who have received the false interpretation of the word, when they search the Scriptures with the determined effort to obtain the very marrow of truth contained in them, the Holy Spirit opens the eyes of their understanding, and the truths of the word are to them as a new revelation. Their hearts are quickened to a new and living faith, and they behold wondrous things out of His law. The teachings of Christ have a breadth and depth to many which they have never understood before.

“The doctrines of grace and truth are not really understood by the larger number of our students and church members. **Blindness of mind has happened to Israel. For human agents to misconstrue and put a forced, half truthful, and mystical construction upon the oracles of God, is an act which endangers their own souls, and the souls of others.** ‘For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.’ Revelation 22:18, 19. Those who, by their human construction, shall make the Scripture to utter that which Christ has never placed upon it, weaken its force, making the voice of God in instruction and warnings to testify falsehood, to avoid the inconvenience incurred by obedience to God’s requirements, have become signboards, pointing in the wrong direction, into false paths, which lead to transgression and death.

“The testimony of the Alpha and Omega in regard to the punishment for making nonessential **one word** spoken by the mouth of God, is the fearful denunciation that they shall receive of the plagues that are written in the book; their names shall be taken out of the book of life, and from the holy city.” *Fundamentals of Christian Education*, 386–387.

Another symbol in the passage that we disagreed upon was who is the “king of the south”. Based upon the prophetic history set forth in Daniel eleven the king of the south is the power who controls Egypt. The passage begins in 1798, upon that point, we all agreed.

Therefore, the power associated with Egypt during that history was atheistic France, according to Revelation eleven verse eight. In Daniel eleven the power identified as either the king of the south or the north changes as the history of the prophecy proceeds. I therefore identify the king of the south in verse forty as initially atheistic France, but later Russia, when Russia becomes the dominate power of the philosophy of atheism in 1917.

Frank identifies the king of the south as the United States. But this is one of the symbols where his identification went through some revamping as the meetings progressed. His theological supporters could not hold with his reasoning so they began to suggest that perhaps the king of the south should be identified as the revolutionary philosophy that took place in France and that also took place in the United States at the same time. In other words, the king of the south became the American and, or the French Revolutions, or the philosophies that contributed to these revolutions, though I am not sure where they finally decided to place their corporate seal on this symbol. In terms of the master thesis paper that Frank initially submitted, the king of the south was the USA. Then in the meeting it became shifting sand.

Frank did not choose to acknowledge a warfare in verse forty, because it did not fit in his geographical model. His model was simply the outline of the final march of the papacy. Placing this march in terms of warfare and conquering raises to many challenges to his model.

He therefore stated that the “chariots, ships and horsemen” in verse forty have no symbolic meaning! If this were true, Daniel should not have recorded those words.

“Zwingli . . . submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. **He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine**, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer.” *The Great Controversy*, 174.

Certainly we cannot explain every symbol in the Bible, but in verse forty of Daniel eleven, we all agreed the king of the north is the papacy. A simple concordance study, will varify that “chariots and horsemen” are used in the Scriptures to identify military power, and that “ships” symbolize economic power.

The king of the north in verse forty brings military strength with him when he retaliates against the king of the south. The revealed prophetic history of the papacy teaches that it did use military power as it ruled the world, but never its own. Identifying military power in connection with the papacy in verse forty is to identify one of the historical characteristics of the papacy itself.

The symbol of chariots and horsemen in verse forty may be a lesser priority than some of the other symbols in the entire passage, but it is easily identified in Scripture. Chariots and horsemen are such a well established prophetic and historic characteristic of the papacy, that to neglect to address it—is to establish your prophetic model as a private interpretation.

Knowing this first, that no prophecy of the scripture is of any private interpretation. 2 Peter 1:20.

To recognize a military power in verse forty is to raise the question about who or what is the military power that joins the papacy. The prophetic record is that the papacy never has it own military—it always uses a military supplied by an outside power. Therefore the question that remains with Frank’s model is: Who is the military and economic power that is allied to the papacy?

It is when we are faithful to the simple symbols that the Holy Spirit can develop the correct prophetic model for a passage of Scripture. All the correct theological terms and definitions mean nothing if we do let Scripture define itself.

The king of the south is not the only place where Frank and I disagree on a symbol. We also disagree on the symbol that determines the whole tenor of the passage. That symbol is the “glorious land” of verse forty-one. Frank, and many other thought leaders in Adventism today teach the “glorious land” is the Seventh-day Adventist church. This therefore means that just before the loud cry message of verse forty-four, Daniel identifies that God’s people are conquered by the papacy. In order for God to raise up His church to proclaim the final warning message, they first must be brought under the control of the papal power. I don’t think so. The church is not polluted in order to proclaim the message—it is purified! Big difference.

Under questioning about his position, he and his theological supporters, once again, determined to hold their view while standing on shifting sand. They realized the prophetic illustration between the king of the north, the glorious land and Edom, Moab, and the chief of the children of Ammon in the verse has no logical meaning, if the glorious land is the Seventh-day Adventist church. They therefore began to define the “glorious land” as God’s people.

Defining the glorious land as God’s people is equally illogical as defining it as the Seventh-day Adventist church, but more than simply an incorrect definition of a symbol, it is here where the Omega of prophetic error is found in the remnant people of God. Let me explain.

First off there are primarily three definitions of the glorious land in prophecy within Adventism today. I know there may also be a few others, but there typically three common applications in this discussion .

The first is that the glorious land is literal Palestine in the Middle East today. This is the principle of prophetic study championed by Uriah Smith. This is also the technique used by the papacy. It is erroneous. You can write a booklet on why this interpretation is incorrect, and there have been several.

Suffice it to say, that although there were some men in Adventism that were invited to come to the Oklahoma meetings and present this position, none of them showed up. So in terms of our discussion of the Oklahoma meetings we will simply address the two views, and these two are by far the most well-known currently. But let me say before we leave Uriah Smith alone with his literal application of prophecy, that Ellen White never takes a passage from the Bible and applies it to the end of the world in a literal fashion. Never!

If we were to do so in this passage then consistency would demand that we apply the symbols literally all the way through. This cannot be done, for Edom is no longer a people or a nation in any way, shape or form. Edom no longer literally exists . The passage must be addressed symbolically.

Within the dynamics of the meeting in Oklahoma there were some observations that are insignificant prophetically, but interesting humanly. The initial three groups developed into two basic groups, although there were some overlap in the different characteristics of the two groups. It is of interest that one group was from the self-supporting side of Adventism, as opposed to the other group that was General Conference employees. Curiously, it was the group of self-supporting men who rejected the conclusion that the papacy was going to conquer the Seventh-day Adventist church, while the Conference employees insisted otherwise.

The Conference men, many of whom had received degrees from and even worked at Andrews University were the group who would have nothing to do with the study prepared almost one hundred and fifty years ago by J. N. Andrews, (the man who the university was named after), which explains very clearly that prophetically the land of Palestine is a different entity than God’s people, and that it is different from the earth, and that it is different from the sanctuary. (See J. N. Andrews, *The Sanctuary and the 2300 Days*)

Andrew’s in-depth study is a classic Adventist Biblical study which very clearly establishes the difference between Palestine and the church. But the group who have credentials from Andrews University wanted nothing to do with the Andrews study. Go figure. So much for the good old alma mater.

The first time the Lord appeared to Abram, He promised to give Abram a land. Abram is most certainly a symbol of God's people, but he was **not** promised that he would receive God's people. He was promised a land:

UNTO THY SEED WILL I GIVE THIS LAND

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, **Unto thy seed will I give this land:** and there builded he an altar unto the Lord, who appeared unto him. Genesis 12:5-7.

Abram was promised a land—the promised land. It was to be an inheritance. The inheritor cannot be the inheritance! How hard is that?

I SHALL INHERIT IT

And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, **to give thee this land to inherit it.** And he said, Lord God, whereby shall I know that I shall **inherit** it? Genesis 15:7, 8.

The land was part of the covenant:

In the same day the Lord made **a covenant** with Abram, saying, **Unto thy seed have I given this land,** from the river of Egypt unto the great river, the river Euphrates. Genesis 15:18.

The covenant promise included a land for God's people to dwell in. This land prefigured the earth made new. The covenant contains three promises. First, a new mind which is available at conversion:

Let this mind be in you, which was also in Christ Jesus. Philipians 2:5.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with **the same mind:** for he that hath suffered in the flesh hath ceased from sin. 1 Peter 4:1.

For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.** 1 Corinthians 2:16

The second covenant promise is a new body that we may have at the second coming:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but **we shall all be changed,** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and **the dead shall be raised incorruptible,** and **we shall be changed.** For this corruptible must put on incorruption, and this mortal must put on immortality.

So when **this corruptible shall have put on incorruption**, and **this mortal shall have put on immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is thy sting?* O grave, where *is thy victory?* The sting of death *is sin*; and the strength of sin *is the law*. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15:50-57.

And the third part of the covenant promise is that God would provide a land of promise for His people:

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect. And I will make **my covenant between me and thee**, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, **my covenant is with thee**, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And **I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant**, to be a God unto thee, and to thy seed after thee. And **I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession**; and I will be their God. And God said unto Abraham, **Thou shalt keep my covenant** therefore, thou, and thy seed after thee in their generations. **This is my covenant**, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Genesis 17:1-10.

The Lord entered into the covenant with Abraham and his descendants, and Seventh-day Adventists are modern Israel. We are the modern covenant people, and the covenant today has the same characteristics and three-fold promise, as was promised to ancient Israel.

“The Seventh-day Adventists who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Commandment-keeping Adventists are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. ‘Here are they that keep the commandments of God, and the faith of Jesus.’ **The Lord made a special covenant with his ancient Israel** if they would prove faithful: ‘Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.’ **And he thus addresses his commandment-keeping people in these last days**: ‘But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.’” *Review and Herald*, September 7, 1886.

The covenant promise includes a land!

Notice the distinction between the land and the congregation. Certainly the congregation is the church:

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this **congregation** into **the land which I have given them**. Exodus 20:12.

The land and the church are not the same. In the meetings Frank never tried to prove from the Bible, or anywhere, that the glorious land was the Seventh-day Adventist church. Later, when he began to slide his interpretation around, he did not try to prove the glorious land was God's people. He did try to infer this, based upon the word "glorious", which is defined as beautiful. He emphasized the definition of beauty for the word "glorious" and then implied that the beauty of God's people is the presence of the Lord and their possession of the gospel message makes the "land" in verse forty-one "glorious". There is truth connected with the beauty of the presence of Christ and His glorious gospel, but nowhere in inspiration does the word beautiful, translated as glorious in verse forty-one, make the land the church. In fact the Bible is clear that God's people do not make the land beautiful:

Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this **good land** to possess it for thy righteousness; for **thou art a stiffnecked people**. Dueteronomy 9:4-6.

The people, that is, the church, were a stiffnecked people, but the land was still a "good land"! Biblically the land and the church are two different entities. The land given to modern Israel is the United States of America. (To teach that verse forty-one of Daniel eleven is the Seventh-day Adventist church, or God's people in a more generic sense, is not only erroneous, but it destroys the prophetic message that warns God's people that the Sunday law in the USA is the next event in Biblical prophecy, and that probation is about to close.) It encourages the church to sleep on, instead of awakening them to the signs of the times.

In these verses, the focal point is the glorious land. It is here that the very heart of end-time Bible prophecy is identified. It is this recognition that ties this passage of Daniel together with Revelation thirteen's identification of the relationship between the papacy and the USA. It is this verse that marks the beginning of the loud cry message of Revelation fourteen and eighteen. It is this verse that has been designed by God to identify that the prophetic message of Adventism has changed from truth to present truth, and as is always the case, when a message of present truth arrives in history, those who have formerly been the leaders in the work are the last to receive the message.

THOSE WHO HAD FORMERLY LED

“At the call, ‘The Bridegroom cometh; go ye out to meet Him,’ the waiting ones ‘arose and trimmed their lamps;’ they studied the word of God with an intensity of interest before unknown. Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. **Those who had formerly led in the cause were among the last to join in this movement.** The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel’s message and gave power to that work.” *The Great Controversy*, 402.

The midnight cry experience will be repeated in our day; and the dynamics of those who receive and act upon the message will be the same:

THE FUTURE

“There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given.** ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that **character**, which is represented by the oil, **is not transferable.**” *Review and Herald*, February 11, 1896.

NOT WITH THE ECCLESIASTICAL AUTHORITIES

“The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, ‘We know that God spake unto Moses; as for this fellow [**Christ in the messenger He sends**], we know not from whence he is.’ John 9:29. As in earlier ages, **the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.**

“‘For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but **God hath chosen the foolish things of the world to confound the wise**; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are’ (1 Corinthians 1:26–28); ‘that your faith should not stand in the wisdom of men, but in the power of God’ (1 Corinthians 2:5).” *Christ’s Object Lessons*, 79.

Christ has recorded His message for this time in the last six verses of Daniel eleven. It is a message that is being opposed by men from every sector of Adventism. It must be noted that the most aggressive resistance to the truth, that the glorious land is the USA, has come from the well-known self-supporting institutions in Adventism, more than the recent opposition of the established theologians of Adventism. But from any quarter the resistance may come from, to reject the truths connected with the glorious land of verse forty-one of Daniel eleven is to receive strong delusion:

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Thessalonians 2:10-14.

The strong delusion is received when we reject the knowledge of present truth:

LACK OF KNOWLEDGE

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

The knowledge they reject, is knowledge in the book of Daniel:

THE WISE SHALL UNDERSTAND

And **they that be wise** shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and **knowledge shall be increased.**

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and **none of the wicked shall understand;** but **the wise shall understand.** Daniel 12:3, 4, 9, 10.

Those who understand are the wise virgins, and those who reject the knowledge contained in Daniel's last vision are the foolish virgins:

For my people *is foolish*, they have not known me; they are sottish children, and **they have none understanding:** they are wise to do evil, but to do good **they have no knowledge.** Jeremiah 4:22.

Inspiration is clear that the increase of knowledge which comes from the book of Daniel and prepares God's people to stand in the latter days is information concerning the papacy and the Sunday law. This information is established by recognizing the glorious land of verse forty-one of Daniel eleven as the United States. This understanding identifies the next issue of prophecy as the event where God purifies His people through the testing of Sunday legislation. It is here that we demonstrate the character we have developed prior to the test. In agreement with this demonstration and God's character, He is now trying to warn us that our personal time to finish the work of character development is almost completed:

“The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.** . . .

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject.**” *Selected Messages*, book 2, 105–106.

Notice that the “increase of knowledge” was still in the future when Sister White penned this passage, for she wrote, “there **is to be** an increase of knowledge on this subject”. The increase of knowledge from Daniel’s last vision that prepares God’s people to “stand in the latter days” concerns the “papacy” and the “making of no effect the law of Jehovah”.

Daniel eleven forty-one is identifying the Sunday law in the USA and is the prophetic warning to God’s people that probationary time is almost over. As we approach this time we see the events in the world giving testimony to the accuracy of this verse, whether we look at George Bush, the Christian Coalition, the papacy, the United Nations, radical Islam, wars, pestilences, earthquakes, homosexuals, or most alarming—the condition of God’s people. We are here, and current events are not what is defining the meaning of verse forty-one. Verse forty-one is what places these events in their proper perspective. Probation is about to close for God’s people and Bible prophecy is giving testimony to this truth. Is this not how God would act as we approached the time when our probation is about to close?

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. Amos 3:7.

Yet as we approach this time we have men who define the very symbol in the last six verses of Daniel eleven that brings the message into focus, as something that cannot be defended from inspiration, and creates a conclusion for the verses that contains no warning for God’s people. They propose that the glorious land is God’s church, or His people. Their proposition creates a sequence of events that is of little value for they have no bearing upon us individually.

When compared with the understanding that the glorious land is the USA and that the verse is identifying the Sunday law in the USA—their supposition equates to a peace and safety message! What is going on in the world today precludes the possibility that the message God is intending to send His people is a message of peace and safety. A peace and safety message at a time of the greatest crisis in earth’s history is a message of delusion, and it is the omega of prophetic apostacy! Verse forty-one of Daniel eleven is identifying the Sunday law in the USA. Satan is attempting to destroy this truth for it is the message designed to awaken and prepare God’s people for the final warfare of the great controversy, in terms of men and women still having an opportunity to choose for or against the Lord.

Elder Frank proposed a theological model that could not hold the scrutiny of even his supporters. He was forced to change his understanding of symbols as he went through. He could not defend the new symbols in the context of the passage any better than his first choice of the symbols. The premise that the glorious land is the Seventh-day Adventist church, or later God's people, is opposed by inspiration, the pioneers of Adventism, and the logic of the verses. Symbols in the passage such as chariots, ships and horsemen were totally left out of the presentation because they did not fit the model. The symbols of "east and the north" were changed to "northeast" to fit the model. Though one might see a thread of logic in his model, his model created an empty conclusion for the verses that lead up to the time when Michael stands up and human probation closes.

Yet theologians that were there opposing what I was sharing, had no trouble trying to make a defense for his position. Perhaps, Frank is wrong and I am also wrong? This still would be no justification for these men attempting to prop up a model that was obviously flawed from the outset to the end.

"Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

"Many have exalted science and lost sight of the God of science. This was not the case with the church in the purest times.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. **God will manifest that He is not dependent on learned, self-important mortals.**" *Testimonies*, volume 5, 82.

"The Lord must be given an opportunity to show men their duty and to work upon their minds. No one is to bind himself to serve for a term of years under the direction of one group of men or in one specified branch of the Master's work; for the Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them instruction regarding their field of labor and the methods they should follow. **He will call men from the plow and from other occupations to give the last note of warning to perishing souls.** There are many ways in which to work for the Master, and the Great Teacher will open the understanding of these workers, enabling them to see wondrous things in His word." *Testimonies*, volume 9, 170.

Elder Frank's presentation amounts to the omega of prophetic apostacy for at least one other reason. He specifically taught in conjunction with his model that the loud cry message comes before the Sunday law and that persecution takes place after probation closes. He was forced into this conclusion because he built a theological model on the geography of the verses. Inspiration is clear that the loud cry message is proclaimed under the outpouring of the Holy Spirit. It is unfortunate that men who were sympathizing with Frank's model did not know this truth. They were unconcerned that he was teaching that the loud cry precedes the Sunday law.

This is not simply a prophetic misunderstanding, this is the omega of prophetic error. Inspiration is clear that the primary reason the Jews participated in the crucifixion of Christ is because they misunderstood prophecy. They were expecting a temporal, not spiritual Messiah. Inspiration teaches that Seventh-day Adventist will parallel this prophetic misunderstanding. How are we told that we will parallel this error? By teaching that we can wait for the outpouring of the Holy Spirit in the latter rain to finish the work of character development necessary to stand in the time of trouble. We are told that only those who are daily receiving the early rain will be partakers of the latter rain. The latter rain is poured out at the Sunday law. To teach that the loud cry comes before the Sunday law, is to teach that the latter rain comes before the Sunday law. This is to teach that we can wait until the latter rain to receive the experience brought by the Holy Spirit's outpouring to stand during the Sunday law crisis. This is paralleling the Jews misunderstanding of the prophecies concerning the Messiah—the misunderstanding that led them to crucify Him.

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them. . . .

“The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on ‘their word’ who have been led by the Lord in the proclamation of the first, second, and third angels’ messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels’ messages.

“It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.” *Selected Messages*, book 2, 110–113.

“In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.” *Evangelism*, 613.

WHEN THE DECREE GOES FORTH—THEN THE LATTER RAIN WILL FALL UPON US

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us** as the early rain fell upon the disciples on the Day of Pentecost. . . .

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth** and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” *Testimonies*, volume 5, 214, 216.

IT IS THE LATTER RAIN—THE LOUD CRY

“I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, **‘It is the latter rain**, the refreshing from the presence of the Lord, **the loud cry** of the third angel.’” *Early Writings*, 272.

FOUND WANTING

“**I was shown that if God’s people make no efforts on their part, but wait for the refreshing** to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and **fit them to engage in the loud cry of the third angel, they will be found wanting**. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” *Testimonies*, volume 1, 619.

Adventism today does not understand that only those who are daily receiving the early rain will be partakers of the latter rain. This is a misunderstanding of prophecy. Prophecy is clear that those who receive the seal of God, are those who then receive the latter rain. Prophecy is just as clear that the seal of God prophetically arrives in history at the Sunday law.

“This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday sabbath, will receive the mark of the beast.” *Maranatha*, 164.

To teach that the loud cry and latter rain come before God's people are sealed at the Sunday law test, is to teach that we have opportunity to receive the latter rain before our probation closes. This is a message of peace and safety. This is a message that brings no demand to enter into the early rain experience in order to be prepared for the latter rain time period. This is the omega of prophetic apostasy.

THEY ARE MAKING A TERRIBLE MISTAKE

“The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

“There is to be ‘first the blade, then the ear, after that the full corn in the ear.’ There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. **They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake.** The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. **Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**” *Testimonies to Ministers*, 506–507.

There was one brother at the Oklahoma meetings who was not invited. I am convicted he came with prior motivation to expose me as a heretic of the highest order. I watched as he attempted to accomplish this work. In my interaction with him, he revealed to me a basic difference between what he considered my immature heretical understanding of Bible prophecy and his intellectual foundation of Bible prophecy. He insisted that I based my understanding on a great amount of the Spirit of Prophecy, with very little Bible, and more importantly that the understandings I present from the Spirit of Prophecy were my own private interpretations. In one conversation he attempted to prove to me that the Spirit of Prophecy passages that I use to identify that the book of Daniel will produce special light at the end of time were flawed.

As an example, the quotation from *Selected Messages*, book 2, 105–106 which we have referred to on page thirteen of this newsletter, he believes can only be applied to the Millerite time period. The theologians that were defending Frank's model really took me to task for believing and teaching that when it states in that passage that, “there is to be an increase of knowledge”—that this increase of knowledge would be future to Sister White's penning of this statement. They believe this is commentary on the pioneer movement.

In our conversations I began to share statements taken from Daniel chapter twelve where Sister White is clear that Daniel will stand in his lot again in the latter days, and there will be an increase of knowledge in the latter days. Finally I came upon a quote that is just too clear for any reasonable man to argue with. It states:

“Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**” *Manuscript Releases*, volume 2, 20.

His response to this quote was given in a very sarcastic tone, as he attempted to emphasize my lack of intelligence concerning the Spirit of Prophecy. His statement was, “Jeff. You know as well as I do, that Sister White was a careless writer.”

I immediately told him, “No! I do not know that, and I do not want to listen to you to try and prove that.” But he proceeded to give me a couple of examples why Sister White was a careless writer. This brother appeared to have an above average understanding of God’s word. He serves as head of a self-supporting college in the area where I live. I had watched this brother working to aggressively oppose the presentations there in Oklahoma, though we had agreed to simply come and present a couple positions in an open and fair setting. This brother had invited himself, and evidently felt no obligation to honor that arrangement. As I interacted with him I formed a conclusion about those who appear to have similar intellectual foundations to their understanding of God’s word. In 1 Corinthians 10:11 we are told:

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

I believe this brother would say amen to this verse, but he would understand it differently than I. He would say that this verse is accurate, and that all the Biblical histories have contained within them moral lessons which we need to understand. But he would not use this verse to suggest that the histories contained in God’s word are examples of the prophetic histories which are yet to come. We both can believe the verse, but we use it in different ways. I too, would accept that the moral lessons found in the histories of God’s word are for our moral instruction, but I would also suggest that those histories prefigure the sequence of events at the end of the world.

For me this was the basic difference in the model for the last six verses of Daniel eleven that I suggest and that Frank suggests. I believe that those verses are giving us specific warning of what is about to take place and that we are required to recognize and accept this warning; and that this warning is most clearly illustrated in the histories recorded in God’s word.

We recorded the presentations at Oklahoma. There are eleven video tapes which you can purchase for fifty-five dollars. They amount to about twenty-two hours. For seventy dollars we will include the handout material that accompanied the presentations. The brother who prepared the videos took it upon himself to make an abbreviated set of videos that is primarily my presentations with, Ron Goss and a few others giving their single presentations. This abbreviated set does not include elder Frank’s presentations. This is a six tape set and can be purchased for thirty dollars or forty-five for the presentations and handout material.

I would suggest that you purchase a set of the Oklahoma series for the agitation concerning the message of Daniel eleven, verses forty through forty-five has now reached a new level. It is a message that is worth becoming familiar with, even to the extent of understanding the opposition that is being raised against it. That opposition is already taking the meetings at Oklahoma and using the conclusions of Frank as an argument against the message we share in different quarters around the world. How these men can accept a presentation that shifted like the sand all the way through as the proof that the message we share is incorrect seems a strange blindness. I would think that honesty requires that the letters that are being sent concerning this meeting would state at minimum that they reject Pippenger's understanding, but Frank's positions were far more unacceptable. That has not been the case. Well known theologians are already referencing these meetings as if Frank's theological model presented was sound. They conclude that the message we share is a borderline interpretation with no relevance to Adventism.

VIET NAM—

About two years ago a friend of mine smuggled five hundred blank audio tapes into Vietnam. The underground Seventh-day Adventist church there recorded two sermons on the tapes and began to circulate them in Vietnam. The sermons were given by an Adventist pastor who broadcasts into Vietnam from the Adventist World Radio system. Within a couple of months those tapes, with those two sermons were responsible for two thousand baptisms. When I heard this I told my friend that I was going to the Philippines and would like to add Vietnam to my trip and smuggle in another five hundred blank audio tapes for the underground church. Before I was allowed to participate in this venture the pastor who runs this work needed to meet me. While in California my friend and I went and met with the pastor. He was willing to let me take some tapes in, which I later did.

While meeting with him I gave him two pieces of literature. One was *The Time of the End* magazine, and the other was *The Final Rise and Fall of the King of the North*. I had authored both the magazine and the book, and they both cover the last six verses of Daniel eleven. I suggested he should read the material and see if he could accept the message contained therein.

I never heard about that again until recently. He read the material and came under conviction that the message of those verses contained in the magazine and book was accurate and that it needed to be printed in Vietnamese. He did so, and the underground church printed two thousand copies, and at the beginning of this year they began to circulate the book in Vietnam. The message that was so despised by some in Oklahoma has caused a great shaking in Vietnam. In March of this year, on the same day, at the same time of day, every publishing house in the country of Vietnam was raided by the secret police. Why? They were looking for the printing plates of the book that was causing such a revival in Vietnam. The book that dealt with the last six verses of Daniel eleven!

The communist government is so zealous to stomp this message out that this book is at the top of the list for unacceptable literature. Currently in Vietnam they are estimating that the message on those last six verses in Daniel eleven are responsible for leading up to two hundred thousand people into the underground Seventh-day Adventist church. Two hundred thousand. It seems that there is a religious minority in Vietnam that is readily accepting the Advent message, and the message of Daniel eleven is the part that has brought the revival into reality.

Although not specific the following news article is identifying this current situation, though it is between the lines.

MAY DATE FOR NORTHERN PROTESTANTS

Protestant church leaders in northern Vietnam expect to be allowed to hold their first general assembly in more than 15 years in May. Senior Protestants in the Southeast Asian nation told a recent North American visitor that Hanoi's leaders have been pressing them to meet for some time, but that the church resisted at least in part because it wanted to avoid government efforts to orchestrate the selection of leaders more friendly to the communist regime. The northern church, only about 2,000 ethnic Vietnamese members in 16 congregations. But in recent years, the northern church has sought to include an estimated **200,000 Christians from the Hmong minority**, whose church is not recognized by Hanoi. Despite government opposition to a merger, the Vietnamese Protestants have issued "letters of association" to more than 750 Hmong congregations. Most of the Hmong have converted to Christianity since the 1980s **in response to foreign religious radio broadcasts**, but they have faced repeated pressure from local officials to return to their traditional animist religion. *Far Eastern Economic Review*, March 18, 2004.

AMERICA: THE GREAT AND GOOD

"Not until I went into the Churches of America and heard her pulpits aflame with righteousness did I understand the greatness and the genius of America. America is good. And if America ever ceases to be good, America will cease to be great."—Alexis de Tocqueville, *The Federalist*, April 7, 2004.

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

SDA HOSPITALS BUILD UP

Across Adventist Health, dirt is being moved, new buildings are beginning to take shape and grand openings are taking place. Four years and \$100 million dollars will transform the physical appearance of Glendale Adventist Medical Center (est. 1905). Funds that the hospital received from the Federal Emergency Management Agency (FEMA) following the 1994 Northridge Earthquake will help to pay for the construction.

The Wellness Center of the Paradise Valley Hospital (est. 1904), in San Diego is the realization of a vision that came to fruition when nearly \$1 million in federal funding was obtained.

Simi Valley Hospital [located just north of the Los Angeles area] recently broke ground on a new patient tower. The initial phases include a 146,000 square-foot, four-story patient-care tower that will bring 170 private-care rooms to local residents. Fund sources for the new tower include \$16 million dollars from FEMA for damages incurred from the Northridge Earthquake, and an Adventist Health commitment of \$10 million. The remaining costs will be raised by SVH'S newly established Foundation.

This past summer, White Memorial Medical Center (est. 1913), located in East Los Angeles, broke ground on the "New" White Memorial. This hospital rebuilding project is one of the most significant investments in the history of Adventist Health. The [\$160+ million] project is necessary to meet strict new earthquake safety standards. *Pacific Union Recorder*, October 2003.

"To absorb a large amount of means in a few places is contrary to Christian principles. Every building is to be erected with reference to the need for similar buildings in other places. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in a few favored places, or in one or two lines of work, all the means that can be secured. . . . But the work has not developed as it should have developed. Too much has been centered in Battle Creek and in Oakland and in a few other places. Our brethren should never have built so largely in any one place as they have in Battle Creek." *Testimonies*, volume 7, 53.

“The Lord has signified that His work should be carried forward in the same spirit in which it was begun. The world is to be warned. Field after field is to be entered. The command given us is: ‘Add new territory; add new territory.’” *Testimonies*, volume 7, 57.

“Small sanitariums should be established in many places. . . . It might seem to us that it would be best to select for our sanitariums places among the wealthy; that this would give character to our work and secure patronage for our institutions. But in this there is no light. ‘The Lord seeth not as man seeth.’ 1 Samuel 16:7. Man looks at the outward appearance; God looks at the heart. The fewer grand buildings there are around our institutions, the less vexation we shall experience . . . God would not be pleased to have any of our institutions located in a community of this character, however great its apparent advantages.” *Testimonies*, volume 7, 88–89.

“In erecting our buildings, we must keep away from the homes of the great men of the world, and let them seek the help they need by withdrawing from their associates into more retired places. We shall not please God by building our sanitariums among people extravagant in dress and living, who are attracted to those who can make a great display. . . . We must not absorb in a few places all the money in the treasury, but must labor to build up the work in many places. New territory is to be added to the Lord’s kingdom. Other parts of His vineyard are to be furnished with facilities that will give character to the work. . . . He forbids us to adopt plans that will rob our neighbor of facilities that would enable him to act his part in representing the truth. We are to love our neighbor as ourselves.” *Testimonies*, volume 7, 91.

“We must also remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration? Our money means souls, and it is to be used to bring a knowledge of the truth to those who, because of sin, are under the condemnation of God. Then let us bind about our ambitious plans; let us guard against extravagance or improvidence, lest the Lord’s treasury become empty and the builders have not means to do their appointed work. . . . Much more money than was necessary has been expended on our older institutions. Those who have done this have supposed that this outlay would give character to the work. But this plea is no excuse for unnecessary expenditure.” *Testimonies*, volume 7, 91–92.

“Never should it be thought necessary to give an appearance of wealth. Never should appearance be depended on as a means of success. This is a delusion. The desire to make an appearance that is not in every way appropriate to the work that God has given us to do, an appearance that could be kept up only by expending a large sum of money, is a merciless tyrant. It is like a canker that is ever eating into the vitals. . . . It is not large, expensive buildings; it is not rich furniture; it is not tables loaded with delicacies, that will give our work influence and success. It is the faith that works by love and purifies the soul; it is the atmosphere of grace that surrounds the believer, the Holy Spirit working upon mind and heart, that makes him a savor of life unto life, and enables God to bless his work.” *Testimonies*, volume 7, 93.

“It is not the Lord’s will for His people to erect mammoth sanitariums anywhere. Many sanitariums are to be established. They are not to be large, but sufficiently complete to do a good and successful work. . . . Cautions have been given me in reference to the work of training nurses and medical missionary evangelists. We are not to centralize this work in any one place. In every sanitarium established, young men and young women should be trained to be medical missionaries. The Lord will open the way before them as they go forth to work for Him. . . . The evidences before us of the fulfillment of prophecy declare that the end of all things is at hand. Much important work is to be done out of and away from the places where in the past our work has been largely centered.” *Testimonies*, volume 7, 100–101.

“Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit—a spirit of meekness and lowliness. . . . In various places, properties are to be purchased to be used for sanitarium purposes. Our people should be looking for opportunities to purchase properties away from the cities, on which are buildings already erected and orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training for medical missionary work.” *Testimonies*, volume 7, 102.

“I have been repeatedly shown that it is not wise to erect mammoth institutions. It is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires many workers. And where so many are brought together, it is exceedingly difficult to maintain a high standard of spirituality.” *Testimonies*, volume 7, 103.

Dear Jeff and Kathy and family,

Our hearts are united with all of yours in praise and thanksgiving to our precious Lord for his wonderful protection over your life, Jeff. What a miracle! What a God. How amazing!! Yet, is this not what we asked for? We ask, we expect and God answers—yet we still stand back in awe and amazement. Truly this strengthens our faith. Knowing God wanted to put a wonderful emphasis on the message for His dear people there in Columbia through you. What a privilege to be used in such a way, though at the time life seemed uncertain. Our prayer is: Thank you, Lord for Jeff and Kathy—and the wonderful message you have given them to share. Thank you for sharing them with us. B.&C.A.—CA

Dear Kathy,

Hope you and Jeff are well. I appreciate the tapes and newsletters you have been sending. Jeff’s latest edition of *The Final Rise and Fall of the King of the North* has been a big help to me in studying Daniel and Revelation. Would you please send me three more copies of this book to share with others? Time is so short and I’m grateful for the work you and Jeff are doing to help us better understand prophecy. I have a special request I would like to make. Would you and Jeff please pray for my son’s college roommate? He is only 40 years old and the doctors say he has leukemia. He is such a fine young man. He is a faithful Adventist, a vegetarian and the owner of a small health food store. He refuses chemotherapy and has gone to W. to see if they can help him by treating him with natural methods. I am trusting the Lord. I know He can heal if it can be for T.’s good and His glory. May the Lord continue to bless you and your family and your ministry. R.E.—NC

Dear Jeff and Kathy,

Words cannot express how thankful we are for the breakthroughs we are having in better understanding prophesy and to see why our loving God gave us these prophesies and entrusted them with His faithful people. Years ago we had confidence in Uriah Smith's book *Daniel and Revelation* and the foundation, though we were not real diligent students of prophecy ourselves. As time went on, we found we were being influenced by others to not place confidence in Uriah Smith and his understanding of Daniel and Revelation, which is also the understanding of the other pioneers in our early Advent movement. For a time, we set aside this book and tried to find our own interpretation of prophecy or we would accept, to some degree, the interpretation that others would urge. (Because they were family or friends and we thought they certainly wouldn't lead us astray!)

As we look back, we can see the Holy Spirit was also working to try to bring us back on the safe path, for any false interpretation of Scripture would lead us into darkness and eternal loss. As we open the Word of God with loving contrite hearts and with a humble teachable spirit, He will make clear to us little by little the things that seemed so obscure to our minds. As these things become a real part of our own lives, we can share them with others!

A few years ago your presentations found their way into our home, the timing was perfect for we were searching. The materials helped to inspire us again of God's great and wonderful love for us and for His faithful people in giving us not only the Health message and the Sanctuary message, etc. but especially the prophecies, which are unique to our Seventh-day Adventist people, our church. All of our messages are intended to be assimilated into our inmost being and meant to change us into the character of Jesus.

Recently, your tapes and materials on *The Three Woes*, based on Scripture and the Spirit of Prophecy, (with the help of Uriah Smith's *Daniel and Revelation*) helped us to see, above anything, that we must have confidence in the foundation that the early pioneers laid for us as a people. God designed it that way. He instructs them in laying this foundation in the early movement of our church so that now we can safely build upon that. Not destroy it! To build confidently on a sound platform! (We have and brick and block layer in our immediate family.)

Now as we study for ourselves, the trumpets and three woes, the seals, the seven churches, Daniel 11, Revelation 12-18, these are all becoming clearer to us. The blinders; so to speak, are being removed from our eyes, and the Holy Spirit is continuing His precious work of giving us quick discernment as we allow Him to so we will be able to know the right and the wrong. As we willingly accept the light He gives us from day to day, He will impart more and more. He wants us to be true and faithful Seventh-day Adventists bearing a true message to the world, not a false message!

Though history will be repeated the people will not have another message upon definite time (Sadly, many around us are reapplying the time prophecies to future, observing feast days and misunderstanding the daily.)

Perhaps this letter will be of help and encouragement to others who have had a similar experience. May we each be diligent students of prophecy, but above all, may we have charity. May we not fear the consequences for remaining faithful and true to our Creator and Saviour. We hear the footsteps of Jesus. Thank you for your courage in standing firm and true for Jesus, and may He continue to guide and protect you and keep you His humble and teachable servants is our prayer. Your brother and sister in Christ, M.&G.P.—WA

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause **them** to inherit **it**. Dueteronmy 31:7.

He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

AMERICA AND THE FOUNDATIONS OF CIVIL AND RELIGIOUS LIBERTY HAVE BEEN THE GLORY OF THIS COUNTRY

“ In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. **Many were driven across the ocean to America and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country.**” *The Great Controversy*, 252.

OUR NATION HAS BEEN GLORY OF THE WHOLE EARTH

“God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, ‘What more could I do for my vineyard that I have not done in it?’ **The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth.** But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the book of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously.” *Review and Herald*, May 2, 1893.

NATIONAL SECURITY PARALLELS ACKNOWLEDGING ORIGINAL FOUNDERS

We believe the precariousness of our national security parallels our nation's tilt away from acknowledging the original founders of our freedom. *The Federalist*, April 8, 2004.