

MIDDLE EAST FERMENTS

MIDDLE EAST FERMENTS

And

THE ANTICHRIST

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KEY TO ABBREVIATIONS

1T. 10	Testimonies, Volume, Page 10
GC. 10	The Great Controversy, Page 10.
EW 10	Early Writings, Page 10
TM	Testimonies to Ministers
AA	Acts of the Apostles.
DA	Desire of Ages
PP	Patriarchs and Prophets
PR	Prophets and Kings
COL	Christ's Object Lessons
GW	Gospel Workers
MH	Ministry of Healing
RH	Review and Herald

Emphasis to extracts employed has been added to draw attention to certain salient features.

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FOREWORD

“There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices” (G.C. 516). Would that all of God’s people could say with Paul: “We are not ignorant of his devices- (2 Corinthians 2: 11).

In the following pages we endeavor through the Bible and the Spirit of Prophecy to unveil Satan’s deceptive -system of false religion”. While most if not all Seventh-day Adventists know much of the working of the great deceiver through “the mystery of iniquity”, yet the Spirit of Prophecy advises that there is a need for a closer investigation of certain teachings which have emanated from “that gigantic system of false religion” (G.C. 50). “All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history” (T. M. 118).

It is the author’s belief that some of God’s people do not sufficiently understand the foundation principles governing the understanding of the third angel’s Message, and because of that are ignorantly believing certain aspects of the teaching of “the mystery of iniquity”. “All need wisdom”, the Lord’s servant has written, “carefully to search out the mystery of iniquity that figures so largely” in the final scenes. Prayerful consideration should be given to problems of prophetic interpretation, for in this field as in all other teachings of Scripture, the deceiver has employed his cunning to deceive if possible the very elect. In this brief outline we seek to provoke study of the difference between what we as a people teach and what most of the Protestant churches teach today. They have departed from the exposition of the prophecies depicting the work of the Antichrist. Why have they done this, and what do they now teach? We still proclaim the same exposition concerning the Antichrist as did the Reformers. But we have fuller light through our knowledge of the sanctuary and associated teachings. Also we are nearing “the winding up of this earth’s history” when the Antichrist is to play a vigorous part in persecuting God’s people. That there is a need for further knowledge is obvious from the following extracts from God’s servant: “I have been shown that but a small number of people in our churches know for themselves what constitutes the third angel’s Message” (GW. 229). “Not all our ministers who are giving the third angel’s Message really understand what constitutes that Message- (5T. 715). “I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men who are now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance . . . And there are many in the church who ... will be surprised to see how confused are their ideas of what they accepted as truth” (5T. 707 -see also 5T. 463).

. In His mercy, the Lord has held back the close of probation to grant all the opportunity of preparing for the coming days of terrible stress. “The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect” (5T. 80). Dear reader, while there is still opportunity, let us study to understand the principles at stake. “Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth” (2 Timothy 2: 15). Satan, through wrongly “dividing the word of truth”, is leading the world in deception to war against the Government of Heaven. Heaven’s instruction is: “We are called upon to arouse the people to prepare for the great issues before them. God’s people are to put forth every power in combating Satan’s falsehoods and pulling down his strongholds” (7T. 141). In so far as this outline will permit, we have sought to obey this heavenly injunction.

LOUIS F. WERE,
Melbourne
April, 1958.

There is nothing so powerful as truth and often nothing so strange.
Daniel Webster.

1. THE LAST DAYS A TIME OF DEADLY DELUSIONS

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Satan's Special Preparation to Deceive Seventh-day Adventists.

"It is as certain that we [Seventh-day Adventists] have the truth as that God lives" (Volume 4T. 595). "Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not discern their import, their time and place" (6T. 18).

Repeatedly the Scriptures prophesy that the last days will be characterized by deadly delusions. This fact is well-known to Seventh-day Adventist Bible students, and so we will not present the many places in the Bible proclaiming this fact but deal with Satan's special preparation to deceive God's people. It was to the disciples that Jesus said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many" (Matthew 24: 4, 5). To Adventists waiting for the coming of the Son of Man in all His regal glory, the Lord gave this warning: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before- (vs. 24, 25).

The possibilities of being deceived in these last days are tremendous. Consider the following statements from the Spirit of Prophecy: "Prejudice is even stronger in the hearts of men now than in Christ's day" (DA. 587). "The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles" (Spiritual Gifts, 2: 277).

Satan has concentrated his deceptive genius upon Seventh day Adventists. As stated by the pen of the Spirit of Prophecy: "Satan hopes to involve the remnant church in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them" (5T. 295). "Satan is constantly at work; but few have any idea of his activity and subtlety. The people of God must be prepared to withstand the wily foe ... Therefore Satan's step is noiseless, his movements stealthy, and his batteries masked. He does not venture to show himself openly, lest he arouse the Christian's dormant energies, and send him to God in prayer. The enemy is preparing for his last campaign against the church" (5T. 293, 294).

Despite the clarity and fullness of the warnings given in the Bible and the Spirit of Prophecy, Satan's efforts will meet with success. In the parable of the ten virgins (Matthew 25:1-13), the Lord has plainly warned us that five of the Adventist virgins will be unprepared when the door of probation closes. This parable does not teach that exactly half of those waiting for the coming of Jesus will be lost, but it is obvious that the Lord has warned Adventists that a considerable number of them even though holding the Lamp (the Bible, Ps. 119: 105), will be lost.

In order to arrest the reader's attention so that he will see a greater need for such consideration as presented in this outline, the following solemn and authoritative statements are given:

"I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved" (2T. 445). "The word of God plainly tells us that few will be saved, and that the greater number of those even who are called, will prove themselves unworthy of everlasting life. They will have no part in Heaven, but will have their portion with Satan, and experience the second death (2T. 294). "I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it, and be saved" (1T. 608). "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal . . . To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few - this will be our test" (5T. 136).

"In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel . . . The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. Many a star that we have admired for its brilliancy, will then go out in darkness" (5T. 80, 81). "As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition . . . Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls" (GC. 608).

Our Lord Jesus in the parable of the virgins, stresses the great importance of being prepared for the close of probation. It is to this closing of His mediation work in the heavenly sanctuary, that He has urged His Advent people to "Watch therefore: for ye know not what hour your Lord doth come . . . Therefore be also ready: for in such hour as ye think not the Son of Man cometh" (Matthew 24: 42-44, 50). The coming referred to is not the second Advent but to the cessation of His heavenly priestly work. As stated by the Lord's servant: "We are waiting and watching for the return of the Master, Who is to bring the morning, lest coming suddenly He find us sleeping. What time is here referred to? Not to the revelation of Christ in

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the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire, and clothes Himself with garments of vengeance, and when the mandate goes forth, He that is unjust, let him be unjust still and he that is righteous, let him be righteous still” (2T. 190).

In the parables of the virgins, Jesus says: “They that were ready went in with Him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us” (Matthew 24:10-12). The marriage of Christ to His Kingdom is the last act associated with the close of probation. “Those that were ready went in with Him to the marriage: and the door was shut” our attention in this parable is focused upon the special preparation to be made to be ready for the close of probation. The foolish virgins neglect that special preparation. Satan deceives them in regard to the events connected with the close of probation. He deceives them concerning the prophecies which were particularly penned in order that God’s people would know the time for their special preparation and how to make that preparation. The Spirit of Prophecy says:

“The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God’s work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them they must understand the will of God as revealed in His Word. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.

“Before His crucifixion, the Savior explained to His disciples that He was to be put to death, and to rise again from the tomb ... But the disciples were looking for temporal deliverance from the Roman yoke . . . The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared ... So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed” (GC. 593, 594).

Only those “who have fortified their minds with the truths of the Bible” and who thus know of “the events connected with the close of probation” will be prepared for the close of probation and the time of trouble. Satan knows this, and has prepared his deceptions accordingly. The parable of the ten virgins was given to “illustrate the experience of the church that shall live just before His second coming” (COL. 400). “The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working” (COL. 411).

The foolish virgins neglected to study the vital theme of righteousness by faith which, in last day prophecies, is inseparably associated with preparation for the close of probation. In the parable of the marriage of the King’s Son our Savior stressed the necessity of our being clothed with the robe of His righteousness - those professing Christians without it are cast out into darkness. This parable Jesus closes with these words: “For many are called, but few are chosen” (Matthew 22: 1-14). So that in this parable, as in the parable of the ten virgins, the emphasis is upon preparation for the close of probation, and those ready are represented as wearing Christ’s robe of righteousness. In the solemn message to “the church of the Laodiceans”, our Lord again urges upon His remnant people the dire need of their obtaining this robe of righteousness. He says: “I counsel thee to buy of Me gold tried in the fire, that thou may be rich; and white raiment, that thou may be clothed, and that the shame of thy nakedness do not appear” (Revelation 3:14-18).

These three passages of Holy Writ we have just considered present inseparably two most important truths - righteousness by faith and the close of probation. In a subsequent publication the writer plans (D.V.) to show by many facts that last-day prophecies not only teach righteousness by faith, but that this theme is woven into the warp and the woof of the prophetic outline. The foolish virgins through their superficial reading of the Bible fail to grasp this vital feature of the prophecies - their minds are not fortified with the precious, vital truth of righteousness by faith. To hide this truth from Seventh-day Adventists, Satan has prepared a deception whereby they will think they understand certain vital Scriptures when in reality they will be misled by Satan’s counterfeit teaching which hides the theme of righteousness

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by faith and thus causes them to think that they are ready for the close of probation.

2. THE ANTICHRIST OF SCRIPTURE

Antichrist is a great deceiver-this is the very essence of Bible teaching concerning Antichrist. The word Antichrist (in Greek, a Vice-Christ) means Vicar of Christ, and the prophecies describe this apostate church as assuming to act in behalf of Christ, when in reality it executes the will of the enemy of God. The Spirit of Prophecy says:

“This compromise between paganism and Christianity resulted in the development of the ‘man of sin’ foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power -a monument of his efforts to seat himself upon the throne to rule the earth according to his will” (GC. 50).

The reader is urged to observe that this “masterpiece of Satan’s power- is a “system of false religion”. Thus we are not discussing particular persons in the Roman Catholic communion who may be honestly serving God to the best of their knowledge. But more than that, the reader’s attention is directed to that terminology as it affects Biblical exposition, for today (thanks to the subtle work of Jesuits) “Antichrist” is regarded as an individual who is yet to come. “Antichrist” is a “system of false religion”. The word “Antichrist” occurs only in the Epistles of John, and, as there used by him, is applied to many persons existing in the first century. It is not confined to one particular person still to appear in subsequent days. John wrote:

“It is the last time; and ye have heard from Paul in 2 Thessalonians 2: 3-8, etc.] that Antichrist shall come, even now [‘the mystery of iniquity doth already work,’ 2 Thessalonians 2: 8] are there many Antichrists ... He is Antichrist, that denies [heretically departs from the Gospel of the] Father and the Son” (1 John 2: 18-22). John was then writing to those who had received “an unction from the Holy One, and who knew all things-, those who “know the truth”, those having been anointed with the Holy Ghost, and “needed not that any man teach them” (see vs. 20-27). Antichrist referred to those that “went out from us”. John wrote, “but they were not of us; for if they had been of us, they would no .doubt have continued with us; but they went out, that they might be made manifest that they were not all of us” (vs. 19).

That John used the word “Antichrist” to describe those who at one time professed to accept the pure Gospel, is again evident when we read in 1 John 4: 1-3: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world . . . this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world”. “Many false prophets” have “gone out” from the church “into the world . . . that spirit of Antichrist, whereof ye have heard that it should come” as taught by Paul in 2 Thessalonians 2: 3-8. And just as Paul wrote of the coming apostasy, saying: “For the mystery of iniquity doth already work”, so John wrote: “And even now already is it in the world”.

John further clarifies the meaning he attaches to the word “Antichrist” when he writes in 2 John 1:7-9: “For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh [by the R.C. teaching of the Immaculate Conception of Mary, this essential Gospel teaching concerning the incarnation is denied]. This is a deceiver and an Antichrist ... Whosoever transgresses, and abides not in the doctrine of Christ, hath not God”. Antichrist denies the true humanity of Jesus Christ. To go beyond the limits of Christ’s teaching in regard to Himself that He is “Son of Man” is a denial of God, whereas to abide by it is to possess the Father and the Son. John’s use of the word deny is the same as that employed in Acts 3: 13, 14, 23, where we are told that the Jews “denied Jesus in the presence of Pilate”; “ye denied the Holy One”. That is, they did not deny the Lord’s existence, but they denied that Jesus was their Messiah, King and Lord; they rejected His teachings, see v. 23. The term is employed to signify heretical departure from the truth, and is so used constantly in the New Testament, and in the Septuagint - see Joshua 24: 27; Matthew 10:33; Titus 1:16; 1 Timothy 5:5; 2 Timothy 3:5, etc. For further study, see 2 Peter 2:1; 1 Timothy 4:1.

Paul pointed to the coming apostasy within the Christian church, saying: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God . . . The mystery of iniquity doth already work . . . the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth,

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that they might be saved” (2 Thessalonians 2: 3-10).

This “mystery of iniquity” has behind it all the subtlety of Satan, who in this dispensation, poses as “an angel of light-, and utilizes “false apostles, deceitful workers, fashioning themselves into apostles of Christ” and “ministers of righteousness” (2 Con 11:13-45). Such is “The Antichrist” whose portrait is outlined by John, Peter and Paul. Paul’s term “The Son of Perdition” obviously connects him with the false apostle, Judas, who alone bore that designation: In His prayer Jesus prayed thus concerning His twelve apostles: “And none of them is lost, but the son of perdition” (John 17: 12). Obviously Judas, the apostate, the betrayer of His Lord, was a Palestinian type of the world-wide church apostasy - “that gigantic system of false religion”. All who follow its blasphemies and betray the Lord as did Judas will also be lost.

Dr. Wylie in “The Papacy” says:

“John looks for him [Antichrist] in the guise of a deceiver ... It is clear that Antichrist, as depicted by our Lord and by His apostle, John, is to wear a mask, and to profess one thing, and act another. He is to enter the church as Judas entered the garden - professedly to kiss his Master, but in reality to betray Him. He is to be a counterfeit Christ”.

The Revelator also draws attention to this “make-believe” Vicar of Christ, when he says: “And he [the beast] opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in Heaven” (Revelation 13: 6). We have Scriptural precedent as to the meaning of this word blaspheme, for we read; “The Jews answered Him, saying, For a good work we stone thee not; but for blasphemy; and because that Thou, being a man, makes Thyself God” (John 10:33). “Why doth this man thus speak blasphemies? Who can forgive sins but God only?” (Mark 2:7). To claim to act as God or to act as vicar of, Christ, to lay claims to be deputed to act in Christ’s stead when teaching contrary to Christ, is blasphemy indeed. And the Revelator in summing up this Antichrist’s vaunted claims, says that his name which would indicate this claim numbers 666. Vicarius Filii Dei (numbering 666 in Latin), the Pope’s title, does summarize the claim of the Roman Hierarchy to be the “Vicar of the Son of God”.

3. UNVEILING SATAN’S MASTERPIECE OF DECEPTION

Satan lays his plans with great cunning. He comes as “an angel of light” (2 Corinthians II: 14), but if we heed God’s Word, “we are not ignorant of his devices” (2 Corinthians 2: 11). He sows tares among the wheat (Matthew 13: 24-39). Satan’s masterpiece of deception is not that of denying the existence of God’s Word, but of changing its meaning. He causes men to “hold the truth in unrighteousness”, and to - change the truth into a lie” (Romans 1: 18, 25). He blinds the minds of men with false teachings lest the light of the glorious gospel of Christ . . . should shine unto them” (2 Corinthians 4: 4). He quoted but misapplied Scripture when he tempted our Lord in the wilderness (Matthew 4).

When Jesus the Messiah “came unto His own, His own received Him not” (John 1: 11). Why? A wave of expectancy had swept over the land of Palestine. A deep impression had been made on the national mind of the Jews that the prophecies of the coming Messiah were soon to be fulfilled. Devout people were “waiting for the consolation of Israel” (Luke 2: 25) and “spoke of Him to all them that looked for redemption in Jerusalem” (v. 38). The preaching of John the Baptist had stirred the nation. But Satan had prepared the way for the rejection of Jesus by His own nation by causing them to imbibe false ideas of how Jesus was to come and what He would accomplish when He came. They said He could not be “the very Christ. Howbeit we know this man whence He is: but when Christ cometh, no man knows whence He is- (John 7: 27). The learned rabbis directed the minds of the agitated people in a pleasing “orthodox” view. So the stirring of minds begun by the Holy Spirit leading men to a faithful acceptance of the coming Messiah, began to be side-tracked by that foe of God who is presented in Scripture as being indefatigable in unholy warfare; relentless and ceaseless in opposing fulfilling prophecy. The rabbis taught that when the Messiah came, He would break the galling Roman yoke, and emancipating Israel, would elevate the liberated nation to the pinnacle of glory. This glowing outlook appealed to minds ready to receive pleasing interpretations.

“Many who were convinced that Jesus was the Son of God were misled by the false reasoning of the priests and rabbis. These false teachers had repeated with great effect the prophecies concerning the Messiah, that He would ‘reign in Mount Zion, and in Jerusalem, and before His ancients gloriously’ . . . Then they made contemptuous comparisons between the glory here pictured and the humble appearance of Jesus” (DA. 458). “Had not the priests taught that Israel was to bear rule over all the earth? And could it be that the great religious leaders were in error?” (DA. 242, 243). “They cared not for the mysterious spiritual

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kingdom of which He spoke” (DA. 391).

Even the disciples were deceived by the popular teaching. The disciples of Christ ... Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of universal empire” (DA. 345). “The disciples were looking for temporal deliverance from the Roman yoke” (GC. 594). “Remorse took hold of the disciples because they had allowed the prevailing unbelief to leaven their opinions and becloud their understanding” (DA. 506). Commenting upon the events of the evening of Christ’s betrayal, we read: “The disciples clung to their favorite idea that Christ would assert His power, and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom- (DA. 643).

“Earthly ideas, temporal things, still had a large place in their thoughts. They did not understand the spiritual nature of Christ’s kingdom though He had often explained it to them” (DA. 670). “It was not until after Christ’s ascension to the Father, and the outpouring of the Holy Spirit upon the believers, that the disciples fully appreciated the Savior’s character and mission. After they had received the baptism of the Spirit ... their minds were opened to comprehend the prophecies” (DA. 506).

“If the priests and rabbis had not interposed, His teaching would have wrought such a reformation as this world has never witnessed” (DA. 205). All this evil work, and all the confusion in the minds of the disciples, which caused them to be slow in comprehending the character and mission of Jesus, was the result of a counterfeit teaching, a counterfeit interpretation of the prophecies. The religious leaders, by following this counterfeit interpretation, were blinded to the fact that they fulfilled all the prophecies concerning Christ, as Paul declared: “They that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him” (Acts 13: 27). “The very words of the prophecy were so perverted as to sanction error. Had the people in sincerity studied the Word for themselves, they would not have been misled ... Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions. And the people do not search the Scriptures for themselves, and judge for themselves” (DA. 458).

The Lord’s servant, writing concerning Satan’s preparation to deceive earth’s last generation, says: “[Satan] has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God’s people in the final conflict” (GC. 12).

God has promised to do nothing but He reveals His secret through the prophets (Amos 3: 7). Satan is a master student of the prophecies and anticipates their fulfillment. As Satan led to the rejection of Christ by the Jewish people through a counterfeit interpretation of the prophecies, so he employs that same method today. He works upon men to bring in counterfeit interpretations so that when the time comes for the actual fulfillment, people will not recognize it because they will have been taught to expect something different.

This very deceptive method which Satan employed so effectively when leading the Jewish nation to reject their rightful King and Savior, he has prepared for the world to reject Christ’s last-day Message of warning and salvation. In fact’ as we hope to show, the basis of the deception then and today is exactly the same. This startling fact should make the studious thoughtful. We ask the reader to patiently consider the following important facts. “Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden . . . Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time” (GC. 561). Thus Satan lays his plans well ahead. In planning to counteract the third angel’s Message, he laid the foundation at the time of the Reformation. The Reformers were unanimous in their interpretation that the Antichrist of the Bible is the Papacy. Three brief extracts from the commentaries of recognized conservative denominations illustrate how all Protestant churches once held this belief as a fundamental of Protestantism. Dr. Adam Clarke (Methodist), in his notes on Daniel 7:25: “‘He shall speak great words against the Most High.’ To none can this apply so well and so fully as to the Pope of Rome.” Dr. Albert Barnes (Presbyterian): “‘Speaking great words against the Most High.’ No Protestant will doubt that this is true of the Papacy and no one acquainted with history will presume to call it in question. ‘Making war with the saints.’ Can anyone doubt that this is true of the Papacy?” Dr. Scott (Church of England): “Whilst the prophet was considering these ten horns he saw another little horn spring up among them. This evidently points out the Church and Bishop of Rome.”

But today, incredible as it may seem, many Protestant preachers are now teaching that the God-

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inspired interpretations of prophecy, so forcefully presented by the Reformers, and which were the bulwark of the great Protestant movement, are erroneous, and that hence the Reformers' untruthful exegesis of Scripture was the mainstay, the foundation, of the great God-sent Reformation! How did this change come about? Who did it? The answer is clear and decisive - the Jesuits. The following extracts will explain the reason why futurism was fostered, and the unanimity of early Protestantism in condemning this Jesuit inspired interpretation.

The Reverend Edward Nangle, of Ireland, wrote in 1866:

"The identity of the pope with the predicted 'man of sin' is perfect . . . The power of this weapon in the conflict with Ropery, was strongly felt by the Reformers and the Jesuits at the time of the Reformation. The former wielded it with terrible effect in their onslaught on the Papacy, and the Jesuits had no shield to avert the strokes but a counter interpretation. They [the Jesuits] contended ... that it applied not to the pope, but to Antichrist, who was to appear at the end of this dispensation. ... The whole body of the Reformers, English and Continental, without a single exception, maintained that the pope was the 1 man of sin'. All the Reformed churches held the same view, as did also the most eminent Protestant authors with hardly an exception, up to the early part of the 19th century, when a Romanizing High Church clergyman took up the Jesuit view. The evil leaven, thus introduced into the Protestant church, soon worked through the mass. . . . That interpretation includes a slander on the Reformers, and the whole Protestant world, for three centuries.

"The Papists in Dr. Willett's day (as represented by their Jesuit champion, Cardinal Bellarmine) contended that Antichrist has not been yet revealed; that he is to be an individual who will make his appearance at the close of this dispensation for three years and a half; and that the prophecy of the 'man of sin' in 2 Thessalonians 2 has reference to this future Antichrist, and not to the Pope of Rome: and these assertions . . . were attempted to be proved by their Jesuit advocate with the same arguments which are now urged in their defense by the Protestant writers . . . who have adopted the Jesuit view." – "The Man of Sin," pages 2, 64, 252. (Italics mine.)

And then this writer of the last century presents the arguments used by those who hold the "Futurist" interpretation, showing how they are identical with, if not borrowed from, the pen of such Catholic writers as Cardinal Bellarmine.

The belief that the Papacy fulfils the prophecies relating to the Antichrist, which was "the unanimous opinion of the whole body of the Reformers of the sixteenth century, and the unanimous judgment of every Protestant church for nearly three hundred years", should be given first and most serious consideration before accepting a theory of a future Antichrist which was invented by Rome in its controversy with the Reformers.

Dr. H. G. Guinness has warned us to be "on our guard against any system of prophetic interpretation which emanates from Rome. . . . We should lean to Protestant and not to papal interpretations." – "Light for the Last Days," page 8.

The Revelation Joseph Tanner, BA, in his book "Daniel and the Revelation", pages 16, 17, says:

"So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men, that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretations, to counteract the identification of the Papacy with Antichrist.

"Accordingly, towards the close of the century of the Reformation, two of the most learned doctors set themselves to the task, each endeavoring to accomplish the same end, namely, that of diverting men's minds from Perceiving the fulfillment of the prophecies of the Antichrist in the Papal system. The Jesuit Ribera tried to set aside the application of these prophecies to the Papal power by bringing Gut the futurist system, which asserts that these prophecies refer properly, not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about AD 1580, may be regarded as the founder of the futurist system in modern times.

"It is a matter for deep regret that those who hold and advocate the futurist system at the present day, Protestants as they are for the most part, are thus playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. It has been well said that 'futurism tends to obliterate the brand put by the Holy Spirit upon popery'. More especially is this to be deplored at a time when the Papal Antichrist seems to be making an expiring effort to regain his former hold on men's minds."

Another has written:

"The futurist theory is simply one of the wiles of Satan to confuse the issue and divert the attention of the church of Christ from the real fulfillment. Like all Jesuit interpretations, it has a clever

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semblance of truth, which often deceives the hurried or superficial reader.”-Albert Close.

Dr. H. Grattan Guinness in his “Approaching End of the Age”, pages 99-101, writing of the “historic Protestant view” of the prophecies which points out the Papacy as Antichrist, says:

“This view originated about the eleventh century, with those who even then began to protest against the growing corruptions of Rome. It grew among the Waldenses, Wycliffites, and Hussites, into a consistent scheme of interpretation, and was embraced with enthusiasm, and held, with intense conviction of its truth, by the Reformers of the sixteenth century. In their hands it became a powerful and formidable weapon, to attack and expose the mighty apostasy, with which they were called to do battle. From this time it spread with a rapidity that was astonishing, so that ere long it was received as a self-evident and fundamental truth among Protestant churches everywhere. [Italics mine.] It nerved the Reformers of England, France, Germany, Switzerland, Denmark, and Sweden, and the martyrs of Italy and Spain: it decided the conscientious and timid adherents of the Papacy to cross the Rubicon, and separate from the so called Catholic Church: and it has kept all the Reformed churches since from attempted re-union with Rome. It met, of course, with the intense and bitter opposition from the church it branded as Babylon, and the power it denounced as Antichrist and to this day it is rejected by all who in any way maintain or defend them.”

Dr. H. Grattan Guinness in his “Romanism and the Reformation-”, pages 256-260, has irrefutably shown that futurism came from Rome to oppose the inspired declarations of the Reformers that the Papacy was the Antichrist. Space will permit of but a few extracts from this masterly work. He writes of the Reformation:

“From the first, and throughout, that movement was energized and guided by the prophetic Word. Luther never felt strong and free to war against the Papal apostasy till he recognized the Pope as Antichrist. It was then he burned the Papal Bull. Knox’s first sermon, the sermon which launched him on his mission as a Reformer, was on the prophecies concerning the Papacy.

“All the Reformers were unanimous in the matter ... And their interpretation of these prophecies determined their reforming action. It nerved them to resist the claims of that apostate church to the uttermost. It made them martyrs, it sustained them at the stake. And the views of the Reformers were shared by thousands, by hundreds of thousands. They were adopted by princes and peoples....

“To resist the use to which Scripture prophecy was put by the Reformers is no light or unimportant matter. The system of prophetic interpretation, known as futurism, does resist this use. It condemns the interpretations of the Reformers. It condemns the views of all these men, and of all the martyrs; it condemns them all, and upon a point on which they are all agreed, an interpretation of Scripture which they embodied in their solemn confessions and sealed with their blood. It condemns the spring of their action, the foundation of the structure they erected. How daring is this act, and how destitute of justification! What an opposition to the pillars of a work most manifestly divine! For it is no less than this for futurism asserts that Luther and all the Reformers were wrong in this fundamental point.

“And whose interpretation of Prophecy does it justify and approve? That of the Romanists. Let this be clearly seen. Rome felt the force of these prophecies, and sought to evade it. It had no way but to deny their applicability. It could not deny their existence in Scripture. They were there plainly enough. But it denied that these prophecies referred to the Roman Church and its head. It pushed them aside. It shifted them from the entire field of mediaeval and modern history. As to Babylon the Great, it asserted that it meant Rome pagan, not Rome Papal. Rome pagan shed all the blood referred to in Revelation 17 and 18. Rome Christian had shed none of it. Prophecy was eloquent about the deeds of the Caesars, but silent as to those of the popes; and this though the persecution perpetrated by the popes far exceeded those of the Caesars. Prophecy expended its strength in warning the church of the perils from heathenism, which it perfectly understood, and was speechless as to the far greater perils arising from the Christian apostasy on which it needed the fullest warning and instruction. It was eagle-eyed as to the dangers without, but blind to the dangers from within. It guarded and guided the church of the three first centuries, but left the church of the next thousand years and more without a lamp to light its footsteps.

“As to the prophecies of the man of sin, or Antichrist, these [they teach] had nothing to do with the Middle Ages, or with the Roman popes, or the long central centuries of the church’s sorest conflicts; they only referred to a diminutive interval in the far-off future, at the end of the world. The man of sin was only an ephemeral persecutor. His whole power was to continue but three and a half years. He was to be a cunning Jew of the tribe of Dan; a clever infidel, who was to call himself God, and set himself up in a Jewish temple at Jerusalem.

“Futurism has crept into the Protestant church. Romanists, ritualists, and Protestant futurists are all

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agreed as to the non applicability of Scripture prophecies to the Church of Rome and the Papacy. . . . What then is to keep out the incoming Papal flood? The Word of prophecy in its solemn warning of the dangers the church has to encounter, the foes it has to resist, is asserted to be silent as to this. Why then should this be feared? The Reformers were mistaken; the popes were right. . . . All these were right in rejecting the fundamental position that Papal Rome is Babylon, and its head Antichrist; and all the Reformers, without an exception, were wrong in maintaining it; they were foolish interpreters of the 'sure Word of prophecy', and utterly in error as to the real testimony of Scripture concerning the Church of Rome.

"Is this the position you adopt? Is this the conclusion you defend? Are these the views you advocate? You, a Protestant, and this, after all that has been written upon the subject, and all the blaze of light which history and experience have poured upon it? If it is, look to it that you be not found fighting against the truth, warring against the Word of God, resisting the testimony of the prophetic spirit, hindering the work of the Reformation, promoting the progress of the apostasy, opposing Christ, and helping Antichrist."

4. HOW SATAN HAS PREPARED THE WAY

FOR THE WORLD TO REJECT GOD'S LAST-DAY MESSAGE.

History is repeating itself. As Satan prepared the way for the Jewish nation to reject the Son of God by a false system of interpretation, so he has prepared the way for the world today to reject the third angel's Message by a false system of interpreting the Book of Revelation. The Revelation, written by John under the inspiration of the Lord Jesus (Revelation 22:16), so clearly reveals Satan's deceptions that he has made it the special object of his fury. He has especially employed his deceptive powers to render practically meaningless to the present generation the most solemn warnings to be found in all the Bible, warnings that are the burden of the threefold message of Revelation 14:6-12, warnings concerning the power designated as "the beast". How could those messages of warning be possibly misunderstood? Anyone not hypnotized by Satanic delusion would think it impossible that the prophecies concerning "the beast" could be misunderstood.

How accurately the prophetic Word has been fulfilled in the past. The beast would rise out of the ashes of the Roman nation, it would persecute and kill the saints, it would be supreme among the nations of Europe for 1260 years, at the end of which its head would be wounded. It would be a blasphemous power in that it would claim to act in the place of the Son of God, it would have a title numbering 666 expressing this claim, it would substitute its own priestly ministry thus counterfeiting the true priestly ministry of Jesus in the heavenly temple. This system of false religion would lose its political persecuting power for sometime, but would regain it just before the return of Jesus. These and other details of the prophetic Word have been fulfilled with great accuracy, and the facts are recorded in volumes of history books and Scriptural commentaries. The whole world was stirred with the reverberating messages of the stalwart Reformers. These things have not been accomplished in some obscure corner. The facts loom large before the eyes of this generation. Yet, despite these irrefutable evidences, the world today, even the Protestant world, does not understand the import of the unfulfilled portions of the prophetic Word concerning the future activities of the beast power. The thinking faculties of the world seem paralyzed regarding, the perilous situation that is prophesied to come about through the work of the beast. To awaken the world to its imminent danger the Lord sends the arresting message concerning the beast found in Revelation 14: 9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb . . . they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name".

This strong warning is to be further empowered by another angel coming from the throne of the universe. The earth is to be lightened with God's glory and power, and the burden of the message to be proclaimed "with a strong voice" is: "Babylon the great is fallen, is fallen" (Revelation 18: 1-3). As stated by God's servant: "The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads *of spiritualism, the stealthy but rapid progress of the Papal power . . . all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these" (GC. 606, 607).

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This is how the Lord answers the challenge of Satan as he has worked to blind this generation concerning the prophecies depicting the activities of the beast. The people are to have presented before them the devices of Satan so that his cunning substitution of erroneous teaching for the truth of God will be revealed.

The Lord's servant, writing concerning the contents of the Apocalypse and of Satan's studied effort to keep people in ignorance of them, says: "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. Why, then, this widespread ignorance concerning an important part of Holy Writ? It is the result of a studied effort of the prince of darkness to, conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged, against the study of the Revelation, pronounced a blessing upon, all who should 'read, 'hear, and observe the words of the prophecy'" (GC. 341, 342).

The Catholic Encyclopedia, Volume 1, Page 598, says: "To the 'Reformers' particularly the Apocalypse was an inexhaustible quarry where to dig for invectives that they might hurl them against the Roman hierarchy" (Quoted in "The Prophetic Faith of Our Fathers", Volume 2, Page 485-486).

The Douay (R.C.) Bible. note at the end of the Apocalypse, Page 222:

"Many think that most things set down from the fourth chapter [of the Revelation] to the end, will not be fulfilled till a little time before the end of the world."

The Douay Bible, note on 2 Thessalonians 2:3:

"Antichrist . . . will come before the end of the world.?"

The reason why Roman Catholic theologians have fostered futurism, which teaches that the Antichrist has not yet come, is stated by Dr. H. Gratton Guinness in his "Approaching End of the Age", Page 95: "Jesuit Ribera moved to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation, tried to do so by referring these prophecies to the distant future." Hence the term futurism. When this system of interpretation is accepted its believers are blinded to the message preached by us as a people, for the prophecies which we declare either fulfilled or in the process of fulfilling, they maintain are still future; thus (they say) the Papacy cannot be the Antichrist. Therefore, it is reasoned, the prophecies of the Revelation are not important and we need not be concerned as to their exact import. The Standard Dictionary gives the meaning of the word futurism, as follows: "Futurist: One who believes that certain Biblical prophecies are yet to be accomplished, with special reference to the Book of Revelation."

"The Beast and the Little Horn", is a pamphlet published (November, 1911) by the Roman Catholic Truth Society. The Revelation J. H. Hitchcock, Doctor of Sacred Scripture, says on page 7: "The futuristic school, founded by the Jesuit Ribera in 1591, looks for Antichrist ... at the end of the Christian dispensation."

The Encyclopedia Britannica says: "Under the stress of the Protestant attack there rose new methods on the Papal side, and their authors were the Spanish Jesuits Ribera (AD 1591) and Alcazar (AD 1614)."

Futurism was fostered by the Jesuits to turn people away from the study of the Book of Revelation, and to cause Protestants to be deceived concerning the beast. Satan knew that by this system he would blind people to the solemn third angel's Message.

How well has Satan succeeded with his nefarious design of deflecting the potency of the prophecies concerning the beast, for today we not only contend with the erroneous conception of the Antichrist as taught by the Roman Catholic church, but we now have also to contend with almost every Protestant church in the world, for these now believe and teach the futurist Roman Catholic system of interpretation.

5. THE BEAST'S THRONE

IN ROME? OR IN JERUSALEM?

Where do the Scriptures picture the beast's throne? in Rome? or in Jerusalem? This is a vital consideration, but it must be settled by the Scriptures themselves. Obviously, if the prophecies declare that the Antichrist will reign in Jerusalem, then the Pope reigning in Rome could not be the Antichrist. First, we

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shall quote from an authoritative Roman Catholic book, "The Controversial Catechism" Page 115, by the Revelation Stephen Keenan: He asks: "Is it clear from Scripture that Rome will be the seat of Antichrist? Answer: No; it is much more evident that Jerusalem will be the seat. In the Gospel of St. Matthew (24:1-15) Christ speaks first of the temple of Jerusalem, and immediately after connects this with the abomination of desolation to be standing in the holy place; evidently pointing out that temple as the holy place where the beast should be enthroned, and this is clearly confirmed by the Apocalypse (11: 8), where, speaking of the wars to be carried on by the Antichrist, and of those that were to be slain by him, St. John says: 'And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified'. Now the Lord was crucified in Jerusalem, not in Rome, therefore Jerusalem, not Rome, will be the seat of Antichrist."

Observe carefully how Cardinal Bellarmine met the Protestant claim that the seat of Antichrist was in Rome. He says: "The Pope is not the Antichrist since indeed his throne is not in Jerusalem, nor in the temple of Solomon; surely it is credible that from the year 600, no Roman pontiff has ever been in Jerusalem" (quoted in "The Prophetic Faith of Our Fathers", Volume 2, Page 502).

Thus, according to Roman Catholic theology, Antichrist is to be enthroned in a temple in Jerusalem, but as this temple is not in existence, the temple is yet to be built and Antichrist's enthronement there is still future. We quote from another Roman Catholic writer, the Revelation G. S. Hitchcock, in "The Beast and the Little Horn", Page 7. He says: "The futurist school founded by the Jesuit Ribera in 1591 looks for Antichrist, Babylon, and a rebuilt temple in Jerusalem, at the end of the Christian dispensation."

According to their futurist system, this temple must be built in order that the 'Man of Sin' may sit in the temple of God showing himself that he is God. The Protestant belief down through the years has been that the temple Paul speaks of is the Christian church, "the temple of God", and that the Papacy has sat in the church of Christ acting as if it were thus authorized by God as Christ's vicar. The Jesuit teaching that this temple is to be built in Jerusalem is without Scriptural foundation, for there is not one verse in the entire Bible that says one word about it. The whole idea is merely a figment of human imagination, blinding people to the Papal fulfillment of the prophecies during the Christian dispensation. But the Protestant view is one founded upon the explicit teachings of the Bible, as the following facts will show:

After the death of Christ, the Apostles never called the temple of Jerusalem "the temple of God", but as often as they used that phrase they meant the Christian church-see 1 Timothy 3: 15; 1 Corinthians 3: 16; 6: 19; 2 Corinthians 6: 16; Ephesians 2: 19, 21. Besides, in the Book of Revelation, which was written some years after the destruction of Jerusalem, there is mention made of men "becoming pillars in the Temple of God" (Revelation 3: 12). Hence, it is evident that the sitting of "the man of sin in the temple of God" by no means implies that he was to show himself in the literal city of Jerusalem. The disciples knew that the Lord had rejected the edifice in Jerusalem as "the temple of God". That temple that Jesus at one time called "My Father's house", He designated (when rejecting it forever): "Your house is left unto you desolate" (Matthew 23: 38). From then it was no longer "the temple of God". Afterwards the Apostles whenever they referred to that building merely called it "the temple"- (see Acts 22: 17; 24: 12-18; 25: 8; 26: 21). Surely human language could not be plainer than when the inspired Paul asks the people residing in Corinth: "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are- (1 Corinthians 3: 16, 17).

Yet, despite the clarity of Bible teaching, even the Protestant world has largely gone over to the Jesuit teaching concerning the Antichrist, as may be seen in the notes found in Scofield's Bible, which advocates the futurist system. Scofield's Bible, notes on Revelation 7, Page 1337, says:

"The great tribulation . . . its vortex Jerusalem and the Holy Land. It involves the people of God [meaning the literal Jews] who will have returned to Palestine in unbelief. Its duration is three and a half years . . . The elements of the tribulation are: (1) The cruel reign of the 'beast out of the sea' (Revelation 13: 1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple of worship (Daniel 9: 27), and show himself in the temple, demanding that he be worshiped as God (2 Thessalonians 2: 4).

Many people today believe and teach Roman Catholic theology without knowing its origin. Our only safety is living by "every word that proceeds out of the mouth of God" (Matthew 4: 4). "So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. None but those who have fortified the mind with truths of the Bible will stand through the last great conflict" (GC. 593).

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6. SATAN'S UNDERLYING PRINCIPLE OF DECEPTION

In the beginning, Lucifer claimed perfect loyalty to God while working against Him. "While secretly promoting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty, and to preserve harmony and peace" (PP. 38). This is the mystery of iniquity. This same principle of being one thing and appearing another may be discerned in the futurist system, for its adherents are loud and firm in their affirmations of loyalty to the Word of God, while wittingly or unwittingly actually working against it. The protagonists of futurism aver that they take the Word literally just as it reads, they stand by what the Old Book says. Writing of those who teach futurism, Dr. O. T. Allis, in his "Prophecy and the Church", Page 16-18, says:

"It is the insistent claim of its advocates that, only when interpreted literally, is the Bible interpreted truly; and they denounce as 'spiritualizers' or 'allegorizes' those who do not interpret the Bible with the same degree of literalness as they do. The question of literal versus figurative interpretation is, therefore, one which has to be faced at the very outset, and it is to be observed at once that the issue cannot be stated as a simple alternative, either literal or figurative. No literalist, however thorough going, takes everything in the Bible literally. Nor do those who lean to a more figurative method of interpretation, insist that everything is figurative. Both principles have their proper place and their necessary limitations. The most precious teachings of the Bible are spiritual; and these spiritual and heavenly realities are often set forth under the form of earthly objects and relationships. And spiritual things are more real and more precious than visible tangible, ephemeral things. For the things represented have more reality and perfection in them than the things by which we represent them. The words 'This is My body' do not lose, but gain, in meaning when the literal sense is rejected as unscriptural."

When Jesus said, "This is My body", He obviously meant "This bread represents My body". When He broke the bread He intended that to illustrate His death. Paul says of Jesus: "He brake it, and said. Take, eat: this is My body, which is broken for you" (1 Corinthians 11: 24). Obviously the word "is" means to represent - see Matthew 13:38, 39; Luke 22:19; Genesis 41:26, 27; Revelation 1:20. But the Papal teaching is expressed in Canon 1 of the Council of Trent, which states: "If any one ... shall say that He [the Lord] is only in it [the bread and the wine] as a sign or in a figure - let him be accursed."

This is but one example illustrating the fact that so many parts of Roman Catholic theology are based upon the strictly literal application of that which is intended by God through His Scriptures to be understood symbolically. As the writer has shown in a previous publication, the errors of Roman Catholicism are based upon the literal application of the things of ancient, national Israel - incense, candlesticks, priesthood, etc. which are applied in the New Testament in a spiritual sense in relation to "the Israel of God". All that God instituted for the Jews was done to teach spiritual truths, and a failure to discern the spiritual significance of what the Lord has given proclaims spiritual blindness. As the spiritual condition of a church declines, more attention is paid to the externals of religion and less to the internals - a lifeless husk instead of the living grain. Literal things which have been instituted because of their spiritual significance lose their spiritual meaning; then the letter is emphasized as the spirit wanes. "The Jews lost the spiritual life from their ceremonies, and clung to the dead forms" (DA. 29). "To Moses God had said concerning His commandments, 'Thou shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes' (Deuteronomy 6: 8). These words have a deep meaning . . . But by the Jews of Christ's day all this was undiscerned. The command given to Moses was construed into a direction that the precepts of Scripture should be worn upon the person. They were accordingly written upon strips of parchment, and bound in a conspicuous manner about the head or wrist" (DA. 612). "They had studied the prophecies, but without Spiritual insight" (DA. 30).

"Without spiritual insight" they rigidly interpreted the Scriptures. Nicodemus affected to understand literally the words of Jesus, "Ye must be born again", as if Jesus referred to a physical birth. When Jesus said: "He that eats My flesh and drinks My blood, hath everlasting life", He was speaking of a spiritual relationship in terms of an Old Testament type. But His Jewish hearers, being literalists, misunderstood His word. God's servant comments upon this incident, saying: "The same truth that was symbolized in the paschal service was taught in the words of Christ. But it was still undiscerned. Now the rabbis exclaimed angrily, 'How can this man give us His flesh to eat?'"

"By misconstruing His words, they hoped to prejudice the people against Him. Christ did not

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soften down His symbolical representation . . . The unbelieving Jews refused to see any except the most literal meaning in the Savior's words . . . They cared not for the mysterious spiritual kingdom of which He spoke" (DA. 389-391).

They clung to the literal instead of the spiritual and murdered the Son of God. It was thus with the Jews when they killed Jesus; it was thus with the Papists in the Dark Ages when they killed the saints; it will be thus again in the closing scenes of earth's history when the evil hosts seek to slay the remnant people of God. Professing loyalty to God's Word, but being deceived by the literalities of the futurist system, they will be deceived into thinking they do God service by slaying the saints (John 16: 2).

In condemning futurism for its literalism, P. Mauro in "The Hope of Israel", Page 15, 17, says:

"Undoubtedly our natural bias is in favor of the so-called 'literal' interpretation of the prophecies in question; for to the natural man the things that are seen are the real things; and to that view we are disposed to cling tenaciously, notwithstanding the plain teaching of the New Testament, that the seen things are fleeting shadows of things unseen, the latter being the spiritual and eternal realities with which the promises of the future blessing have mainly to do. Evidently then our difficulty in misunderstanding prophecies of the class referred to above is due to our lack of faith and our spiritual dullness."

Futurism is based upon the denial of the New Testament principle that the church has inherited all the promises and blessings assured to Israel. To the Jews, Jesus said: "The kingdom of God shall be taken from you [literal Israel] and given to a nation [spiritual Israel] bringing forth the fruits thereof" (Matthew 21:43). "Ye [the church] are an holy nation" (1 Peter 2: 9). That the church is now the nation of Israel is maintained throughout the New Testament. This fact has been emphasized by many esteemed Bible commentators. We quote one: "The Christian church absorbs the Jewish, inherits her privileges, and adopts, with wider and nobler meaning, her phraseology. The Israel of God, the church of Christ, takes the place of the national Israel" (Ellicot's Commentary, Notes on Revelation, Page 96, 125).

7. HOW TO STUDY THE BOOK OF REVELATION

A VITAL PRINCIPLE SEVENTH-DAY ADVENTISTS MUST UNDERSTAND TO AVOID LAST-DAY DECEPTIONS

The Lord's servant says:

"This book [Revelation] demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord, which in its symbols and figures means so much to us ... In the Revelation the deep things of God are portrayed" (Letter 16, 1900). "In figures and symbols, subjects of vast importance were presented to John ... that the people of God ... might have an intelligent understanding of the perils and conflicts before them ... In the Revelation are portrayed the deep things of God . . . every symbol in the Revelation ... In the Revelation all the books of the Bible meet and end . . . The names of the seven churches are symbolic ... The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal ... Christ is spoken of as walking in the midst of the golden candlesticks. Thus symbolized His relation to the churches ... He is represented as walking up and down in the midst of the churches on the earth ... Christ is represented as holding the stars in His right hand" (AA. 583-586).

Thus the Spirit of Prophecy emphasizes the symbolical nature of the Revelation. In contrast, futurism emphasizes the literal application of the most important features of the book. As one studies the Spirit of Prophecy and also futurism it is made perfectly plain that the Spirit of Prophecy interpretation originated with our blessed Lord Jesus, being in complete harmony with the New Testament; whereas futurism is seen to have originated with the great deceiver, for there may be seen opposition to clearly-stated New Testament principles of interpretation.

Seventh-day Adventists should learn to shun futurism as they would a plague. But, alas, some among us have no idea of how to determine whether an interpretation originates from the Spirit of God or from the evil one working through futurism. There fore we need a principle, by which to test this great last-day delusion, which has been concocted by Satan to deceive if possible the very elect.

Writing in condemnation of Futurism, Dr. Oswald T. Allis says: -

"Dispensationalism has its source in a faulty and unscriptural literalism which, in the important field of prophecy, ignores the typical and preparatory character of the Old Testament ... This Dispensational system of interpreting Scripture is very popular today. The reasons are not far to seek. Literal

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interpretations seem to make Bible study easy. It also seems reverent. It argues on this wise: ‘God must have said what He means, and must mean just what He has said; and what He said is to be taken just as He said it, i.e. literally’. But the New Testament makes it plain that literal interpretation was a stumbling block to the Jews. It concealed from them the most precious truths of Scripture” (Prophecy and the Church, Page 256, 258).

The very first verse of the Revelation informs us that the truths would be imparted by signs, and that they were given specifically to His church. It reads: “The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John”. To signify is to show by signs, to intimate the meaning not in plain words, but by signs and symbols. This opening verse also says that this Revelation would reveal Jesus as the Head of the church and that it is written for “His servants”, a term by which the Revelator designates Christians -see Revelation 2:20; 7:3; 19:2, 5; 22:3, 6. These symbols too which are said to be written for His church concern “things which must shortly come to pass (Revelation 1: 1); “things which must shortly be done” (Revelation 22: 6); “for the time is at hand” (v. 10). Futurists, with that antagonism to Divine Revelation which is so noticeable in the study of futurism, flatly deny the teachings of the very first verse of Revelation, for ardent futurists maintain that most of the book pertains to literal Jews and prophesies what a literal Antichrist is to accomplish in a literal temple in the literal city of Jerusalem involving a literal time period of three years and a half, and that the main prophecies have not yet begun to be fulfilled and are yet further removed into the future. What perverse contradiction of explicitly-worded Divine Revelation!

The reader is invited to observe the following statement from the pen of Dr. Gratton Guinness: “Any system of interpretation that violates this fundamental law of the book is thereby stamped as erroneous. The system that says: ‘Babylon means Babylon; and the literal ancient Babylon will, we are bound to believe, be revived’, must be false. In the Apocalypse, Babylon does not mean Babylon, nor Jerusalem, Jerusalem, nor a Jew a Jew, nor the temple the temple; the system that says ‘all this Jewish imagery proves that the book has reference to the future of the Jewish nation, and not to the future of the church’, must be false. All this Jewish imagery is symbolic; these things are used as signs. Everything connected with Israel was typical of things connected with the church. The things signified must therefore be Christian, otherwise the sign and the thing signified, would be one and the same . . . The Divine explanation attached to some of the earliest symbols employed in the book, furnish the key by which much of the sign-language is to be interpreted ... John saw seven separate candlesticks, and saw Christ the great High Priest, walking in the midst, like Aaron, trimming His lamps. He tells John what the emblem represents; the seven candlesticks symbolized the seven churches of Asia ... The candlestick was one feature of the tabernacle and temple economy, in which every feature was typical of heavenly things; many other symbols borrowed from the same system, appear in the Apocalypse: this one key unlocks them all ... The seven candlesticks mean seven Christian churches; that is, they are a perfect representation of the Christian church. A Christian and not a Jewish sense, then, must attach to all the rest ... These explanations and indications at the commencement of this prophecy, are like a Divine warning against the error of taking these Jewish emblems literally; in the Apocalypse they must uniformly be interpreted as signs of other things” (The Approaching End of the Age, Page 104-106). (Emphasis his.)

In Revelation 2: 9 Jesus says: “I know the blasphemy of them who say they are Jews and are not, but are of the synagogue of Satan”. Chapter 3: 9: “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie.” Taken literally it would be impossible for a Jew to say that he is a Jew and lie. Thus did Jesus right in the opening portion of the Revelation make it abundantly clear that all the Jewish terminology of the Book of Revelation refer to the church. In Revelation 7 four angels are pictured as holding back the winds of strife and trouble until, as the angel says: “we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed and there were sealed one hundred and forty four thousand of all the tribes of the children of Israel” (vs. 1-4). Adventists know that the reference here (as elsewhere in the Revelation) to “the tribes of the children of Israel” does not refer to the literal Jews but is a symbolic presentation of the remnant church. But the futurists teach that these Israelites refer to the literal Jews who will be saved after Christ has come for His church. Adventists ought to know that the futurist system literally interprets in relation to the literal Jews those vital portions of the prophecies which we maintain refer to spiritual Israel.

Futurism is based upon the contradiction of the New Testament principle that Old Testament terminology is now employed in a spiritual, world-wide sense in connection with the church. Dr. Scofield’s Bible (which speaks for Futurism) states the underlying principle of Futurism: “Especially is it necessary to exclude the notion ... that the Church is the true Israel, and that the Old Testament fore view of the

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kingdom is fulfilled in the church” (Page 989). Thus does futurism deny the plainest statements of the New Testament. The Book of Revelation was written for the church of Jesus Christ (see 1: 11; 22: 16; 3: 6, 13, 22, etc.), and at its close our Lord says: “I Jesus have sent mine angel to testify unto you these things in the churches” (22: 16). Yet, despite the Lord’s own statements given in the Revelation, and despite the plain teaching of the New Testament that the church is now “the Israel of God” (Galatians 6: 16, etc.), futurists declare that because the Apocalypse contains so much imagery pertaining to “Israel” it deals mainly with the literal Jew in Palestine!

Professor W. Milligan, D.D., in his “Revelation of St. John”, Page 27-30, 72, says: “The symbolism of the Book of Revelation is wholly and exclusively Jewish . . . The book is absolutely steeped in the memories, the incidents, the thoughts, and the language of the church’s past, to such an extent is this the case, that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials of the same source.”

Bishop Wordsworth in “The New Testament in Greek, General Epistles and Revelation”, states: “The diction of the Book of Revelation is more Hebraistic than any other Portion of the New Testament. It adopts Hebrew idioms and Hebrew words . . . it Christianizes Hebrew words and sentiments, and clothes them in evangelical dress and consecrates them to Christ. Thus, for instance, it never uses the Greek form Hierosoloma, but always employs the Hebrew Hierusalern; and by this name it never designates the literal Zion, but the Christian church”.

By many illustrations Bishop Wordsworth shows the Hebrew setting, sentiment, etc., prevailing throughout the Revelation. He further says:

“In a similar spirit of genuine catholicity, expanding the mind, and spiritualizing the language of the Jewish nation, and investing them with the light of the Gospel, the Apocalypse designates the Universal Church of Christ under the terms of Hebrew nomenclature by the names of ‘the Twelve Tribes of Israel’. Thus it extends the view of the Hebrew people, and enlarges the walls of Zion and the borders of Palestine till they embrace within their ample range the family of mankind.”

These facts are vital to Seventh-day Adventists who today believe that they are “the Israel of God”. Yet, despite this fact, many among us have followed the futurist system in our presentation of “Armageddon” by declaring that Armageddon must be the name of a literal place in Palestine, and that there will be waged earth’s final military battle! But when the Revelator declared that the evil forces would be ‘brought together to the place called in Hebrew, Armageddon” (Phillip’s Trans.), He obviously intended that we should understand it in the same light as we have understood all the many other Hebrew designations throughout this book—an explicit assurance to the “the Israel of God” that her foes will be destroyed in the “mountain of slaughter”, which is the meaning of the Hebrew word “Armageddon”.

8. SDA’S ARE THE ISRAEL OF GOD FOR TODAY

The Spirit of Prophecy declares: “We are numbered with Israel ... all the promises of blessing through obedience, are all for us” (MH. 405). This is but one of a number of statements that could be quoted. No Adventist will doubt this teaching, but its connotations have not been always realized. However, through this principle we know the meaning of the three messages of Revelation 14: 6-12. The hour of God’s judgment (the first angel’s message) refers back to the Day of Atonement, the day of judgment depicted in the Jewish economy. The fall of Babylon (the second angel) refers to God’s intervention in causing the overthrow of ancient Babylon in order to liberate the Jews and enable them to return to Palestine. The reference to the worshipping of the beast and his image (3rd angel) applies to the remnant church, the experiences of the three Hebrew worthies in the fiery furnace in the kingdom of Babylon, refusing to bow down to the golden image erected by the Babylonian king and their deliverance from the fiery furnace.

The necessity for believers in the third angel’s message to have a thorough grasp of the Bible principle of this double or antitypical application of the experiences of ancient Israel becomes apparent when we consider the prophecy of the 2300 days of Daniel 8: 14. The importance of this prophecy is stated in an editorial in the “Review and Herald” January 6, 1944: “No other prophecy in the Bible is so important to Seventh-day Adventists as the twenty-three hundred days of Daniel 8: 14. Our very being as a separate people is dependent on the accuracy of its interpretation.”

The 2300 days commenced (457 B.C.) with the decree for the return of the Jews from Babylon “to restore and to build Jerusalem” (Daniel 9: 25; Ezra 7, etc.) “to “repair” (see Nehemiah 3; Isaiah 58: 12, 13)

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the damage done by the Babylonians. By this principle employed throughout the Revelation of the double or antitypical application of the experiences of ancient Israel, we know that the ending of the 2300 days (1844) brings us to the time spiritual Israel comes out (Revelation 18: 4) of spiritual Babylon to “restore all things” (Matthew 17: 11; Malachi 4: 5)-the true temple service (Revelation 11:1, 2)-and to “repair” the breach (Isaiah 58:12, 13). Thus Seventh-day Adventists, in a spiritual sense, are fulfilling the double application of the experiences of ancient Israel coming out of Babylon, etc.

Briefly stated, the principle is that the first part of the prophecy of the 2300 days commenced with “the going forth of the commandment to restore and to build Jerusalem- (Daniel 9: 25), the literal return of literal Israel from literal Babylon to literal Jerusalem to build and restore the literal temple and city of Jerusalem. Whereas at the ending of the 2300 days spiritual Israel is pictured in the Apocalypse as coming out of spiritual Babylon and returning to Jerusalem to rebuild and repair the spiritual temple, city, and walls of spiritual Jerusalem, which the spiritual Babylonians had destroyed in their day of power. The commencement of the 2300 days refers to national Israel, her national enemies, the literal temple and city of Jerusalem, but at the ending of the 2300 days spiritual Israel is pictured, in the imagery of repeating the same things but in a world-wide spiritual sense. This same principle may be discerned with regard to the 70 weeks allotted to the Jewish nation. These weeks ended the Jews’ national probation and the destruction of the temple and city by the literal Romans was the inevitable result of their failure to accept Jesus as their Savior. The literal Romans invaded the land and surrounded the city of Jerusalem and destroyed it. In the Spirit of Prophecy (which always applies spiritually in relation to the Sabbath keeping remnant people the things of Israel) this experience is applied to provide a picture of the attempt on the part of the spiritual Romans in the last days to destroy the spiritual temple and city of God - the church (2 Corinthians 6: 16; Ephesians 2: 20-22; Revelation 11: 1, 2 etc.). In 5T., Page 451, God’s servant states:

“As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy [Protestant nations enforcing the keeping of the old Roman-Papal Sunday] be a sign to us that the limit of God’s forbearance is reached, that the measure of our nation’s iniquity is full, and that the angel of mercy is about to take her flight never to return.”

Thus what transpired at the ending of the 70 weeks to the literal Jews and the literal Romans, the literal city and literal temple, is applied by the Lord’s servant spiritually in reference to spiritual Israel and the spiritual Romans in the final conflict over the Sabbath.

The futurists, however, apply the fulfillment of the 70th week, mentioned in Daniel 8 and 9 to the Jews in Palestine after Christ has come for His church - see notes Scofield’s Bible, etc.

The necessity for Adventists to clearly grasp this principle is shown by the fact that Dr. Gratton Guinness, a stalwart Protestant strongly opposed to futurism, taught that the 2300 days ended in 1844, and from that date would commence a “Restoration Era” in which the Jews would be restored to Palestine. He taught that, as the Jews were restored to Palestine at the commencement of the 2300 days, there must be a double literal repetition of this after 1844, at the ending of the 2300 days. He says:

“Where does this long period run out? And to what events does its termination lead? The expression, unto 2300 years then shall the sanctuary be cleansed’, seems to mean, then shall the cleansing process begin, not then shall it come to an end. Jewish restoration is going on gradually and by stages ... as the former Persian restoration did 2300 years ago. That the sanctuary will be cleansed, or Syria freed from Moslem domination, at the close of the twenty-three centuries, there seems little room for doubt ... the rapid restoration of a considerable number of the Jewish people to the land of their forefathers. This cycle of the twenty-three centuries from the Persian restoration era reach no further than the deliverance of the Holy Land from Gentile rule!” (Light for the Last Days, Page 224-234).

So persistent is the underlying principle of futurism that even a redoubtable champion for the Protestant presentation, one who had written so wonderfully and clearly against futurism, actually taught something of it himself! It is only as we understand the principle that the experience of ancient Israel especially find their antitypical (see 1 Corinthians 10: 11, margin, etc.) fulfillment in the last days in the people who proclaim the sanctuary truths, the High Priest, the law and the Sabbath, etc., that we too can steer clear of the subtleties of futurism.

9. HOW SOME SDA’S HINDER GOD’S MESSAGE

We loyal Seventh-day Adventists would not knowingly assist the Jesuits. Yet some loyal Adventists have done this in their ignorance as did Dr. Guinness, as we pointed out in our previous chapter.

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He had not properly grasped all involved in the principles of interpretation which he so clearly and forcefully promulgated. The same is also true of some of us. The Spirit of Prophecy has stated that the books of Daniel and Revelation would be “better understood” (TM. 113, 114). Light from God’s throne is becoming brighter, and today we can enter more fully into the Divine significance of the prophecies. As a people we have always been clear on the New Testament teaching that we are the Israel of God, but it has not been as readily seen that when we spiritualize the people Israel we ought also to spiritualize the land of Israel. By not heeding this principle we have been led to follow the futurist system in our interpretation of the prophecies dealing with the land of Israel.

Scofield’s Bible, presenting futurism, says: “Prophecy does not concern itself with history as such, but only with history as it effects Israel and the Holy Land” (Page 918, on Daniel 11). “The great tribulation . . . its vortex Jerusalem and the Holy Land. It involves the people of God [literal Jews] in unbelief . . . they will have re-established the temple worship” (Notes on Revelation 7, Page 1337).

Thus futurism is based upon the principle that Palestine looms large in the prophecies, also the return of the Jews, and the rebuilding of the temple there.

Futurism teaches that Palestine is still “the Holy Land”, as shown in the above extracts from Scofield’s Bible. Here again, observe how the Spirit of Prophecy opposes the teachings of futurism. The Lord’s servant uses these decisive words: “The curse is upon old Jerusalem and its surroundings, and the land is defiled under the inhabitants thereof” (R.H. 25-2-1896). “The curse is upon Jerusalem for her rejection of His only begotten Son”. From this, and New Testament teaching, it is thus shown to be wrong for us to apply Daniel 11:45 to the literal city of Jerusalem. The prophecy reads: “He shall plant the tabernacles of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and none shall help him”. The margin reads: “The mountain of delight of holiness”, and Moffatt renders it “the sacred hill so fair”. How could such designations apply to that literal city, Jerusalem, which is cursed, and concerning which the Lord’s servant declares: “Old Jerusalem will never be a sacred place until it is cleansed by the refining fire from Heaven” (R. & H. 9-6-1896). At the end of the 1,000 years that place has to be “purified and made ready to receive . . . the Holy City” (GC. 663).

So the literal city of Jerusalem is not a holy place, it is not a sacred place. Only the presence of God makes a place holy, as shown in the Scriptures, and God’s presence was withdrawn when Jesus said: “Your house is left unto you desolate”. How, then, could we build a doctrine, a belief, upon a plain denial of the teachings of the whole of the New Testament, and the clear unequivocal statements in the Spirit of Prophecy?

It is good that we are able to quote from our latest Commentary on the Book of Daniel, “The Greatest of the Prophets”, written by George McCready Price, Page 318:

“The evident meaning of the whole statement [in reference to the gathering of the king of the north and his forces against Jerusalem] is that this power takes a strongly strategic position for a direct attack upon the holy city, the latter of course meaning the true church of Christ, in the last hours of time. One more move on his part and the church would supposedly be overwhelmed”. And then our esteemed Brother Price goes on to apply all the “war” prophecies in the Book of Revelation (chaps. 12-20) in connection with the attack upon the Remnant people of God.

In the Apocalypse, the Lord has plainly stated what He means by “the Holy City”, for we read in Revelation 11:2: “The court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles, and the Holy City shall they tread under foot forty-two months.” The Spirit of Prophecy, always in harmony with the Scriptures, says:

“The Holy City [the true church], shall they tread under foot forty and two months . . . The periods here mentioned ‘forty and two months’, and ‘twelve hundred and sixty days’, are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome” (GC. 266).

The measuring of “the temple of God” pictured in Revelation 11: 1 is interpreted in TM, Page 17, and 7T., Page 219, as the measuring of the church. In furthering the Bible teaching that today all the prophecies mentioning Jerusalem as the holy mountain, the temple, or any other part of the land of Israel, refer to the church, or relate to it in some way, we desire the reader to observe the prophecy of Joel 2: 32, which states: “And it shall come to pass that whoever shall call upon the name of the Lord shall be delivered, for in Mount Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, and in the remnant whom He shall call.”

We read from “Early Writings”, Page 142: “The last days . . . reach to the day, of the Lord and to the deliverance of the remnant of God’s people”, and then, quoting Joel 2: 32, says: “This remnant . . . is - undoubtedly the remnant -of the seed of the woman spoken of in Revelation 12:17 - the last generation of

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the church on earth. 'And the dragon was wroth with the woman, and Went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus' . . . War will be waged against them because they keep the commandments of God."

Joel 2: 32 is a parallel verse with that of Daniel 11: 45, for the same place is mentioned, the holy mountain where the Holy One of Israel dwells, the same remnant, the same deliverance and it must also be the same conflict described. "The holy mountain" refers to Zion, Jerusalem, the temple, the dwelling place of God, the church, for in the Bible and the Spirit of prophecy these terms are definitely applied to the church of Jesus, and not to the literal city of Jerusalem. "So shall ye know that I am the Lord your God, dwelling in Zion" (Joel 3:17). In Ephesians 2: 21, 22, the church is said to be "growing into a holy temple in the Lord, in whom ye are also built together for an habitation of God through the Spirit" and the temple of God was located in Jerusalem. Another feature that we learn from EW. 142, is this: That these prophecies concerning Jerusalem, the temple, the Holy Mountain, refer to the conflict of the powers of earth with the remnant people of God because of their keeping of the commandments of God. This is the interpretation presented in our S.D.A. Bible Commentary, Volume 4, Page 948, etc.

Thus we have established the principle that all the things of Israel, including the land, mentioned in the prophecies, are interpreted in the Bible and the Spirit of Prophecy in relation to the church of Jesus. We have also seen that the Spirit of Prophecy applies the Palestine "war" pictures as depicting the conflict over the law of God and the Sabbath. Therefore anyone who applies those prophecies to a military war in Palestine is not helping the Cause of Christ but assisting the enemy who has gone to such pains to establish that very thing.

How do futurists today explain the "war" upon the remnant (Revelation 12: 17) - as a war upon the literal Jews in Palestine! See Scofield's Bible, Page 1341. To any Adventist this interpretation is unthinkable, but why should it be any more thus than to apply the "war" (R.V.) of Revelation 16: 14 as a military war to be fought in Palestine! The "war" mentioned in Revelation 13: 7, that war fought against the saints in the dark ages was not a Palestinian war! Another of the "war" pictures is presented in Revelation 17: 14: "These [the kings of the earth, Revelation 16: 14] shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings, and they that are with Him are called, and chosen, and faithful". Certainly not a Palestinian war! "And they that are with Him" - the called, chosen, and faithful ones are pictured "with Him on the mount Zion" (Revelation 14:1). The Government of our Lord Jesus is always in the Scripture pictured as if He reigned in Jerusalem, as He did when literal Israel was His chosen nation.

In Revelation 19: 11-21 God's Word describes the same "war": "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . And out of His mouth goes a sharp sword, that with it He should smite the nations." Then we are informed in verses 19, 20, what this "war", this final conflict, is about - and the Word plainly says, "the mark of the beast".

The Book of Revelation is written on the crescendo plan repetition and enlargement until it comes to the crescendo. And the crescendo of the prophetic "war" pictures repeated in Revelation 12:7, 9, 17; 13:5-7; 16:12-16; 17:14; 19:11-21 concerning the final conflict over the Sabbath question, is brought to view in Revelation 19:19, 20. In this the crescendo, the prophecy informs us that it is "the beast" who leads out in the "war", and that this "war" is concerned with "the mark of the beast". John said: "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him that sat upon the horse and against His army" (Revelation 19:19). The beast is the leader in warring "against Christ and His followers" (GC. 593). "Under one head-the Papal power-the people will unite to oppose God in the person of His witnesses" (7T. 182). "Many ... will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others ... The Spirit is poured out upon all who will yield to its promptings, and, casting off man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord" (Evangelism, 700). "Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. The two opposing parties will continue to exist till the closing up of the last great chapter of this world's history" (R. & H., Aug. 5, 1909). "When the earth is lighted with the glory of the angel of Revelation 18, the religious elements, good and evil, will awake out of slumber and the armies of the living God will take the field" (E. G. White, Ms. 175, 1899).

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceives them that had received the mark of the beast, and them that worshipped his image"

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(Revelation 19:20). The false prophet works miracles to deceive the world concerning the mark of the beast, and the first mention of this is in Revelation 13:11-18. Then in Revelation 16:13,14, the false prophet is again mentioned as being associated with the beast and that together they work miracles by which they lead the world to war against the Government of Heaven. This they do by enforcing the false Sabbath by the laws of the various Governments of the world. So that there is not the slightest doubt whatsoever as to the significance and meaning of this “war” - it is the same “war” mentioned in Revelation 12:17; 17:14. The same “war” is described in Revelation 16:12-16: “Unclean spirits . . . out of the mouth of the dragon, and out of the mouth of the beast, and ... the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle [war, R.V.] of that great day of God Almighty”. Again we observe that “the beast” and “the false prophet” working through the State - the dragon, see TM. 39 - are the leaders in this “war of the great day of God” (RV.). Again it is the same “war”, the same leaders, and it concerns the same “mark of the beast”. Through these agencies Satan leads the world to its destruction, which is the meaning of the word “Armageddon” in the Hebrew language (v. 16).

The truth is so clear that one can only marvel at the fact that the military, Palestinian Armageddon, came to be accepted among us as a people. But the reader, who has followed us this far, will know from whence it came - from the Jesuits, whose futurism was accepted by other Protestant bodies, and Uriah Smith accepted it from them. And every sermon, every book, every paper, every broadcast address, furthering this idea hinders the work of God and assists the Jesuits in fostering the futurist teaching.

10. CHRIST? - OR ANTICHRIST?

WHOSE MESSAGE SHALL WE PROCLAIM?

“And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascends up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name” (Revelation 14: 8-11).

This is the message the Lord has given His people to proclaim. In all the Scriptures there is not to be found more arresting language. The most dire consequences are declared plainly by our Lord to come to those who worship the beast and who worship his image and receive his mark. Fearful indeed must be the issue to which the world is heading, for the Lord of love and light to employ such a terrible warning. Obviously its purpose is to enable us to understand fully how great are the issues at stake - that God is about to end Satan’s rebellion and that this is the generation to witness the winding up of earth’s history. Heaven is about to intervene to deal with Satan and sin, and we are called upon to be on either one side or the other. Lot and his family were hurried out of Sodom. Today some of God’s people are gazing lingeringly at their earthly possessions, and some are going to be like Lot’s wife. In the time of God’s action against Satan’s empire they too will be destroyed. The Lord’s servant has stated:

“Upon all who dwell on the face of the earth, upon all who make this world their home, the day of God will come as a snare. It will come to them as a prowling thief ... Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord’s appearing. Another class are falling into line under the generalship of the first great apostate ... Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut” (DA. 635, 636).

It is the duty of every Seventh-day Adventist to proclaim the message of God giving the warning concerning the beast and his image, against the mark of the beast, to warn the world concerning the working of Antichrist and the consequences of being misled in relation thereto. In the Lord’s revelation of the coming world’s crisis, He has outlined the final conflict in Revelation, chapters 12 to 20. This conflict, which our Lord calls “war”, is described as a battle fought in the land of Israel, because all through the Bible this is the locality of the church. The church is thus pictured as being attacked by the world’s forces led by the beast. But through the futurist system of interpretation, Satan has not only deceived the religious world generally, but he has also succeeded in confusing some Adventists into believing that this graphically-described conflict of the world’s powers against the remnant church, refers to a military battle

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in Palestine! Their acceptance of this deception shows that they do not understand the simple yet broad principle that the church, “the Israel of God”, is always pictured in the Old Testament as well as in the New as dwelling in Jerusalem in the land of Israel. The gathering pictured in Revelation 16: 13-16 is the same as in such prophecies as Zechariah 12: 23; 14: 2, 3, 12, 13; Joel 3: 2, 11-17, Daniel 11: 44, 45, and most of the last-day prophecies; a gathering against the people of God who are pictured throughout the prophecies as being with Jesus in Jerusalem. This is not a matter of an isolated text, for it is the teaching of the whole of God’s Word. Thus to interpret one passage, namely, Revelation 16: 13-16, as a literal Palestinian battle, is to betray the fact that the fully-explained and completely illustrated principle of the Church dwelling in Zion with God, has not been fully grasped. And why? From whence came the error?-from the Jesuits, who by “that gigantic system of false religion” has injected this idea into the Protestant world to hide the fact that the Bible pictures the beast - the Papacy - as leading the world in its war against God and His people. They have blinded other Protestant churches by teaching that the Pope could not be Antichrist because the Bible pictures Antichrist as doing his baleful work in Palestine, sitting in the temple (which was commanded of God only to be built in Jerusalem), and making war upon the literal Jews in Palestine. The Bible says

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that the Antichrist would sit in the temple, and they interpret this to mean a literal temple yet to be built in Palestine. By teaching that the things of Israel are to be understood literally in relation to the literal Jews in Palestine, the Jesuits have influenced Protestant churches away from the truth concerning the Sanctuary and the Sabbath, and have caused them to misinterpret the Saviour’s most solemn and arresting warnings concerning the final conflict over the Sabbath-Sunday controversy. Scofield’s Bible, based upon the principles enunciated by the Jesuits, gives the view held by most of the Protestant churches today that study prophecy. On page 1348 we find this note concerning Armageddon:

“Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and the False Prophet (Revelation 16: 13-16; Zechariah 12: 1-9) . . . The Beast. Summary: This ‘Beast’ is the ‘little horn’ of Daniel 7: 24-26, and . . . the man of sin of 2 Thessalonians 2: 4-8; earth’s last and most awful tyrant, Satan’s fell instrument of wrath and hatred against God and the Jewish saints”.

The beast is not “that gigantic system of false religion”, but an individual tyrant who makes war upon the literal Jews in literal Palestine, and Armageddon is a literal place in Palestine, and those delivered are the literal Jews. We reject as erroneous every part of this teaching. Yet, why have some among us taught Armageddon as a literal battle fought in Palestine, while rejecting the rest of this teaching, for Armageddon is a part of the whole picture presented. The teaching that Armageddon is the destruction of those who have persecuted the Jews is perfectly correct. But which Jews? Literal Jews in Palestine, or spiritual Jews in the world who are always pictured in the Bible as dwelling in Palestine? The latter of course is that which is in harmony with all the Bible and Spirit of Prophecy.

Those who teach that Armageddon refers to a literal war among nations are not consistent but are confused by the Jesuit principle. The Scriptures describe Armageddon as the destruction of those who have fought against the church - those led by the beast and the false prophet, as the Bible so plainly states in Revelation 16: 13, 14, etc.

All should remember that the Lord has classified the Antichrist as “That gigantic system of false religion”. Satan’s system is a contradiction of God’s system. God’s Word throughout pictures the church today as “the Israel of God” dwelling in Palestine, and the beast is the symbol of the apostate church which attacks it to destroy it in the final conflict. Satan has devised the system whereby the things of Israel are applied literally in relation to Palestine. Thus the Antichrist is an individual to sit in a literal temple in Palestine. And because everything is grouped together, even the time of Antichrist’s persecution of the literal Jew will be literally three and a half years. The Douay (R.C.) Bible, note on Daniel 7: 25 days: “A time and times, and a half a time. That is, three years and a half which is supposed to be the length of the duration of the persecution of Antichrist”.

Notice that things are grouped together. So if it be the literal Jews in literal Palestine, then of course Antichrist must be literal, sitting in a literal temple, persecuting for 3.5 literal years, and those he leads against the literal Jews are to be destroyed in a literal place called Armageddon. To apply Armageddon literally and all the rest symbolically is indeed the height of inconsistency, and confuses the picture and renders it so much more difficult for people to grasp the whole picture presented by the

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prophecies.

In order to illustrate how a general principle of interpretation affects a detail of exposition, we cite the example of the Two Witnesses, which every Adventist knows to be the symbol for the Old and the New Testaments that are personified. The Douay Bible, note on Revelation 11: 3, says: "It is commonly understood of Enoch and Elias". The Italian (R.C.) New Testament, Page 679, note on Apocalypse 11:3: "The Fathers and the interpreters generally agree that they are Enoch and Elias".

Here is another example: The limitation of the beast, the man of sin, to make war upon the literal Jews in the literal land of Israel, leads to a restricted line of reasoning regarding the Scriptural use of the word "the" when speaking of the Antichrist. The Catholic Encyclopedia, Volume 1, Page 561, says: "Suarez maintains that it is of faith that Antichrist is an individual person, a single enemy of Christ". The note in the Douay Bible on 2 Thessalonians 2: 3, states: "Here must be meant some particular man, as is evident from the frequent repetition of the Greek article, the man of sin, the son of perdition, the adversary or opponent. It agrees to the- wicked and great Antichrist, who will come before the end of the world".

The true Protestant position is that wild beasts in Bible prophecies are never employed to represent individuals, but always represent governments and nations that govern over a period of time. Also it is a Bible term to refer to an official succession, or class with the definite article. In Numbers 35: 25-28 and Hebrews 9: 7, "the High Priest" refers to the succession of high priests. In Sam. 8: 11, "the king" means the line of kings. In 2 Timothy 3: 17, "the man of God" refers to all Christians for all time. "The woman" of Revelation 12: 4, 6, 13, 14-17, represents the church down the centuries. "The woman" of Revelation 17: 4, 6, 7, 9, 15, represents the long-lived apostate church. "The beast" (Revelation 13: 2, 4, etc.), "the false prophet" (Revelation 16: 13), represent world powers. "Many deceivers ... an Antichrist" (2 John 1:7).

Some Adventists have thought that the use of the definite article in connection with "the place called . . . Armageddon" -see R.V., 20th Cent. N.T., Moffatt, Phillips, etc. indicates that a literal place must thus be intended. Those who advance this reasoning should know that this is precisely the argument employed by Roman Catholics to prove that the Antichrist must be some particular man, a literal tyrant to persecute the literal Jews in the literal land of Israel for 3.5 literal years. Correctly, the definite article points to the symbolic beast, the enemy of Christ, and also points to the symbolic place where Christ's enemies are slaughtered.

Fortunately, many of our people have advanced beyond the erroneous conception that "Armageddon" is to be interpreted literally. In "Our Firm Foundation", Volume 2, Page 289-292, we read: "Armageddon, the Word a Symbol" . . . It will, I feel sure, be readily conceded that these names [12 mentioned in the Apocalypse] are used as symbols . . . Even though Armageddon as do the names just mentioned, would it not be consistent to regard this name also as symbolic? ... We are forced to think of seems to be a made name and has no actual geographical location, this word in a symbolic sense, and consider it a name given by the Lord to express not so much a limited geographical area as the world-wide nature of the last great battle of the day of the Lord".

One more advance step will yet be made by the remnant people who will pass through the soon-coming times of test, namely, to see the simple, but grand Gospel truth that brings the Savior so near in our thinking, the truth that Palestine, the land of Israel, is always where "the Israel of God" is pictured with Jesus. Thus the Revelator saw Jesus "on the Mount Zion and with Him" those sealed with the seal of the living God (compare Revelation 14:1, with Revelation 7:1-4). This is precisely the result the Spirit of Prophecy declares will accrue from that "better" understanding that is coming of "the books of Daniel and Revelation" -see TM. 113, 114. Then, Jesus will be seen as a Savior close beside His struggling remnant, strengthening them for the conflict with the powers of earth, as the presence of the mighty angel in Gethsemane strengthened Jesus to go through His terrible ordeal.

That Palestine is employed in the Revelation and all the Bible as the territory of the church is not a new teaching, but it will be seen in a new significance by the people of God, who will find great strength from its acceptance because it will bring a strong sense of the Presence of Jesus, Who has said: "I will be with you always, even unto the end of the world" (Matthew 28: 20). "Fear thou not; for I am with thee: be not dismayed. For I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isaiah 41:10).

God inspired His prophets to paint pictures that will make what He seeks to impart stand out as though literally happening before our eyes. Thus we can grasp this form of visual education. It would help readers of the Apocalypse to understand clearly by remembering that the church is pictured as if it were Israel dwelling in Canaan and re-living the experience of ancient Israel. As the Christian life is powerfully illustrated by the typical experiences of literal Israel (I Corinthians 10:1-11, margins, etc.), so the

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experiences befalling the Christian church and described in the prophecies of the Apocalypse are also depicted as if the church as Israel still dwells in the Holy Land. Many commentators have drawn attention to this fact. A “Commentary on the New Testament- published by the “Society for Promoting Christian Knowledge”, says in its notes dealing with the battle of Armageddon: “We must remember that throughout this book Canaan represents the locality of the church of, God. The quarter from which enemies gathered against this earthly Canaan was the north. Then from the banks of the Euphrates came the Assyrian ... the Chaldean, the destroyer of Jerusalem. We are not to think here of any great battle to be fought on this actual spot [Megiddo]. This were to forget what is ever to be borne in mind, that throughout this Book, Jerusalem, Zion, the Holy Land and various localities in it are symbols of the Christian church, its sanctuary, or its enemies. The battle is a figure, as naturally employed, as the words by which we describe the prevalence of good over evil, in which it is almost impossible not to use expressions borrowed from the battlefield - struggle, defeat, triumph, victory, and the like. The Visions of the Apocalypse are to the eye what metaphorical words are to the ears - symbols, ideal, not real, pictures of what is to come to pass”.

The N.T. Pocket Commentary comments on Revelation 14: 1: “Mount Zion is the gospel church. Christ is with His church. His presence secures perseverance”.

When we understand the truth that the Bible writers always picture the church as if it dwelt in Jerusalem, in the Holy Mountain with God, it becomes easy for us to understand the prophecy of the king of the north attacking Jerusalem but coming to his end, for that is the fate of those who “oppose God in the person of His witnesses” (7T. 182).

Daniel 11: 44, 45, prophesies that the king of the north will come against Jerusalem, the remnant church, the glorious holy mountain graced with the presence of the Lord Jesus (Revelation 14:1, Zechariah 2:5: TM. 18; Zechariah 8:3; Joel. 2:32; 3:17; Micah 4:7, etc). Daniel continues to describe the coming peril of the people of God and their wonderful deliverance, saying “At that time shall Michael stand up, the great Prince which stands for the children of thy people: and there shall be a time of trouble, such ‘is never was since there as a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12: 1).

Who are referred to as “thy people”? Speaking for the futurists, Scofield’s Bible says: “That is, Daniel’s people, the Jews. Cf. Daniel 9: 15, 16, 20, 24; 10: 14”. However, this conclusion is not in harmony with the clearly-stated New Testament principle that “he is not a Jew, which is one outwardly but he is a Jew, which is one inwardly whose praise is not of men, but of God” (Romans 2: 28, 29). “Know ye therefore that they which are of faith, the same are the children of Abraham. Now to Abraham and his seed were the promises made. And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise the Israel of God” (Galatians 3: 7, 16, 29; 6: 16). “That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed” (Romans 9:8).

The Spirit of Prophecy declares: “We are numbered with Israel . . . all the promises of blessing through obedience, are all for us” (MH. 405). When we accept the Lord Jesus as our Savior, we are no longer “aliens from the Commonwealth of Israel. No more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together grows unto an holy temple in the Lord: in Whom we are built together for an habitation of God through the Spirit” (Ephesians 2:12-22).

Jerusalem was the only place where the Lord instructed Israel to build Him a temple for His habitation. And the church, having taken the place of ancient, national Israel, is in accordance with New Testament teaching, always pictured in the prophecies as dwelling in Jerusalem. This clearly-stated principle makes certain to us the correctness of our application that every last-day prophecy that mentions God’s people, Israel, Jews, Jerusalem, temple, the land of Israel, Mt. Zion, or Babylon, the Euphrates (which is declared 8 times in the Bible to be the northern boundary of Israel), Megiddo, etc., must refer to events concerning the remnant church. On that same principle, because in the Old Testament, Babylon on the Euphrates was the enemy of God’s people, the prophecy concerning the drying up of the waters of the Euphrates (Revelation 16:12) can refer only to the judgment of God upon the Satanic Babylonian kingdom, the enemy of God’s people in the last days. On that same principle also, Armageddon, or Mount Megiddo, mentioned in the O.T. as being in the land of Israel, can refer only to the destruction of the enemies of the remnant church. This destruction was typified by the battle fought at Megiddo between Israel and the sun worshippers, as recorded significantly in Judges 4 and 5. Judges 5: 19, 20 informs us that this decisive battle was fought at Megiddo. Then, ancient Israel was delivered from oppressors (Judges 4: 3, 14, 23, 24), “and there was not a man left” (Judges 4: 16). As Bible commentators have so frequently pointed out, it is

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to this battle between ancient Israel and the Canaanites that the Revelator directs -in His description of the battle of Armageddon (Revelation 16:16). As God and His angels fought against Israel's enemies then (Judges 4:14, 15; 5:20), so the Lord intervenes to save His remnant church in the hour of her extreme peril. The inspired Paul declares that "all" the experiences which befell ancient Israel were "types, and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11, margin). Thus we know that this significantly-recorded conflict between Israel and her foes which occurred at Megiddo, was recorded for the benefit of God's people living in the end of the world.

The Book of Revelation is based upon the principle that the church is the Israel of God dwelling in the land of Israel, that all the last-day prophecies pertaining to Palestine refer to the remnant church. Contrary to this New Testament principle of interpretation, the futurist system is based upon the fact that everything Jewish, including the place in the Hebrew tongue Armageddon, must be understood literally in relation to Palestine. Here lies the crucial difference between the two systems of interpretation. Some Adventists who have not studied the broad principle involved, while disagreeing with the futurists on all other matters pertaining to Israel, have erred by going over to the Roman Catholic futurist principle when they apply literally in relation to Palestine the Revelator's reference to the place called in the Hebrew tongue Armageddon.

The Bible plainly declares that Armageddon and all other last-day prophecies involving the beast, the false prophet, and the mark of beast, concern the battle between the forces of good and evil, between the beast-led nations and multitudes, and the people of God. Truth could not be more plainly stated. Surely Spirit-led Bible believers, true Protestants even without a knowledge of history, will readily discern the work of the Jesuits in causing Protestants to be blinded to the true meaning of these prophecies. The Jesuits, by teaching that the beast prophecies are still future and that the beast refers to a military genius - one man - who will make "war" upon the literal Jews in Palestine, have led the Protestant world to accept the futurist system of interpretation. Thus they have become blinded to the terrible significance of the Lord's solemn messages concerning the Papacy in her changing of the Sabbath day in the past and blind also to the fact that "The Sabbath question is to be the issue in the final conflict in which all the world will act a part" (6T. 352).

The futuristic system emphasizes the literal Palestinian fulfillment of the prophecies concerning the beast, and the man of sin who makes war on the literal Jews, is slaughtered at the literal place "Armageddon", and the literal Jews delivered. In contrast, our Message is to proclaim that the beast is the Papacy who is pictured in the Apocalypse as leading the world to war against God and Israel, and to warn them that in doing so they are being led to their destruction in the symbolic Armageddon slaughter. As that futurist system was devised to blind the world as to the war the Papacy has made upon God's law, His sanctuary, and His people, and has made that deception impinge upon the slaughter in the literal place Armageddon, how could we please God by assisting them in this work of deception by fostering the teaching of a literal conflict to be fought in the literal place Armageddon? Those who teach that part of the futurist system are unwittingly assisting the Jesuits, and preventing God's people from obtaining a better understanding of the third angel's Message.

Doubtless Satan will exploit this teaching more fully as time proceeds, and he leads the world more and more to rebel against the Law of God. At one time all the Protestant churches emphasized the binding nature of God's law, but coincident with their acceptance of papal futurism they have swung more to the papal opposition to God's law. Those who were the chief instruments for the introduction of futurism into Protestantism are also the fiercest opponents of the truth of the immutability of the Law of Jehovah. They are the ones who have largely led Protestants to abandon their firm belief in the unchangeable nature of God's law. It appears therefore to be plain to the onlooker, anxious only for truth, that futurism has in some way an association with a spirit of opposition to the unchanging nature of God's law, for the two things go together. While Protestants held to the truth that the Papacy is the Antichrist, they also held to the perpetuity of the Law of God, as may be seen by reading their articles of faith. But now that they are swinging over to papal futurism, they are likewise emphasizing more and more the papal doctrine that God's law could be changed, and some are boasting of a freedom from that law, which agrees with Papal assumption of having power to change it.

Therefore it is self-evident even now that theologically "all the world wonders after the beast", as the prophecy declared it would before the Second Advent (Revelation 13:3). All nations are even now being made drunk with the wine of Babylon's doctrines (Revelation 17:2; 18:3). Our Lord has this complaint against those who teach a part of Roman Catholic futurism in the literal, Palestinian "Armageddon": "Notwithstanding I have a few things against thee, because thou suffered that woman

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Jezebel [Elijah's opponent and here the symbol of the Apostate church controlling the State as Jezebel did], which calls herself a prophetess, to teach and seduce My servants" (Revelation 2: 20).

Seventh-day Adventists are the antitypical Elijah fulfilling the prophecy of Malachi 4: 5, 6. The N.T. teaches the principle that Palestinian events recorded in the O.T. now have a worldwide antitype - hence Jezebel is the symbol of the Papal church influencing the State as Jezebel led her husband, the King of Israel, into false religion (1 Kings 17: 30-33). Elijah becomes the type of a world-wide Movement raised up of God to preach God's truth and to point out the errors of "that gigantic system of false religion". We would be shocked were our preachers to invite Jesuits to preach in our pulpits. But when our preachers teach a portion of the Jesuit-fostered Futurism in regard to the literal, military Palestinian Armageddon, they do permit Jezebel to teach the servants of God.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him" (1 Kings 18:21).

11. SATAN'S ATTACK UPON THE 2,300 DAYS

The importance of the 2,300 days' prophecy of Daniel 8:14 to the Advent Movement and its bearing upon the revelation of the Sabbath truth in the last days, is well known to Adventists. That prophecy is vital to our knowledge of the message and the time of the message. So much is involved in it; it brings a flood of light upon the Priestly ministry in the Sanctuary and upon the Sabbath, the close of probation, etc. It would be expected that God's enemy in his efforts to blind people to the wonderful light to be obtained from God's last-day Message, should do so by his usual method of accomplishing this end, that is, by a counterfeit teaching. And he has done this through the futuristic system. The pictorial prophecies of the Bible start in the time of the prophet who delivered them and unfold without any gaps until the consummation - see Daniel 2, 7, 8, 9, 10-12. But futurism makes things different in those parts that affect it, and places about 2,000 years between parts of the prophecy of the 2,300 days, and that without the slightest indication that this was intended by the Divine Author of the prophecy.

An astounding exegesis of Daniel 9: 24-27 by futurists, in which the 70th week is wrenched from the 70 weeks for the Jews and about 2,000 years placed in between the 69th and the 70th week, without any hint from, and even contrary to, the Scripture concerned, illustrates the power of Satan to cause people to misinterpret important prophecies. The Scripture makes it as plain as language can make it that all that was prophesied to take place in connection with the period was to occur between the beginning and the ending of those 70 weeks. Satan has put forth great efforts to prevent people from seeing the fulfillment of the prophecy of the 2,300 days, which terminate in the judgment-hour Message described in Revelation 14: 6-12. To accomplish his dastardly, deceiving design, Satan has had to try to break up the 70 weeks of Daniel 9: 24-27 and disconnect that period from the 2,300 days of Daniel 8. He deemed it best to accomplish this by means of his great "system" of deception, futurism. This is the source of so many of his last-day deceptions. Having succeeded in causing students of Holy Writ to fancy that this prophecy in its last-day portion must be fulfilled in- Palestine! It was easier for him to deceive them into placing about 2,000 years in between the 69th and the 70th weeks of this prophecy, even though there is not the slightest intimation of this dividing asunder in the prophecy itself. To fit the prophecy into the futuristic conception of the last-day Palestinian fulfillment, that division seems called for in their imagination, for it is all a matter of imagination!

Philip Mauro in "The Seventy Weeks and the Great Tribulation", Page 88-94, replies to the unscriptural position presented by the futurists. He says: "Who is 'the prince that shall come?' . . . it would seem quite clear that 'the prince', whose people were to destroy the city and the sanctuary, was Titus, the son of the then Emperor Vespasian, he (Titus) being the 'prince', . . . in fact we are bold to say that the words of the prophecy which are the words of God sent directly from heaven to Daniel, do not reasonably admit any other interpretation. Nor, so far as we are aware, was any other meaning ever put upon them until within recent years, and then only by those belonging to a particular 'school' of interpretation. [Zealous futurists.] This is a very radical idea, one which changes the entire meaning of this basic prophecy, and affects the interpretation of every prophecy. It transfers the main incidents of the prophecy of the 70 weeks from Christ to Antichrist, and removes them bodily from the distant past to the uncertain future, thus separating them far from all connection with the period of 70 weeks to which God assigns them. This manner of dealing with Scripture is, so far as our experience goes, without parallel or precedent in the field

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of exegesis. Is it sound and sober interpretation, or is it playing pranks with prophecy?"

Placing the events of the 70th week in their right place, with the cross of Jesus the focus of the prophecy, Mr. Mauro says:-

"On the other hand, to make this week refer to a paltry bargain between Antichrist (or a supposed Roman prince) and some apostate Jews of the future, for the renewal (and that for a space of only seven years) of those sacrifices which God has long ago abolished for ever, is to intrude into this great Scripture a matter of trifling importance, utterly foreign to the subject in hand, and to bring the entire prophecy to an absurdly lame and impotent conclusion."

One would imagine that Christians would turn away from this terrible example of the fruits of futurism. A prophecy in which God has centered the light of heaven upon Calvary and the amazing sacrifice of the Son of God, is so mutilated as to point to the Future Antichrist who would persecute the literal Jews and be destroyed at Armageddon! Such are the fantastic teachings associated with the Palestinian Armageddon!

We quote again from the vigorous pen of Philip Mauro: "We come now to the view, held and taught by many modern expositors of good repute, that the week which came next after the 69th week from the starting point, and which was in fact the 70th actual week as time is ordinarily reckoned, is not to be taken as the 70th week of the prophecy; but that the prophetic period is to be regarded as having been interrupted at the end of the 69th week, 'the clock of prophecy having stopped'. They hold that some period of seven years yet in the future is to be taken (when it comes) and added to the 69 weeks now in the past to make up the complete number of 70. Or, as it is sometimes expressed, this entire age of over 1,900 years comes in as a 'parenthesis' between the 69th and 70th week of the prophetic period. We deem this view erroneous, and we believe we can show clearly that it is not supported by, but is contrary to, the testimony of Scripture. We maintain that the 70th week of the prophecy occurred just where we would expect to find the 70th number of any series, and that is next after the 69th; or, in other words, that the 70th actual or historical week was also the prophetic week. Never since the world began has a described and 'determined' measure of time, expressed in the way always used for that purpose (that is, by stating the number of time units making up the complete measure), been treated according to the view we are now discussing. Never has a specified number of time-units, making up a described stretch of time, been taken to mean anything but continuous or consecutive".

Such deceiving, blinding power accompanies futurism that those who come under its influence seem willing to thrust aside Bible rules of interpretation to establish its claims. It is not without its superstitious element.

Scofield's Bible notes on the 70 weeks (Page 914), says concerning the period between the 69th and 70th week: "During this period should be accomplished ... the out calling of the church. When the Church-age will end, and the 70th begin, is nowhere revealed . . . Between the 69th week, after which Messiah was cut off, and the 70th week, within which the 'little horn' of Daniel 7 will run his awful course, intervenes this entire church age".

What though the tragic events clustered around the cross of Jesus fulfilled every detail of this prophecy, what though Antichrist fulfilled every particle of the prophecies concerning him in the days of Papal supremacy, futurists just shut their eyes to these facts that have been heaped up in history and calmly talk about a supposed tyrant, a solitary man, and his supposed activities in Palestine in the end of this dispensation!

What attempt is made for the extraordinary claim that 'the clock of prophecy has stopped' between the 69th and 70th weeks? Dr. C. I. Scofield says: "Now there is a great principle concerning prophetic chronology. God never reckons time with the Jews out of their own land. There is always an interlude. With Israel out of the land, God's Jewish clock stops. It begins again when Israel is back where Israel ought to be" (Address on Prophecy, P. 10 1).

This claim of course is purely a figment of imagination. As stated by the Revelation J. Tanner, in his book "Daniel and the Revelation-, Page 72: "Such are the assumptions which these futurist writers put forward confidently as if they were facts, and as ground upon which we are asked to believe in the utterly improbable theory that the last week of the term of 70 weeks, foretold to Daniel by the angel, is postponed for some 1,800 years or more after the 69th week, to the close of this dispensation. Surely, the reader must see that this is nothing but an attempt to build one hypothesis upon another, there being in reality no solid foundation for-either".

Dr. G. Guinness also points out the baselessness of the claims of futurists to bolster up this fantastic teaching. He says:

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“Few would suppose that the notion has really no solid ground at all in Scripture, but is derived from an erroneous interpretation of one single clause of one single text! The only basis for the idea is the expression in the 27th verse of the 9th chapter of Daniel: ‘He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease’. The sentence occurs in the midst of Daniel’s celebrated prophecy of the 70 weeks, a prophecy which does not even allude to Antichrist, but is exclusively occupied with the first advent of Christ. His rejection and death, and the Roman destruction of Jerusalem, which was the result!

Interpreted in the light of history, as a fulfilled prophecy, this remarkable chronological prediction affords conclusive evidence of the Messiah ship of Jesus of Nazareth, of the inspiration of Scripture, and of the Divine origin of the Christian faith. One of the gravest evils of futurism is the terrible way in which it tampers with this great fundamental prophecy, applying to the future doings of some ideal Antichrist its Divine description of the past deeds of the historic Christ” (Approaching End of the Age, Page 712).

That Satan’s deceptive system, once firmly accepted, blinds people to God’s last-day Message concerning the 2,300 days, the sanctuary, Sabbath and the judgment hour message, seems to be illustrated in the case of Dr. D. G. Barnhouse, Editor-in-chief of the “Eternity Magazine of Christian truth”. Dr. Barnhouse met with some of our brethren of Washington and listened lengthily to their presentation of the truth, studied our literature, etc. While these talks with the brethren and the reading of our literature altered his opinion of us as a people insomuch that he became willing to classify us as Christians, yet he did not see the heavenly light contained in our message. In the September (1956) issue of “Eternity” he states his objections to what are our main teachings. He says: “We discovered that there are still some sharp areas of disagreement. The final major area of disagreement is over the doctrine of the ‘investigative judgment’ . . . The reason for this is (what I believe to be) a false interpretation of Daniel’s prophecy of the 2,300 days”.

Dr. Barnhouse then proceeds to write concerning ---the investigative judgment’. This doctrine, to me, is the most colossal, psychological, face-saving phenomenon in religious history! It is to my mind, therefore, nothing more than a human face saving ideal” [Emphasis mine.]

A look into the background of Dr. Barnhouse’s beliefs might explain how he could hear and study our beliefs and still be blind to the heavenly light of God’s great Message. A Christian writer in a tract: “Sir Isaac Newton and the Future Antichrist,” says:

How can you impress a thinking unbeliever by Jesuitically juggling words; admitting that a day in symbolic prophecy equals a year of fulfilled history in the case of Daniel’s 70 Weeks, and refusing to admit the day for a year method in the case of the three prophetic periods, 1260, 1290, 1335 days, of Daniel 12. In the May, 1937, issue of Revelation, Page. 225, Dr. Donald Grey Barnhouse quixotically champions the literal interpretation of prophetic time measurements in Scripture. With a stroke of his suave pen he disposes of a subject that H. Gratton Guinness, an astronomer of no mean repute as well as high ranking modern prophetic expositor, could not exhaust in six or seven lengthy volumes! Thus Dr. Barnhouse: ‘How can any person who does not wish to handle the Word of God deceitfully put anything but extremely literal interpretation upon a period of time which is thus measured in terms of half of a seven year period’ . . .

“The above statement by Dr. Barnhouse is just a statement, No proof does he offer in substantiation of anything he says. How, for instance, does he prove God wanted to safeguard ‘those portions from the commentator’? What Scriptural corroboration can he furnish to back up his dogma of ‘extremely literal interpretation? Our answer is none! For no Dr. Barnhouse. nor any other Futurist Fundamentalist, can furnish Scriptural warrant for such. But Scripture does furnish ample reason or precedent for using the symbolic day of a prophetic passage to represent a year of historical fulfillment: [Ezekiel 4:1-8 quoted.]”

Evidently Dr. Barnhouse still follows the principles of Futurism, and this would account for his blindness in not seeing the light of God when it was presented before him personally by the Washington brethren, and in the Adventist literature at his disposal. The inconsistencies of futurism cause its believers to become illogical students of the Word of God. It is the wine of Babylon that makes people spiritually drunk so that they reject God’s truth and accept the errors that are counterfeits of God’s message. One marvels that people like Dr. Barnhouse can maintain the “extremely literal interpretation” of the time periods concerning the Antichrist, and yet apply the 70 weeks of Daniel 9: 24-27 in harmony with the day for a year plan of Scripture! What of their professed loyalty to God’s Word and yet their deliberate sabotage of the 70 weeks’ prophecy, making an unwarranted insertion of nearly 2,000 years between the 69th and 70th weeks! Why such glaring inconsistencies! The careful reader will discern that these inconsistencies are manifested in connection with the work of the supposed literal Antichrist who is supposed to do his baleful work in the literal land of Israel and is supposed to make war upon the literal

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Jewish people there. It is obvious that the great deceiver in his nefarious work of opposing God's truth fascinates people away from the truth by the literal application of the prophecies pertaining to Palestine; this conception is just the opposite to the principles upon which the God's last-day Message is established, namely, the spiritual application of the things of Israel, including the land of Israel.

For further study of the 70 weeks of Daniel 9 and the 70th week and the Gap Theory, the reader is advised to read "Seventh day Adventists Answer Questions on Doctrine", Page 268-308. We will just take one quotation from this book, which deals with the beliefs of futurists: "There are many variations among futurists, but we may summarize their characteristic views ... c. That all time prophecies are in literal time (the year-day principle is denied). d. That 'Israel' throughout the Bible always refers to literal Jews. e. That the Old Testament prophecies and promises of the glorious rule of God's people must be fulfilled unconditionally and literally to the restored Jews, who are expected to reign over the unconverted and untransformed nations during the millennium. f. That the Antichrist is a future person, a God opposing tyrant, who will oppress the Jews and bring upon the world (the returned Jews, the Gentile nations, and apostate Christendom) a 31-year tribulation during the latter half of a delayed seventieth hebdomad, after the second advent" (Page 304).

The effect of futurism upon the world leading to opposition to God's last-day Message may be discerned from the following quotation taken from Dr. L. E. Froom's "The Prophetic Faith of Our Fathers", Volume 3, Page 655-658:

"Protestants Revive Futurism to Neutralize Historicism. As became apparent in Volume 2 of Prophetic Faith, the Reformation of the sixteenth century, was guided and motivated by the prophecies. Indeed, it was the virile interpretation of prophecy that added strength to the Reformation, leading the Reformers to separate from the established church of Antichrist. On the other hand, the Preterist and Futurist counter interpretations of the Jesuits sought to undo the damage by parrying the prophetic application to Rome, and by splitting the essential unity of Protestantism ... But now, for the first time, Catholic Futurism, initially projected by Ribera about 1585, began to obtain a foothold and then gain momentum among Protestants of Britain.. Thus the same concept that sought to break the force of the Reformation view of the papal Antichrist, by assuming a future infidel antichrist, was again invoked to weaken the force of the great evangelical advent and prophetic awakening. The inroads of the Futurist theory also served to divert attention and understanding from the relationship of the 70 weeks to the terminus of the 2,300 years. If the 70th week is separated from the 69 weeks, then the inseparable relationship of the remaining 1,810 years of the 2,300 is hidden, and the divine harmony and understanding of the whole is ruptured. By fixing the eyes upon a transcendent future, one obscures the epochal events of the present. And when the 2,300 days are conceived as literal time, any consideration of a 19th century terminus is obviously puerile. Confusion of the Historical School of interpretation, and its final breakdown, is now definitely under way."

Thus Satan has laid his plans well to sabotage this message, to blind people to its light. But it is not enough to recognize this deadly work in a general way. We must analyze the basic principle upon which this Message is established and the basic principle employed by Satan in his attack upon the foundations of this Message. From the above, the reader will readily have discerned that the whole issue when analyzed down to its fundamentals is simply the manner in which the prophecies concerning Israel and the land of Israel are interpreted. The third angel's Message as interpreted in the Spirit of Prophecy applies spiritually in a world-wide sense all the prophecies concerning Israel and the land of Israel. Satan's counter interpretation is that those prophecies refer to the literal Jews in the literal land of Israel. Therefore, every sermon our preachers preach on the literal Palestinian Armageddon, Turkey reigning in Jerusalem, etc., helps Satan against God's Message and hinders the proclamation of God's last-day Message, which is based upon the spiritual application of those very prophecies.

"Futurism is of the darkness of hell itself." (Dr. G. J. Morgans, D.D.)

"How any Protestant preacher can believe the Futuristic Roman Catholic school of prophecy and of the Revelation passes all comprehension." (Dr. Howard Taylor.)

12. MIDDLE EAST FERMENTS PAST AND PRESENT

Palestine was in a real ferment when Jesus was upon the, earth. There was a widespread hope that the Messiah would soon come and deliver Israel from the Romans. The situation is illustrated by the sermon preached in the synagogue at Nazareth: "In the regular service for the day, the elder read from the

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prophets, and exhorted the people still to hope for the Coming One, who would bring in a glorious reign, and banish all oppression. He sought to encourage his hearers by rehearsing the evidence that the Messiah's coming was near. He described the glory of His Advent, keeping prominent the thought that He would appear at the head of armies to deliver Israel" (DA. 236).

Then Jesus addressed them, and concerning this we read: "What a contrast between His teaching in regard to the new kingdom and that which they had heard from their elder! Jesus had said nothing of delivering them from the Romans" (Page 238).

"But as Jesus explained His mission on earth to establish a spiritual instead of a temporal kingdom, his hearer [Nicodemus] was troubled" (DA. 173). "They cared not for the mysterious spiritual kingdom of which He spoke" (DA. 391).

Thus through their belief that the Old Testament prophecies concerning the land of Israel, Jerusalem, the holy mountain, must be literally fulfilled in relation to the literal Jews in the literal land of Israel, they were led to their doom as a nation.

During the Dark Ages many were obsessed with the idea of delivering the so-called "Holy Land" from the hands of non Christians, hence the Crusaders fighting to free Jerusalem from the contaminations of infidels.

Of recent date Zionism has arisen to re-establish the Jews as a nation in the old land of Israel. In Christian countries like Britain and America, those Christians who have been of the opinion that the Bible teaches the return of the Jews to Palestine, that the prophecies concerning Israel and her ultimate triumphs must be fulfilled literally in relation to Palestine, influenced their governments to work for the erection of the Israeli State in Palestine. This is the cause of the present ferment in the Middle East for by so doing they have stirred up the Arabs with resentment, because in establishing the Jews there they displaced Arabs, and placed Israel in the midst of the Arab world. Writers have repeatedly stressed the fact that this is the cause of the animosity which the Arabs have against the West. This is the cause of the perilous situation that has developed in that region. And it might well be the cause of a great explosion in that area, having nothing whatsoever to do with Armageddon.

Should it come to pass that, through Russian intrigue and promises of support for the Arabs to oust the Israeli State, there will be many people throughout Christendom that will proclaim vociferously that it is a fulfillment of the prophecies mentioning Israel and the land of Israel. And thus the work of Satanic deception will be furthered. Satan has spread abroad the idea that "the final conflict" will be brought about by the ending of Turkey, or concerning the oil in the Middle East. None of these things have anything to do, with "the final conflict", which is so fully portrayed in the prophecies and definitely stated to be concerning "the mark of the beast" enforced by the image to the beast. The Lord's servant says: "The Sabbath question is to be the issue in the great conflict in which all the world will play a part" (6T. 352).

It is to this developing crisis that God's people are to look. This coming crisis is the sign to the Advent people of the coming of the close of probation, as is stated so plainly in Volume 5, Page 451. But, it is to be regretted, many of our good people have through the years been influenced to look for signs of the coming of the close of probation in the events to transpire in and around Palestine. This they have done because they have been influenced by the Jesuit-fostered system of futurism which is based upon the literal fulfillment in that area of the prophecies concerning Israel and Antichrist.

For nearly 90 years disturbances in the Middle East have provoked many Seventh-day Adventists to believe that each in turn was a significant sign of the imminence of the Second Advent of our Blessed Lord. We yearn for Him to return to end sin and human suffering. We long to see Him Whom we love, and to enter into His everlasting kingdom of righteousness and joy. But many of our good people have been misled to look to the wrong place for the signs of the end. National events in and around the Middle East have held a fascination for many devout Adventists, for in this part of the planet they have been educated to believe will be revealed national signs betokening the winding up of human history. But there is not one word in all the Bible that substantiates this fantastic fascination. One can scarcely discover in all history a greater hoax that has been perpetrated upon earnest and simple people who have trustingly accepted without question and without foundation such teachings from those professing to know the word of the living God. Listen to the infinite God, who never errs, speaking in Deuteronomy, chapter 18, verse 22: "When a prophet speaks in the name of the Lord, if that thing follow not, nor come to pass, that is the thing which the Lord has not spoken, but the prophet has spoken presumptuously: Thou shalt not be afraid of him." Here is an amazing thing, which in itself should cause honest Seventh-day Adventists to sit up and take notice. For nearly 90 years all our prophecies relating to Palestine have proved false. But despite this solemn fact, some Seventh-day Adventists still cling to this time dishonored cause of false prophecies. As

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each disturbance has occurred, each one has been held as positive evidence of the imminent appearance of the Prince of Peace. Any ordinary idea that has been discredited for nearly 90 years would have been discarded long ere this. What has made this hoax so popular? Why have some Seventh-day Adventists held so tenaciously to this deception? As God has told us not to heed false prophecies and those who proclaim them, there can be but one answer to the recurrent question as to why many Seventh-day Adventists have clung to this time-shattered fallacy. And that is that it is an error promulgated by the enemy of righteousness as an important part of his wicked scheme of deception. Because it is important to his Satanic Majesty's design, he has fostered this false teaching as a very successful way of blinding the eyes of even some good Seventh-day Adventists to the most important prophecies in the whole Bible - those depicting the final conflict over the Sabbath. Let us consider the facts relating to Middle East ferments and see the part played by the Jesuits in their attempt to divide Protestants, and to bring in confusion among the people of God, where all would otherwise be clear and plain.

The Jesuits, by bringing in their false system of prophetic interpretation, laid the foundation for ideas introduced among us as a people by Uriah Smith. Uriah Smith substituted Turkey for the Papacy as the King of the North, and this fact in itself must surely awaken true Protestants to the significance of this substitution. Dr. Leroy E. Froom in "The Prophetic Faith of Our Fathers", Volume 4, page 1116, says "For the first 16 years of his editorial connection with the REVIEW Uriah Smith held this power in Daniel 11:45 to be the Papacy. But in 1871 in his thoughts on 'Daniel Articles', he changed his views to that of Turkey". In his paper "Pioneer Views on Daniel Eleven and Armageddon", Pastor Raymond F. Cottrell (now associate editor of The Seventh-day Adventist Bible Commentary) says, on page 21: "The view making Rome the power of the last verses of Daniel 11 and the battle of Armageddon the last conflict of the great controversy between Christ and Satan was held unanimously by the pioneers of the Advent message to the year 1863, and may therefore be designated appropriately the 'pioneer view'. More than a third of a century after 1844 it was spoken of in the REVIEW as one of the 'landmarks' of the Advent message. The view emphasizing Turkey in Daniel 11 and in Armageddon has no valid claim either to being original with Seventh-day Adventists or to being the view of the pioneers, but was borrowed directly and exclusive from non-Adventist sources.

"With him [Uriah Smith], this change of view occurred soon after 1862. The complete loss of temporal power by the Pope in 1870 was accepted as conclusive evidence that Rome could have no further part in the fulfillment of these prophecies." In "The Desire of Ages", page 409, the Spirit of Prophecy says - "It is the love of self, the desire for an easier way than God has appointed, that leads to the substitution of human theories and traditions for the divine precepts." An evil power goes with error. There is something in error that finds an echo within man's sinful heart, and it becomes popular, chiefly because it does not call for sacrifices to be made in its acceptance. It is an idea that requires no crucifying of self, but rather panders to self.

Pastor Raymond Cottrell states in his historical survey previously referred to: "The 19 years from 1862 to 1881 witnessed the transition of the church from the Pioneer View to the Traditional View under the leadership of Uriah Smith."

We must point out that the great crisis of 1888 (when some of our leaders resented Sister White's stand with Elders Waggoner and Jones in their presentation of righteousness by faith), followed the acceptance of this teaching of Turkey instead of Rome. Nothing but spiritual weakness can possibly come out of this error. The power of the latter rain will come only when this idea is discarded, for God's Spirit will not be poured out upon us fully so long as we teach the devisings of Satan and the Jesuits.

Pastor James White protested vehemently against Uriah Smith's presentation of this Papacy-hiding teaching. He warned against Uriah Smith's self-confident assertions concerning Turkey's soon-coming doom, based upon his erroneous interpretation of prophecy, James White wrote in the Review and Herald, November 29, 1877: "Positions taken upon the Eastern Question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the Advent Movement. It may be said that there is general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of the prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of the positiveness in unfulfilled prophecies should things not come out as very confidently expected is an anxious question ... Those looking at the Eastern question will probably be disappointed" (Emphasis his). quoted in "Our Firm Foundation", Volume 2, Page 696. Events proved the accuracy of James White and the inaccuracy of Uriah Smith, for all he taught on this matter has been proved incorrect.

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Uriah Smith, in his “Daniel and the Revelation” (ed. 1883), Page 298, wrote: “The occupation of Egypt by the English the present year (1883), is another step toward the inevitable result”. Then after mentioning political possibilities of that time, which also make foolish reading today, Uriah Smith continues: “Thus all evidence goes to show that the Turk must soon leave Europe. Where will he plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Time will soon determine the matter and it may be but a few months”. Needless to say time did soon determine the matter, for it proved that Uriah Smith’s erroneous exposition had caused him to make false predictions. And time has been proving this for the last three-quarters of a century. National events have occurred in just the reverse manner from that anticipated by U. Smith. For instance, instead of Turkey establishing her government at Jerusalem, she lost forever Jerusalem and territory which is now divided up into a number of small kingdoms. And no one expects that Turkey will ever set up her government at Jerusalem as Uriah Smith expected in 1883 to occur in “but a few months”. Surely the condemnation given in Deuteronomy 18: 22, has rested upon this false interpretation of prophecy for the last 80 or 90 years within the ranks of this people. One would imagine that all in this movement would gladly turn from such false predictions to the certainties of the word of God. Pastor Olsen, in the Bible conference in 1952, made the following statement: “Years ago I overheard one of our ministers who had frequently written articles for the newspapers of the city on the Turkish Question, say to a group of workers, ‘I will never write another article on this subject for the public press, because every time I tell what the Turk is going to do, lie makes a fool of me by doing something entirely different’. This man has not been the only one to make such mistakes.” – “Our Firm Foundation,” Volume 2, Page 547.

How comes it that in our movement, based upon the exact fulfillment of Bible Prophecies, we have had 80 to 90 years of false prophecy? Every part of the third angel’s message can be accurately proven from the Scriptures. The only prophetic weakness revealed is with reference to prophecies based upon a Palestinian fulfillment.

It was merely because the prophecy seemed to bring Palestine into the picture that Uriah Smith accepted popular teachings concerning Armageddon. While Uriah Smith was clear on the New Testament teaching that the church is the Israel of God, he did not see that the land of Israel should also go with the people of Israel. He was therefore led by the Jesuit-fostered system to apply the prophecies dealing with the land of Israel in a literal sense. He overlooked the fact that the Revelator clearly states that the beast and “the false prophet” lead the world to its doom at Armageddon. But other Protestant churches without the light of our Message naturally do not understand how the world is led thus, because only those who have the light concerning the Sabbath and the controversy between Christ and Satan, can enter into the significance of the prophetic portrayal. Only those who know that Seventh-day Adventists are the Israel of God today, those who know the sanctuary question, the heavenly ministry of Jesus and the investigative judgment, the close of probation, the mark of the beast, the Sabbath, etc., can really understand the issues that lead the world to its doom at Armageddon. Only those who know that Palestine is pictured in Bible imagery as the home of the church, the dwelling place of God, can grasp the spiritual significance of the Palestinian prophecies concerning the king of the north, Armageddon, etc.

In “The Valleys of the Bible”, Page 86, 87, Pastor Paul Freiwirth declares that “Armageddon ... earth’s last battle, will really be a clash between man and God. The fact that the term ‘Armageddon’ is symbolic of the final clash between mankind and God was believed by God’s people anciently. It is all the more regrettable, therefore, that hasty and careless thinking should have given such a distorted picture of Armageddon’s meaning”.

That Satan employs the system which applies literally the prophecies concerning Israel and the land of Israel, may be discerned in “The Shepherd’s Rod” teachings. All the professed doctrinal viewpoints lead up to one point, that of a pre-millennial kingdom in Palestine with the 144,000.

The same inconsistency of interpretation which we have shown occurs in those who hold to the futuristic teachings is seen in “The Shepherd’s Rod” teachings. “The Shepherd’s Rod” is a recrudescence of futurism, for its main features lead to the literal fulfillment of certain prophecies in Palestine.

One of our keen students wrote to Mr. V. T. Houteff, the founder of “The Shepherd’s Rod” movement, indicating that he was of the opinion that the literal Palestinian kingdom idea was his major belief. Mr. Houteff replied (February 26, 1953):

“The 144,000, according to Revelation 7, are a special company made up of 12,000 of each of the twelve tribes of the sons of Jacob. Necessarily the 144,000 must be lineal descendants of Jacob, not merely believers in Christ. The Bible refers to Zion and Jerusalem both literally and symbolically ... Micah 4, however, uses the terms Zion and Jerusalem in their literal sense: But in the last days it shall come to pass,

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that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of Jacob; and He will teach us His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem (Micah 4: 1-3). How could people 'go up to the mountain of the Lord' if it is not an actual place? And how could the 'law go forth of Zion and the word of the Lord from Jerusalem', if they are not literal places from which something can go forth?

"The subject of a pre-millennial Kingdom to be established in Palestine and Jerusalem, a literal portion of land this side of the New Earth, stands out clearer than any other subject in the Bible. What else can be said to make it more certain than what the verses say? Do they not say that after the Kingdom is set up, converts from all nations will flow unto it? That the place of it is to be in Zion and Jerusalem?" [Emphasis added.]

Micah 4: 1-3 and Isaiah 2: 1-3 of course, find their fulfillment in connection with spiritual Israel. Zion and Jerusalem are today the church of Jesus, and from the church, Zion, the word of the Lord is going forth to the people of the earth. During the Loud Cry will be seen the more complete fulfillment of these glorious promises to the church. For further study of the spiritual application of these prophecies, the reader should read our own (S.D.A.) Bible Commentary, vol. 4.

Again, dear reader, is it not obvious that had the people who have left our church to join this false movement ("The Shepherd's Rod") been properly instructed as to the spiritual interpretation of the prophecies concerning Israel, the land of Israel, Zion, Jerusalem, they would still be with us today. And is it not quite clear that Satan employs the prophecies concerning Palestine by which to deceive people? And no doubt as he so often employed it thus in the past, he will in the future make full use of this fruitful source of deception. Therefore, reader, study to enter into the prophetic portrayal of the Palestinian prophecies and apply them in connection with the Israel of God. Then, you will discern the meaning of the "war" prophecies of the Apocalypse.

Chapter 36 (of GC.), entitled "The Impending Conflict" (or, "The Coming War"), the Lord's servant uses the word "conflict" as the synonym for "war". She says: "From the very beginning of the great controversy in heaven it has been Satan's purpose to overthrow the law of God. He has continued the same warfare upon the earth. The last conflict [the last war] between truth and error is but the final struggle of the longstanding controversy concerning the law of God. Upon this battle we are now entering -a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work" (GC. 582).

We must refer the reader to our other publications where we have presented details concerning this coming conflict.

In this present outline we have unveiled the manner in which the great deceiver has deceived so many people in the world today, to blind their eyes to the message of God which today is speeding to earth's remotest bounds. In our next publication we desire to show how the deceiver by that same futuristic system of interpretation has sought to hide the glorious and so vitally-essential teaching of righteousness by faith. Today the Lord desires to spread abroad the clear light of Heaven upon the subject of righteousness by faith. Our next publication will present the most important material that Adventists can consider at this time. It will be entitled: "Power Unlimited - Righteousness by Faith and the Final Conflict". Funds raised by the sale of this present publication will be used to publish the one following which is to bring precious light to truth seekers in the Israel of God today. The reader's help is solicited in bringing this book to the notice of the thinkers and Spirit-led students among God's professing people, and thus assist in the spread of these truths which mean so much to those preparing to pass through the coming conflict, and "to stand before the Son of Man", the true Christ, the King of Kings and Lord of Lords.

THE NEW TESTAMENT PRINCIPLE OF INTERPRETATION

AND THE FUTURIST COUNTERFEIT

The futurist system is based upon a literal application of the things of ancient Israel, which is a denial of the New Testament principle expressed by the inspired apostle: "Now all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the world are come"

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(1 Corinthians 10: 11, margin). Futurism denies this typical character in relation to the world-wide church of the things of Israel. The belief that “Armageddon” will be a military conflict in Palestine is part of the Futuristic system. The following brief outline is intended to convey “much in little”, and to provoke the reader to study further into the fundamental principles of interpretation, and by so doing discern the difference between Futurism and the third angel’s Message, which is based upon the principle that all the things of Israel, including “the place called in the Hebrew tongue Armageddon-”, relate to the experiences of the church and her enemies.

SPIRITUAL APPLICATION OF THE THINGS OF ISRAEL

Temple---Church (1 Corinthians 3: 16; Ephesians 2: 21).

Priests----On earth, all believers (1 Peter 2: 9).

Incense prayer (Psalm 141: 2; Revelation 5: 8).

Cross-daily self-denial (Luke 9: 23).

Light in Temple Bible (Ps. 119: 105; 2 Corinthians 4: 4, etc.).

Bread-Word of God (John 6: 27-68).

Water-Holy Spirit working through Word of God (Titus 3: 5; Ephesians 5: 26).

Fire in which dross is burned:-

(1) Work of Holy Spirit (Matthew 3: 11; Isaiah 4: 4; 1 Peter 1: 7; 4: 12).

(2) Obedience to truth purifies (1 Peter 1: 22).

KING-CHRIST-INVISIBLE (1 Timothy 1: 17).

Holy Spirit-Representative Invisible (John 14:17). Throne in each heart (Romans 5: 17-21).

Kingdom-Spiritual. Those delivered from sin (Colossians 1: 13).

War-Spiritual War; world-wide conflict. “War a good warfare” (1 Timothy 1: 13).

“Fight the good fight of faith” (1 Timothy 6: 12).

Peace-New Testament about 110 times, Paul about 52 times, spiritual peace-God and soul.

Enemies “Gentiles”, “Heathen”; those who are not Israelites (Ephesians 2: 11, 12; Revelation 11: 2) in any part of the world.

Israel---Church in all the world (Galatians 6: 16; Revelation 7: 1-4, etc.).

Israel attacked by enemies-Spiritual enemies (Ezekiel 38, 39; Joel 3; Zechariah 14; Revelation 14: 1, 20; 16: 12-16; 17: 14, etc.).

Teaches that Anti-Christ is a spiritual leader. A counterfeit Church which makes “war with the saints” (Revelation 13: 7).

Symbolic Time (Daniel 7: 25; Revelation 11: 2; 12: 6, 12; 13: 5). Affecting the church.

“The Israel of God” (Galatians 6: 16) is now the church, and is pictured as dwelling in the land of Israel. All prophecies mentioning any locality in the land of Israel refer to the conflict between truth and error,

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involving the church and her enemies.

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