



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

THE TRUTH OF DANIEL 7 AND COMPARATIVE PROPHECIES

Before preceding with a study of the comparative prophecies in the writings of Paul and the Revelation which refer to the same power as represented by the "little horn" of Daniel 7, let us note a sequence as given in the vision to Daniel. He sees a Lion, Bear, and Leopard in rapid succession (7:4-6). Then a fourth beast, with its horns, and little horn is presented with descriptive detail (7:7-8). The scene of the vision changes from earth to the Judgment at the throne of the Ancient of Days (7:9-10). When we consider that the time of the "little horn" is given as "a time and times, and a dividing of time" (7:25), which spans the time of the Medieval Papal reign, and brings us to 1798; and when we recall that the events of the Judgment began in 1844 (8:14), we are ready to appreciate the next prophecy given concerning the "little horn". It reads:

I beheld then because of the voice of the great words which the horn spake. (7:11)

According to this prophecy, we are to look for "great words" to come from the "little horn" after 1844. "The judgment was set, the books were opened" then the horn would again speak great words. How was this fulfilled? On July 18, 1870, Vatican Council I decreed that when the Pope "speaks ex cathedra, that is, when in discharge of the office of pastor and doctor of all Christians. . . is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals. . ." "Petri Privilegium" Archbishop Manning, p. 218; Quoted in Source Book, 1940 ed., p. 258) Simply stated, it means that when the Pope speaks from the Papal throne in Rome on faith or morals, he is infallible. Commenting on this assumptive promulgation, Karl von Hase in his Handbook to the Controversy with Rome concludes:

The infallible possession of truth in the head of a mortal appears so nearly related to omniscience and so exclusive an attribute of the God-head, that a man might almost as readily be declared omnipotent as infallible. (See Source Book, (1940 ed.), p. 260)

Another factor of truth that needs to be considered from Daniel 7 is the life "expectancy" of the individual beasts. Of the beast which bore the "little horn" the record states - "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." (7:11) The other beasts - the lion, bear, and leopard - "had their dominion taken away; yet their lives were prolonged for a season and a time." (7:12) While the authority and power of Babylon, Medo-Persia, and Greece ceased to exist in an effectual and operative way, nevertheless,

"a prolonging in life was given them" (7:12 margin). The culture, and religious contributions of these nations continued and were absorbed by Rome, in the ultimate. The College of Cardinals finds its antecedent in Babylon. In fact the Scripture uses "Babylon" in a prophetic sense in its identification of Papal Rome. (Rev. 17). From Persia came the religion of Mithraism with its "Lord's day - Sunday, and December 25 as the birthday of the sun-god, Mithra. Greece contributed philosophy and a mode of thought that still dominates Western reasoning patterns.

The expression of "continuance" regarding the fourth beast of Daniel 7 finds parallels with the first beast of Revelation 13. The fourth beast was to be "slain" while one of the heads of the beast of Revelation was also "slain" (13:3 margin). The fourth beast's body was to be given "to the burning flame;" the beast of Revelation 13 was "cast alive into the lake of fire" (19:20).¹ The "head" that was "slain to death", and the little horn of Daniel 7 both have their source of life in a beast which continues until destroyed in the lake of fire of the final judgment. The source of life of the fourth beast of Daniel 7, and the source of life of the first beast of Revelation 13 is existent and operating today. This we need to know and understand!

By noting carefully the "source" of the power and authority of the first beast of Rev. 13:1-8, the truth of Daniel 7 - for the little horn received from the fourth beast its origin, its nourishment, and its continuance - comes into sharp focus. To John on the Isle of Patmos was given the following prophetic representation:



And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

The beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.²

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (13:1-3)

The "dragon" gives to this "beast" his power, his seat, and his great authority.

The "dragon" is brought to view in Revelation 12. While we can represent the "dragon" as Pagan Rome in the fulfillment of the attempt "to devour" the Man-child which the "woman" brought forth, and in so doing, provide a historical basis for the identification of the power, seat, and authority given to Papal Rome,³ there is a deeper parallel between the dragon of Revelation 12, and the first beast of Revelation 13. While the "dragon" is in open warfare against Michael, the Man-child, "His Christ" - names representing the Divinity, Humanity, and Messiahship of our Lord - the "dragon" also persecutes the "woman" who brought forth the Man-child. (12:13) This persecution is given as "a time, and times, and half a time" - the same as in Daniel 7 - and represents "a thousand two hundred and three score days." (See Daniel 7:25; Rev. 12:14, 6) The "beast" of Revelation 13, also makes "war with the saints" (13:7) during the time allotted to him - "power was given him to continue forty and two months." (13:5) This is the same time period as the 1260 prophetic days [42 months x 30 days = 1260 prophetic days or literal years.] Thus, by comparison of the two chapters, the "beast" of Revelation 13 is "the front" for the dragon of Revelation 12 in his persecution of the "woman" who brought forth the "Man-child."

The "dragon" is identified as representing "the Devil and Satan, which deceiveth the whole world." (12:9) The message, then of Revelation which amplifies the Truth of Daniel 7, is that the real power and authority behind the Papacy is none other than the devil himself.

This is the same message that Paul conveys. In his second letter to the Thessalonians, he tells of the coming "man of sin" who would oppose and exalt "himself above all that is called God, and that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." (2:3-4) He also states that "this outlaw's arrival will be accompanied by the energy of Satan with all powers, and signs, and terrors of falsehood." (2:9 Fenton) He further declares the "man of sin" is "that Wicked [one]" whom "the Lord shall consume with the spirit of His mouth and destroy with the brightness of His coming." (2:8) Herein is a revelation of heaven that no one seeking to rightly relate to truth dare overlook. The word in the Greek - translated "that Wicked" - is δ α νομος, and means "he in whom all iniquity has as it were fixed its abode." (Greek-English Lexicon of the New Testament, Joseph Henry Thayer, p. 48, col. 2)

This should cause us to do some real soul-searching. If we believe the truth of prophecy, and we profess as a people that we do, then how can we enter into any audiences with the man of sin, he in whom all iniquity has as it were fixed its abode, whose power, influence, and prestige - all represent the "energy of Satan"? But greater yet should be our travail of soul, when we face up to the fact that "the church's medallion" (Adventist Review, "Friendship Issue", p. 22) was presented as a "symbol" of the church to this "man of sin" by an official representative of the Church, who called him - "Holy Father". (See "Special Report" of "Watchman, What of the Night?") Can it be that because we have not received "the love of the truth" God has permitted this "strong delusion" to overtake us so that we are accepting lies, and find pleasure and satisfaction in this unrighteous deed? (II Thess. 2:10-12) Have we mourned over this betrayal of sacred truth, or have we gloried in the prestige and acceptance that this betrayal has brought us?

¹The reason that the expression "was slain" as stated of the fourth beast

of Daniel 7 cannot be applied to the "head" of the beast of Revelation 13 which was "slain to death" is the time sequence of both prophecies. The fourth beast was to be slain after the voice of the great words which the little horn spake. (7:11) This could not take place till after 1870. The slaying to death of one of the heads of the beast of Revelation 13 took place at the conclusion of the Medieval Reign of the Papacy, or in 1798. Thus the expression, "was slain," in the prophecy of Daniel while parallel in concept with Revelation 13, must be considered as compounded with the clause - "and his body destroyed" - in fulfillment. The "beasts" have an oneness - the "little horn" of Daniel 7 is to the fourth beast, what the "head" which was wounded to death is to the first beast of Revelation 13.

²The "beast" of Revelation 13 is a composite beast representing the first three beast of Daniel 7. The description of this "beast" lists the animal symbols of Daniel 7 in exact reverse order - leopard, bear, and lion. The "beast" of Revelation 13 absorbs the first three - thus the religious, cultural, and philosophical contributions of the previous kingdoms are continued. (Dan. 7:12)

³In giving a secondary interpretation to the "dragon" as Pagan Rome, we find historical verification that Pagan Rome, nominally Christianized, did give its very "seat" - Rome itself - to the Pope, and also established its authority and power by decrees and force of arms. Alexander C. Flick, Ph.D, Litt.D., in his book - Rise of the Mediaeval Church - states:

The removal of the capitol of the empire from Rome to Constantinople in 330, left the Western church practically free from imperial power, to develop its own form of organization. The Bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and was soon forced to become the political as well as the spiritual head. (p. 168)

The political dominance of the Papacy was established in the decrees of Justinian and finalized in the military action of his general, Belisarius, in 538 A. D. (See previous thought paper - "The Truth of Daniel 7")

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+ "Those who become confused in their understanding of the Word, who +
+ fail to see the meaning of antichrist, will surely place themselves +
+ on the side of antichrist. There is no time now for us to assimilate +
+ late with the world. Daniel is standing in his lot and in his place. +
+ The prophecies of Daniel and of John are to be understood. They +
+ interpret each other. They give to the world truths which every +
+ one should understand. Ms. 10, 1900 (7BC:949) +
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"THE ANTICHRIST PAR EXCELLENCE"

This is the title of an editorial appearing in the Review, Feb. 8, 1968, written by the associate editor - Don F. Neufeld. It was the last of four under the general heading - "Who Is the Antichrist?" Interestingly, the editor comments:¹

We have noted, in common with most Protestant prophetic interpreters from the Reformation to a century ago, Seventh-day Adventists have identified the papacy as the antichrist. This is the position generally taken in our publications. It is still valid. (p. 14, emphasis ours)

Then he adds:

However, on the basis of what Ellen G. White has said about the antichrist, the picture needs to be broadened and seen in its widest aspects, especially with reference to the leading role the antichrist is to play in the last day events. It is important that we understand fully antichrist's working. Failure to do so will find us ultimately on his side. (ibid.)

The servant of the Lord identifies the antichrist as Satan himself - the real power behind the "beast" of Revelation 13. Two references cited by Neufeld are Testimonies for the Church, Vol 9, p. 230, and Testimonies to Ministers, p. 62. In this latter reference is to be found this observation:

In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader in all this rebellion is Satan clothed as an angel of light.

The significance of Ellen G. White's emphasis may be seen in another statement from her pen. It reads:

Satan is working to the utmost to make himself as God and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of Revelation is being fulfilled, that "all the world wondered after the beast." Rev. 13:3. (6T:14)

Here again is the emphasis that the dragon of Revelation 12 is so closely identified in the work of the first "beast" of Revelation 13, that it can be said that in the worship and adulation of the "beast", Satan is actually being revered. In other words, Satan is the antichrist par excellence.

The very name - antichrist - suggests a power working in place of God's working through Jesus Christ. Jesus Christ was God incarnate - "The Word" which "was God" "was made flesh, and dwelt among us." (John 1:1, 14) This Word was "slain to death" crucified upon the Cross. (John 19:30-37) Yet He arose, and in the power of His resurrection, He was highly exalted, and the Gospel was impregnated with an appeal

which was and is irresistible. (Phil. 2:9-11; Acts 13:32-33) In all this, "God was in Christ reconciling the world unto Himself." (II Cor. 5:19) Through the power and indwelling of the Holy Spirit, the ultimate is to be achieved - "Christ in you the hope of glory." (Col. 1:27)

Now the Papacy is Satan's incarnate - "He in whom all iniquity has as it were fixed its abode" - whose "arrival [was] accompanied by the energy of Satan." See p. 3, par. 3) The devil's messiah was also "slain to death." (Rev. 13:3 margin) But there was a resurrection - "the deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast." (13:3-4) The devil is in the papacy reconciling the world unto himself. By the power of his false charismatic gifts, he is indwelling the inhabitants of the world. The results are foretold:

Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil, - men who reflect his own image. (R&H, April 14, 1896)

[The tragedy of this picture is that those who are so transformed into "fiends" will believe that they are involved in God's service (John 15:21) and they will view the wonderful transformation as the work of the Holy Spirit. Such will be the final deception. But is our deception any less when we pronounce the devil's resurrected messiah a "Holy Father" as was done by an official representative of the Church, and feel that we have engaged in a great "missionary" project by giving to the Pope "the Church's Medallion" as a "symbol" of the Church.]

We are now living in the very hour and time when the final delusions of Satan will bring about his ultimate objectives for the children of men. We read:

Satan has long been preparing for his final effort to deceive the world. . . . 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. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16:13, 14) Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God. (Great Controversy, pp. 561-562)

Unless we are willing to recognize the Word of God - the sure word of prophecy (II Peter 1:19) - and manifest faith in that word, we - yes, Seventh-day Adventists - will be swept into the ranks of those who have joined this fatal delusion. To tell the laity of the Church that giving to the Pope the "Church's Medallion" as a "symbol" of the Church "was entirely innocent and meaningless" is to lull the professed people of God into a fatal security from which they will be awakened only by the outpouring of the plagues, - when it is too late! May God have mercy.

¹It would be interesting to know how the associate editor of the Adventist Review would reconcile his statement written in 1968 that the position of the Church regarding "the papacy as the antichrist. . . is still valid" with the position of the legal counsel used by the Church in 1975. A Brief filed with the United States District Court of Northern California stated:

Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term "hierarchy" was used in a perjorative sense to refer to the papal form of church governance, that attitude on the Church's part was nothing more than a manifestation of widespread anti-papery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned. (EEOC vs PPPA, Entry #87, p. 4, Footnote #2)

On page 30 of the same Brief it reads - "It is not good Seventh-day Adventism to express. . . an aversion to Roman Catholicism as such." Note the Brief does not say - "Roman Catholics" - which would be understandable, but "Roman Catholicism" which is vastly different. And when we throw "the sure word of prophecy" to the trash heap - how much further can we go!

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A DOCTRINE OF ANTICHRIST

The word - antichrist (αντιχριστος) - is used only five times in the Scriptures all of these five times are to be found in the Epistles of John. (I John 2:18 [2x], 22; 4:3; 2 John 7) It is suggested by Thayer that the very name, ὁ ἀντιχριστός, was formed by John to define the hostile influence and power at work in "false teachers who have come from the bosom of the church and are engaged in disseminating error." He translates the thought of I John 2:18 in these words - "What ye have heard concerning Antichrist, as about to make his appearance just before the return of Christ, is now fulfilled in the many false teachers, most worthy to be called antichrists." (Thayer, Greek-English Lexicon, art. "Antichrist", p. 51)

As one reads these references in the Epistles of John, he finds that twice John defines a very specific doctrine which marks the working of antichrist. Let us note these:

Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
(I John 4:3)

For many deceivers are entered into the world, who confess not that Jesus

Christ is come in the flesh. This is a deceiver and an antichrist.
(11 John 7)

From John's use of the word, "flesh," elsewhere in his Epistles (I John 2:16), it is evident that he is not talking about immaculate flesh, but the flesh possessed by the fallen sons and daughters of Adam. It was the only flesh he knew, or that anyone else who has lived, or is now living has ever known, except Adam and Eve prior to their Fall.

The Catholic Church denies that Christ came in "the flesh" through the Dogma of the Immaculate Conception. The Dogma is defined thus:

We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ, the Saviour of the human race, was preserved free from every stain of original sin. (Cardinal Gibbons, Faith of our Fathers, p. 171 (88th ed.))

In commenting on this Dogma, Cardinal Gibbons simplifies its meaning and intent by noting - "unlike the rest of the children of Adam, the soul of Mary was never subject to sin, even in the first moment of its infusion into the body. She alone was exempt from the original taint." (ibid.) Thus Christ born of Mary as defined by the Catholic Church did not come in "the flesh" into which the rest of the children of Adam were born. Interestingly, this Dogma could be noted as a part of the "voice of the great words which the horn spake" after the "judgment was set and the books were opened." (Dan. 7:10-11) The Dogma was defined ten years later in 1854.

Evangelical Protestantism and neo-Adventism while denying the immaculate conception of Mary, provide for an immaculate conception of Jesus Christ, thus denying that Jesus came in "the flesh" that is the common inheritance of fallen humanity. Notice how the word - exempt - used by Cardinal Gibbons in defining the immaculate conception of Mary is also used by neo-Adventist writers in defining the conception of Jesus Christ. These "antichrists" state:

Although born in the flesh, He was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam. He was "without sin" not only in His outward conduct, but in His very nature. (Questions on Doctrine, p. 383)

This denial that Christ came in the "same" flesh and blood as the children of Adam (Heb. 2:14) creates an affinity for and with Rome. The "Christ" of the neo-Adventists, and the "Christ" of Rome is one and the same, although the "Marys" may be a bit different. In other words - "the doctrine of Christ" - that which I believe about Jesus Christ in the Incarnation is absolutely vital to my eternal salvation. The reason is simple. The antichrist(s) has a false Christ; the true Christian believes in the true Christ. This is what John is writing about in his Epistle. Note the full context of his teaching on this doctrine of antichrist:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we

have gained, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (II John 7-9)

After stating in positive language the import of the "doctrine of Christ" John gives some strong admonition. It reads:

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. (II John 10-11)

Some would seek to mitigate this counsel, by assuming John's fiery and zealous spirit got the better of him when he wrote these words. But this is not so. Alford comments that we are not -

at liberty to set aside direct ethical injunctions of the Lord's Apostles in this manner. Varieties of individual character may play on the surface of their writings: but in these solemn commands which come up from the depths, we must recognize the power of that One Spirit of Truth which moved them all as one. It would have been infinitely better for the Church now, if this command had been observed in all ages by her faithful sons. (Alford, Greek Testament, Vol IV, p. 521)

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ANOTHER ASPECT

Just as surely as day follows night, so does our concept of perfection follow our understanding of the incarnation. This was the issue in the controversy over the message of righteousness by faith in the aftermath of 1888, and it is still the issue in the same controversy today in 1978. As far as Elder A. T. Jones was concerned it would have been no mystery for God to be manifest in sinless flesh. "But the wonder is that God can do that through and in sinful flesh. That is the mystery of God, - God manifest in sinful flesh." Then he stated to the assembled delegates at the 1895 General Conference Session, these words:

In Jesus Christ as He was in sinful flesh, God has demonstrated before the universe that He can so take possession of sinful flesh as to manifest His own presence, His power, and His glory, instead of sin manifesting itself. And all that the Son asks of any man, in order to accomplish this is him, is that the man will let the Lord have him as the Lord Jesus did. . .

Then God will so take us, and so use us, that our sinful selves shall not appear to influence or affect anybody; but God will manifest His righteous self, His glory, before men, in spite of all ourselves and our sinfulness. That is the truth. And that is the mystery of God, "Christ in you, the hope of glory," - God manifest in sinful flesh. (Jones, "The Third Angel's Message", No 15, p. 303, GC Bulletin, 1895)

In a continuing study at this same General Conference Session, Jones put his finger

squarely on the source of where opposition to this teaching originated. He said that the "false idea that [Christ] is so holy that it would be entirely unbecoming to Him to come near to us, and be possessed of such a nature as we have, - sinful, depraved, fallen human nature" had its source in "the incarnation of that enmity that is against God, and that separates between man and God, the papacy." (ibid, No. 16, p. 311)

One year later in an article in the Signs, Jones connects the statement concerning the antichrist in the Epistle of John with the denial that God can now live victoriously in our fallen flesh. He wrote: (emphasis his)

Christ himself living is us; Christ in you the hope of glory; God with us; God manifest in the flesh now, today in our flesh, by the faith of Jesus Christ - this and this only is living faith. For "every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world." 1 John 4:2-4
(Signs, Dec. 3, 1896, p. 6)

We could "allegorically" state, borrowing from Paul, that the mystery of iniquity doth already work in the "temple" of the professed people of God, for there are those who are teaching today the very outworking of the doctrine of antichrist - the denial that God can live a victorious life in fallen, sinful flesh. Consider one example - the Triumvirate of Falsehood: - Dr. Desmond Ford teaching at PUC; Paxton getting access to Adventist pulpits; and Brinsmead in his Present Truth.¹ Add to this the position of the editor of The Ministry (April, 1978, pp. 21-23)² and you have "an energy of error" seeking to make "the Falsehood credible; so that in every way those who do not trust to the truth" might be deceived. (II Thess. 2:11-12 Fenton)

We must ever keep in mind that the special audience which Dr. B. B. Beach had with the Pope on May 18, 1977 as an official representative of the Seventh-day Adventist Church was only symptomatic of our "drift toward Rome" over the past two decades. The presentation of the "Church's Medallion" as a "symbol" of the church truly characterized our growing affinity doctrinally, and in church polity with Rome. The Spirit of Prophecy calls this "following in the track of Romanism." (Testimonies to Ministers, pp. 362-363) Thus at the very time when the work of Ellen G. White is coming under attack as inspired counsel for the Church, the hierarchy of the Church are actually fulfilling its prophecies, and thus testifying to its validity.

¹Ford's concepts on the Incarnation and Perfection are based in the following forthright and accurate assertion - "What you believe about Christ's humanity will have a very strong influence on what you believe about Christ's righteousness, and both in turn will influence your view of Christian perfection." (The Soteriological Implications of the Human Nature of Christ, p. 2) This manuscript written by Ford's wife, Gillian, teaches that "Christ took on Adam's sinlessness but not his strength." (p. 8)

Paxton in his book - The Shaking of Adventism - declares:

The leaders of the church - via the Defense Literature Committee and some leading theologians in the wake of Heppenstall's new theology - swept aside the teaching of over one hundred years of Adventist theology! The impassioned perfectionism of M. L. Andreasen in The Sanctuary Service and The Book of Hebrews, the perfectionist emphasis of W. H. Branson, and the implicit perfectionism of Questions on Doctrine[?] - all were turned out of Adventism in no uncertain terms by this new theology." (p. 113)

On Brinsmead and Present Truth, Paxton writes:

One would hardly believe that the anti-perfectionism of Present Truth magazine is written by the same author that produced such abundant perfectionist material in the 1960's. From Brinsmead's writings it is supremely evident that the doctrine of justification by faith alone is that which casts out any notion of perfection in this life. (p. 145)

Yet the Message of 1888 based in the fact that Christ took upon Himself the fallen, sinful nature of man, taught the objective of the Gospel was "Christ in you, the hope of glory" - God manifest in fallen, human flesh. Jones declared this to be "the truth" and "this and this only is living faith." Further he associated the denial of this truth and living faith with the teachings of antichrist.

²The editor of The Ministry compared his experience in relating to the doctrine of the Incarnation to a tennis game. He said his "mind, like a tennis ball, bounced first in one court and then the other, depending on which racquet hit me last! Eventually, I landed more and more in the sinless nature 'court.'" Here is a man who writes as an editor influencing the ministry of the Church, vacillating back and forth, finally landing on the side of Catholic theology contrary to the teaching of the 1888 Message and the historic position of the Church. (See An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church, prepared by the Adventist Laymen's Foundation.)

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XI - 7 (July, 1978)

Monthly Convocation - Sabbath, July 1. Sabbath School will convene at the usual time - 9:30 a.m.; and the Hour of Study and Worship at 11 a.m., will continue the series on What Can I Believe? All in the area, or any who might be travelling through at that time are welcome.

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"Let the son of deceit and false witness be entertained by a church that has had great light, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is. Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan." *Testimonies to Ministers*, pp. 409-410

SIGNS OF THE TRENDS

The Pope & Pentecost Speaking to thousands of pilgrims gathered in St Peter's Square at noon, May 7, the Pope noted - "we find that we are in a special period - - - the period between the ascension of Christ into Heaven and that of the revealing and operative mission of the Holy Spirit, promised by Christ to his Church." Referring to the account of Pentecost - they were with one accord in one place - the Pope indicated that "the example of this group is still relevant today. . . to prepare ourselves to receive the fire of the Holy Spirit - within the communitarian framework of the one true Church of Christ." "Now more than ever," he added, "we must be one in body with the Church to receive the animation of the Paraclete, the Holy Spirit." (RNS, May 8, 1978, p. 25) We need to remember that the Charismatic Movement with speaking in tongues entered the Catholic Church in 1967, the year the prophecy of Jesus in Luke 21:24 was fulfilled. It has since grown rapidly with the full blessing of the Catholic hierarchy and the Pope himself. Why? Because the hierarchy discovered that those so "baptized" do not rebel against the authority of Rome. Does this not tell of what spirit it is?

Unity in the Spirit Jesus '78, the Charismatic Renewal Rally held in the Giant's Stadium at East Rutherford, N. J., May 13, gathered together 55,000 people, Catholics and Protestants alike. Archbishop Peter L. Gerety of Newark described the gathering as "one of the largest interfaith gatherings in the history of the world." Co-sponsored by Logos International Fellowship, a non-denominational charismatic publishing association, and the People of Hope, a Catholic charismatic group, the Rally featured such speakers as Ruth Carter Stapleton, sister of the President, and Jim Bakker of the TV show - "Praise the Lord." Besides priests of the Catholic church, Cardinal Terence Cooke of New York also took part. The Cardinal gave the final blessing and stated - the rally was a "tremendous witness to the power of the Holy Spirit moving in our times. Alleluia."

Ruth Carter Stapleton, author of two books on inner healing, prayed for the healing of hostilities, and suggested that those gathered might wish to touch a person near them as they joined in prayer to allow "love to begin to flow one to another." Bakker stated that the experience of ministering with my Catholic brothers and sisters is a "sign that Jesus is coming soon." He said - "if we stop judging and start to love, we'll turn the world upside down." Scanlon, a Catholic priest, and leader of the national Catholic charismatic movement, told the Rally - "The body of Christ (the Christian community) is divided. There are over 250 sects and denominations. We are not one. It's time to get on with that." Another priest said he longed for the day when at a huge stadium altar "all of us will share the Body and the Blood of Christ." However, he called for obedience to Roman Catholic discipline that presently forbids inter-communion and urged instead shared liturgical services at which Christians would wash each other's feet in a token of service and love.

Some of the Protestant pentecostals present indicated that this was their first experience of praying with Roman Catholics; while others indicated that they were doing this regularly through Marriage Encounter meetings or charismatic prayer groups. The majority present seemed to have left the idea of religious difference behind and were content that unity clearly already had been achieved in the shared prayer experience of the charismatic movement. (RNS, May 15, 1978, pp. 3-5)