

Sabbath Remnant VOICE

July-Aug 2015

Striving to be among the remnant of her seed

The Return of the Exiles—No. 12

Ezra, The Priest The Scribe

Advent Review and Sabbath Herald, January 30, 1908

About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. Artaxerxes Longimanus is the one who issued the third and final decree for the restoration of Jerusalem, 457 B. C. While on the throne, he saw the return of a company of Jews under Ezra, the completion of the walls round about Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and great religious reforms instituted by Ezra and Nehemiah. During the long period when Artaxerxes held universal sway, he often showed favor to God's people, and recognized in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, men of God's appointment, raised up for special work.

The experience of Ezra while living among the Jews who remained in Babylon, was so unusual that it attracted the favorable notice of King Artaxerxes, with whom Ezra freely conversed regarding the power of the God of heaven, and his purpose in restoring his people to Jerusalem. Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed for wisdom to carry out God's will. And so he "prepared his heart to seek the law of the Lord, and to do it."¹ This led him to apply himself diligently to a study of the history of God's people, as given in the writings of Old Testament prophets and kings. He was impressed by the Spirit of God to search the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and his people to be carried captive into a heathen land.

Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the exodus. He studied the instruction given them at the foot of Mount Sinai, and throughout the long period of the wilderness-wandering. As he learned more and still more concerning God's dealings with his children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced

a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured.

Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them his blessing as a reward of obedience.

With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. He became thoroughly conversant with the writings of Moses. His desire to please God led him to strive earnestly to learn the true significance of the ten commandments. He searched for all those statements in sacred history that relate to the giving of the law on Mount Sinai, and to the laws written in books, which the Israelites had been directed to preserve carefully as the commands of God.

These laws contained in books were not a new revelation, but a repetition of the ceremonial laws given at Sinai. Before Moses left the children of Israel, at the command of God, to die in the land of Moab, the laws that had formerly been given were repeated and enlarged upon. Some methods for their enforcement were given; some precepts were explained, and the reasons why they had been given were made plain. Upon several occasions the judgments of God had fallen upon transgressors; the commands that had been transgressed at these times were repeated. Transgressors were to know that disobedience would surely bring the punishment of God.

Ezra inquired into the oracles of God diligently, that he might exert an influence in accordance with the expressed will of God. He felt that, for himself, he must do the will of the Lord; for only as he should bring his mind into harmony with truth could he be taught to labor in harmony with the Word of God. As he learned to yield his mind and will to the control of God, there were brought into his life the principles of true sanctification, which, in latter years, had a molding influence not only

1. Ezra 7:10

upon the minds of the youth who sought his instruction, but upon all others who associated with him.

God chose Ezra to be an instrument of good unto Israel, that the Lord might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning, and became “a ready scribe in the law of Moses.”² These qualifications made him an eminent man in the Medo-Persian kingdom.

2. Ezra 7:6

Ezra became a mouthpiece for God, educating those about him in the holy principles that govern in heaven. To live according to the commandments of God,—this was the rule of his life, his purpose. He first learned, and then he taught. He learned to conduct his own life in accordance with truth and righteousness; then he set

himself to teach Israel the statutes and judgments of God. That which he learned of truth he communicated to others, in order that the same living influence might work in their lives. During the remaining years of his lifetime, whether near the court of the king of Medo-Persia or at Jerusalem, his principal work was that of a teacher. With painstaking care he taught the law of the Lord, and urged the importance of obedience. His example in word and deed carried with it a weight of influence; for the Spirit of God was with him. Teaching thus, he educated his fellow men in the knowledge of truth that would live through eternal ages.

(To be Concluded)

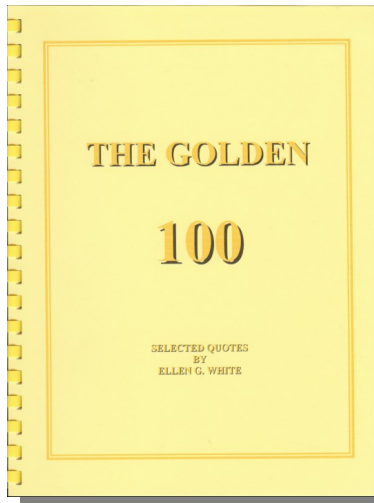
—Ellen G White

Editorial—Following in the Footsteps of Ezra and Nehemiah

While reading through the series on the front page: “The Return of the Exiles,” it seems to me that none of the Adventist Sabbath School classes I attended growing up ever delved into the Old Testament history on the same level that Sister White does. Her inspired writings make the men in the Old Testament seem to come alive for me—and I’m sure for each one of us, too. Their lives touch relatable chords in our hearts. We can understand more clearly all their struggles and triumphs and see all the ways in which they were faithful to God’s calling.

These details not only provide a fascinating history lesson, but give us great hope and encouragement for our time. Each of us has a calling, too, equally as grand or as humble as those we read about in the Old Testament. These men did everything in their power to walk the path that the Lord gave them, and they left behind footsteps for us to follow. Like Ezra, who diligently searched the scriptures to learn their meaning, so we must search and find those footsteps and examples left for us.

We are so near to the return of our Lord and Saviour Jesus Christ, and we cannot afford to tarry, to neglect our studies. We need to be doing all we can to carry the Lord’s messages to the world, just like the faithful men of old. I pray that each of us will be as true to our mission as they were to theirs, so that one day we will share their fellowship in Heaven.



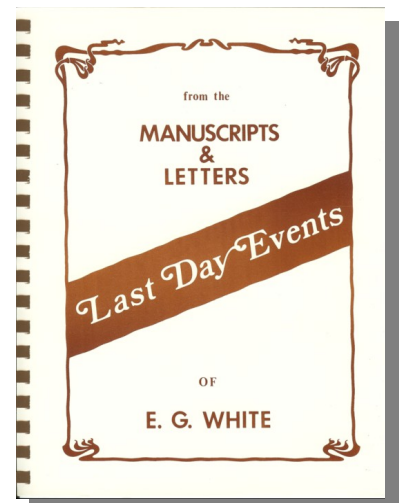
THE GOLDEN 100

The SRPA has a book available entitled “The Golden 100.” It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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Health Nugget—What Are Carrots Good For?

Carrot Chronicles

Botanical name: *Daucus carota*

Extremely versatile to eat and available nearly anywhere in the world, carrots have been around for centuries. Historians believe that carrots were cultivated by the Ancient Greeks and Romans, as they were mentioned by Pliny the Elder and prized by Emperor Tiberius. Carrots belong to the Umbelliferae family, a term derived from the umbrella-like flower cluster on top of the plants in this family. You'll find similar fern-like leaves on plants the carrot is related to, such as fennel, parsley, dill, and anise.

Colors of carrots first ranged from black, pink, red, yellow and white before the more common orange hue emerged, reportedly just after the fifth century. In the Middle Ages, references to carrots and parsnips seemed to be interchangeable, in spite of the marked size and color difference.

In today's kitchens you'll find carrots in everything, from healthy vegetable soups to salads. They can also be juiced and sliced into sticks for raw snacking. Carrots can be sliced, grated, julienned, sautéed, puréed, and baked as chips—and you've only just started! As if the creation of all those dishes wasn't enough, carrots also have an amazingly long list of health advantages.

Health Benefits of Carrots

When kids ask if it's true that carrots are good for their eyes, you can answer in the affirmative, because carrots are very high in vitamin A, an essential nutrient for good vision. In fact, carrots are loaded with beta carotene and are subsequently converted into vitamin A in your liver. Because betacarotenes can't be manufactured in the body, they must be obtained from your diet.

It's no coincidence that "carotene" sounds like "carrot." The word was devised in the early 19th century by a German scientist after he crystallized the carotene compound from carrot roots. Beta-carotene is one of more than 600 carotenoids, which are the pigments that give color to egg yolks, tomatoes, fruits, dark leafy vegetables and some types of seafood.

Known for ultraviolet radiation protection, carrots are also noted for the role they play in heart disease and stroke prevention, as a poultice to prevent infection

in cuts and scrapes, for maintaining youthful skin, and for colon cleansing and toxin flushing.

The calcium, phosphorus, and magnesium in carrots help build strong bones and a healthy nervous system. Calcium consumption, especially, is essential for healthy heart muscles. Phosphorus is essential for softening skin and strengthening teeth, hair, and bones, while magnesium can be thanked for its role in mental development, digestion of fats, and nutrient absorption. Carrot crunchers also get the benefits of potassium, vitamins C and B6, copper, folic acid, thiamine, and magnesium.

Carrots Nutrition Facts

Serving Size: One medium, raw carrot	
Calories	52
Carbohydrates	12g
Sugar	6g
Fiber	4g
Protein	1g
Sodium	88mg

Studies Done on Carrots

A 2011 study¹ found overwhelming evidence that the bioactive chemicals in carrot juice extracts may play a role in treating certain cancers, including leukemia, due to the beta carotene and polyacetylene antioxidants found in the vegetable. The study found that when myeloid and lymphoid leukemia cell lines were treated, cancer-causing cell growth was inhibited. Carrots also are mentioned specifically in a list of foods responsible for lowering the risk of bladder cancer in a study at San Diego Medical Center.²

While most of us have been taught that raw vegetables have the highest nutritional value, surprisingly, recent studies have found that cooking helps increase the health benefits of carrots.

Research conducted at the University of Arkansas centered on the antioxidant activity of raw carrots in comparison with cooked carrots.³ The result was that pureed, cooked carrots not only retained their nutritional value, but actually contained more healthy properties than when eaten raw.

Over a period of four weeks, it was discovered that the phenolic acids and beta-carotene levels increased dramatically when

the carrots were introduced to heat. The study also indicated that the antioxidant activity continued to increase in the pureed carrots even after a week of refrigeration. Although the levels dropped after that time period, they did not drop to the antioxidant levels of carrots in the raw.

That's a huge health benefit, since antioxidants are known scavengers of free radicals in your body, which in turn could help prevent chronic diseases as cancer, Alzheimer's, irritable bowel syndrome, and a host of other health problems.

Carrot Fun Facts

Wild carrots are often seen in fields and along roadsides, only they're usually known by a more common name: Queen Anne's Lace. Pull up the root of a wild carrot, and you'll find a long, fibrous tuber. Break it and you'll discover it has the unmistakable aroma of a carrot.

Summary

Carrots contain higher levels of beta carotene than any other vegetable or fruit. Why is that important? Not only does beta carotene give carrots their distinctive orange color, more importantly, it converts in your body to vitamin A. Noted for health benefits throughout your body, including cancer cell growth inhibition, carrots have that distinction known in many other foods grown in the garden—they're nutritious and delicious.

www.DrMercolla.com

Other sources:

<http://nutritiondata.self.com/facts/vegetables-and-vegetable-products/2383/2>
<http://www.carrotmuseum.co.uk/carrotpower.html>

References:

¹ <http://www.ncbi.nlm.nih.gov/pubmed/21864090>, Bioactive chemicals from carrot (*Daucus carota*) juice extracts for the treatment of leukemia, June 2012

² <http://www.ncbi.nlm.nih.gov/pubmed/19819528>, Evidence-based principles of bladder cancer and diet, June 2012

³ <http://www.sciencedaily.com/releases/2000/09/000904124728.htm>

Story—The New Scholar

NONE of the children seemed to know his name; for he had come from the poor family that had just moved into the village. It was a raw spring day; yet there he stood in the school-house yard, amidst a noisy crowd of boys and girls, barefooted, and with trousers coming only just below the knee. His jacket was scant and threadbare, and his cap of a shape so odd as to make it a source of great mirth to the larger boys, who, after playing various pranks with it, at last placed it again on the child's head, well spattered with mud.

Rudeness is apt to grow by what it feeds on; so it was not strange that, from roughly handling the Stranger's cap, the next step should be to hustle the boy himself about.

Suddenly the teasing stopped, and the sobbing child heard a sweet voice say something about lambs. Lambs? He had always lived in the city till now: so he had never seen the real little frisking beauties; but he had seen a picture of them, and felt sure he should know them. Were any near?

He brushed the tears away hastily, and looked about. All he saw was a lady coming toward him with an eager look, as if she were going to protect him; and the children looked ashamed. This was all; there were no lambs.

In an instant more she had laid a soft hand on the despised and muddy cap, and was saying, "This child is one of His lambs." Blue eyes, brown, and gray, were all gazing into her face amazed.

"One of whose lambs?" the wondering eyes asked; but the lips were all silent. I think most of them suspected they had gone very far in wrong doing, and it was their turn to be afraid.

The lady said, patting the soft cheek so far below her own quiet face,

"You have all heard of the Good Shepherd. 'He will gather the lambs in his arms, and carry them in his bosom;' and can you be cruel to one of the least of these?"

The child had seen the lambs in the picture of "The Good Shepherd." He remembered the tender face of Christ, with the circle of light about it, and the tiny creatures snugly reposing, held by the clasping arm, so warm, so safe.

Then, with the same soft, nestling movement he imagined in the tired, cold lambs when they were taken up, he leaned against the garments of the lady who stood in His dear name, and said,

"It isn't cold now, and I am not afraid anymore."

She kissed him, and then asked the children standing about,

"Do you believe the Good Shepherd likes you to be cruel to the weakest of his lambs?"

The boys and girls sighed as they shook their heads, and walked slowly after their teacher into school; for this was she.

Next day the little feet pattered to school in shoes and stockings; for the teacher, remembering the words, "Inasmuch as ye have done it to the least, ye have done it to me," had called on the new poor family, and helped them out of her own pocket.

The children, too, told the story at home; and the parents in the little village were always kind; so I am glad to say the new scholar never went so poorly clad again; and, what was better, he never wholly forgot to whom he belonged, and that he should try to deserve the name given him that first terrible day of school,—"One of His Lambs"—

Youth's Instructor Jan 4, 1882

The word of God abounds in sharp and striking contrasts. Sin and holiness are placed side by side, that, beholding, we may hate and shun the one, and love and embrace the other.

The pages that describe the hatred, falsehood, and treachery of a Sanballat or a Tobiah, describe also the nobility, devotion, and self-sacrifice of a Nehemiah or an Ezra.

We are left free to copy either, as we choose.

The fearful results of transgressing God's commandments are placed over against the blessings resulting from obedience thereto. We ourselves are to decide whether we will suffer the one or enjoy the other.

The law of God remains unchanged. Like himself, it is pure, perfect, and eternal. It is not enough to profess to be keepers of that law. The question is,

Are we carrying out its principles in our daily life?

"Righteousness exalteth a nation; but sin is a reproach to any people." Saith the voice of Wisdom: "Receive my instruction, and not silver; and knowledge rather than choice gold.

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

ST, January 24, 1884 par. 13

Recipe— Freestyle Carrot Salad

Ingredients:

Carrots grated fine
by hand or with a food processor
Onion, green or sweet onions,
sliced or diced
Celery diced small
Avocado, diced
Lettuce
Salt to taste

Try these in any quantity you want. Experiment with different portions. I use Vegemise as the dressing or you can use home made mayo or your favorite dressing. It is good with just carrots and mayo if you do not mind it being very thick, but the carrots will make it juicy. If you are serving more people adding chopped lettuce will fluff it up to make serving easier but if you make sure there is an abundance of the finely grated carrots it will still be sweet. This is all raw so you can try any other veggies that you think will be good with it. For example cucumbers, radishes, maybe even turnips. Have fun trying and experimenting with the recipe, enjoy.
Note: Vegemise is an egg-less mayonnaise sold in the states.

The King of the North

Part 4—The Papacy or France?

The subject of who is represented by the king of the north in Daniel 11:40-45 is a subject of much debate among Adventists. But this has not always been the case. As we saw in the previous studies, there was a time in Adventism when there was general agreement on the topic. Most people will be surprised to learn that this general agreement was that the king of the north represented Turkey, or the Ottoman Empire. But how could this be? The Ottoman Empire is a thing of the past and has little impact as far as our world today, right? Wrong. Many people are unaware of how the Ottoman Empire still affects our lives and the world we live in. The political history of the 19th century and the years leading up to World War I is fascinating and many are not familiar with it. It has been buried in the history books and only those interested enough to really search can find it. Just as Adventist history has been obscured so has the political history. It has been Satan's studied effort to make history so boring that people won't want to study it. Those who are not familiar with history are doomed to repeat it. But if we lay the prophecy beside the history, it is a most fascinating story.

"Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them..." *Selected Messages Volume 2 page 111.*

"The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal

experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages." *Selected Messages Volume 2 page 111.*

"It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain." *Selected Messages Volume 2 page 111.*

Let's re-examine what we, as Adventists, once taught on the king of the north. This prophecy is one of the most unusual prophecies in Daniel. In fact in the entire Bible. The vision actually starts in chapter 10 and closes at the end of chapter 12. The most striking feature of this prophecy is that it is given in plain language. Most Bible prophecy is given in symbols. Beasts represent nations or political powers. Women represent churches or religious powers. But in Daniel 11 these symbols are not used. The angel simply tells Daniel "this is what will happen." In fact, at the very beginning of the vision, Gabriel tells Daniel that this time we aren't dealing in symbols. "And now will I show thee the truth..." *Daniel 11:2.*

This doesn't mean that Daniel's other visions weren't true. But this vision is laying out the actual events, without the use of symbols.

There is little disagreement on the first portion of Daniel 11, so we won't spend any time on it here, but will start with the portion that concerns us the most. Daniel 11:40 begins with the phrase "And at the time of

the end." There is controversy today about what date this is referring to. William Miller and the Advent preachers of 1844 thought it was 1798 and Uriah Smith holds to this date as well. He says "We have already produced some evidence that the time of the end commenced in 1798... The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, took place on the 10th of February, 1798, when Rome fell into the hands of Berthier, the general of the French." *Uriah Smith, Thoughts on Daniel, 1873 edition, page 327-328.*

This was the generally held view of Adventists at this time and for many years afterward and is supported by Ellen White.

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4... This period ended in 1798. The coming of Christ could not take place before that time. It is this side of that time that the message of Christ's second coming is to be proclaimed. No such message has ever been given in past ages... But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *Great Controversy page 356.*

It was M.C. Wilcox who introduced a new idea in his 1912 articles in the *Signs* and at the 1919 Bible Conference held in Washington D.C. The new idea was that the time of the end in the entire book of Daniel always refers to the time of the end of the 2300 days, or 1844, not 1798. This idea is held by some today as the true, Biblical, time of the end. But does it work in this prophecy? Let's consider it.

The time of end must refer to the end of some time period. What time period has Daniel been discussing up to this point in the vision? The time period is found in verse 35.

"And some of them of understanding

shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.” *Daniel 11:35*

This verse is obviously speaking about the 1260 years of Papal persecution and is connecting the time of the end to the end of this period of persecution. Should we then go to a different vision, in Daniel 8, to tell us that the time of the end is really the end of the 2300 days?

Also consider the end of the vision in Daniel 10-12:

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” *Daniel 12:4*

If the time of the end does not come until 1844, then we should not see a rapid increase in knowledge and understanding until after that time. Is this what we find? Not at all. The industrial revolution began in the 1700’s and the understanding of prophecy rapidly increased after 1798. If the time of the end did not come until 1844, the prophecies would not have been understood till after that time and the first and second Angel’s messages could not have been preached.

It would make sense that the time of the end in Daniel 8 would refer to the end of the 2300 days, as that is the time period mentioned in that vision. But the time period Daniel 11 is concerned with is the 1260 days.

The date 1798 as the “time of the end” is one of the most well established prophetic dates in Adventism. The pope was captured by Berthier that year and died in exile, thus ending the 1260 years of papal supremacy and receiving a “deadly wound” from which the papacy has been recovering ever since. At this time, “Shall the king of the south push at him.”

Who is the king of the south? Most of those who present the king of north as the papacy, present the pushing of the king of the south, in this verse, as the rise of atheistic communism in 1917. Not only does this put the event 119 years after the time of the end, but to do this we have to insert Egypt for the king of the south and then turn Egypt into a symbol of atheism. They justify this by stating that Egypt is symbolic of atheism in Revelation 11. This method ignores the fact that the king of the south has never before represented **symbolic** Egypt, in this prophecy. When we consider Revelation 11 we notice that it says plainly that Egypt is symbolic.

“The great city, which **spiritually** is called Sodom and Egypt.” *Revelation 11:8*.

Notice that Daniel 11:40 doesn’t say anything about “the king of south, which

spiritually is called Egypt.” If it did, then we would have to say that the king of south is atheism. But it does not do this. It simply mentions the king of the south as if you already know who he is. In order to find out who he is we need to go back to the first time the king of the south is mentioned in Daniel 11.

In verse 2, we read, “And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.” *Daniel 11:2-5*

There is no disagreement among Bible scholars that here the king of the south refers to the southern division of Alexander’s empire. The fulfillment is too exact to be controverted. From here to the end of the prophecy the king of the south is often involved in conflict. All the way to verse 40 it is unmistakably identified with Egypt. There is no indication that this identity is to change in verse 40. Nor is there any indication that the application is to shift from literal world powers to spiritual powers in this verse.

At the time of the end, which began in 1798, Egypt was to push at “him.” Who is “him”? In order identify “him” we must look at the power in the preceding verses. Starting with verse 36, “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” *Daniel 11:36*

This is where major disagreement occurs. Who is this willful king? Uriah Smith says, regarding this verse. “The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power...The only difficulty in applying it to a new power lies in the definite article ‘the;’ for, it is urged, the expression ‘the king’ would identify this as the one last spoken of. If it could be properly translated ‘a’ king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, ‘A certain king shall do according to his will,’ thus clearly introducing a new power upon the stage of action.” *Thoughts on Daniel, 1883 edition, page 338*.

This statement of Smith is very strongly contested by Bible scholars of today, in particular Raymond Cottrell, who believe this power to be the papacy. They claim that the original Hebrew cannot read any other way than with the definite article “the.” I have no knowledge of Hebrew so cannot say



The four divisions of Alexander’s Empire to his four generals, very soon reduced to two divisions, when Lysimachus conquered Casander, then Seleucus conquered Lysimachus.

one way or the other on this argument. But I would like to point out a couple of things. “The king” would refer to a king who has been mentioned in the previous verses. But the preceding verses do not talk about the papacy as a king. In fact the last king mentioned directly is Constantine in verse 29, “At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.” *Daniel 11:29*. This was when Constantine moved the capitol from Rome to Constantinople. It then goes on to say that he shall “return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” *Daniel 11:30*. Those who forsake the holy covenant would be the leaders of the Roman church. It then goes on to tell how “they,” the Roman Church shall take away the “daily” and set up the “abomination of desolation.” Thus clearly identifying the “they” as the pope of Rome, for we know that he is the one who fulfilled this prophecy regarding the “daily” and the “abomination of desolation.” But the prophecy never refers to this power, the papacy, as a king. In fact, it even says that “they shall take away the daily.” The papacy is being referred to not as “he” or as “the king” but as “they.”

In this prophecy all the kings, up to this point, have represented nations. If the papacy in verses 30-32 is “they,” then “the king” of these verses would be the nation that set up the papacy and placed it in power to rule. If you look at history, the nation that set up the papacy to rule was the Roman Empire. But by 1798 the Roman Empire was no more. The last vestige of the Roman Empire, the Byzantines, had disappeared in the capture of Constantinople by the Turks in 1453. So who is the king of verse 36? If the king of verses 30-32 was the power that set up the papacy and gave it its power, then it would make sense, that the king in verse 36 would be the nation that was the staunchest supporter of the papacy during its dominion of 1260 years. The foremost nation involved in the persecution of God’s people. Which nation was this? France.

“As we approach the year A.D. 508, we behold a mighty crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, in A.D. 496, the French and other nations of Western Rome were pagan; but following that event, the efforts to convert isolators to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’

Between that time and A.D. 508, by alliances, capitulations, and conquests, the Aborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.” *Daniel and the Revelation, 1944 edition, page 271*.

“But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.” *Great Controversy, page 64*.

If the Waldenses were the foremost in resisting the papacy, who was the foremost in persecuting them? The French. When the papacy tried a person for heresy and condemned them, they always handed them over to the civil authority for punishment. They held sway over the civil powers of Europe but were not themselves a civil power, except in Italy, and for at least part of the great tribulation Italy was ruled over by Charlemagne, a French king.

“This title *Rex Christianissimus*, or *Roi Très-chrétien* owed its origins to the long, and distinctive, relationship between the Catholic Church and the Franks. France was the first modern state recognized by the Church, and was known as the ‘Eldest Daughter of the Church;’ Clovis, the King of the Franks, had been recognized by the papacy as a protector of Rome’s interests. Accordingly, this title was frequently accorded to the French Kings (although on a number of occasions Kings of other realms would be addressed as such by the Church), and came into frequent use during the reign of Charles VI. Under his son, Charles VII, it became recognized as a hereditary and exclusive title of the Kings of France. Pope Julius II, allied between 1510 and 1513 with Henry VIII of England against Louis XII of France, considered transferring the title from the French monarch to the English monarch,

drafting a Papal brief to this effect; however, it was never issued. The French Kings thus continued to use the title, in particular on diplomatic documents, less frequently in France itself or in everyday parlance.” *Wikipedia article “Style of the French Sovereign”*

There is one other thing I would like to point out about this willful king. It says he “shall do according to his will.” *Daniel 11:36*. This phrase has been used twice before in this prophecy. The first time it is used in referring to Alexander

“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.” *Daniel 11:3*.

The second time it refers to Julius Cesar. “But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.” *Daniel 11:16*.

Both times it is talking about a conquering power that changes the political landscape. It is a transition from one dominating power to another. Wouldn’t it make sense that when we encounter this phrase again, it would signify the same thing? Was there a new political, national, conquering power, which came on the scene right at this time, just before 1798, a power that changed the political landscape of Europe? Yes, it was France.

There is certainly enough evidence at this point to support Smith in the idea that the willful king is the nation of France. But do the rest of the specifications fit?

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” *Daniel 11:36*.

These very things are talked about by Paul in regards to the Man of sin, which we know for sure is the papacy.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 *Thessalonians 2:3-4*.

It also seems to fit the other descriptions of the papacy that we find in Daniel.

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”

Daniel 7:8

If Daniel 11 stopped with verse 36, I could not say with any certainty that the willful king is not the papacy, other than the fact that in the verses it is speaking of a king and not “they.” But it doesn’t stop there. It continues and the rest of it doesn’t fit the papacy so well.

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.” *Daniel 11:37*

Here we find a very interesting coupling of ideas. First, this king disregards the God of his fathers. France, in 1793, did exactly this. It abolished the worship of God, the God his fathers had claimed to worship through the papacy. Second, he disregards the desire of women and disregards all gods.

This desire of women could be referring to the celibacy of the priests, but do the priests truly disregard the desire of women? While they claimed celibacy, the monasteries and convents were often connected by underground tunnels. During the reformation and after, mass infant burial grounds were discovered under the convents. I have heard testimony that even today, many nuns have babies who are never permitted to live. These babies are fathered by monks and priests. It doesn’t sound very much like they disregard the desire of women.

This phrase could be referring to the reducing of the marriage to a merely civil contract under the French revolution, but even this doesn’t seem to adequately fulfill the specification. In connection with this, we find an interesting comment by Paul.

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.” *Romans 1:27*.

Now this would truly be a disregard of the desire of women. But was homosexuality part of France at this time? Yes it was.

“Before the French Revolution, sodomy had been a capital crime under royal legislation. The penalty was burning at the stake. Very few men, however, were ever actually prosecuted and executed for consensual sodomy (no more than five in the entire eighteenth century). Sodomites arrested by the police were more usually released with a warning or held in prison for (at most) a few weeks or months. The National Constituent Assembly abolished the law against sodomy when it revised French criminal law in 1791 and got rid of a variety of offenses inspired by religion, including blasphemy; since there was no public debate, we do not know its motives (a similar state

of affairs occurred during the early years of the Russian Revolution)... ‘the Revolutionary and Napoleonic period was a time of relative freedom’ and opened the modern era of legal toleration for homosexuality in Europe. Napoleonic conquests imposed the principles of Napoleon’s Penal Code (including the decriminalization of homosexuality) on many other parts of Europe, including Belgium, the Dutch Netherlands, the Rhineland, and Italy. Other states freely followed the French example (for example, Bavaria in 1813 or Spain in 1822).” *Wikipedia article, “Jean Jacques Régis de Cambacérès”*

“It is perhaps not surprising, then, that this liberal democratic revolution also initiated the disestablishment of sexual orthodoxy, permitting greater individual freedom, and extracting the state from the regulation of homosexuality. With the advent of the Napoleonic legal code, sodomy disappeared from criminal law, and as Napoleon swept through Europe evicting the mainstays of the old order, he left new nation-builders in his wake who founded legal systems without the category of sodomy. The modern world of most of western and southern Europe, as well as its territories (principally in Latin America), broke the medieval link between homosexuality and criminality in the early nineteenth century.” *Homosexuality and Crime – Modernity*
<http://law.jrank.org/page/1336/homosexuality-Crime-Modernity.html>

“Nor regard any god.” Here we see atheism and licentiousness coupled together. Revelation puts these two together in exactly the same way in speaking of the French Revolution.

“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” *Revelation 11:8*

“The great city’ in whose streets the witnesses are slain, and where their dead bodies lie, is ‘spiritually’ Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest

a like spirit of unbelief and defiance. ‘The great city’ is also compared, ‘spiritually,’ to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a preeminent characteristic of the nation that should fulfill the specifications of this scripture.” *Great Controversy, page 269*.

“According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.” *Great Controversy, page 269*.

“This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, ‘the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.’—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. ‘France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world’s history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.’—*Blackwood’s Magazine*, November, 1870.” *Great Controversy, page 269*.

Even today homosexuality is called sodomy, the exact description that Revelation gives to this period and a perfect fulfillment of Daniel, that the willful king would disregard “the desire of women.” So we see in both Daniel 11 and Revelation 11 a coupling of atheism with homosexuality and licentiousness. This cannot be speaking of the papacy for they have always claimed to worship God and have claimed purity and chastity. They even put homosexuals to death, considering sodomy a base crime. But France, the defender of the church, abolished God entirely and legalized sodomy, just as this verse says the willful king would. But the *Great Controversy* also mentions the French Revolution as the natural result of the

repression of the scriptures by the papacy in France.

“It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. Writers, in referring to the horrors of the Revolution, say that these excesses are to be charged upon the throne and the church. In strict justice they are to be charged upon the church. Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne.” *Great Controversy, page 276.*

Again, the fact that a lot of the description of the willful king fits the papacy, does not in any way negate the perfect fit of the prophecy with the French Revolution. The two were united and it was the papacy that was the primary cause of the French Revolution. The one melted into the other seamlessly, just as these verses seem to indicate. The nation that was the strongest defender of the papacy would go to the greatest lengths in blasphemy and wickedness of any nation before it. But there is still more.

“But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.” *Daniel 11:38.*

It has been attempted to prove that the god of forces are really the “protectors” of God, or the saints of Catholicism. This seems to fit, but could just as easily mean the god of armed forces, the protectors of the nation. The directory of France during this time certainly honored their armed forces and tried to spread the revolution throughout the world by the force of arms. They put Napoleon at the head of their army. Someone talking in Napoleon’s presence said, “We’ll win because God is on our side.” Napoleon’s retort was, “God is on the side of the big battalions.” This quote from Napoleon has become famous and also illustrates the French honor to the god of forces.

The papacy has never had a standing army of it’s own, but has always used the arms of the state to support it.

The second phrase is “a god whom his fathers knew not.” This does not fit either the saints of the catholic church, nor their images that they worship. Because when you study into their history you find that the saints are really the Greek and Roman gods

renamed and the images are the actual images of these same gods with new names. These are not gods that their fathers knew not. But in the French Revolution they definitely honored a god that had never before been heard of. It was the goddess of reason. This was a god that even the pagans did not know. If you would like to see a statue of this god, just look to the New York harbor and you will see the Statue of Liberty. This statue was give to the United States by France. It is called liberty but is really a representation of the goddess of reason and millions visit her to this day.

“Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.” *Daniel 11:39*

While this could apply to the pope’s division of the new world between Spain and Portugal, in the sixteenth century, this division didn’t really gain the pope anything, for both Spain and Portugal were Catholic and would enrich the pope with their New World wealth. The thing this accomplished was peace between these nations but it wasn’t really for gain to the pope. But it does say what the directory did with the lands confiscated from the nobles. This land included most of the land of France. The thing to do with this land that would have fit the stated goals of the revolution would have been to divide it equally among the common people, but this was not done. Instead it was broken up into small pieces and sold to

Willful King	France	papacy
A conquering power	Yes	No
Comes on the scene at the end of the great tribulation	Yes	No
Exalts himself	Yes	Yes
Speaks great things against God	Yes	Yes
Atheistic and Sodomizing	Yes	No
Introducing a god his fathers did not know	Yes	No
Honors the god of forces	Yes	No
Divides the land for gain	Yes	Maybe

the highest bidders, thus enriching the directory. Truly, they “divided the land for gain.”

As you can see from the chart, while the papacy possibly fits four of the eight specifications, the French nation, in the 1790’s, fits all eight perfectly. So, in 1798, the king of the south, Egypt, would push at France. Did this happen? Yes it did. In the very year specified, 1798, Egypt made some aggressive moves, “pushed at him,” that gave France a reason to send Napoleon to invade it. Egypt offered only slight resistance, and Napoleon, or France, conquered the country and shot off the nose of the Sphinx.

Was there any kind of battle between the papacy and Egypt at the time of the end? No there wasn’t. The papacy lost all its power in this year and this wound wasn’t healed until 1929.

If the papacy is the willful king, then verse 40 has not happened yet and there is a gap of more than 200 years between the end of verse 39 and verse 40. This gap is continuing to widen as time passes and we don’t see the fulfillment of verse 40. Does it make sense to insert this gap of years between these verses, when this period has been the most momentous in history? During the last 200 hundred years we have seen the worst, most destructive, wars in the history of the world, as well as unprecedented calamities, both natural and man made. When you consider that wars of less consequence and less destruction are mentioned in Daniel 11, it does not make any sense to insert a gap here that leaves out World Wars I and II. I cannot accept the idea that God forgot to tell us about these things. The willful king has to be France and there cannot be any gap between verse 39 and verse 40.

The ultimate proof, however, lies in the fulfillment of the rest of the chapter.

(To be continued.)

—Rick and Virginia Markwell

They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. Isaiah 58:12.

Letters—Australia, Kenya

Australia

Sister L'S LETTER OF INVITATION TO HER BAPTISM (now well in the past)

(AUTHOR'S NOTE: The people that this letter was intended for were, unfortunately, 99% unbelievers, so I thought it not quite the time and place to go too deeply into the tenets of our faith, which is why that section might seem a bit bland. But if any of those receiving this letter should take the opportunity offered at the conclusion to seek more information, this will be dealt with at that time.

Hello, everyone! I am sending this letter to all of my family, and to most of my friends, but THIS copy is especially for YOU-(personal name).

As some of you know, but most of you don't, J___ and I are heading off to Papua New Guinea in ___ leaving here on the ____, to be precise. We are making for ____, in the _____ Province, and will be staying there for a month. "What's all this about?" I "hear" you thinking. "Why ____? Why a month?"

Well, it's very exciting really—especially at my stage in life!!!—having just reached the total of 8 decades on this planet—(but I only admit to being "nearly, not quite elderly")

The main reason for our trip is to be rebaptized, J___ for the second time, having been baptized into the SDA Church in 2005, but he quickly decided that was a BIG mistake, as he learnt about the Church's apostasy.

SO, he withdrew and canceled his membership in 2007.

For me, it will actually be my third baptism, the first time into the Anglican Church, at the age of 10, and the second time into the Church of Christ, at the age of 19, having met up with the ___ family, whom some of you will know. Because I moved around so much, with my teaching job, I just attended whatever Church was available to me, sometimes the Church of Christ, but mostly the Uniting Church, and sometimes, there was no Church at all, as in _____, my first posting in P.N.G., when I shared in "home churching," with like-minded people (but not of our faith). That was way back in 1958.

But once I met my Brother J_____, in _____, through a conversation, mostly about the Bible, on a bus (Bro. J___ was the

driver), I learnt, much to my fascination, just how far from the basic truths almost ALL churches, Protestant and Catholic, had drifted. It was a watershed (as they say) in my life. (Did you know, there are about 25,000 different denominations, in the world today—nobody seems quite sure just how many there actually are!—each one believing THEY have the truth, and I suppose they all must think that God got things a bit wrong, and so each one of them had to add a bit, and/or subtract a bit, to fix things properly!)

But one of THE most basic truths that almost ALL denominations miss out on is keeping the fourth commandment—to keep the Lord's Sabbath on the seventh day of the week, which can be clearly shown to be Saturday (See Endnote 1). Another is baptism by immersion, also a definite requirement, which very few denominations still follow (See Endnote 2)—and the list goes on!! (IF you are interested in knowing more, PLEASE LET ME KNOW! I promise it won't bore you!)

I also discovered, after meeting Bro. J_____, that there are many Christians around the world, who have gone "back to the basics," as we ourselves have. The group we belong to is called the "**Sabbath Remnant Alliance**":

SABBATH, because we keep the Lord's Sabbath (as per the fourth commandment), from sundown on Friday until sundown on Saturday,

REMNANT, because we ARE the "remnant"—the remaining few, still following the original teachings, as per the Old and the New Testaments,

ALLIANCE, because we have officially formed an alliance, with members in a number of countries around the world, and we ourselves (Bro J_____ and I) meet online with them once a week, to share the joy of human fellowship with like-minded people. Many of them meet more often than this, but the time difference with the main ministry, in Oregon, U.S.A., makes this a bit difficult for us.

Given all of the new (that is, new to me!) beliefs that I am now happily following, I felt that I wanted to be baptized yet again, to publicly show my commitment to these true teachings-

And WHO and WHERE is the nearest person qualified to perform this simple ceremony? Pastor ____, in ____, Papua New

Guinea—SO, OFF WE GO!

It really does sound exciting, don't you think?—And I'm VERY glad I'm doing it with Bro. J_____, and not on my own!

So the purpose of this rather lengthy (SORRY!) epistle is not only to inform you of this great event in my "later life," but also to invite you to come and join in what will be a most inspirational occasion for us both.

YES, TRULY! THIS IS AN INVITATION—AND WOULDN'T IT BE GREAT IF YOU COULD INDEED COME? I realize this will be impossible for most of you reading this letter, but I really DO want to invite you, and who knows? Someone might actually take up the invitation. Wouldn't that be wonderful for us both?

The ceremony will be held on Saturday, ____, the third Sabbath after we arrive, but we are staying on at the mission until _____, with the intention of learning all we can about how the mission operates. We know it is VERY successful at spreading the Everlasting Gospel. Pastor ___ has started ___ churches in the last ___ or so years—but we also want to help out wherever we can.

Our preparation includes, for me, brushing up on my Pidgin English (or "Tok Pisin," to give the language its proper name), and for Bro J___, starting from scratch, through a reasonable beginners course we have found online. We have just undertaken a very comprehensive First Aid course—more intensive than either of us has ever done before.

We also need to get some suitable clothing, a couple of inoculations, and do whatever else we need to, to prepare for the wonderful month ahead.

Hopefully, this may go some little way to assuaging my intense feelings of great loss at never fulfilling my hope of helping to care for Palestinian orphans in a refugee camp in Jordan (including teaching them English), as I had hopes of doing in 2010, which most of you will know about.

We leave P.N.G. On ___ and pick up a campervan in Cairns, so we can "see the sights" of Brisbane, Sydney and Canberra, enroute to taking a plane from Melbourne to Perth. Bro J___ has never seen these parts of our vast country, and it's a very long time since I have (like between 30 and 40 years!), so it will be a great adventure for both of us.

I know it's not likely that you can come, (time and money being a *slight* problem for most), but if I am wrong, please let me know immediately, so I can pass on the details to

help you make your plans.

Keeping my fingers crossed, but not holding my breath—I'd love to hear from you, whatever your decision.

With Christian love and best wishes,

Sister L _____

END NOTE 1. Regarding the Lord's Sabbath being on Saturday, i.e. PROVING that the Sabbath IS Saturday, and not Sunday, as many people think, (or any other day, for that matter!) of course, the holy Bible itself contains numerous references to the Lord's Sabbath, and how to keep it (See Ex. 20: 8-11; Ex. 31:14; Luke 6:5; Acts,18:4, etc.), but the easiest way to show proof is actually through historical records, showing the gradual change from the original Sabbath day of worship to the pagan Sunday.

This change actually began sometime before AD 150, and took 300 years to complete. The reason for this was really founded in the Jewish revolt in Rome, from AD 132-135. After the Romans had crushed this revolt, there began a terrible persecution of the Jews. So, how did this affect the Christians? Strange though it may seem to us, the Romans regarded Christianity as merely a sect of Judaism—not a separate religion in itself—so any persecution of the Jews was bound to affect the Christians also. To avoid this catastrophe, the Christians did whatever they possibly could to disassociate themselves from the Jews, and one of the first and most significant moves (for some of them, at least) was to avoid worshipping on the Lord's Sabbath, as the Jews did, and quietly move to Sunday worship, copying the Pagans

In fact, for some time many Christians observed both days, (maybe to salve their consciences?) and worshipped on the last and the first days of the week, but, by early in the fourth century, Sunday had received preference over the Sabbath.(Of course, the days were not called "Saturday" and "Sunday" then, and all of the days finally took their names from pagan gods).

That was just one instance, but then, soon after that, Emperor Constantine himself, in the year 320 A.D., supported this changed worship day for more "political" reasons. Although he did not actually follow the teachings of Christ, he thought it would be politically advantageous to call himself a Christian, (what we would term a "nominal Christian"). The reason for this was that he was ruling over a large number of Christians (who were ex-Jews and ex-Gentiles) and also a large number of pagans, and he sure was having problems making this work peaceably!

So he hit upon the plan of persuading the pagans to come over to the Christian side

(probably most of them becoming "nominal Christians," as he was), so they could become "one big happy family"—maybe! However, this idea wasn't very popular with most of the pagans, so Constantine then came up with the idea of making the bitter pill more sweet, by allowing them to still uphold their worship of the Sun god, which, naturally was on the day they called SUNDAY.

Unfortunately, by decree, the Christians had to worship on this day also, to show unity (—"nominal unity"?) except for the faithful ones who continued to suffer persecution for sticking to the Lord's Sabbath. So, although it MAY still have been called the Sabbath, it was no longer on the last day of the week—Saturday—but on the first day—the pagan Sunday.

SO THERE YOU HAVE IT! There are many reputable references for this account, but I chose the "Seventh Day Adventist Bible Commentary, Vol.4, Review and Herald Publishing Company, Washington, D.C, 1954.

END NOTE 2. To explain why *baptism by immersion* is required of all Christians, is actually much easier. The whole of the New Testament, as you may already know, was written in Greek, because this was the most widely used language in the Roman World. The Greek word for "immersion under water" is "BAPTIZO", from which our word "baptism" comes, of course. The Greek word for "to be sprinkled with water" is "RHANTIZO", while their word for having water poured over someone is "KATACHEA". As you probably know these two methods of baptism are used by most of Christendom

So there is no way the Bible condones the sprinkling of water (on the forehead, or elsewhere), and there is likewise no way it condones the pouring of water (usually over the forehead)—BECAUSE nowhere, but nowhere, in the Bible are those two words "rhantizo" or "katachea" EVER used.

There are also many Biblical references to complete immersion, i.e. in the Book of Mark, Chapter 1, Verses 9-10, concerning Christ's own baptism, it is clearly stated "*Jesus came up out of the water,*" so He must have been completely immersed. Similarly, in Acts, 8:36-39, describing Phillip's baptizing of the eunuch, the scriptures state, "And when they were come up out of the water, the Spirit of the Lord caught away Phillip..." So, the eunuch definitely had to have been under the water.

There are numerous such references, Matt. 3:16; Mark 1:9,10; but I hope those 2 will suffice to make my point. There is also much information on the internet. But the

website I used was "Bible Revelations" www.revelations.org.za

As I said earlier, there are many more instances of these basic teachings, that seem to have been lost "in the mists of time" or should I say "at the whim of Emperors and Popes"? I have chosen but two. But there have always been faithful followers who stuck to the original teachings, severely persecuted as they were. If you would like more info, PLEASE just let me know.

Kenya

July 7, 2015

Heb. 6:10-11 The workers in the cause should not feel that the only way they can work is to make known all points of doctrine as held by the Remnant Movement at once in every place but should plan carefully what to say and what to leave unsaid. I believe we have been in a rigorous exercise for the past half of the year 2015 in order to make known our position before the world.

Careful considerations have been brought forward in a bid to follow the old landmarks as laid down by our pioneers of the Seventh-day Adventist faith which the Lord God Michael entrusted them to do in these last days to proclaim the Present Truth!

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world" 6T p. 1

"And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." Ezra 9:8

We have been meeting together working on a special document to awaken God's people not the dim light by tradition and custom of men but to make the Scriptures & SOP comprehensible to the world! "If God's word can be studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose for enlightening the world with His glory so as to hasten Christ's second coming." We have called for an alliance of God's people whom He is calling out of the world—"come of her, my people" to unite while pressing forward in the cause of Christ as in John 17. "God requires those to whom He has given sacred trusts to rise to the full height of their responsibilities. Man is placed here in the world on test and trial, and those who are given positions of trust must decide whether they will exalt self, or their Maker; whether they will use their power to oppress their fellow men, or to exalt and glorify God."

This is an age of almost universal apostasy; and those who claim to hold advanced truth mislead the churches when they do not give evidence that their character, works and organizations harmonize with the divine truth. Therefore, in a call for Alliance a document is presented before us to strengthen our unity at a level of the separation movement that "all ye are brethren". Good and useful offices and powers are laid therein not therefore to be misused and condemned, because they fall sometimes into the hands of bad men, who abuse them by way of distinction from other brethren, this is not agreeable to the simplicity of the gospel! Christ only is our Master, ministers are but ushers in the school and cause of Christ. Christ only is the Master, the great Prophet, whom we must hear, and be ruled and overruled by; whose word must be an oracle and a law to us. We would love to stick to this principle by painting our characters out in their true colors, and so to take off the prejudice which some of the churches of the world had conceived against Christ and his doctrine, because it was opposed to the divine pattern.

I have been engaged in preparing booklets for printing out from In Light of Prophecy Fulfilled sent by Rick & Gini. These contain the most solemn message which addresses the Present Truth with the real gum of the three Angels' messages. These booklets include "Time of Trouble," "Caught Unprepared," and "God's Government Part 1 & 2." I put them in the format for printing awaiting God's providence so that we can print them locally to reduce on shipment cost. Earlier on, I had printed out the first set of booklets "Time of Trouble" & "Caught Unprepared" and passing them out to those who show interest in studying the message therein. Through these efforts Pastor G__ G__ of the traditional SDA church has accepted to join the separation movement. We have 8 souls in H__ town who, after critical study of the events in these two booklets for a period time, accepted to join us and are now

seeking help to enable them buy a worship plot. These souls were from refugee camps in western U__ and are now renting a small room to stay in as they daily look for causal manual labors of the day to earn a simple living.

From my past experience in the canvassing works, we need to acquire a PA system to help us hold efforts after the printed messages have been passed out.

We thank you for your united efforts to support the work in Africa, a real gesture of faith in the harvests of the fruits of Remnant Alliance without which it would have been very difficult to achieve what I am writing about. We pray for your continual support to enable us press forward as we near the second coming of Christ.

God bless you. J N

July 24, 2015

Heb. 6:10-11. The Lord designed that in the revelation of truth to all generations, the doctrine of grace & mercy shall be gradually unfolded to the comprehension of man as Present Truth. My brethren, the value of the evidenced truth that we have received in these last days, is above estimate and that the Holy Spirit is leading us to examine every position of Faith and doctrine. We have had many important matters in our focus which required attention to establish, strengthen, and settle God's fold. We have closely and studiously searched for the truth as for hidden treasure, and surely we have advanced in the light as we are discerning error in brightness and glory of truth to unify God's people as in John 17.

It is our privilege to understand the great responsibilities that God has placed upon us, so that we shall not be in darkness as to what is happening upon our church. The God of heaven has given us reasoning powers and intellect, and He wants us to use them to build his kingdom in which Christ rules and overrules by, whose word must be an oracle and a law to us. These are mighty truths which have been buried beneath the sophistry of error making shipwreck of our faith that is to be exposed and then we must

firmly refuse to be drawn away from the platform of this eternal truth which, since 1844, has stood the test of time, the great waymarks of truth, showing us our bearing in prophetic history to be carefully guarded, lest they be torn down and replaced with theories of worldly order that would bring confusion rather than genuine light.

We are now calling upon God's people to unite as Sabbath Remnant Alliance (SRA) for the purpose of preserving the faith and doctrine of the Remnant movement as reflected in the Holy Scriptures and SOP. I hope that our document of the constitution would be ready and soon in a short space of time we will have it printed out to be distributed to those who have not got access to the internet for taking up stand with us.

On 10 July, 2015, K__, E__, and I traveled to M__, K__ to attend a Sabbath fellowship and thereafter hold a meeting about developments we reached at SRA online meetings and also talk about the regional camp meeting which is due in August, 2015. The next morning we became the speakers of the day and I showed the brethren 2 important offices discussed in the Holy Scriptures as in 1Tim.3 and the other titles can be assumed as deemed necessary as also seen in 1Cor. 12. Upon these are many churches established. I told them that it is these gifts that make up a living and growing church in which we need to unite as in John 17 under the umbrella of the SRA so as to make our position clear before the authority we live in.

I had just finished fixing the formatting of the samples of the booklets "The Government of God" part 1&2 on our A4 paper and printed a few copies which I left for them to study and understand how each organized system works while managing church affairs in comparison to the world!

Our people need to be acquainted with the systems of government so that it will be easy to discern the state's management and church's management.

Thank you for your continual support. God bless.

J N

The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history. . . . God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in.

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