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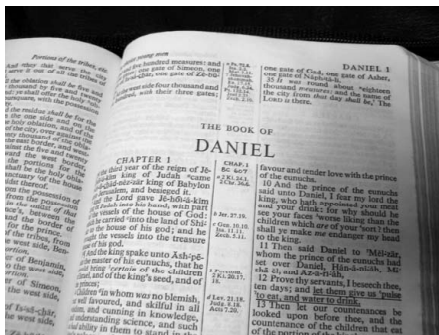
Open Face

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The Harmony of Daniel

David Clayton



Ever since the book of Daniel was written it has been the subject of controversy. Some have questioned the authenticity of the book suggesting that it was never actually written by Daniel and was in fact not written until approximately 100 A.D. Even among those who accept that the book was truly written by Daniel and that it was inspired by God, the prophecies themselves have been the subject of heated debates with different groups and individuals placing various interpretations on the symbols and events portrayed in the visions.

The Advent movement, of course, had its own contribution to make to the interpretation of the book of Daniel and in fact, Adventism claims that its very foundation is laid on a unique understanding of one particular prophecy in Daniel chapter 8. Not surprisingly, Adventism's position and interpretation has been the subject of severe criticism from outsiders and, more recently, from many who once were members and supporters of Adventism.

I have had the need and the opportunity to study these prophecies of Daniel and to the best of my ability I have tried to examine the various views and gen-

erally speaking, I have not found any interpretation which as a whole fits the pattern of Daniel as well as does the Adventist interpretation.

Sometimes a person cannot see the forest because he is looking too closely at the trees. No doubt we have heard the story of the six blind men who went to see the elephant. The first one happened to fall against the elephant's foot and loudly declared, 'its clear this elephant is very like a tree,' the next one grabbed the elephant's tusk and said, 'this elephant is very like a spear,' the third grabbed on to the ear and said, 'this elephant is just like a fan,' one fell against the elephant's side and said, 'the elephant is very like a wall,' another held on to the tail and said, this elephant is very like a rope,' while the last one grabbed the trunk and said, 'its very like a snake.' "And so these blind men of Hindustan, they argued loud and long, while each was partly in the right, but all were in the wrong." The problem is that they all each just took a little piece and failed to get the overall picture.

Many people in their approach to the Bible are a lot like those blind men. They get lost in a little word or a little passage. I believe studying words are important but not if they cause us to lose sight of the overall picture.

In the book 'Testimonies to Ministers' it says,

"Consider the circumstances of the Jewish nation when the prophecies of Daniel were given. {TM 113.1}"

This statement gives us a valuable hint

in suggesting a way in which we should approach the book of Daniel. At the time when Daniel had his visions, what were the circumstances of the Jewish nation? The Jews had lost their kingdom, they had lost their king, they had lost their center of worship, the sanctuary, and the people themselves had been carried away captive to a strange land. All of these things had been removed from God's people in the time of Daniel.

The book of Daniel basically focuses on the restoration of all of these things. But while Daniel and the Jews anticipated the restoration of all of these things to physical Israel in a physical way, God in these visions was giving a broader picture of a far greater restoration which is the final restoration to take place at the end of time. Even the most superficial reading of the book of Daniel brings this out very clearly.

Daniel 2 tells us about a **kingdom** that is to be restored. It says in verse 44,

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan 2:44)

Daniel 7 speaks about the restoration

Also in this issue:

- European Report 7
- Maine Campmeeting 11

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Open Face is dedicated to the promotion of the truths committed to the Advent movement, as believed and taught by the early Adventist pioneers. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

Our purpose is to motivate our readers to commit themselves wholly to the task of personal preparation for the coming of the Lord, and to the taking of the final warning message to every nation, kindred, tongue and people.

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David Clayton: Editor & Publisher
P.O. Box 23, Knockpatrick
Manchester, Jamaica W.I.
Phone: (876) 625-2785
email: david@restorationministry.com
Website: <http://www.restorationministry.com>

of the **king**. It says,

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Dan 7:13,14)

Then Daniel 8 speaks about the restoration of true **worship**.

"unto 2300 days then shall the sanctuary be cleansed. (or restored)" (Dan. 8:14)

And then Daniel 11 and 12 speaks about the restoration of the **people**. Daniel 12:4 says,

"At that time thy people shall be delivered, every one that shall be found written in the book."

This basic, overall view gives us a good idea of how to approach the study of

the book. The book of Daniel really contains four parallel prophecies. Each of these prophecies goes over the same ground as the others but each one gives different details and from a different perspective. If we understand this then we can place these prophecies side by side and it becomes easy to interpret each one in the light of the others.

Let us look at these four lines of prophecy and see how they parallel each other.

In Daniel chapter 2 we read that king Nebuchadnezzar had a vision in which he saw a huge image. The head was of gold, the breast and the arms were of silver, the belly and thighs were of brass, the legs of iron and the feet of iron mixed with clay. He couldn't understand the vision but God gave Daniel the meaning and told him that the head of gold represented Nebuchadnezzar, or Nebuchadnezzar's kingdom, the kingdom of Babylon. After him there was to come another kingdom, then a third kingdom, then a fourth kingdom of iron, and finally, in the last days the kingdom would be divided. It would be as strong as iron and it would have the weakness of clay. In the days of these divided kingdoms he saw a stone cut out of a mountain without hands that smote the image on the feet and smashed it to powder. This stone became a great mountain that filled the whole earth. Daniel interpreted this to mean that in the days of these last kingdoms, the God of heaven would set up a kingdom that would never be destroyed.

So the head represented Babylon. Historically, Babylon was followed by the kingdom of Medo-Persia. The Persians conquered Babylon and became the next kingdom represented by the breast and arms of silver. Then after that there was the belly and thighs of brass which represented the third kingdom, which was the kingdom of Greece. Then there was the great iron kingdom represented by the legs of iron, which represented Rome. After this there were the feet of iron mixed with clay which represented the na-

tions into which Rome was broken up when the Roman empire disintegrated. Rome broke up into several divisions and even today we have those divisions of Rome still existing in the nations of modern Europe. Rome is never actually destroyed *until* the final moments of time but the prophecy revealed that it was to be broken up. It was to continue to exist, but its not in its former united form, but as a fragmented kingdom.

Daniel chapter 2 is the template of prophecy. In other words, it gives us a pattern which enables us to understand where to fit everything else in the other three lines of prophecy, and even in the book of Revelation.

Now after the iron and clay, there was a stone that was cut out of a mountain, which destroyed the image, representing the kingdoms of this world. This stone became a great mountain and filled the whole earth. Of course the stone represents God's everlasting kingdom that shall never be destroyed.

Now the next line of prophecy is found in Daniel 7 and you don't have to be a genius to see that the prophecy in chapter 7 parallels the prophecy in chapter 2.

This time it was Daniel who had the vision and in this vision he saw four animals coming up from out of the sea; a lion, a bear, a leopard and a great and terrible beast. A heavenly messenger explained to him that these animals represented four great kingdoms that would arise on the earth. Now we already know from chapter 2 that there were four universal kingdoms that would arise from the time of Daniel until the end of the world. There would be four and no more. So if Daniel again was shown four kingdoms that would rule over the earth, then logically, they must be the same four kingdoms mentioned in chapter 2.

The first beast, the lion, represented Babylon, of course. The next one was a bear, and represented Medo-Persia. The third one, the leopard, represented Greece and the fourth one, represent-

ing Rome, was a dreadful and terrible beast which had great iron teeth and claws of brass and trampled everything underfoot. As Daniel watched, he saw ten horns on the head of this terrible beast. Here we see a clear parallel. the ten horns would have to be equated with the feet of iron and clay, and so would also represent the nations of Europe.

Now, in the midst of these ten horns there arose another little horn. There were ten horns first of all, then there was a little horn which uprooted three of the original horns as it arose in the midst of the ten. So the ten horns and the little horn were all in the period of the the legs of iron and clay. Now this little horn as we all know did several terrible things. Let us read Daniel 7:25

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

This is speaking about the little horn. Notice what it says about this little horn: he would speak great words against the Most High, he would persecute the saints of God and he would *think* to change times and laws.’

Then in verse 26 it says,

“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”

Now notice, we have a clear sequence of events. First there’s a lion, then a bear, afterwards a leopard, next a terrible beast, then ten horns, followed by the little horn, then the little horn does all these things and finally it says that ‘the judgment shall sit.’ In this line of prophecy the next event that follows the dreadful deeds of Rome through the little horn, is the sitting of a judg-

ment in heaven, as a result of which the dominion of this beast is taken away ‘to consume and to destroy it unto the end.’

In verse 11 it says,

“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”

If we read through chapter seven of Daniel, very carefully we will find that the sequence is exactly as described here.

Further down in that same chapter, it says in verse 27,

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High.....”

That is the final event which takes place in chapter seven. you’ll notice that it parallels chapter two. The last thing that happens in chapter two, is that the God of heaven sets up a kingdom that shall never be destroyed. In

parallel to that in Daniel seven is that the judgment sits and the beast is destroyed.

Now lets move on to chapter eight. Here of course, there is nothing to parallel the golden head of the image of chapter two, or the lion of chapter seven, because by the time we come to chapter 8 the kingdom of Babylon has already passed. Daniel is now living under the reign of the Medo-Persian empire and he has another vision, but in this vision he does not see Babylon anymore because Babylon is gone, it is history.

In this vision Daniel first saw a ram with two horns. Next he saw a he goat which attacked and destroyed the ram. We don’t have any problems interpreting these symbols because in verses 20 and 21 an angel interprets for Daniel and tells him,

“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.” (Dan 8:20-21)

This goat had a horn in its forehead

DANIEL 2	DANIEL 7	INTERPRETATION
Gold	Lion	Babylon
Silver	Bear	Medo-Persia
Brass	Leopard	Greece
Iron	Terrible beast	Rome
Iron & Clay	Ten horns Little horn	Divided Rome Papacy
Stone cut from mountain	Judgment	Judgment in heaven Christ receives kingdom
Stone destroys image	Beast destroyed	Rome destroyed
Stone becomes mountain	Kingdom given to saints	Saints inherit kingdom

Daniel seven, the judgments sits, the Son of Man receives His kingdom and the time comes that the saints possess the kingdom. There’s a sequence here and it parallels the sequence in Daniel two. In Daniel two there are not so many details. Instead of telling about the judgment sitting and the beast being destroyed, it says simply, that a stone was cut out without hands which smote the image and destroyed it. The

which was broken. Four horns came up in the place of this broken horn. This first horn in the head of the goat represented Alexander the great, the greatest of the Grecian kings. When he died his kingdom was divided among his four generals, Cassander, Ptolemy, Lysimachus, and Seleucus.

The next thing that happened is significant. Now, Daniel saw a little horn

that began to grow and which became exceedingly great. That is the next power, and the only other power which is mentioned in this chapter. Now if we believe that the chapters parallel each other, then this “exceedingly great horn” can represent only one power and it is the power which follows Greece. Which power is that? Of course it must be Rome!

In the first two prophecies, (chapters 2 and 7), there is no power arising after Rome, although we are given details concerning the development and the deeds of Rome. Rome continues right down to the end and will finally be destroyed and given to the burning flame (Daniel 7:11). The exceeding great horn which we see in Daniel 8 is also the final power to arise. The angel told Daniel plainly that the vision (concerning the horn and its work) referred to “the time of the end.” (Daniel 8:17) and that the horn would be, “broken without hand (Dan. 8:25).” Obviously it refers to the same Roman power in all its phases represented in one symbol, the huge horn.

Let us examine some of the deeds done by this horn: We begin with verse 11.

“Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.”

This horn magnifies himself to the Prince of the host. Who would that be? Indisputably, this refers to Jesus. The parallel in Daniel 7 is where it says that he would “speak great words against the Most High.” Let us read verse 10.

“And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.”

What would be the parallel for that in Daniel 7? The little horn made war against the saints of the Most High. Let us now read verses 11 and 12,

“Yea, he magnified himself even

to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.”

The truth was cast down, the sanctuary was cast down, what does that parallel? There is a parallel between both chapters. The language might be a little different but you have to be blind to not see that there is a parallel between both passages. In Daniel 7 it says the horn tries to change times and laws, we see a parallel here in Chapter 8 because this horn casts down the truth to the ground and the daily sacrifice is removed. There is a work opposed to true worship in one chapter, just as in the other.

Now look at what happens next in chapter 8 as we read verse 14,

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

As we read chapter 7 we see that there is first a problem, then there is a solution. The problem is that the beast is persecuting the people of God and attacking the law of God. The solution is that the judgment sits and the beast is destroyed. Now as we come to chapter 8, we have a parallel prophecy. We have a problem, which is the work of this exceeding great horn in assaulting the truth, the sanctuary and the people of God. What is the solution?

“...Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

This seems crystal clear to me and this is why I find it difficult to understand why so many people say there is no relationship between the judgment and the cleansing of the sanctuary mentioned in Daniel 8:14.

Next we go to verse 28

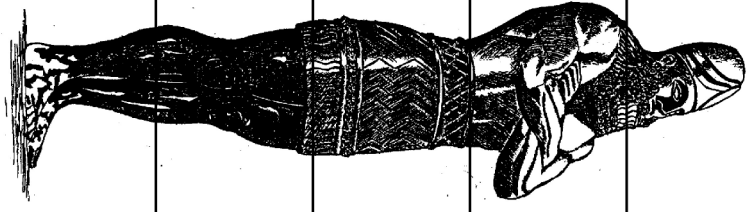





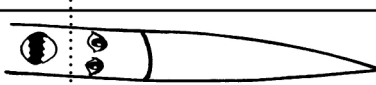


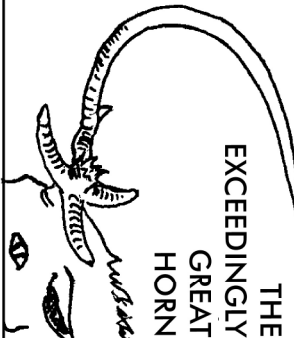
“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”

Again we see clear indications that the prophecy of chapter 8 is a parallel to those in chapters 2 and 7. In Daniel 2 it says, a stone was cut out **without hands** (Dan. 2:34,45), here it says this horn shall be broken **without hand**. It is a description of the same destruction of the last great enemy of God’s people and His truth. In Daniel 7 it says the beast is destroyed and then given to the burning flame after the judgment, here it says that sometime after the sanctuary being cleansed, he shall be broken without hands and of course in all of these cases, what follows after is that the saints inherit the kingdom.

When Adventists came to the conclusion that there was a pre-advent (investigative) judgment in heaven which has some relationship to the sanctuary being cleansed, they were correct. There has been a lot of criticism of this interpretation, but the alternative ideas suggested have made very little sense. Many who are critical of Adventism’s interpretation believe that these prophecies were fulfilled even before Christ was born, but the Bible clearly says in the plainest possible language that these prophecies apply to the time of the end, the time when God’s people shall be delivered, the time when God shall set up His everlasting kingdom that shall never be destroyed. This has nothing to do with the work of Antiochus Epiphanes, the Greek king who lived several hundred years before Christ was born, although some people have suggested that it does. It has to do with God’s people and the final developments down in the end of time.

Finally we will take a brief look at the remaining prophecy, the one found in chapters 11 and 12. We will begin with chapter 11:2

HARMONY OF DANIEL

	BABYLON	MEDO-PERSIA	GREECE	ROME	DIVIDED ROME	GOD'S KINGDOM
DANIEL 2						
						STONE CUT OUT STONE DESTROYS IMAGE BECOMES MOUNTAIN
DANIEL 7					<p style="text-align: center;">10</p> <p style="text-align: center;">THE LITTLE HORN</p> 	<p style="text-align: center;">SAINTS INHERIT KINGDOM (V.22)</p> <p style="text-align: center;">BEAST DESTROYED (V.11)</p>
					<p style="text-align: center;">SPEAKS GREAT WORDS (V.25)</p> <p style="text-align: center;">PERSECUTES SAINTS (V.25)</p> <p style="text-align: center;">TRIES TO CHANGE LAWS (V.25)</p> <p style="text-align: center;">JUDGEMENT SITS (V.26)</p> <p style="text-align: center;">CHRIST RECEIVES KINGDOM (V.14)</p>	
DANIEL 8		<p style="text-align: center;">A NOTABLE HORN (V.5)</p> <p style="text-align: center;">4 HORNS ARISE (V.8)</p>		<p style="text-align: center;">THE EXCEEDINGLY GREAT HORN</p> 	<p style="text-align: center;">HORN MAGNIFIES HIMSELF (V.11)</p> <p style="text-align: center;">HOST AND STARS CAST DOWN BY THE HORN (V.10)</p> <p style="text-align: center;">DAILY SACRIFICE REMOVED PLACE OF SANCTUARY CAST DOWN, TRUTH CAST DOWN (V.11, 12)</p> <p style="text-align: center;">THE SANCTUARY CLEANSED (V.14)</p> <p style="text-align: center;">HORN BROKEN WITHOUT HAND (V.25)</p>	
					<p style="text-align: center;">NORTHERN KING MAGNIFIES SELF ABOVE GOD (V.37)</p> <p style="text-align: center;">INDIGNATION AGAINST COVENANT SAINTS FALL BY SWORD (V. 30, 33-35)</p> <p style="text-align: center;">DAILY SACRIFICE REMOVED SANCTUARY POLLUTED ABOMINATION PLACED (V. 31)</p> <p style="text-align: center;">TIDINGS FROM THE EAST TROUBLE THE NORTHERN KING (V.44)</p>	
DANIEL 11	<p style="text-align: center;">REMAINING PERSIAN KINGS (V2)</p>	<p style="text-align: center;">A MIGHTY GRECIAN KING (V.3)</p> <p style="text-align: center;">GRECIAN KINGDOM DIVIDED IN FOUR (V.4)</p>	<p style="text-align: center;">CONFLICT BETWEEN THE KINGS OF THE NORTH AND THE SOUTH V. 5-28)</p>			
					<p style="text-align: center;">NORTHERN KING GOES OUT TO DESTROY (V.44)</p> <p style="text-align: center;">KING OF NORTH COMES TO HIS END (V.45)</p>	
DANIEL 12						<p style="text-align: center;">THE POWER OF THE HOLY PEOPLE SCATTERED (V.7)</p> <p style="text-align: center;">MICHAEL STANDS UP TIME OF GREAT TROUBLE (V.1)</p> <p style="text-align: center;">GOD'S PEOPLE DELIVERED (V.1-3)</p>

“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.”

So here our attention is directed to the last king of Persia (the ram of chapter 8) who stirs up all against Greece, the he-goat of chapter 8. Here, the parallel between this chapter and chapter 8 is clearly established. Let's go on to verse 3:

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

This king, we know, was Alexander the Great, the great king of Greece. Then verse 4 says,

“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.”

When Alexander the Great died, it was not any relative of his that inherited the kingdom but his four generals who divided the Greek empire into four parts, with each one claiming one part.

What follows next is a detailed description of a long conflict between the king of the north and the king of the south. Somewhere during the description of the conflicts between these two kings, the identity of the kings change. Whereas at first they referred Greek kings warring against each other, These kings take on a new identity and the prophecy begins to speak of the king of the north as Rome, warring against some other power. Rome now occupied the dominant position in the north, once occupied by the Greek king of the north. There is no mistaking the fact that this final representation of the king of the north is Rome. The descrip-

tion is too detailed and graphic to make any mistake. The works done by this northern king can only apply to Rome.

In verse 37, Daniel speaks of the king of the north and describes his work in the following way:

“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.”

It is clear that in this passage, God is speaking about the same power described as a horn in both chapters seven and eight. there is a clear parallel here again. The horn in Daniel seven, speaks great words against God, the one in chapter eight “magnifies himself,” and here it says again in chapter eleven, “he magnifies himself above God.”

As we continue reading on down from verse 36 we see that there is a future time when this king of the north becomes furious because he hears news from the north and from the east and so he goes out to with great anger to destroy. We should not have too much difficulty in interpreting the symbolism of north and east.

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” (Psa 48:2)

Lucifer said,

“...I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.” (Isa 14:13)

The sides of the north is a symbol of God's dwelling place. The east symbolizes the coming of the power of God to His people.

“And I saw another angel ascending from the east, having the seal of the living God ...” (Rev 7:2)

Something is happening among God's people. A message from the north and

from the east troubles the northern king, and therefore he goes out to destroy and to wipe out God's people.

The parallel to that in the other chapters is, The stone being cut out, the judgment sitting and the sanctuary being cleansed.

In verse 45 of chapter 11, it says of this king of the north,

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

Can we miss the similarity between all four lines of prophecy?

2. The kingdoms of this world are smitten by a stone cut out **without hands**. It is a supernatural event, not a human one.
7. The beast is destroyed and given to **the burning flame**. It is a supernatural event, not a human one.
8. The horn is broken **without hand**, a supernatural event, not a human one.
11. The king of the north **comes to his end** and there is none to help him. Again we have the suggestion of a supernatural work in his destruction.

No honest person who studies the book of Daniel carefully can say that these are not parallel chapters. When we understand this then it becomes much easier to interpret each individual prophecy and we have a safeguard against the fanciful ideas which have confused people both in and out of Adventism.



The simple step of a courageous individual is not to take part in the lie. One word of truth outweighs the world.
Alexander Solzhenitsyn

European Report

GERMAN CAMPMEETING

I arrived in Germany on Monday morning, August 2, one day after the campmeeting had started. Erwin Zoor from Germany, Vlad Ardeias from Romania and Dr. Steven Burks from the USA were present at the airport to meet me at 6.00 in the morning. I was overjoyed to see these brothers again and especially so since I had not seen Erwin and Vlad in over a year. Frankfurt, where I arrived was approximately two hours from the campmeeting site in Edersee and we had a lot of time to update each other on what was happening as we traveled back to the campgrounds.

When I arrived I discovered that the meetings were being held in a beautiful spot located on the bank of a lake. It was a place which apparently was used as a holiday resort and there were several cabins as well as several campers parked on the banks of the lake. Our meetings were being held in the main building which had several dormitories as well as a dining area, the hall where we had our meetings, and several recreation areas.

This campmeeting had been organized by a group called "Prophetic Word Empowerment Circle." This group has been organizing meetings to study the prophecies for several years, but about a year ago the chairman, George Bunkus, accepted the truth about God and decided to focus the energies of this organization in spreading this truth as well as in continuing to look at prophetic issues. Many of the members of this group, some of whom were pastors, abandoned the organization and some tried to stop it when they learned of these new developments. However, the organization has gone ahead with its plans to use every available means to spread the truth about God and this campmeeting was one such effort.

Other leaders in Germany like Thomas Friedrich, Bruno Fischer and Erwin Zoor also worked to get people to come to this campmeeting and contributed to the planning and overall organization of the meetings.

Meetings were very regular and the time of each presentation was strictly adhered to. No one was allowed to go over his scheduled time which at first presented a challenge to some of us, but we were able to adjust. Meals were catered for by people working in the kitchen and the times for meals carefully observed. At times I found myself having to speed up my eating as



Attentive faces in Edersee

the tables were being cleared when I was just getting started!

There were over a hundred people present at this campmeeting and they were all for the most part eager to hear what was presented and also to participate with questions and comments in the various discussions and presentations. I had been to Germany twice before and had been to other meetings, but this was by far the most responsive audience which I had seen in Germany. After a day or two I became really comfortable with them, even though the language barrier was a major obstacle. It was difficult to communicate without Erwin always being

present to help, but there was no mistaking the smiles and the words of appreciation for the messages which were presented.

There were five main speakers at the meeting, Dr. Steven Burks from Ohio, USA, Paul Osei Agyeman from Berekum, Ghana, Thomas Friedrich from Germany, Brother Jeltsch also from Germany and myself, David Clayton from Jamaica. Brother Jeltsch is a naturopath and spoke exclusively on the subject of health. I am afraid that I did not benefit greatly from his presentations as well as those of brother Thomas Friedrich because they spoke in German and I was not able to follow what they were saying. However from the response of the people it seemed that their presentations were very much appreciated.

Steve (Burks) focused mainly on tracing the apostasy of Babylon in the deep-rooted foundation of the doctrine of the Trinity, tracing it all the way back to the earliest beginning of Babylon and also showed how the number 666 is identified with Babylon from earliest times.

I spoke on the Fruit and the Truth of the gospel, but after discovering that there were other issues which the people desired to have cleared up and which were significant issues among them, I spoke also on the Sanctuary in the book of Revelation, and also looked at some Biblical principles of individuality in religion, in speaking on the subject, "A People Without a King." It seems that these subjects met the needs of many of those who were present and the response of those who spoke to me afterwards was very encouraging.

Some young people asked to speak with me after the presentation on the Sanctuary in Revelation. In this presentation I had dealt with the sequence of the feasts of Israel and showed

clearly that all the feasts which have already been clearly fulfilled have been fulfilled in definite sequence and always at the appointed time. I also showed that the Feast of Tabernacles is still to come and is fulfilled with the gathering of God's people at the final harvest. It was evident that the antitypical blowing of Trumpets and the day of Atonement had to have a fulfillment some time after the day of Pentecost in AD 31, and before the feast of Tabernacles, which is to have its fulfillment with the gathering of God's people when Jesus returns again. These young people had been leaning towards the opinion that Jesus accomplished the work of the day of atonement on the cross, and began the work represented by the Most Holy place immediately upon His return to heaven. They were also of the opinion that both goats on the day of atonement represented Christ.

After my presentation, however, they could see that it was totally inconsistent to place the day of Atonement at Calvary, when all the other feasts were fulfilled in their exact sequence and at the appointed time. They could also see that the scapegoat, which was not led away into the wilderness until the end of the day of atonement, could not represent Christ, since he was not to bear sin again when the work of salvation is over. We also looked closely at Hebrews chapter 9 and I showed them that in the Greek text, every place in the Hebrews where it says the "most

holy place," is literally translated, "the holy place," (except in Hebrews 9:3). They were honest young people and were happy for the discussion and I was blessed to know that at the end of our talk they were seriously reconsidering their ideas.

DIFFERENT IDEAS

There were several persons at the campmeeting who held ideas which were not representative of the majority of those who were there. Among these was the idea that Jesus had been crucified on a Wednesday. Some persons felt so strongly about this that there were several discussions on it during question and answer sessions. Steven eventually did a presentation on it. Unfortunately, we were not able to come to an agreement, but the happy thing is that nobody allowed it to separate us. There were also some who had strong feelings on the name "Yashua," and who wanted to be baptized in this name. We did not discuss the issue openly, but I was to be involved in the baptizing and I felt that it would be inconsistent for me to use this name in baptism since I was not convicted of the necessity of it. There was also a man there who was always making comments in meetings and

holding long talks with anybody who would listen. Nobody seemed to be able to understand what he was saying, but once I spoke to him through a translator and it seemed to me that he was saying that God has a Son who is Jesus, but that the Bible teaches that Jesus is also to have a Son and that he (this man,) is that son. Needless to say, after that I did not have any more discussions with him.

BAPTISM

On the penultimate day of the campmeeting we had a large baptism. 34 people were baptized. It was an unusual baptism because none of the German brethren felt comfortable with the idea of baptizing people, so the duty



34 persons were baptized at the campmeeting in Germany

fell to Steve, Brother Paul from Ghana and me. It must have been an unusual sight to see 34 Germans, all white people (with the exception of one black girl) being baptized in Germany by 3 black men, one from Africa, one from the USA and one from Jamaica. I found the idea a little amusing but somehow I felt that God and all heaven was pleased. One incident took place at the baptism which set me thinking and made me believe that I had been wrong in a position I had taken. One lady came to me during the baptism to be baptized. She looked at me with eyes which I can only describe as pleading, and said, "in name of Yashua." I still had reservations in my mind and I handed her over to brother Paul from Ghana who baptized her in Yashua's name as she had requested. However, I could not forget the pleading in her eyes and as I was thinking about it that night I came to the conclusion that I had been wrong. The apostle Paul says, "him that is weak in the faith, receive ye...." (Romans 14:1). This was just another way of pronouncing the name of God's Son. As long as she was not imposing this on me, why should I



Dr. Burks performs a small operation

refuse to fulfill her request? I think this helped me to see things a little differently and has given me a clearer view of the things which are really essential in Christ.

Before we left the campmeeting we had a little service where we laid hands on three of the leaders in Germany, Brothers Erwin Zoor, Bruno Fischer and Thomas Friedrich, and committed them to the task of preaching of the gospel and ministering to the saints. We rejected the idea of calling this an ordination ceremony, but felt that this public committal would help these brethren and others in Germany to have confidence in their call to the work and would help to remove whatever reser-



Some speakers, translators etc.

vations there might be in accepting them as legitimate gospel workers.

It must be said that there were a few who were strongly opposed to this dedicatory ceremony, stating that it was not necessary and that it would lead to the idea that these men were the leaders in Germany and also to the idea that others were not qualified to do the same work. However, the general consensus was that this was a good thing and that it was not intended to limit or inhibit the right of others to participate in the work of the gospel but to provide for the needs of those who had reservations about the calling of these men and who felt the need of representatives they could call upon. It must be added that these three brethren have

already made full proof of their ministry. Bruno has written a couple of books on the subject of the godhead, and Thomas has been giving studies and organizing meetings for many months on this subject as well as on prophecy. Erwin of course has been involved full-time in the work of translating and printing the materials from Smyrna and Restoration Ministries as well as from other sources. He has published these materials in German, Hungarian and Russian and has sent out thousands of these materials all over Germany and other parts of Europe.

This campmeeting had an international flavour as there were representatives from Germany, The USA, Jamaica, Romania, Russia and Ghana. At first there was much debate about whether or not the representatives from Ghana would come. Brother Paul Osei Agyeman has been visiting Germany and preaching at campmeetings and churches for several years and there were suggestions that perhaps he would not wish to harm his influence by attending a campmeeting like ours,

where we were teaching that God is not a Trinity. When brother Paul did not arrive at the expected time some felt that these fears were justified. However, I had met Paul in Ghana and felt that he was a man of integrity and courage who truly loved the Lord and I was confident that there was a good reason why he had not come at the scheduled time. Paul finally did arrive a couple of days late along with four other brothers from Ghana. Then we discovered that the reason why he was so late was that he had been having studies on the subject of the godhead with the leaders and organizers of another group who had had a campmeeting in Holland. Paul had been a speaker at this meeting and had good friends among the organizers.

One day some folks from Germany had arrived at this Holland campmeeting and distributed literature on the subject of the godhead. This incensed the main speaker at this campmeeting and he publicly challenged anyone to prove to him that the holy spirit is not a (separate) person. Paul was so upset by this that he was tempted to challenge this man, although he was sitting at the time on the same platform as this speaker. However he restrained himself, not wishing to cause confusion, but later he arranged to have studies with this man and some others and this was what had delayed him in Holland so long.

By the time the campmeeting was over I was feeling that the trip had been worth it and I had made some new friends. To be sure I was not able to speak to most of them, but the language of love is unmistakable. I will cherish memories of those who came with tears in their eyes to give a hug and to simply say in halting English, "your message went down into my heart." This, for me was the supreme blessing, knowing that lives had been altered by our visit and that some had come to love and appreciate our Father better.

POLAND CAMPMEETING

After this meeting in Germany, Steve and his daughter Stephanie returned to the USA, while Erwin and I started off for Poland. We returned to Erwin's home for one day to get a little rest but then we set off for the meetings in Poland near a place named Pulawy (pronounced Poowavy). The trip was a long and tiring one although Erwin did all the driving. We set off at 6.00 in the morning and drove for a thousand kilometers. The roads were good in Germany, but when we got to Poland there were frequent and lengthy delays as the roads were all being worked on in an attempt to get them up to the standards of the European Union. Poland has just been accepted as a member and now is working hard to justify being accepted by the Union.

We arrived at the meeting place near midnight and were tired and worn out

by the time we got there. These meetings took place in a house in the middle of the forest, far away from any other human habitation. The only neighbors was a herd of about 7 or 8 horses which roamed the woods around us and slept in a barn next door. The owners of these horses came to attend to them daily but otherwise, they were free to roam about as they pleased. In spite of this they were really very tame and friendly. It would have been very difficult for us to find the hidden dirt road which led to this house at 11.30 in the night, but Jacek Poreda was waiting for us on the main road and piloted us for about a mile along this dirt road until we came suddenly upon the house in the middle of a clearing.

The next morning I discovered that there were about 20 people assembled for these meetings and that basically I was going to be the only speaker, apart from Jacek who would do a few of the morning meetings. These presentations in fact were not to be sermons but were more like Bible studies and discussions in which I would attempt to deal with some of the issues which were troubling these people as well as do my best to answer their questions.

I discovered that there were many issues troubling the brethren in Poland. First of all there had been a big split in the group since last year when Allen and I had been there. Some of the brethren had taken an ultra conservative and extreme legalistic position on some things and internal disagreements had resulted in nearly seventy-five percent of the believers in Poland separating themselves from a smaller group of about 15-20 people. Jacek Poreda, the man who had first invited us to Poland was a part of this smaller group and it was he, along with Piotr Maciejewski who had organized the campmeeting which I was now attending.

Among the issues which had caused the larger group to separate was the fact that they believed that all women should cover their heads in worship, and also that women should not be al-

lowed to speak during religious services. I was told that one brother among these people has even started offering up burnt offerings. Whenever he reaps his crops he will give away one tenth of it and then burn another one tenth as an offering to the Lord. Last year in Poland we struggled to deal with some of these issues but unfortunately were not able to spend enough time discussing some of these things with the brethren. The situation which I encountered there this year made me regret that our time in Poland had been so short last year. Near the end of the campmeeting we attempted to visit some of these brethren and called to find out if we could stop by for a short while. However, the answer which was given was that we should not come because we were "uncircumcised."

I discovered that among Jacek's smaller group there were also some issues which needed immediate attention. In fact, Jacek had written to me some time before to ask me to prepare to give studies specifically on the issues of legalism, righteousness by faith, the Sabbath and the law as well as other related issues. However, I was not really prepared for what I found there. A former Seventh-day Adventist who was an extreme liberal had befriended the brethren in this group and had convinced many of them that Sabbath observance was no longer necessary. He persuaded them that the Sabbath of the Seventh day had been only a type which was fulfilled in the experience of spiritual rest which a person finds when he comes to Christ. He also convinced them that the days of creation were not literal days but much longer periods and that God's Sabbath has actually continued for six thousand years. He believes that the communion service is legalism and is unnecessary and of course has thrown out completely the concept of clean and



Baptizing Alice in Poland

unclean foods. I discovered that the fact that these brethren were studying with this man was probably a factor which contributed to the splitting off of the larger group.

I began with studies on the subject of the Sabbath and the Law. This was at the request of Jacek. I showed how the Sabbath existed and was sanctified and blessed long before the law was formally given on Mount Sinai and showed how it was a part of God's perfect plan for sinless man. We also looked at the reasons for Sabbath observance and God's intended purpose in giving this gift to man. The place of the Sabbath in the law, and the perpetuity of the law were also carefully examined. As we studied, there were many questions, and these studies sometimes dragged on for hours. Although these questions often required lengthy answers I believed they were asked by sincere people and as the meetings continued we began to be more and more in harmony. I found myself wishing at times that I could have a break from the next session. However, by the grace of God I was strengthened and able to manage.

At one of these meetings, as we studied the subject of the Sabbath, the man who had been teaching these doctrines attended with his wife. He interrupted so frequently and with such lengthy comments that it was impossible for me to make any progress with the study. At times he and his wife (who also talked non-stop at times) seemed

to speak in a rehearsed way with the both of them saying the same exact sentences like a poem which they had studied and were reciting in unison! Eventually we had to call a halt to the meeting to refresh our minds. However, I think that during that session many of the people began to see the real nature of what these people were teaching and were able to get clearer ideas in their heads. These people did not attend another meeting (thankfully). They told Jacek that I could not teach them anything so they saw no need to attend.

On the Friday, Jacek stated, "well, we will have to prepare for the Sabbath soon. Many of us had believed that the Sabbath was no longer necessary, but now we have discovered that we still are expected to observe this commandment, although our understanding of the rules which governed it has changed." I was amazed to think that it had reached that far, but was happy to know that the people had responded honestly to the evidence presented.

Later we studied on the centrality of the godhead message which seemed to make a strong impression. We also looked at some prophecies such as the 144,000 and also the issue of the 2300 days and the Atonement. We also had

long discussions on the issues of women covering their heads, speaking in tongues and similar minor issues. The Lord blessed these studies and the evidences which were presented satisfied the questions of the people for the most part. I saw that the principle of what it means to be under the law as opposed to being led by the spirit needed to be properly understood and that is what I endeavored to concentrate on.

Towards the end of the campmeeting there was a baptism. The only candidate was Alice. I tried to get Jacek or Erwin to do the baptism but Alice indicated that she wanted me to do the baptism and so I had to face the icy water in the nearby stream. It was the coldest water I have ever done a baptism in. Even after I stepped out of the water afterwards my feet were still tingling. However, it was a nice little ceremony and I was happy that I was able to have a part in it.

One of the high points of the campmeeting for me, was seeing Ania and Dominik Walczac again. This was the young couple who had been married and baptized by Allen last year. At that time they had been faced by very difficult circumstances. I was happy to learn that they were both now in comfortable jobs where they were

able to have the Sabbath off and was excited to learn that they would be having a baby in just a month's time. God has blessed them and opened doors for them. Even their relatives who initially gave them a very hard time had come around in the last few months and they are much more at peace than they were at this time last year.

The campmeeting came to an end with some singing around a campfire, where the brethren milked the last ounce of energy from me with insistence on some Jamaican singing. I gave what little was left and at the end, felt satisfied that the Lord had blessed the trip to Poland, even though it had been physically and mentally stressful.

Erwin and I left Poland on August 17 for Germany. After spending a day there, I left from Frankfurt airport for home, and arrived safely by the grace of God after a long trip of 17 hours (including the wait in Miami) which left me drained. After the rigours of this European trip, I arrived feeling satisfied that God had worked for His glory in Europe, but happy to return home where things were (for the moment at any rate) much more settled.

Maine Campmeeting

The camp meeting in Maine took place from September 1- 4, 2004 or, at any rate, it was scheduled to take place from September 1- 4. On the first two days, there were just a handful of us there and we had a few discussions but no formal meetings apart from morning worship. We basically had two full days of meetings, one on Friday and one on Sabbath. The format of these was that we had health lectures and then presentations by Brother Lynford Beachy and then by myself. Because there were some people there who were totally new to the message, we dealt with the basics, with Lynford speaking on the death of the cross and the love of the Father,

while I spoke on the Holy Spirit and the God of the Bible. The health lectures were given by Brother Calvin Bickle from Pennsylvania who was there with his wife Paula. I found these lectures to be interesting and quite balanced. This camp meeting took place at the lovely home of Rosemarie and Merv Shoemaker, situated at the side of a lake. It was a beautiful place and we thoroughly enjoyed not only the messages presented but also the scenery around us as we studied the word of God.

Of course, Maine is the state where Ellen White grew up and I actually passed through some of the places

mentioned in her writings, such as Gorham and Portland and we actually passed by the school which she attended, so it was also historically interesting for me to be in this state. It is a very beautiful place, quiet (at least the part where we were) and attrac-



tive but I found my feelings stirred by the realization that I was in the same place as some of the pioneers of our movement.

There were people present at this camp meeting from Pennsylvania, Tennessee, Quebec in Canada, New York, as well as from Jamaica and of course from Maine. It was a small camp meeting. There was just about twenty-one of us on the busiest day, which was Sabbath, nevertheless the fellowship was good and we did study quite a bit. During the evenings, after supper, we would have what we called a "round table talk," where we would discuss topics that were of interest and concern to those who were present. At that time we examined subjects such as the Book of Revelation with special reference to the one hundred and forty-four thousand, and we also spoke on issues such as righteousness by faith,

law and grace, legalism, justification and also looked at issues of church organization. These meetings were quite animated at times but we were able to accomplish a lot and I think that by and large we were able to come to, if not



full agreement, very close to full agreement in most of these discussions.

It was interesting to me to participate in these discussions and I could not help

noticing that in every place in the world, these are some of the major issues that need clarification. Of greatest concern to me is the fact that it seems that the questions of salvation by grace through faith are not properly understood by many people all around the world and that still to a great extent there is an overwhelming focus on legalism even though people do not intend to be legalistic and it seems that these issues need to be clearly explained, understood and put into practise.

By and large this campmeeting was a success in that those who attended were encouraged, strengthened and also were able to learn more of the vital truths which are so critical in helping us to prepare for heaven and for the conflicts of these last days.



Open Face

*Restoration Ministries
P.O. Box 23, Knockpatrick
Manchester, Jamaica W.I.
ph. (876) 625-2785*