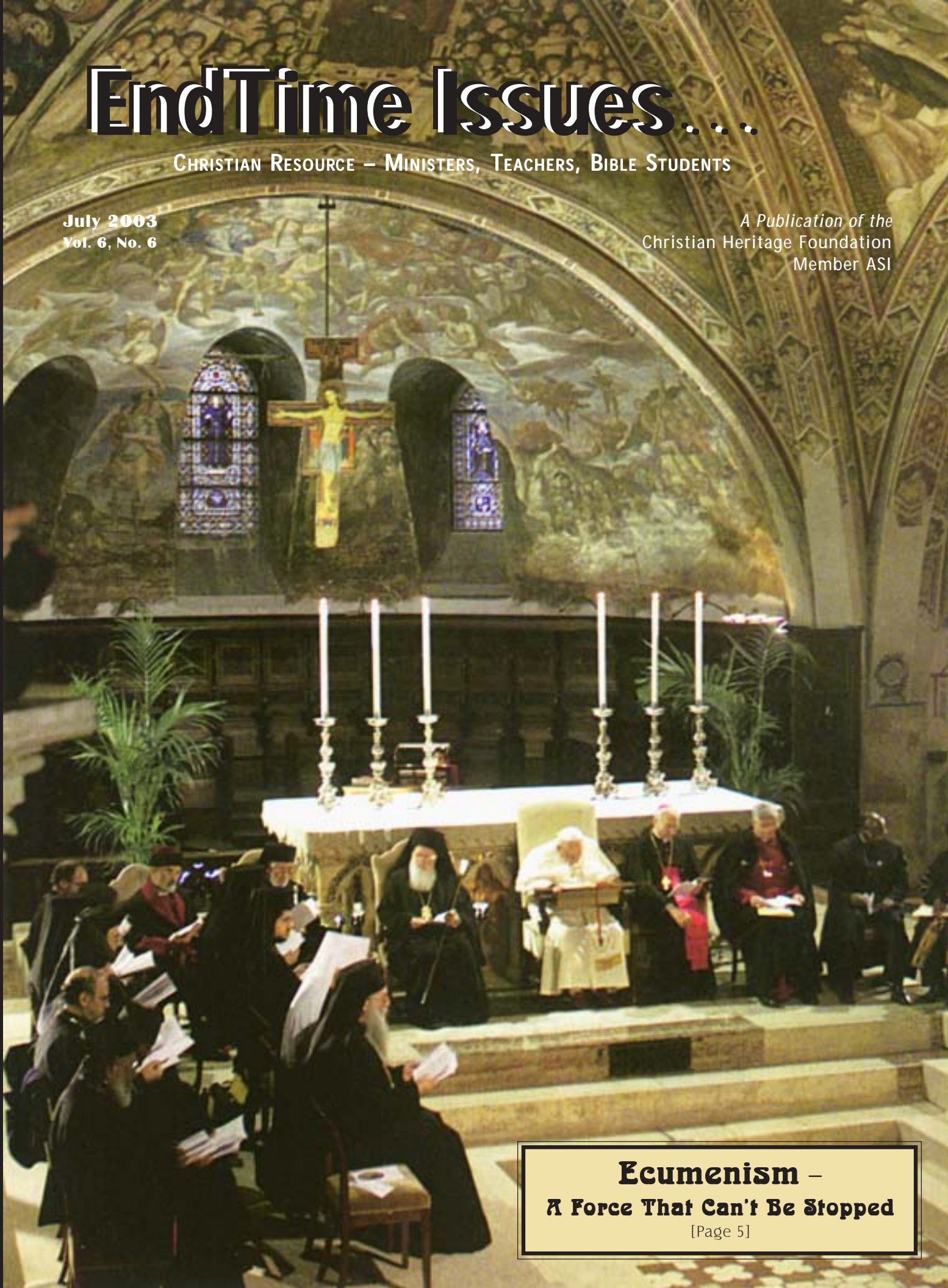


End Time Issues...

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

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**Ecumenism –
A Force That Can't Be Stopped**

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EndTime Issues... e-Magazine

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Something to Watch – Closely!

In 1976 the late Andre-Malraux (French art historian and Minister of Culture under Charles DeGaulle) said, “The twenty-first century will be religious or it will not be at all.”¹

At the threshold of the Third Millennium many, like Malraux, began to sense that alternatives to religion were exhausting themselves. A commanding activism to bring spiritual values back into the public square witnessed new impetus, whose momentum continues unabated.

Fascinating social partitions have emerged out of this trend. No more powerful evidence of this is seen than within the two major political parties. Prior to the 1960’s there was tacit commitment among the elites of both parties toward Judeo-Christian values. The presidential nomination of John F. Kennedy (1960), the Democratic nomination of George McGovern (1972) and *Roe vs Wade* (1973) began a dramatic shift towards secularism of the Democratic Party. By 2000 secularists made up that party’s base along with organized labor.² During the 1980’s Reagan strengthened the image of religion for the Republicans – capping it off with his close alliance to the Vatican over communism.

During the 1990’s the Protestants began a crescendoing grassroots effort to influence politics, notably through the Christian Coalition, Focus on the Family, The 700 Club and Coral Ridge Ministries. These attracted similar responses from myriads of other organizations and publications, both Catholic and Protestant. Thus, a major division in the political fabric of America has occurred between secular and Judeo-Christian ideals.

Another chapter in the ever-strengthening position of religion in America is the growing ideological obsession the federal government is showing in its interest to work with religious groups. President George Bush’s *Faith Based Initiative* brought John Dilulio to the White House as its first head. His tenure was only seven months. This always *free-to-express* University of Pennsylvania professor continues to monitor the right religious wing’s influence on government policy. He publicly complained that the Religious Right is having undue influence on the White House’s policy and politics.³

Recently, Joseph Conn in *Church and State* headlined: “Faith-based FIAT – Unable To Win Approval In Congress, Bush Forges Ahead On Controversial Religion Initiative Through Executive Action.” He noted:

“The speaker on the podium delivered a passionate call to religious action, and the congregation responded with shouts of ‘amen,’ ‘oh, yes’ and ‘preach on, brother!’

“‘There are people who face the struggles of illness and old age with no one to help them or pray for them,’ he said. ‘There are men and women who fight every minute of the day against terrible addictions. There are boys with no family but a gang, and teenage moms who are abandoned and alone. And then there are children who wonder if anybody loves them.... We arrest and convict dangerous criminals; yet building more prisons is no substitute for responsibility and *order in our souls*.

“‘No government policy can put hope in the people’s hearts or a sense of purpose in people’s lives,’ he continued. ‘That is done when someone, some good soul, puts an arm around a neighbor and says, “God loves you, and I love you, and you can count on us both.”’

"This plea for religiously grounded service and evangelism may sound like something that could be heard in any one of thousands of houses of worship across America any weekend, but in this case it wasn't. The speaker wasn't a clergyman, and the address wasn't a sermon. Instead, it was the President of the United States making a major public policy address..."⁴

Over one thousand religious and charitable leaders were present at the Downtown Marriott Hotel in Philadelphia to hear the President. He announced Executive Orders 13,279 and 13,280 to circumvent a reluctant Congress and get his Faith-based marriage with private entities moving. It was clearly a new day of partnering with the Federal government for religious groups.

James Towey, now chief of the White House office of Faith-based and Community Initiatives, is a Roman Catholic and former aide to Mother Teresa. He is a tireless proponent for Bush's policies and attacks opponents of the "scheme." Predictably, the opposition is from the mainly secular driven party. Towey is using Catholic League tactics to squelch any resistance with name-calling and public humiliation.

Thus, sides are being drawn between secularism and religion, anti-Christian forces and faith-based churches. Prophecy makes clear that religious forces will prevail – a sign of the *very end*. Since states' rights have been largely bypassed and they are greatly dependent on federal funds in hundreds of areas if they "qualify" and "cooperate," it is easy to see applications for grant money to be dependent on support of a myriad of religious issues.

Justifying the call for a clear union between church and state, Thomas Jefferson's famous letter to the Dainbury Baptist Associates, 1801, creating a "wall of separation" between church and state is being dubbed part of his hostility towards Christianity. The point is being increasingly made that the "establishment clause" and the "free exercise" right of the constitution and Bill of Rights do not prohibit the cooperation between church and state.

"I say it's time to put it all in perspective and end the radical separationism that keeps Christianity out of public life. We should be honoring Jefferson, not for his sour view of historic Christianity in 1801, but for the eloquent and moving words he wrote in 1776 in the Declaration of Independence."⁵ said Chuck Colson of *Breakpoint*, recently.

These changing events represent extremely serious concerns for conservative loyal Bible Christians. Churches are already calling on the government to raise the moral standard in areas of life, pornography, sex education, public prayers and political rights. The next step is manipulation of and then individual coercion to adopt religious values based upon the "common good." A call for a constitutional amendment to define marriage (an anti-gay move) is being called for. Senate majority leader Bill Frist (R-Tenn.) is in support of this. If this momentum continues, other amendments will be called for – and that is something to watch closely.⁶

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ECUMENISM

A Force That Can't Be Stopped

Protestant churches, faced with the challenge to either be ever more articulate with the Gospel truth or relax its meaning to draw an ever widening base of followers, are succumbing to the latter. When a truth-driven church is zealous for the cross of Jesus Christ, eternal issues are paramount. When a socially-driven church is active, temporal needs take precedence. Neither are mutually exclusive, but the latter has such an ever widening appeal that a saving relationship with Christ has degraded to a simple humanistic assent. Paul saw that happening in Rome and wrote:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Romans 10:1-3.

At the heart of the accelerating ecumenical movement is an often repeated theme: "We must forget our differences and join together over our mutual concerns." What concerns? Cultural trends against traditional Christian values. In light of increasing sensitivity that the end is near among evangelicals, the urgency to cooperate and relax the gospel standards has broad appeal. Paul also condemned forcefully those who promote the ideology "Let us do evil, that good may come." Romans 3:8.

The litmus test has become *tolerance*, seeing how close we can really come to each other in spite of differences. It has become a competitive sport, an "interdenominational game." Concomitant with this is the promotion of an ever

widening number of social and psychological programs within churches; religious superficiality with lessening emphasis on spiritual growth help drive the ecumenical movement.

Great resistance to Catholicism existed within Protestant ranks ever since the seeds of the Reformation grew. In 1910 an early missionary conference in Edinburgh, Scotland, that led to the organization of the World Council of Churches (WCC) refused to admit countries that were predominantly Roman Catholic. By the year 2000 most evangelicals and many mainstream Protestants considered Roman Catholics as partners in evangelism.¹

Well known religious leaders have become outspoken promoters of compromise and unity; which include Jack Hayford, Billy Graham, Pat Robertson, Paul and Jan Crouch, Luis Palau and Bill Bright. By 1989 the WCC announced at its World Conference that religious leaders from Hinduism, Islam, Buddhism, Sikhism and Jainism had joined them as "consultants." By 1994 broad endorsement of agendas for a *global spirituality* began coming from the United Nations, Multnomah School of the Bible, National Religious Broadcasters Association, World Christian Encyclopedia, the United Methodist Church and the Vatican.²

During the decade of the 1990's major crusades for Christ and evangelism congresses were conducted by Protestants. Many had Catholic leaders as key speakers. During that decade the Vatican conducted a sinister campaign against *fundamentalism*. The Catholic Church made clear it wasn't against "mainline" Protestant churches but against *literalism* of some fundamentalist groups in their interpretation of biblical passages.

Paralleling this an increasingly false notion was promoted that doctrinal issues must be separated from one's confidence in God. Jesus is to be an emotional idol without intellectual content. This led to less emphasis on the truth about Jesus and more on belief in Him. The promotional theme became "experience Him" as opposed to "knowing Him."

Paul was alarmed in his day over such issues and warned:

"For I bear them record that they have a zeal of God, but not according to knowledge." Romans 10:1-2.

Today, the Protestant world is being trapped by the false assumption that ecumenism is the rallying cry for spiritual needs. As church leaders have less to say about genuine conversion and repentance, the move to unify and cooperate has become a *religious* theme in itself. In many circles it is close to *heresy* if one fails to promote unity and reduce the elements of faith to a few common points. For the sake of love put aside differences.

Though not admitting or even understanding where ecumenism is headed, it is leading towards one altar, one worship and one leader. The strongest element in this movement is the most silent – the Vatican. As voices (the United Nations and Atheism) of concern are raised against a One World Order, the Roman Curia has appointed two cardinals to spearhead unity – of the “separated brethren” back to Rome.

As the *urgency* towards religious unity progresses, the unwieldy World Council of Churches is losing its grasp on *leadership* strategies. The World Evangelical Association (WEA) is gaining enormous strength in politics over religious liberty issues and articulating churches’ responsibility over social issues. As the WEA gains a more flexible view of religious globalization, their evangelical witness has developed into a cultural and political agent with less personal faithfulness to Jesus Christ.³

Working with other churches over common social objectives with highly publicized dialogue and cautious diplomacy over differences has become the new Christian mantra. The Roman Catholic Pontifical Council now recognizes the WEA as a “dialogue” partner.

A working group of Catholics, evangelicals and diverse Protestant groups laid groundwork in 2002 to develop definitive ways to unite. Calling itself *Christian Churches Together*, it met formally in

January of this year and was chaired by John Busby, Commissioner of The Salvation Army. They met at Fuller Theological Seminary in Pasadena, California, calling themselves the CCTUSA. It is set to be a steering group to draw not only churches together but groups such as the National Council of Churches and WEA. World Vision was represented and promised to be a unifying force.

As these ecumenical moves by the Protestant world gain momentum, the Catholic world is conveying ominous deceptions. Addressing themes currently in support of unity, they are filled with subliminal projections of guilt towards those disinterested. Their stigma-laden concepts include:

1. Belief in the Trinity is the “model” and command for Christian unity
2. Only by various religions working together can the world’s problems be solved
3. God is in love with everyone, so we must be in love with each other’s church
4. Reconciliation is a Christian principle among the denominations
5. And – the most sinister of all (which will be addressed in the next *EndTime Issues...* e-magazine), Christ wants us to *evangelize* not *proselytize*.

Protestants have become the catalyst reaching across the gulf to grasp hands with other religions, especially Catholicism. This now represents an unstoppable force because now it has been given a moral image.

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Gallup Poll Reveals Trends in Religion

George Gallup, chairman of the George H. Gallup International Institute, and D. Michael Lindsay, speaker and consultant to the Institute for Religion and Culture, explore the state of churches today in the book, *The Gallup Guide: Reality Check for 21st Century Churches* (Group Publishing: 2002).

Church leaders – depending on their perspective and outlook – are sure to view the following statements from Gallup and Lindsay as depressing, encouraging or challenging:

- Americans are experiencing an intense search and hunger for the spiritual and an unprecedented desire for religious and spiritual growth.
- Many Americans seem not to know what they believe or why.
- Religious faith is broad but not deep, with many Americans holding strong beliefs but see little impact that religious faith has on individual lives and society.
- God is popular but is not first in many people's lives....

The authors found that: 'Americans ... are practicing a do-it-yourself, whatever-works kind of religion, picking and choosing among beliefs and practices of various faith traditions.' ... the challenges to churches in their efforts to bring the populace to a deeper, more informed and committed level of spirituality or religious faith are indeed formidable. Yet, in the present climate, the opportunities to do so seem unparalleled." *Sunday Magazine*; Summer, 2003.



HEALTH QUEST

Meat Doesn't Make Sense

Man's Anatomy

The teeth structure is designed for biting and grinding, not tearing and tenderizing.

Saliva, coming from three principal glands, *begins* digestion. Thorough mastication is important since it contains ptyalin (alpha-amylase) which breaks down starches (carbohydrate), a dominant part of a vegetarian diet.

Water

Half of the water consumed in the United States is used on animals destined for the plate. It takes 2500 gallons of water to produce one pound of meat.¹

This water could provide 2-7 times more nutritional value through food crops than eating meat directly [7:1 for cattle; 26:1 for pigs and 2:1 for chickens].²

Health

Vegetarians (compared to meat eaters) have 40% lower risk of cancer and 20% less chance of dying from any cause. They also outlive meat eaters by six years. A study that began in 1983 in 65 rural Chinese counties yielded intriguing information. The "China Project" was conducted by scientists from Cornell University (NY), Chinese Academy of Preventive Medicine (Beijing) and Oxford University (England). They observed that the greater the use of good quality dietary plant-based foods, the lower the incidence of chronic degenerative diseases.³

The British Medical Association later reported: "Vegetarians have lower rates of obesity, coronary heart disease, high blood pressure, large

bowel disorders, cancers and gall stones. Cholesterol levels tend to be lower in vegetarians."⁴

In 1991 the World Health Organization urged: "Policies should be geared to the growing of plant foods, including vegetables and fruits, and to limiting the promotion of fat containing products."⁵

In addition to the usual increase in coronary artery disease and cancer, they noted a major dietary association to diabetes, strokes, osteoporosis and kidney failure.

It is fascinating to note that 50% of all the cancers in the world are found in 1/5th of the population – industrialized countries. Specifically, it has been shown that meat consumption increases colon, breast and uterine cancer.⁶ Prostate cancer has been added to the meat producing list.⁷

It is becoming increasingly clear that there is something in meat that actually causes cancer. The blame has been put on heated animal fat by some, but many are not sure. Research continues. Some unknown toxin is present.

Intriguingly, diabetes is 400% higher in non-vegetarians.

Extra Food

It has been estimated that if grazing land and areas used for fodder crops were planted in edible plants, it would feed ten billion more people on the earth. Currently 70% of the grain in the U.S. and 40% worldwide goes to feeding livestock.

To produce an ounce of meat requires 15 ounces of nitrogen. To produce an ounce of wheat flour requires only 3 ounces of nitrogen from the soil.⁸

Animal Factors

Cows could produce milk for up to 20 years. With today's hormones and antibiotics they are usually "spent" in 4-5 years. They are then slaughtered and become a hamburger patty – part of a prematurely aged dead animal.

Conclusion

Using animals as food is an extremely inefficient way to obtain "nutrition." Proper water and land use could increase food production if they were not used for raising livestock.

Eating meat is a health risk. A diet of fresh fruits, vegetables, grains, seeds and nuts provides all the nutrients one needs and promotes health, longevity and lower morbidity.

What is the secret behind the benefits of a vegetarian diet? Increasing evidence points to antioxidants and phytochemicals which are bioactive in those foods. There is a vast array of

these substances in fruits and vegetables. None is useful by itself. Thus, a variety of these foods is the key. Recommendation? Five fruits and five vegetables each day – and no meat.

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Why Jesus is Coming Soon

~ Reason Seven ~

Growing Interest in Prophecy

In that remarkable, fact-filled discourse, Jesus noted that because of turmoil between nations and perplexity among people, the hearts of mankind would be in anguish and fearful. Luke 21:25-26. This describes a negative emotional state with dismay and a sense of helplessness.

Throughout history, from the apostles on, there



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Figure 1

Controversy over how to interpret Revelation began early. Here is depicted Rev. 13:4 noted as a sign of the end. "Men worshiped the dragon ... and they also worshiped the beast." Hippolytus predicted Christ would come the second time and establish the millennium in A.D. 496 based on the book of Daniel.

that appeared to be a "sign" of His return. As early as the first century, there was date setting (Figure 1). By the time of Augustine (A.D. 386), varied opinions were rampant as to when Jesus would come, the meaning of the millennium and signs of His return (Figure 2).¹

Peter urged an ever-present anticipation of Christ's coming, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." I Peter 4:7.

Believing in the end of time and Jesus' soon return has always been part of the gospel appeal.

From Christ's ascension, excluding the apostolic appeals, to 1900 there were approximately 115 distinct times when the *imminent* return of Jesus was proclaimed. Often

dates were set, including the time of the great Millerite Disappointment of 1844. Another interesting example – Pope Innocent III expected Jesus to come in 1284 A.D., 666 years after the rise of Islam (Figure 3).

From 1900 through 1970 38 significant predictions of Jesus' return or the end of the world were made. Between 1970 and 1990 72 predictions were noted. From 1990 through May of 2003 89 times some cataclysmic prophecy was foretold, predicting a natural disaster, the coming of Jesus, God's wrath or Armageddon (Y2K, incidentally, wasn't that prominent).²

Graphically, this is how these look (Figure 4): Does this say something? More and more events are leading people to conclude the end is near.



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Figure 2

Addressing fanatics, Augustine pens his *City of God*, in which he tried to correct what he thought were crude notions of the Millennium and predicting when Christ would come.



Figure 3
 Innocent III
 (1198-1216
 A.D.)
 predicted
 Jesus would
 return 1284
 A.D.
 P.G. Maxwell-
 Stuart,
*Chronicle of
 the Popes.*

"Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: 'Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.' Matthew 24:6, 7.

"The present is a time of overwhelming interest

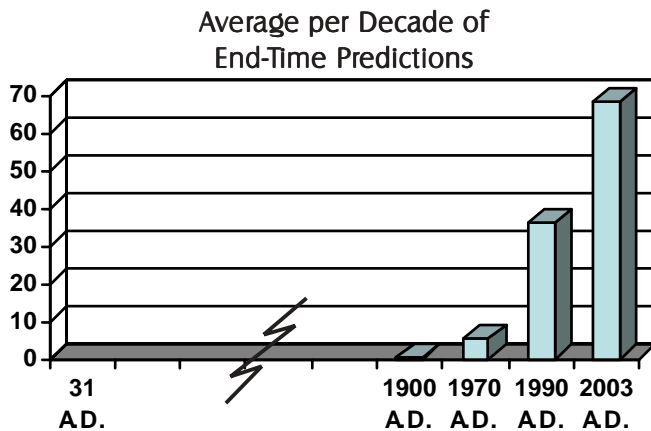


Figure 4

to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis."³

Todd Stranbers, in 1987 when an Air Force Supply Sergeant, invented the doomsday clock. Driven by events and perplexity in the world, he created an index called the Rapture Index. Recently

(2003), he noted that changing events in the world have now accelerated, speeding us to the end.⁴

Hillary Clinton's emotionally packed revisionist book, *Living History*, that was to "tell it all" was knocked out of second place (6/12/03) by another book, *Beyond Iraq – The Next Move.*"

What was that all about? Prophecy and the end of time!

Why such an interest? Events have perforated man's comfort zone. People are beginning to notice how impoverished security and wealth are. And, for the first time in modern history, people are beginning to sense an ill-defined defenselessness. Frustration is even becoming a political tool by the opposition to heighten that helplessness. Everyone is becoming a *victim*. World problems just don't seem to be resolved, let alone contained.

In 1999 *Newsweek* had as the cover article *Prophecy* (Figure 6), *What the Bible says about the End of the World*. In 2002 *Time Magazine* published several articles heightening the fears and questions about the end of all time: *Apocalypse Now; End Times; Timeline; Countdown; The End: How it Got that Way*.

This year Martin Reese, professor at Britain's Cambridge University and astronomer, published a book called *Our Final Hour*. He noted that "For the first time ever, human nature itself isn't fixed. Biotech drugs and genetic engineering are empowering individuals more than before." He questioned, "Where is the nature of man going?"

God said, "But as the days of Noah were, so shall also the coming of the Son of man be." Matthew 24:37.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually." Genesis 6:5.

Reese went on to say: With the threat of terrorism, deadly engineered viruses and the ability to

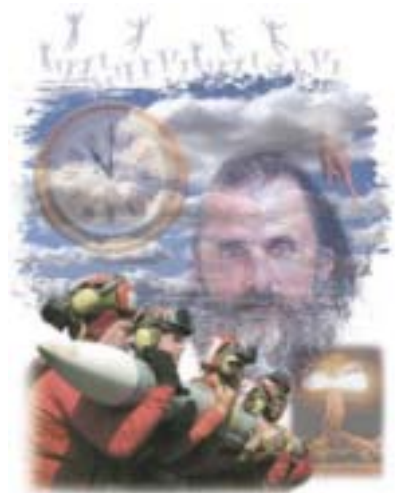


Figure 5

Illustration by Steve Baker
The Salt Lake Tribune – 4/12/03
 depicting the rapture index suggesting the end of time is almost here.



Figure 6
Newsweek, 11/1/99

genetically engineer human character, the odds for an Apocalypse have now risen dramatically from one hundred years ago.⁵

The advent of Satan's 6000-year-old desire to "create" man is here – a rogue populace of nations is quickly evolving into being like he is. Their very characters and natures are being represented by a growing number of people. Unrest and irreconcilable differences among individuals and nations grow.

Paul told Timothy (II Timothy 3:1), looking toward this time in history, "that in the last days perilous times shall come." Then he listed the atrocious traits that men would display just before Jesus' return in verses 2-7, 13. But then he brings us the beautiful challenge, "Continue thou in the things which thou hast learned" (vs 14).

A sign of the time that ties directly to the directionless path of society is its rejection of a standard road map for moral and social disciplines. Opinion and feeling have become individual forces guided by base passion and devoid of thought. No wonder Paul went on to say that the minds of end-time people will be "Ever learning, and never able to come to the knowledge of the truth" not enduring "sound doctrine." II Timothy 3:7, 43.

Recently Jeremy Diener, senior information specialist at the University of Missouri, Columbia, noted that the uncertainty of "today's tumultuous

world" has fueled a "substantial increase in enrollment in public affairs programs at universities around the country." He went on to say that it reflects a "real passion" to enter public service to resolve the great issues of unrest today.⁶

In the terrible Gethsemane experience of Jesus is a solemn lesson for us in this world of growing uncertainty. As we see insecurity and despair well up as an irresolvable woe, He provides a wonderful precept to guide every Christian.

"The woes and lamentations of a doomed world come up before him, and his decision is made. He will save man at any cost of himself. He has accepted his baptism of blood, that perishing millions through him might gain everlasting life. He left the heavenly courts where all was purity, happiness, and glory, to save the one lost sheep, the one world which had fallen by transgression. He will not leave man in his sins. He will reach to the very depths of misery to rescue him. The sleeping disciples see not that their beloved Teacher is fainting. He falls to the earth, and is dying. Where are his disciples to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the wine-press alone and of all the people there was none with him."⁷

That is our Marching directive. The white horse in Revelation 6:1-2 depicts God's people under the banner of the Latter Rain, going forth "conquering and to conquer." The tide of hopelessness sweeping *over* the world is our invitation to spread *over* the world the great hope in Jesus Christ. As a growing number of people are beginning to sense the end is near we have the privilege of telling them they are right and how to prepare.

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Charisma, June 2003



Prophecy Unfolds

DANIEL CHAPTERS 8-12 – PART I

THE GREAT “PREFACE” TO THE BOOK OF REVELATION

BY FRANKLIN S. FOWLER JR., M.D.

PREFACE

Standing unique in Old Testament books, Daniel is written with predictive messages that carry one forward to the very end of time. That era is unequivocally the kingdom of God in heaven (2:44; 7:13-14, 27; 8:25; 12:1) and portrays a *point* in time when victory over evil will finally come.

Most fascinating, this book is written in two languages. Chapters 1-2:4a is a historical introduction and is in Hebrew. Chapters 2:4b-7:28 is in Aramaic and describes the succession of nations that were specific challenges to God’s people. Finally, chapters 8:1-12:13 is in Hebrew and describes the final conflict between apostate Christianity and God’s remnant.

It is this latter section of Daniel that is the focus of this book. Those Hebraic messages present great themes to guide God’s people right at the end of time. It also serves as the introduction to the whole book of Revelation. The imagery of Jesus in 10:5-8 is a segue to His portrayal in Revelation 1:12-17.

Jesus tied these great truths to the end of time in that great eschatologic discourse, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet ...” (Matthew 24:15 and Mark 13:14). Making sure that this period of earth’s history was fully understood, Gabriel repeatedly told Daniel those prophesies were for the *es qes*, Hebrew words denoting the end. *Qes* is from the root word *qasas*, meaning “to sever.” *Es qes* denotes a period when the final severance of time will come. Uniquely, it comes in

a *judgment* context when the finality of all issues occurs (Genesis 6:13, Ezekiel 7:2-3). This is in great contrast to God’s kingdom which will know “no end” (Isaiah 9:7).

When will God execute judgment? Daniel opens to the student exactly when this will occur. Carefully and progressively one can see it is *after* the 42 prophetic months of 7:25, *after* the 2300 prophetic atonement years of 8:14 and *during the* 1260 literal days of 12:7.

“A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time? ... The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history... Teach these things.”¹

Daniel 8:19, with great precision, states that the *es qes* will occur at the appointed time or *moed*. Then, after many years (at least seven and possibly as long as 19) Jesus personally comes to Daniel and tells him when the *moed* will end. There is no date setting or timed prophecies that lead up to these periods. God said that was not for us to know (Acts 1:7). Daniel is event driven. Those events come at the *es qes*, which comes in a timeframe described in Daniel 12.

There is a great deal of prejudice and bias related to Daniel 8-12 based on misapplication of quotations from Ellen G. White. This book sweeps

¹ *Testimonies to Ministers*, pp. 114-115.

aside that restrictive focus of the past and, with Biblical firmness, points forward to the time these passages will become part of the Loud Cry.

"The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire."²

"A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony."³

Paul made it impeccably clear that Jesus will not come as a thief in the night to those who are children of the light (I Thessalonians 5:5). He then challenged God's people to "Let us watch and be sober." Watch for what? His coming? That is not the message. It is for the signs that give His people light that summer is near (Matthew 24:32).

This study will not move forward sequentially verse by verse. The structure of Daniel 8-12 finds a message, explanation, then repetition of those messages with added insight. These chapters reveal the final rise of the papacy. To make sure this message is not missed, chapter 11 is inserted. Thus, an approach will be taken to highlight informational clues that build upon each other until a whole of end-time truth is opened up.

Daniel 8 and 9 present special everlasting covenant messages. Since the King James Version fails to correctly present several key texts, they will be dealt with in special detail later at the end of this book.

Though at times indepth study must be taken to make certain truth is upheld, all attempts at simplifying the veracity of these prophetic themes in unpretentious language is made.

INTRODUCTION

If you were soon to retire and wanted to move to a beautiful place you would likely contact the Chamber of Commerce of many areas. If you then leaned towards living by a lake, let's say in northern Wisconsin, you would want pictures, details of services, climate, availability of churches and the likely cost to reside there.

Real estate agencies now contact you and you find many excellent places to buy. Would you then purchase a piece of property without seeing it? You know the climate of the four seasons, its view of 360 degrees by pictures, how far the nearest town is, what the taxes will be and the exact description of the home by a walk-through video. Everything that was sent to you was truthful and accurate. But it would be foolish to invest in something with such limited knowledge. Putting funds into property sight-unseen could be a total loss. Easements, termites, the water table or even wind could all be terrible barriers.

In Jesus' day the Pharisees were fixed in a narrow rut of knowledge, performing ceremonies without understanding and filling their lives with tradition devoid of meaning.⁴ These acted as termites to spiritual growth and barriers to eternity. Jesus told John that at the end of time many who called themselves committed Christians (Laodicea) and who felt satisfied with their knowledge were spiritually naked. Its sanctifying power was never experienced.⁵ They would be just like those ancient leaders.

Few Christians today go beyond the very first level of Biblical understanding they had at baptism. Often the path that follows is littered with revolving door opinions from that *basic knowledge*.

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light."⁶

Truth was never meant to be grasped with cursory study. Saving truth was designed to ever expand before the inquiring mind. This was the burden of the apostle Peter, once naive and very satisfied with himself. "Grow in grace and the knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18. Continued advancement is required in the Christian life.

²*Review and Herald*, 9/25/1883.

³*Manuscript Releases*, vol. 2, p. 20 (*Letter 54*, 1906).

⁴*Desire of Ages*, 278-279.

⁵*Faith and Works*, p. 82.

⁶*Testimonies*, vol. 5, p. 708-709.

"The truth is an advancing truth and we must walk in the increasing light. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light."⁷

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end."⁸

Light and truth do not change. Light increases, truth advances. Remarkably new light will also be discerned and beauty of old truths will be seen. "... the time for the unfolding of special truth in relation to the closing scenes of this earth's history is during the last generations that shall live upon the earth."⁹

When the disciples asked Jesus those two pivotal questions about *the end* (Matthew 24:3), their minds grasped the great duality of truth between the physical temple and the spiritual.

Before Jesus answered them He made it clear that knowledge was vital to a saving experience at that time. "Take heed that no man deceive you." Matthew 24:4. Increased light is a barrier against deception. Does this apply to prophecy?

"The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which *every one should understand*. These prophecies are to be witnesses in the world."¹⁰

Not only are they to be *understood* but understood so well they can be a witness to truth through our teaching. Why?

"The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this

world's history."¹¹

This was penned after 1844. What in Revelation speaks of the close of this world's history? Virtually the whole book. What speaks about the very end of time in Daniel? Most of chapters 8-12. That is why this book was written.

"There is need of much closer study of the word of God: especially should Daniel and Revelation have attention as never before in the history of our work."¹²

Daniel "... bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillments."¹³

We are also warned about the book of Revelation.

"The solemn messages that have been given in their order in the Revelation are to occupy the *first place* in the minds of God's people. *Nothing else is to be allowed to engross our attention*."¹⁴

Then a warning about Daniel.

"Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand *before* the time of the end."¹⁵

Was that warning simply that probation would close and the great time of trouble would then begin? Was it about three time prophecies that "ended in 1843" that so many have erroneously concluded? Absolutely not! It is the "twelfth chapter" that we are to understand *before* the end of time. That chapter is so important, those time prophecies so vital, Jesus personally appeared to Daniel to give them. They are to be part of the final Loud Cry that will clearly tell the world in specific terms that time has almost ceased.

"A message will soon be given by God's appointment that will swell into the loud cry. Then Daniel will stand in his lot to give his testimony."¹⁶

⁷Review and Herald, 3/25/1890.

⁸Gospel Workers, p. 297.

⁹Testimonies, vol. 2, pp. 692-693.

¹⁰Seventh-day Adventist Bible Commentary, vol. 7, p. 949.

¹¹The Great Controversy, p. 341.

¹²Testimonies to Ministers, p. 112.

¹³Manuscript 32, 1896.

¹⁴Testimonies, vol. 8, p. 302.

¹⁵Manuscript Releases, vol. 15, p. 228 (1903); Last Day Events, p. 15.

¹⁶Manuscript Releases, vol. 2, p. 20 (Letter 54, 1906).

Chapter 1

THE SETTING

The book of Daniel is made up of two halves. Chapters 1-7 is written in a mix of Hebrew and Aramaic (Chaldean). Its structure is like a tree (see Figure 1).

The second half, chapters 8-12, becomes mainly the sealed book. Gabriel said just before Jesus appeared to Daniel, "But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end [es qes]: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. What part was sealed? Many suggest the whole book. We will discover which portion of Daniel 8-12 was specifically closed till the very end of time. Notice that E. G. White includes chapter 7 in her broad understanding of this:

"Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that 'at the end of the days'—in the closing period of this world's history—he would again be permitted to stand in his lot and place. It

was not given him to understand all that God had revealed of the divine purpose. 'Shut up the words, and seal the book,' he was directed concerning his prophetic writings; these were to be sealed 'even to the time of the end.' 'Go thy way, Daniel,' the angel once more directed the faithful messenger of Jehovah; 'for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' Daniel 12:4, 9, 13."¹⁷

The *sealing* was symbolic of a barrier to understanding. The meaning of Daniel 8-12 would not be fully grasped until the "time of the end." As we shall discover, opening of this treasure house of prophetic knowledge would come progressively. This explains why there has been such divergence of opinion as to what these prophecies mean. God made it clear that those prophecies could not be understood until the time they were needed. No effort to know or solve such time periods of Daniel 12, as one example, would meet with success until the very end. It simply was not part of God's plan. There are "great and solemn events which we must know *as we stand* on the very threshold of their fulfillments."¹⁸

"These messages were given not for those who uttered the prophecies but for us who are living

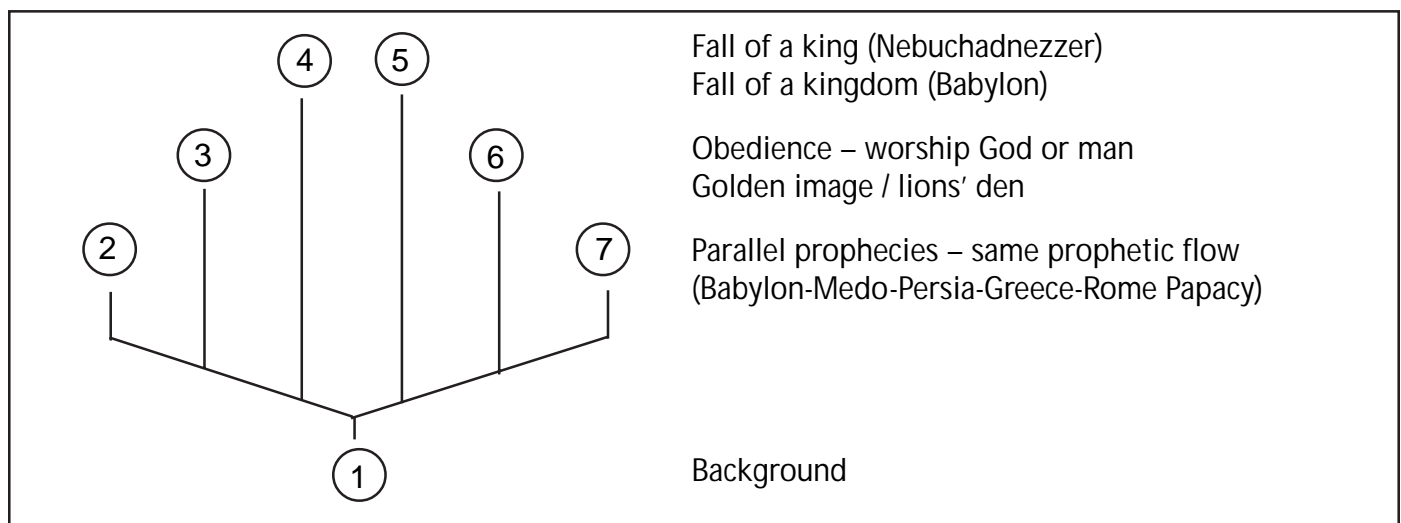


Figure 1

¹⁷*Prophets and Kings*, p. 547.

¹⁸*Manuscript Releases*, vol. 32, 1896.

amid the scenes of their fulfillment."¹⁹

How do we know that it was only a *portion* of Daniel that was to be sealed? Hippolytus wrote a remarkable treatise on Daniel 1-7 in the third century. He understood those chapters much like we do today.²⁰

Secondly, E. G. White affirms that only a part of that book was closed.

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that *portion* of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4."²¹

This is quite a revealing comment. Daniel was not instructed to seal prophetic understanding until the final Hebrew portion was presented. And then, as will be seen, only one of two visions of Daniel 8-12 was to be closed. It was the vision that, repeatedly, Gabriel, then Jesus, said related to the time of the end (*es qes*).

"As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' Dan. 12:4,10."²²

Fascinating and extremely important to grasp, most of the time periods were incomplete. One might reveal an ending but no beginning. Another a beginning and no clear ending. This revelatory technique was developed for a specific reason. Since the visions were presented in segments, partially due to Daniel's inability to receive them all at once, that prophetic unveiling helps the student to tie the right positions together. Also, it prevents spurious manipulation of the periods. Knowing this incredible way the messages were given, there is only one way the timing pieces can be linked to each other.

Another unique setting unfolds in these special chapters. They are sequenced event-filled messages and are repeatedly set within a *time period*. Two of those messages were so important heaven would not let Gabriel convey to

Daniel the details. Jesus, the "man clothed in linen" (12:6) and the "certain saint" (8:13) personally appeared to the prophet to state those time periods. Fascinating and extremely important to grasp, most of the time periods were incomplete. One might reveal an ending but no beginning. Another a beginning and no clear ending. This revelatory technique was developed for a specific reason. Since the visions were presented in segments, partially due to Daniel's inability to receive them all at once, that prophetic unveiling helps the student to tie the right positions together. Also, it prevents spurious manipulation of the periods. Knowing this incredible way the messages were given, there is only one way the timing pieces can be linked to each other.

The expanse of time covered by these prophetic *time periods* spans from the decree to reestablish the theocracy of Israel in their homeland (9:25) to the deliverance of God's people and the special resurrection (12:2).

Many scholars have attempted to show that the little horn of Daniel 7 is the same period as the little horn of Daniel 8. This conclusion avoids several key *differences*. Parallels do not always mean the same timing. The differences must also be studied. As this is done, vast frontiers of new light open. In this case, a *second rise of the papacy*.

In contrast to the four sequenced kingdoms of Daniel 3 and 7 (Babylon, Medo-Persia, Greece and Rome), the vision of chapter 8 begins with a ram

¹⁹ *Ibid.*

²⁰ *The Prophetic Faith of Our Fathers*, vol. 1, p. 272.

²¹ *Acts of the Apostles*, p. 585.

²² *Desire of Ages*, p. 234.

(vs 3), which refers to Medo-Persia (vs 20). Why isn't there a representation of Babylon to make a perfect recapitulation or repetition of Daniel 3 and 7? Some say it is because he was in Babylon and the vision looked *forward* – thus, Medo-Persia. Daniel was in Babylon for the other two visions also. This is not only a new vision, it introduces an entirely new message. In the previous visions the focus was on the *kingdoms*. Here, the focus is on the restoration of a covenant people. The kingdoms of Daniel 8 are timing markers for the prophecy. That becomes an interpretative key.

The two animals presented – the ram and he-goat – are sanctuary atonement animals. The emphasis begins and is actually in Persia, the last and “higher horn.” Darius was the first Mede ruler and Cyrus the last, then four Persian kings followed: Cambysall (530-533 B.C.), False Smerdis (522-486 B.C.), the great King of Persia Xerxes I (Ahasuerus of Esther's time;²³ 485-465 B.C.) and Artaxerxes I (Artaxerxes Longimanus;²⁴ 464-424 B.C.)

Why is the focus on Persia? That is the time period when the visions of Daniel 8-12 *began*. The

issues did not relate to Babylon or the Medes. The 2300 atonement-year prophecy and the 490-year probationary prophecy for God's people began during the Persian empire, specifically during the reign of Artaxerxes I. The ram, the animal used as a trespass offering, represented the great challenge to God's people outlined in 9:24. They were to put away sin and transgression and be restored *fully* to heaven's favor. This is covenant completion imagery. The he-goat represents Satan working through his agencies, especially the little horn, trying to thwart the covenant promise from being fulfilled.

Thus, the broad themes in Daniel 8-12 draw on deep spiritual issues for God's remnant people. The brush sweeps over the canvas of time and rests finally on the great final battle between Christ and His people and Satan and his. It is a miniature portrayal of the whole book of Revelation, yet filled with unique information as Revelation's introduction. God presents to His people details about events and time periods related to the very end of time.

²³*Prophets and Kings*, p. 605.

²⁴*Ibid.*

Chapter 2

TWO VISIONS AND TWO RIVERS

The story line of chapter 8 begins during King Belshazzar's third year of reign. He is the last King of Babylon and is the monarch who saw the terrifying handwriting on the wall. "Thou art weighed in the balances and found wanting." During this time Daniel had the first part of one of two sets of visions that would eventually draw to a close the whole book.

Daniel was not in the capital city at the time but in Susa or Shushan of the province of Elam. His geographical location doesn't stop there. He is *specifically* along the bank of the Ulai River. Why such detail? It will be imagery portrayed twice more before he finishes writing and significantly picked up, once again, in Revelation 10. Together the collective picture stages a story that brings the reader right to the end of time. The river, the banks and the later association with Jesus draw on His roles as High Priest, Judge, King and His sovereign control. Though events will seem at times like He has forsaken His people, these images will be reminders that He hasn't. In addition, in those settings, timing prophecies are given three times. Putting everything in proper sequence, a beautiful panorama will suddenly appear which fulfills Habakkuk 2:3. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Daniel said while on the bank of the Ulai "a vision appeared to me" (vs 1) and "I saw in vision" (vs 2). The Hebrew word here for vision is *chazown*. This is one of several words used for vision in Hebrew but very specific in its usage here by Daniel. In chapters 8-12 its connotation simply means a *revelation*. Daniel is very careful in using this word because it separates another *vision* and Hebrew word he will use that has a very different application.

Next, we discover Daniel once again at the Ulai River (8:16) (likely a continuation of what occurred that day beginning in 8:1). Jesus' voice, "a man's voice," from between its banks instructs Gabriel to help Daniel understand what was just given to him in vision.

We now move to chapter ten to another river scene. Daniel is now by the Hiddekel or Tigris River (10:4). In the beginning of that chapter Daniel said he "had understanding of the vision." The word used there for vision is *mareh*. This word merits special attention and will be dealt with later.

Briefly, *mareh* portrays the imagery of a beautiful people ready for a wedding. Daniel said he grasped the meaning of the *mareh*. But later we will see he could not understand the *chazown*.

He notes that he is alone because his friends fled from the vision which they apparently saw also (10:7-8). What vision? The *mareh*. What was Daniel shown? An incredible picture of Jesus (10:5-6). This imagery is the *same* as John sees in Revelation 1. This is a sequel to that very first chapter. This *ends* the four segments of the *mareh* vision.

Here is where each of these words for the *chazown* vision are used:

Daniel	ch 8	ch 9	ch 10	ch 11	ch 12
<i>Chazown</i>	1-13 15 17-27	21	9-21	1-45	1-13
<i>Mareh</i>	14, 16	22-27	1-8		26

Gabriel appears later to Daniel after he was delayed by Satan (10:13). Since the *mareh* ended in 10:9, the word for vision now (10:14) is back to *chazown*. From this point to the end of the book only the *chazown* will be referred to. In fact, this is so important that Gabriel told Daniel, "I'm not here to talk about the *mareh* any longer but to address the *chazown*" (10:14). Thus, in our study of these chapters a distinction of great importance is made between the two. This will, in turn, open up great understanding to the book of Revelation.

Finally, in Daniel 12 he is once again by a river (10:5) (likely the Hiddekel since that is the last one mentioned). He saw two beings – one on either side of the river (12:5). Here Jesus personally continues Gabriel's expose' of the *chazown* vision

and brings it to a close. Three times Jesus came to Daniel. Why did He do that? Two times He presented *timing prophecies*. He did not leave those specifics to Gabriel. In garb to illustrate the period shown, Jesus opens future periods of earth's history for the last generation to live on this earth. The other appearance was to show His future role at the end of the great controversy.

Here are the three times rivers are mentioned with their respective visions:

<i>Vision</i>	<i>River</i>
<i>Chazown</i> vision begins ch 8	Ulai – 8:2
<i>Mareh</i> vision is <i>added</i> to ch's 8, 9, 10	Hiddekel – 10:4
<i>Chazown</i> restarts in ch's 10:14 by Gabriel; then Jesus finishes it in ch 12	Hiddekel – 12:5

These are the *only* places where the two rivers are mentioned in the whole book of Daniel. What can we learn from this? Why is this so important?

“ The light that Daniel received *direct* from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel,

the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass.”²⁵

Note the word “visions” here is pleural. There is recognition of more than one presentation to Daniel that is given especially for the end time. In 1896 they were in the process of fulfillment. A very crucial question must be addressed. What portion of these visions was not yet fulfilled? Daniel began to stand in his place in 1798. However, as we shall see, that understanding would not be completed till later. The seal (singular) must first be fully removed from the *chazown* vision.

Why are these details so important to grasp? The *mareh* vision outlines the major events related to the completion of a covenant people. It addresses legal issues that will be resolved for a perfected people to vindicate God's character. The *chazown* vision is the story of how Satan and his agents will try to thwart what God is trying to do through His people.

Each is in event driven settings, often during specific periods of time. Each message templates over the book of Revelation, where incredible details are filled in. This is the story of how the great controversy scene finishes.

Next we will look at what the “time of the end” or “the end” means to these visions.

²⁵*Manuscript Releases*, vol. 16, p. 334 (1896) (emphasis added).



LIBERTY

IN THE

BALANCE

Pakistan: "I will not deny Him" – ... [Brother]

Ranjah Masih was imprisoned on May 8, 1998 – a victim of Pakistan's Law 295c, blaspheming Mohammed. On April 26, 2003, the judge gave



Ranjha a sentence of life imprisonment and a fine of \$878 U.S. This is the first time in Pakistan's history that a life sentence has been given. All other 295c convictions have been given the death sentence.

At a Christian funeral procession, Muslim witnesses claimed that Ranija threw a rock at an Islamic sign. Ranijha claims he did not. Muslims write to him, 'Accept Islam, and we will forgive you.' Ranjha has stated from his cell: 'I am ready to be crucified for Jesus. I will not deny Him.' His wife works as a maid earning \$36 U.S. a month to support their four children in a one-bedroom house.

Just as the Disciples considered imprisonment for Christ an honor, so do Ranjha and his family, even in their sufferings. It is our honorable task to pray for them, support them, and appeal to the authorities on behalf of our "family." *Voice of the Martyrs*, July 2003

Religion Today, May 2003

Belarus Christian Leader Seeks Political Asylum in the United States. One of Belarus' most persecuted Christian leaders is seeking political asylum in the United States, saying the degree of religious repression in the former Soviet republic has become unbearable and dangerous.

"We have had to practically go underground. There are large fines for praying at home. You can even end up in prison," said Father Yan Spasyuk, 36, administrator of the tiny Belarussian Autocephalous Orthodox Church, in an interview Wednesday (May 28) from Highland Park, N.J. Spasyuk said the situation grew especially acute after a draconian new religion law was signed in

October by Belarus' President Alexander Lukashenko, sometimes described as Europe's last dictator. The law strongly favors the country's dominant Russian Orthodox Church and lays the legal groundwork for a clampdown on minority faiths in the country of 10 million between Russia and Poland. The plight of Spasyuk's 7,000-member Belarussian Autocephalous Orthodox Church figured prominently in the U.S. State Department's International Religious Freedom Report released in October. The report documents Spasyuk's attempts to erect a church building on his property and his subsequent arrest. In August, security forces sealed off Spasyuk's village of Pohranichny, near the Polish border, and used bulldozers to demolish the brick church constructed by parishioners.

President Bush Urged to Help Free Sudanese Slaves

Now. Today, Christian Solidarity International's (CSI) U.S. Executive Director, Dr. John Eibner, urged President George W. Bush to help make 2003 "the year of the eradication of Sudanese Slavery". Writing following his return from a fact-finding visit to Sudan, Eibner reported "the current ceasefire offers a window of opportunity for a mass exodus of slaves from northern Sudan to their homes in the South". While in Sudan, Eibner and his CSI colleagues found that many Arab slave masters are now prepared to release Black African slaves, without compensation fees and that land corridors for the return of slaves to Southern Sudan are now open and secure. During Sudan's 20-year-old civil war, over 200,000 women and children have been enslaved, according to leaders of the victimized communities. The U.S State Department has indicated that it expects a peace agreement before the end of June. Eibner encouraged President Bush to use the current window of opportunity to support Sudanese civil society's efforts to free the slaves now. "There will be no true peace in Sudan as long as black African women and children and children are enslaved", Eibner concluded. [Christian Solidarity International]

Another Pastor Deported from Qatar. On May 22, Pastor Nemencio Bonton was deported from Qatar to his native Philippines without any reason being given. According to Middle East Concern, this deportation follows a letter he received on April 20 giving him 30 days to leave the country. Bonton was senior pastor of the Qatar International Christian Ministry, which ministers to expatriate workers in Qatar. He also worked as an electrician. Despite appeals from his employer as well as from the Chief Protocol Officer of Qatar's ruler, Bonton was deported along with his wife and four children. He had lived in Qatar for twenty years and had no previous problems with the authorities. This is the second confirmed deportation of a pastor from Qatar for religious reasons this year.

Appellate Court Permits School Distribution of Religious Literature. An appeals court has ruled that an Arizona school district cannot prohibit distribution of literature advertising a program

with religious content. The decision by the 9th U.S. Circuit Court of Appeals concerned a Scottsdale Unified School District policy. "The district cannot refuse to distribute literature advertising a program with underlying religious content where it distributes quite similar literature for secular summer camps, but it can refuse to distribute literature that itself contains proselytizing language," a three-judge panel concluded. Mary Ellen Simonson, Scottsdale school district attorney, said the district may ask the appellate court to review its decision or ask the U.S. Supreme Court to consider the case, the Associated Press reported. She said the appellate decision puts school districts in the "untenable position" of assessing "how far a brochure can go in promoting a religious event in its advertising." The ruling was hailed by the American Center for Law and Justice. "The appeals court decision sends an important message about the constitutional rights of religious speakers," said Walter M. Weber, senior litigation counsel for the law firm. "Equal treatment of Christians and equal access for Christians in our public schools is long overdue," said Gary McCaleb, a lawyer with the fund, in a statement. [Christian Solidarity International]

Death of Evangelist Highlights Growing Tension in Bangladesh. A surge in Islamic nationalism signals danger for minority Christians. The recent murder of evangelist Hridoy Roy is one of many violent attacks against Christians in Bangladesh, as tensions have increased dramatically since the election of a fundamentalist Islamic government in October 2001. Some Christians have had their rice crops destroyed by Muslim militants, and Christian girls have been threatened with rape. The coalition government has consistently denied any alliance with Muslim extremists, but provincial officials of the Bangladesh Nationalist Party have been linked to the harassment of Christians in the Natore district of northern Bangladesh. The rise of Islamic extremism can be traced in part to the 64,000 "madrasahs," or Muslim schools, established in recent years. [Sarah Page, Compass Direct]

Protestant Pastor, Church Members Slain in Colombia. A Protestant pastor and three other church members in northern Colombia, including an 80-

year-old church elder, were murdered earlier this month in what human rights and church activists describe as a continued pattern of intimidation and violence against civilians by members of Colombia's armed factions. The recent killings, said the Council of Evangelical Churches of Colombia, a coalition of Protestant denominations, have "produced a new threat against defenseless civilian victims." A group of 25 armed men killed Miguel Mariano Posada, 52, pastor of an evangelical church in the community of Baltazan in the northern coastal province of Cordoba. Also killed, church officials said, were Ana Bernice Giraldo Velaquez, 25, a teacher and church secretary; Natividad Blaudon, 80, the church elder; and Julio Torres, 16, a community member. A statement by the evangelical council and the church-based peace group Justapaz did not detail who might have committed the murders, which occurred May 6 in an isolated rural community — an area where several armed groups are active. But in the last year Colombian church groups, as well as human rights organizations in Colombia and the United States, have criticized both Colombia's leftist guerrillas and right-wing paramilitaries for targeting and murdering Roman Catholic and Protestant church leaders in the country's ongoing, 40-year civil war. [Chris Herlinger, Religion News Service]

Evangelicals Tried For 'Hate Crime' Violation .

Umbanda and Candomble spiritist groups in Brazil are pressing a lawsuit against Baptist pastor Joaquim de Andrade, 41, and Aldo dos Santos Menezes, 33, a deacon of the Anglican Church, in connection with an annual evangelistic outreach on the beaches of Sao Paulo state. Spiritists accuse the two men of violating Brazil's "hate crime" law by distributing evangelistic tracts that, they say, disparage the African goddess Iemanjá. They charge Andrade and Menezes with "inciting evangelicals to commit acts contrary to the liberty of religious belief." At a hearing on April 16, a Sao Paulo judge found Andrade and Menezes guilty and fined them each 1,000 reais (about \$300). The judge warned that if they did not stop proselytizing spiritists, they would face stiffer consequences next time. "This is a precedent-setting case," said former Brazilian resident Paul Carden, director of the Centers for Apologetics Research.

"If Christians cannot freely share their faith with interested bystanders in a public place without the potential of some punishment under the pretext of having committed a hate crime, then this profoundly alters the spiritual equation in that country." [Compass News Service]

Supreme Court to Hear Religious Scholarship. The Supreme Court said Monday (May 19) it will decide whether students at religious colleges can use state scholarships for their studies. The high court agreed to hear the case of a Washington state student, Joshua Davey, who received a \$1,125 state scholarship to attend Northwest College, which is affiliated with the Assemblies of God. When state officials learned that Davey was majoring in theology, they revoked his scholarship. They said the public money could not be spent on religious instruction, but could be used for other majors, such as business. The San Francisco-based 9th U.S. Circuit Court of Appeals ruled last July in favor of Davey. The high court agreed to hear Washington's appeal during next year's term, which begins in October. Davey's lawyers at the American Center for Law and Justice said state officials violated Davey's constitutional rights to practice his religion. "This anti-religious, viewpoint-based discrimination clearly offends the federal Constitution," ACLJ chief counsel Jay Sekulow told the justices in a filing for the case. Washington Attorney General Christine Gregoire told the high court that the state policy "does not impair Davey's free exercise of his religion — he is free to believe and practice his religion without restriction." Fourteen other states have similar restrictions on scholarship funds. [Case Kevin Eckstrom, Religion News Service]

Pakistani Christians Injured in Church Attack.

Radical Muslims targeted a prayer meeting at the New Apostolic Church of Pakistan in the district of Narowal, leading to the serious injury of at least two believers. According to VOM representatives and sources in Pakistan, the Muslims first stopped and harassed a group of Christian girls on their way to the church on the evening of Friday, May 9, 2003. They stood in the girls' path, making humiliating remarks and attempting to pull off their scarves. Once the prayer meeting had begun, the Muslims broke

up the meeting, carrying weapons into the church compound and yelling. When Mughal Masih stepped outside to reason with the men, some of the Muslims took him to a field and beat Mughal in the head and chest with guns. The rest of the Muslims entered the church and dragged Ashraf Masih, the guest pastor from a neighboring town, by his collar out of the church. There, they stripped him of his clothing and beat him. "The stabbing of Mughal Masih and the beating of the pastor are just more examples of radical Islam's intolerance of Christians," says Gary Lane, VOM spokesman. "The Pakistani government and local police need to do a better job of protecting the Christian minority from these violent attacks." [Voice of the Martyrs]

Iraq Update: Murders, Anti-Christian Violence
Barnabas Fund As Shia Muslims become more aggressive and vocal in their demands for an Islamic State based on Shari'ah the anti-Christian violence which Christians in Iraq have long feared seems finally to have arrived with the brutal murder of two Christian men.

Britain's Daily Telegraph reports the deaths of Sabah Gazala and Abdul Ahed, who were shot and killed by two Islamic gunmen within ten minutes in separate incidents in Basra on May 8th. Like a number of Christians in the city and in other parts of Iraq they were involved in the sale of alcohol, jobs forbidden to Muslims but permitted to Christians under Saddam Hussein's rule.

Iraqi Christians Fear Rise of Shiite Fundamentalism
Mark Mueller. Two weeks ago, Raad Karim Essa arrived home from work to find his furniture on the street. His Muslim landlord wasn't renting to Christians anymore. "The Muslims want to destroy us," said Amira Nisan, 38, Essa's wife. Such a sentiment is voiced increasingly today among Iraq's 800,000 Christians. Like most of their countrymen, Christians greeted the fall of Iraqi President Saddam Hussein with celebration and hope. But in little more than a month, their desire for greater religious freedom has been replaced by fear of the fundamentalism rippling through Iraq's Shiite Muslim majority, which has moved quickly to exert its influence after de-

ades of violent repression. Christian women say they've been harassed by Shiite men for walking on the street without head scarves, and priests complain that Shiite clerics inflame religious hatred by calling for the expulsion from Iraq of "nonbelievers." "Everyone's afraid," said Albert Paul Younan, 42. Younan said he sought help from a United Nations facility in Baghdad, where he spoke with an American military commander. "I told him we need protection, and he said, 'I'm sorry. You're going to have to protect yourselves,'" Younan said. "There is no law anymore. There is only Islamic law. God help us all." [RNS]

Last week in Basra the Los Angeles Times reports that Shereen Musa, a Christian woman, was pelted with vegetables to chants of "Shame! Shame!" as she walked with her mother through a market, simply because her head was not covered in accordance with the Shari'ah. "Everyone was laughing at me, and I was crying," Shereen said, "When I had to walk back through the same place someone saw a cross on my neck and said: 'Oh, you're a Christian. You'll suffer a terrible fate.'" Some Christian families like Shereen's have now begun to leave Basra to return to the traditional Christian heartland around Mosul.

Saudi Arabia Jails Two African Christians in Jeddah
Barbara G. Baker. Two African men jailed in Saudi Arabia's port city of Jeddah for "Christian activities" were told yesterday that they are slated for deportation back to their homelands. Girmaye Ambaye, 44, of Eritrea, was arrested at his sponsor's office on March 25. Ethiopian Endeshawe Adana Yizengaw, 32, was taken into custody on the street near his home on April 27. Saudi police first revoked residence permits for the two men, active in the ministry of Jeddah's Ethiopian-Eritrean Christian congregation, then placed them under arrest. "I think in two days I will reach Ethiopia," Yizengaw told Compass by telephone from Bremen's Cell 4. Ambaye may not be deported to the Eritrean capital of Asmara for several more days because his paperwork is still in process at the Governate of Mecca. Saudi authorities have questioned at least a dozen members of Jeddah's Ethiopian-Eritrean congregation in recent months and warned them to stop attending the church. [Compass]

The Garden Patch



By David E. Stottlemeyer, M.A.
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Head, Avacado Breeding Program

Introduction to Gardening Moral Purpose

PURPOSE

I have been asked to provide for the readers of *EndTime Issues...* e-magazine a series of articles on gardening – especially as it might relate to the end time. With that in mind, their focus will be how to start a garden, and then maintain it by improving soil fertility and controlling pests using natural methods. Since *EndTime Issues...* reaches a worldwide audience, the material presented will have to be somewhat general in nature and applicable to a wide range of growing conditions. For those of you who are already successful gardeners, there is a saying that should be applied to all gardening advice, “never argue with success.” Hopefully, you will gain something from these that will make your garden more productive or enhance your gardening experience.

THOUGHTS FROM SCRIPTURE AND THE PEN OF INSPIRATION

“And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.” Gen. 2:15

“The Lord made Adam and Eve and placed them in the Garden of Eden to dress the garden and keep it for the Lord. It was for their happiness to have some employment, or else the Lord would not have appointed them their work.”¹



David Stottlemeyer

It was the Lord’s intention that His people should “long enjoy the work of their hands” Isaiah 65:22. But, due to sin, this plan of God remains a promise to be fulfilled at the coming of the Lord. Now, we glean from the garden “in the sweat of thy face” yet, there remains much for us to learn from growing plants that can be applied to all aspects of life.

“The blessings of the Lord will rest upon those who thus work the land, learning spiritual lessons from nature. In cultivating the soil, the worker knows little what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men may impart, he should gather lessons for himself. This is a part of his training. The cultivation of the soil will prove an education to the soul.”²

END-TIME SIGNIFICANCE

There are certainly good reasons why we should consider learning how to garden in relation to end-time events. The pen of inspiration has told us again and again the value of moving to the country and growing your own food. I will share just one such passage here.

“The Protestant world have set up an idol sabbath in the place where God’s Sabbath should be, and they are

treading in the footsteps of the papacy. For this reason I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land and raise their own produce.”³

From studies of end-time events there will come a period of time during what is sometimes called “the little time of trouble.” Then those who are living in the country will benefit greatly from being able to grow their own produce. That is why Gabriel told John that a point in time would come when God’s remnant could not buy or sell (Revelation 13:17). For these reasons, this section will provide basic gardening information to help one get started. We have been warned, however, that during “the great time of trouble” we will have to rely totally on God and His provisions. “The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants

in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands and strangers would reap their fields.”⁴

We need not fear that period, for we have a wonderful promise that the Lord will keep us and provide for us during that crises:

“He shall dwell on high: his place of defense *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.” Isaiah 33:16.

References

¹*Child Guidance*, p. 345.

²*Christ’s Object Lessons*, p.88.

³*Selected Messages*, bk 2, p.141.

⁴*Early Writings*, p. 56.

CALAMITY BULLETIN

(May/June 2003 Calamities – with damage)

CALAMITY WATCH TOTALS

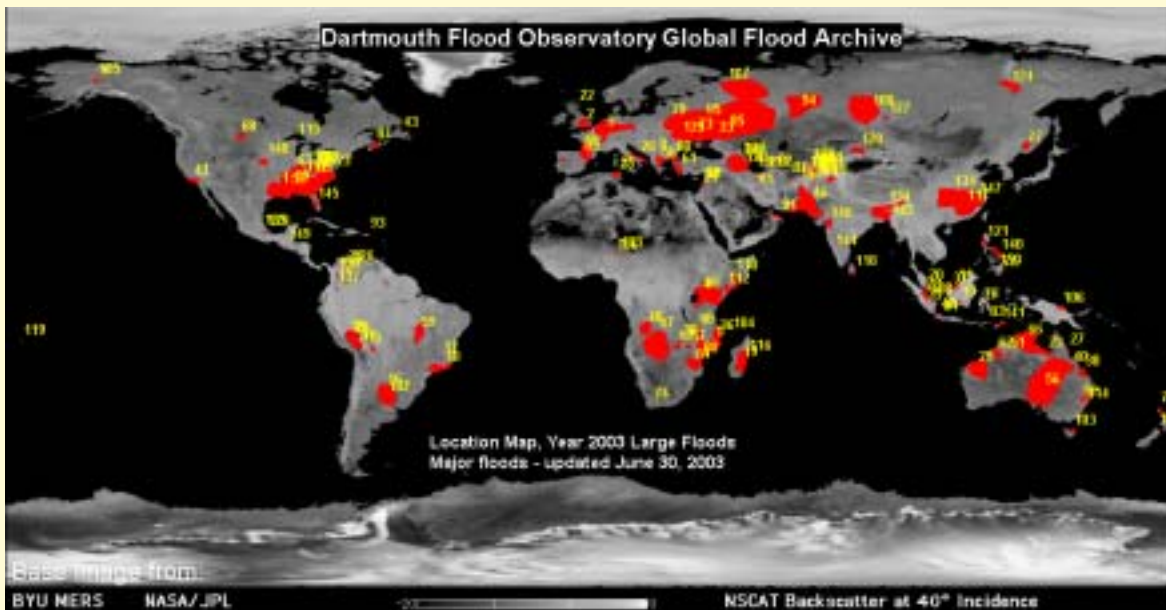
	May/June	Yr to Date	Avg./Mo.
Deaths	5442	19,792	3,299
Homes destroyed	151,598	915,755	152,626
Resume ' May/June:	Deaths	Homes Destroyed	
Cyclone	319	500	
Tornadoes	38		
Floods	739	145,590	
Earthquakes	2,446	5,257	
Fire		250	
Heat Wave	1,900	1	
	5,442	151,598	

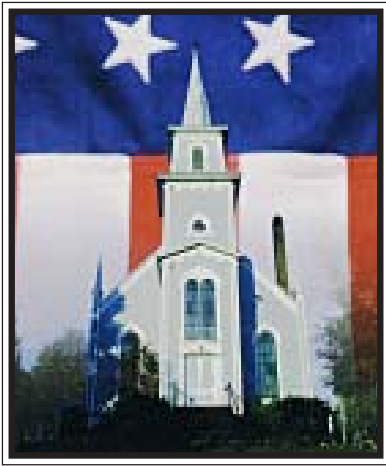
May/June Extremes:

- Flooding: Sri Lanka – Worst in 50 years
India – 763 villiages under water
- Tornadoes: USA – Greatest number in history in ten-day period

Focus -- Floods

Since January of 2003 83,989 homes have been destroyed by flood waters and 1,520 people have drowned. The enclosed map shows the concentrations of these tragedies.





Focus on the *Sabbath*

[This section is devoted to news, articles, laws, sermons and political events that draw attention to the Sabbath. We are especially interested in how the Christian world views a weekly "rest day." This is to help our readers have insight into what others think regarding the fourth commandment – a pivotal prophetic end-time issue that will become the prophetic "mark."]

Sunday Laws

"[The] Supreme Court has confirmed the concept that Sunday laws are constitutional relatively recently. In 1990 the Supreme Court decided *Employment Division v. Smith*. Justice Scalia writing for the majority of the Court in this case used Sunday laws as an example of the types of laws that impact on people's ability to practice their faith but that are nevertheless constitutional. He stated: 'Subsequent decisions have consistently

held that the right of free exercise does not relieve an individual of the obligation to comply with a 'valid and neutral law of general applicability ... In *Braunfeld v. Brown*, ... we upheld Sunday-closing laws against the claim that they burdened the religious practices of persons whose religions compelled them to refrain from work on other days.'

<http://ola.adventist.org/currentissues.htm#sunday>