

End Time Issues...

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

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*A constitutional
amendment is just
around the corner!*

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Manuscripts are welcomed for consideration. They should relate to something that has recently been happening, to a clearer understanding of prophecy or have a deep spiritual end-time concern, be simply written and well documented with a focused interest to Christians. Length should be limited to 10 double-spaced pages. The ongoing appeal: "Issues of concern to the final generation."

Letters to the editor: We welcome your letters of encouragement, deepening insight on relevant topics and plain feedback relative to *EndTime Issues...* Please keep your communiques brief. Your letters will be the property of Christian Heritage Foundation. Personal answers normally cannot be made. Selected letters may be published in subsequent issues of *EndTime Issues...*

Supporting This Work

As the demands for the services of this ministry increase, so does the need for support. This work started with great *sacrifice* and *faith*. It continues under those same banners.

We need your support in prayers and funds. If our financial basis was broadened, it would open the doors for a greater number to hear and see these special truths for this time.

Donations (tax deductible) can be made by check or money order to the Christian Heritage Foundation, 12000 W. Engebretsen Road, Granite Falls, Washington 98252. Credit card donations are under development.

Thanksgiving – We Still Have Time

In 1789 George Washington issued the very first presidential proclamation – the *Thanksgiving Proclamation*:

“Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and Whereas both Houses of Congress have, by their joint committee, requested me ‘to recommend to the people of the United States a day of public thanksgiving and prayer, *to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God*, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:’

“Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States *to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been able to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted’ for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.*

“And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech

Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

“Given under my hand, at the city of New York, the 3rd day of October, A.D. 1789 [emphasis added].”

Seventy-seven years later, in the midst of a civil war, Abraham Lincoln set aside an annual day to be thankful. To whom? “The Source,” “Almighty God,” “Most High God” and the divine “Almighty Hand.” Within that presidential proclamation was, as with Washington’s, a national call to repentance. He asked the country to petition God “... with humble penitence for our national perverseness and disobedience...”

Those presidents, among this country’s greatest, called the nation to God, to acknowledge His sovereign “ever-watchful providence” and, in submission, petition His forgiveness for the perverseness of man’s heart.

At this season, when few will acknowledge what those presidents have urged, we have another public opportunity to be grateful to the Almighty God, the “Source” of all. Perhaps this year, beyond the bounties of physical life, we might express the deepest

thanksgiving that there still is time to repent. Signs about us say unequivocally that such occasions will soon cease. The “food” that feeds the soul is still before us. The table of grace is spread with nourishment that can bring peace, transform the heart and bring us into harmony with God’s nation – His everlasting kingdom – if we repent.

As this nation attracts an ever-growing number of enemies and hatred grows within, the great enemy of the soul knows also that his time is short. He has chosen to work with intense hatred against our eternal citizenry. This Thanksgiving is a time to recognize we are evildoers, guilty before the tribunal of the universe. Yet – out of that central administrative arena, the hand of Jesus is reaching low, longing to grasp ours and, with powerful changing grace, bring us into harmony with all that He is.

Contrary to popular thought, we have a part in that remarkable restoration. It is not yet too late. George Washington knew it, Abraham Lincoln recognized it, John the Baptist preached it and Jesus reminded us of it. We must repent. We still have time to do that – but the time is very short.

“The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent was the message rung out by John the Baptist in the wilderness. Christ’s message to the people was ‘Except ye repent, ye shall all likewise perish’ (Luke 13:5). And the

apostles were commanded to preach everywhere that men should repent.

“The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel.”¹

There has been a *tarrying time* (Habakkuk 2:2-3) to give men and women *time* to remedy their relationship with God. At the “appointed time” it will be too late for most. Then, the *tarrying* or delay will have ended.

This Thanksgiving let God hear praise from your grateful heart that a window of grace remains open. Then let the sweet melody of submission, adoration and devotion ascend from your lips. The opportunity to come into a beautiful forever relationship with Him still knocks. But – we don’t know how soon that will close. Make this season a time for spiritual renewal. Fall in love with Him. Crave to be like Him. Be ceaseless in your communion with Him. How wonderful it is that the door of mercy still pleads! Soon – very soon – the first day of an eternal “Thanksgiving” will be celebrated with Him in that eternal land. Pray earnestly that you will be there. Let nothing hinder that possibility.

Reference

¹*Selected Messages*, bk 2, p. 19.

The Accomplishments of John Paul II

By Richard M. Bennett

We are honored to have the remarkable insight once again of Richard Bennett, a former priest in the Roman Catholic Church. He was Jesuit trained in Ireland by the Dominican Order and later at the Angelicum University, Rome, Italy. He finished those studies in 1964. After a life-threatening accident he spent 14 years contrasting Biblical truth with Catholicism, which led him in 1986, through God's grace, to leave the Roman Catholic Church because of the truth that he discovered.

He is articulate and a deep thinker, evangelist, writer and a firm Biblical apologist now working at Dayspring Fellowship, Reformed Baptist Church in Austin, Texas. His work is both in English and Spanish. www.bereanbeacon.org

"No other world figure has commanded the admiration he has enjoyed as the globe-trotting (over 1/2 million miles) Pope. His kindly smile and fatherly wave have made the 'Pope Mobile' a legend. Although they might disagree with his theology, both Catholics and Protestants have joined in the accolades of praise for this man. Billy Graham has extolled Pope John Paul, 'as the conscience of the whole Christian world.'" [1]

"Pope John Paul II wrapped up a grueling week of ceremonies Wednesday [Oct 22nd, 2003] to celebrate his 25th anniversary. A day after giving the 30 new members of the College of Cardinals their trademark scarlet hats, the 83-year-old pope presented the men with their cardinals' rings, which symbolize their link to the Church and the pope. The pope suffers from Parkinson's disease, which in the last few months has made it difficult for him to speak clearly. He is also unable to walk or stand, hobbled by hip and knee ailments and arthritis." [2]

The world is quite clearly being prepared for the death of the Pope. As the world gazes with fascination on this man and his endeavors, it is of paramount importance to know what the Pope believes, as his title and teachings have captivated the hearts of millions. In human terms of worldly success and acclaim it is hard to find an equal to

John Paul II. During his twenty-five year reign as head of the Roman Catholic Church, he has traveled more, spoken more and published more than any of his predecessors.

"John Paul II has logged more than

1,126,541 kilometers from visits to 102 countries, which is like going around the earth close to 30 times. But perhaps the most lasting imprimatur he has left is his contribution to Christianity's growing list of saints. Vatican observers credit the Pope with being the single biggest influence in the collapse of Communism and the Berlin Wall, for instance his opposition to Poland's Communist regime early in his career showed him as a man who was not just part of the crowd. In 1980 in his address to the United Nations General Assembly he had hoped that there would be 'No more war, war never again! In more recent times, in the wake of 9/11 he has appealed to the Christian world not to equate Islam with terrorism. The Pope has not only sought collaboration between various churches but also preached reconciliation between the religions of the world. Witness his gift for the grand gesture of kissing the soil of a country on arrival, visiting a mosque, inserting a scroll into a crevice of Jerusalem's Western Wall, embracing the handicapped. Cardinal Jose Saraiva Martins, who heads the Vatican office responsible for saints' causes, came somewhere close to assessing 25 years of John Paul II's pontificate, when he said early this month: 'I think this pope will deservedly pass into history as the pope of sainthood. The pope often recalls that sanctity is part of the Church's nature, it is in its DNA.'" [3]

But the question is this: Has sanctity of life been the consequence of the accomplishments of the Pope? Christ Jesus said, "*sanctify them through thy truth: thy word is truth.*" [4] Has there been this sanctity of which the Lord spoke? The mark of authentic sanctity is obvious in the Word itself, "*if a man love me, he will keep my words. He that loveth me not keepeth not my sayings.*" [5] The duty of those who claim to be Christ's followers is keeping His Word. Since the Pope in 1994 proclaimed to the



Richard M. Bennett

world that his "certainty about all revealed truths was not derived from the Holy Scriptures alone, but that 'both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence,'" [6] he must be evaluated in line with the Lord's measure, for "*the scripture cannot be broken.*" [7]

The faith and practice of John Paul II

The Pope professes to work sanctity in the hearts and souls of men. He and his Church state publicly that baptism regenerates the soul of man. [8] By anointing with the oil of chrism, he claims that young people and adults are filled with the Holy Spirit by the sacrament of confirmation. [9] By the words "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit" uttered in the confession box, the Pope purports to forgive sins. [10] Four words uttered at the altar during Mass, he believes, change the bread into the body of Christ. [11] The Pope then claims that power effectively flows from the element of Communion itself, "*Holy Communion separates us from sin.*" [12] This bread is also called the "Eucharist," of which the Pope teaches, "the Eucharist *preserves us from future mortal sins.*" [13] These enticing words teach the age-old tradition of looking to a physical substance to obtain protection from sin. What makes the doctrine all the more repulsive is that this very teaching, which speaks of preserving from serious sin, is itself blasphemous. Such teachings as these come under the eternal curse of perverting the Gospel of Christ. [14] Christ Jesus' words are spirit and life, "*it is the Spirit that quickeneth.*" [15] To propose an oral ingesting of Christ's body in Communion is bad enough, however, this is the very centerpiece of the teaching of John Paul II. It is the "'Eucharistic face' of Christ" of which he recently wrote,

"By proclaiming the Year of the Rosary, I wish to put this, my twenty-fifth anniversary, *under the aegis of the contemplation of Christ at the school of Mary.* Consequently, I cannot let this Holy Thursday 2003 pass without halting before the 'Eucharistic face' of Christ and pointing out with new force to the Church the centrality of the Eucharist." [16]

A big part of gala and pomp that is now capturing the world is this "Eucharistic face of Christ." Those closest to the Eucharist are Catholic

priests; they confect it in Mass and receive it each day. One would therefore think that they would by far surpass other people in sanctity of life. It is, however, the opposite. "Well-informed victims' advocacy groups in the United States estimate there are between 2,000 and 4,000 abusive priests in America at this time, or a number between 4 percent and 8 percent of the 48,000 U.S. priests. If true, that would reflect an incidence of abuse alarmingly above that of the general population." [17] The Savior gave the proper test of sanctity. Christ Jesus said, "*ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*" [18] Pretensions belong to man-made religion. Conduct is the fruit that determines the nature of the doctrines that have been taught. The Pope also teaches, "Priests have received from God a power that he has given neither to angels nor to archangels. God above confirms what priests do here below." [19] The New Testament established pastors and elders to lead the Lord's flock; the Pope, however, conveniently bridges over twenty centuries to join his sacrificial priests to Christ Himself. [20] It is of utmost importance therefore that the Pope's beliefs be understood, as they convey some of the greatest temptations that can be imposed on the souls of men and women.

Oldest, most alluring temptation

The Pope's beliefs and teachings are in fact the oldest temptation known to man. Physical things, instead of symbolizing spiritual realities, are presented as bringing about sanctity and salvation. Looking to physical things to give spiritual life was a first lie of Satan. "*in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*" [21] Satan offered the fruit as the efficacious means of bestowing good upon Eve. She believed in the fruit's inherent efficacy to open the eyes and to give knowledge of good and evil. In the same way, the Pope and his Church present the seven physical sacraments as the inherent means of obtaining the grace of the Holy Spirit. Thus the Pope and his Church teach, "The Church affirms that for believers the sacraments of the New Covenant are *necessary for salvation.* 'Sacramental grace' is the grace of the Holy Spirit, given by Christ and proper to each sacrament." [22] All of this sacramental power is cleverly intertwined with the political objectives. The Pope

recently claimed for his Church, "a unique contribution to the building up of a Europe open to the world." In his document, *Ecclesia in Europa* (The Church in Europe) he states,

"The Catholic Church can offer a unique contribution to the building up of a Europe open to the world. The Catholic Church in fact provides a model of essential unity in a diversity of cultural expressions, a consciousness of membership in a universal community which is rooted in but not confined to local communities, and a sense of what unites beyond all that divides." [23]

The pronouncement is a stunning ploy that purportedly proclaims the Christian message, while in fact it teaches the rites and rituals of the Papacy. For example, the concept of the "Gospel of hope" is mentioned forty times in the dissertation. The message, however, is not one of hope; rather it is an adept counterfeit. For example Paragraph 74 begins by stating,

"A prominent place needs to be given to the celebration of the sacraments, as actions of Christ and of the Church ordered to the worship of God, to the sanctification of people and to the building up of the ecclesial community."

The Pope continues to presents his physical symbolic sacraments as the efficacious cause of sanctity and salvation. In place of the direct obedience to Christ Jesus, as demanded in the Gospel of faith, the sacraments are purported to be "actions of Christ." This is where the Vatican's pretense of "hope" lies. Rome sets aside the direct grace of God in Christ Jesus through her sacraments and attempts to steal from Christ His priesthood, robbing Him of His power as Mediator. Through them she also attempts to rob God the Spirit of His peculiar work as the Sanctifier, attributing to her own sacraments His power of giving grace. From God the Father she attempts to take His prerogatives of justifying and forgiving sinners. The reality and power behind the concept of "Sacramental grace" is purported to be "the grace of the Holy Spirit." This identification of "Sacramental grace" with the Holy Spirit of God is a formal and explicit sin against the Holy Spirit. This teaching is all the more to be condemned because it leads millions into fully relying on physical sacraments for salvation.

Pope's creed satisfying to many

The Gospel is never more dangerously attacked than when the counterfeit is concealed under the pretence of having divine power. However, people in general seem well pleased with the Pope and his message. Generally speaking, the world and those inside Catholicism love the Pope and his activities. People love a religion that has everything as it were "on tap." In Catholicism there is something that corresponds to every class and liking, emphasizing adaptability to most tastes and receiving the support of men of diverse intellectual and moral temperament. To the person who likes rituals and pomp, here is everything to satisfy his heart's content, sacramental rituals being acted out amidst candles, palms, charcoals, ashes, and the perfume of incense, by men in multicolored vestments. It has some of the finest architecture in the world and some of the most captivating music. To the politician or military man, it has all the grandeur of rank and hierarchy. For one seeking direct communication with God, it has a long tradition of mysticism. To the ascetic, there are penances and sacrifices in monastic and convent life. For the Catholic charismatic, there is drama, signs and wonders. For those captivated by visions and apparitions, there is on hand a vast, worldwide assortment of Marian apparitions and messages. For those seeking the pleasures of life, there is the tradition of Carnival, yearly parish festivals with liquor, parish dances, and parish bingo. The Papacy is an organization fully adapted to man. It corresponds with the whole scope of his hopes, fears, desires, passions, quirks, and preferences. The world can find in the Papacy something that matches most tastes and affections.

In the Papacy, flagrant wealth and pomp join hands with poverty and pain. The Pope, in his palace, arrayed with crown, and surrounded with Cardinals and Archbishops decked out in scarlet and purple, welcomes the poor and suffering of the world, and all are impressed. Nothing seems too exalted for him, while at the same time, nothing is too low to be beneath his care and concern. The Pope's religion is the religion of man and the world loves to have it so. The honor and veneration paid to the Pope is great. The world wonders after him, they admire his power, and policy, and success. So great is the darkness, degeneracy, and madness of the world!

The clinching touch

This Pope encourages mankind in its yearning to contact the dead. He publicly teaches,

"Communion with the dead. In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the earliest days of the Christian religion, has honored with great respect the memory of the dead... Our prayer for them is capable not only of helping 'them, but also of making their intercession for us effective.'" "We can and should ask them to intercede for us and for the whole world." [24]

Supposed communion with the dead and deification of the dead has held a prominent place in nearly every system of paganism. The dead are consulted to give help to the living, which is the alluring charm of the occult. The practice of communicating with the spirits of the departed is sinful, since the Word of the Lord forbids it, *"there shall not be found among you any one ... that useth divination or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, [one who calls up the dead]."* [25] The Pope's teachings on communion with the dead, in which he says, "our prayer for them is capable not only of helping 'them, but also of making their intercession for us effective,'" is quite similar to what one finds in the pages of the occult, "The dead love to celebrate, dance, and cavort with the living, and spirits love spirits, so we invite them with ritual libations ..." [26] The Lord Christ Jesus commanded worship in prayer to God alone, *"Thou shalt worship the Lord thy God, and him only shalt thou serve."* [27] He gave the indispensable command that communication in worship is due to God alone and must not be given to any creature. *"I am the LORD thy God. Thou shalt have no other gods before me."* [28]

It is not simply that the Pope recognizes and approves of "communion with the dead," he has created more and more personages to be contacted, and recently with great speed.

"Mother Teresa is just one miracle away from sainthood. No, that's not hyperbole, just part of the fast-track canonization process that Pope John Paul II is pushing through the Vatican. Last Sunday crowds flooded St. Peter's Square in Rome to witness the pope's beatification of Mother Teresa, who died in 1997. Since most candidates are not

even up for consideration until five years after their death, John Paul II is wasting no time. But this is not so surprising if you consider John Paul II's record over the past 25 years." [29]

John Paul II has created more saints and beatified more people than all the popes put together. He has so far named 477 men and women as saints, and beatified 1,318 others, as it were, putting them into orbit for final elevation to the heavenly pantheon of Christian saints." [30]

The Pope continues his teaching regarding the dead by declaring that there is an interchange of holiness in expiation of sin, shared even with the dead in purgatory. He officially states,

"In the communion of saints, 'a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things.' In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others." [31]

An abundant exchange of all good things in Scripture is in Christ alone, *"in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."* [32] To assign Christ's role to humans, including the dead ones, is a serious contradiction of God's truth. God's righteousness, which is credited to the believer at Christ's expense, fills the believer again and again with awe, worship, and praise to the Holy God, Who Himself has provided the permanent finished work of justification for sin. To purport an imputation of righteousness outside of Him is preposterous in face of Biblical truth. Jesus Himself said, *"Truly truly, I say unto you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber."* [33] The assertion of an exchange of merit between the believer and dead "saints" is egregious effrontery against the Biblical truth that God alone justifies the sinner. The Pope's pantheon of Saints is a collection of traps. In giving glory, honor, and communion in prayer, which is due to God alone, to the spirits of departed humans, the Pope flagrantly sins against the First Commandment. This prohibition includes a precept that is the foundation of the whole law, that we know the Lord is our God, acknowledge that He is God,

accept Him and worship Him in prayer, and set our affections entirely upon Him alone.

Apocalyptic in character, adamant in law

The figure of John Paul II is almost apocalyptic in grandeur. Underneath the facade, however, is an iron fisted hold on people in terms of law. Like Pope Gregory VII (1073-1085), who resolved never to rest until he had subjected all authority and power, both spiritual and temporal, to the "chair of Peter," so also the present Pope is determined to build such an empire, by both Church and civil law. [34] John Paul II has been adamant in his efforts to update the laws of the Roman Catholic Church. Since the days of Gregory VII, Popes have seen the necessity of making iron and inflexible church laws before attempting to control their subjects and others by compulsion, if necessary. In 1983, John Paul II's revision of the 1917 *Code of Canon Law* added to the Roman Catholic laws, for example, "The Church has an innate and proper right to coerce offending members of the Christian faithful by means of penal sanctions." [35]

Examination of these added laws shows them to be even more absolute and totalitarian than those of the past. In his law the Pope, in clearer terms than any cult, enunciates the necessity of suppressing one's God given faculties, especially the mind and will. "A religious respect of intellect and will, even if not the assent of faith, is to be paid to the teaching which the Supreme Pontiff..." [36] The consequences of not submitting are also spelled out in his law, "The following are to be punished with a just penalty: 1. a person who teaches a doctrine condemned by the Roman Pontiff." [37] Specific penalties are also decreed, "The law can establish other expiatory penalties which deprive a believer of some spiritual or temporal good and are consistent with the supernatural end of the Church." [38]

John Paul II knows right well how to enforce his will in law. In few things is his genius more conspicuous than in this. There are no checks and balances to his absolute power authority. In the official commentary on his Canon Law is the following,

"The Church's governmental system is vastly different from the notion of a balance of powers. In fact, the three functions are situated in the same office.... **Unlike the American system,**

ecclesiastical law does not arise from the will of the governed, nor does the Church's juridical structure rely on a system of checks and balances to maintain its effectiveness ...The Code promotes this system through a hierarchical structure that is more vertical than horizontal. **Ultimately, the highest judge, the pope, is also the highest legislator and administrator" [39]**

An article in the *Catholic World Report*, "Rome Has Spoken – Again," shows how in practice the Pope imposes his will, "'The Pope Moves to Stamp Out Liberal Debate on Heated Issues,' headlined the *New York Times* in a front-page story, warning darkly of possible 'just punishment' for dissenters. In another front page story, the *Washington Post* introduced its coverage with a headline reading, 'Papal Letter is Divisive, Critics Say,' nor did the *Post* fail to add the obligatory sub-headline about how 'Dissent on Dogma Risks Punishment....'" [40]

John Paul II can appear to be eminently pious, and yet, when one studies his laws and their implementation, he is a prince in dictatorial power. Solemn warnings are given in the Word of God, "*for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.*" [41]

A précis portrait of the Pope

John Paul II, while purporting to be Christian, sits among God's people speaking ex cathedra with a declared absolute authority, as his own teaching proclaims, "the Supreme Pontiff, in virtue of his office, possesses infallible teaching authority." [42] He has usurped the title and counterfeited the function of "The Holy Father" [43], claiming to be "The Vicar of Christ." He professes to impart Christ by Masses and the Holy Spirit by Sacraments. He claims to fortify the faithful with crucifixes, rosaries, statues, holy water and saints. He alleges that he can shorten the sufferings of souls in purgatory by indulgences. He professes to mediate between God and man; to hold the keys of heaven and hell; to forbid marriage to his priests, and to control lust and sexual scandals by the rule of celibacy. He has commanded to abstain from meats and has clothed his cardinals in purple and scarlet and fine linen with gold and precious stones. He claims the prerogative to judge all, but to be judged by none, "the First See is judged by no

one." [44] There is no appeal in any forum being possible against his laws, "there is neither appeal nor recourse against a decision or decree of the Roman Pontiff." [45] The list goes on and on. He has counterfeited and set aside all that is vital and valuable in Christianity. In a word, he has set up a system of unrighteousness and called it, "our holy mother, the Church." He teaches that "The Church is the mother of all believers. 'No one can have God as Father who does not have the Church as Mother.'" [46]

His predominant presupposition is that the Lord set up a totalitarian hierarchy with himself on the top, followed by Cardinals, Patriarchs, major Archbishops, Archbishops, Metropolitans, coadjutor Archbishops, diocesan Bishops, coadjutor Bishops and Priests. The Biblical organizational structure of the bride of Christ is utterly different. In the true body of Christ, those ordained as elders and deacons are still only brothers within the same body and the one Master is Jesus Christ the Lord, "for one is your master even Christ and ye are all brethren." [47]

As Catholics live their lives under his jurisdiction and teachings, they have a long journey through the Sacrifice of the Mass, sacraments, good works, merit, veneration of Mary and the Saints. Each one is required to partake of the sacraments in order to be good enough to die in "sanctifying grace" and then to be saved, or at least, it is hoped, to land for a time in purgatory. Even on a natural level one wonders how a Catholic can have any hope. The sacrifice of the Mass and the sacraments are such that the most they can promise is a pseudo-hell called purgatory.

Major Evangelical leaders ecumenize with Rome

More and more so-called Evangelicals have accepted Roman Catholicism and its Pope through the Papacy's plan of dialogue spelled out in 1964. [48] The success of compromise is described by Catholic Keith Fournier in his book *Evangelical Catholics*. He says, "In our meeting room were major Evangelical leaders I've admired for years Dr. Charles Stanley, Dr. Jerry Falwell, Dr. D. James Kennedy, Pat Robertson, and many others. I found not only a tremendous openness to my presence, but also a growing respect for my church and a thawing in what had been hard ice in the past." [49] Some of the compromisers have been J.I.

Packer, Charles Colson, Robert Schuller, John R. W. Stott, Os Guinness, Richard Land, Timothy George, T.M. Moore, John Woodbridge, Tony Campolo, James Dobson, Luis Palau, Franklin Graham, Carl Henry, Bill Hybels, Jack Van Impe to name but a few. And such self-styled Evangelical institutions as *Christianity Today*, Christian Research Institute, Fuller Seminary, Inter-Varsity Christian Fellowship, Thomas Nelson Publishers, United Bible Societies, Campus Crusade, Wheaton College, *World Magazine*, World Vision, Wycliffe Bible Translators, and Youth for Christ have also aligned themselves with the Roman Catholic Church. Pope John Paul II has worked successfully to implement and promote the re-entry of Protestants back into the Roman Catholic Church.

A decisive moment: where do you stand?

The change in leadership in Rome is soon to occur, but her objectives and laws remain the same. It is time for those who really love the Lord and the truth of the Bible to show where they stand. One is commanded by the Lord not only to contend for the faith; but also to separate from those who have already compromised. His great commandment to give the Gospel is laid on those of us who call ourselves Biblical Christians. To uphold His Gospel of truth based on His written Word is what is laid before us! The Lord Himself warned believers against "other christs," Peter warned of "false teachers," Paul warned of "wolves" within the flock. It is not simply that apostates existed in former days.

As the Lord exposed the Pharisees for trying to establish their own righteousness, making the written word of no effect, so the true believers today ought to oppose the apostate system that officially gainsays the glorious truths of our God – and those who stand with them. The salvation of many is involved. The Lord faced the sincere and devout Pharisees with a very strong word. They were looking to their leader and chief, Caiaphas, the High Priest. The Lord said to those Pharisees, "if you believe not that I am He, you shall die in your sins." [50] Like the Pharisees, many present-day Catholics look to the Pope. And likewise, today as with the Pharisees, if anyone continues to recognize the Pope as "Holy Father," he is in fact denying the true Father and the Son." [51] He who persists in his sin will likewise die in his sins. The

Lord Christ Jesus died in place of the true believer. His life and finished sacrifice alone are the ransom for the believer. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [52] This was the price demanded by the All Holy God in order that His justice might be satisfied in the forgiveness of sins. As a result of this payment the true believer on Christ Jesus alone is freed from sin and Satan. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." [53]

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A CRY TO CHANGE AMERICA'S CONSTITUTION

America's emancipation from traditional Judeo-Christian values has become a cultural revolution. It is deeply eroding the moral legacy of this nation. The seeds for this change have come through secularization of its institutions, resulting in growing hostility towards religion, ambivalence towards the past, erecting barriers against the noble lessons of history, resulting in redefining the function of this country's whole legal infrastructure.

Our foundations were laid with strength, embodying checks and balances with a well understood code of spiritual values. Daniel Webster, in an address to the New York Historical Society, said: "If we and our posterity shall be true to the Christian religion; if we and they shall live always in the fear of God, and shall respect His commandments; if we and they shall maintain just moral sentiments and such conscientious convictions of duty as shall control the heart and life, we may have the highest hopes of the future fortunes of our country; and if we maintain those institutions of government and that political union, exceeding all praise as much as it exceeds all former examples of political associations, we may be sure of one thing—that while our country furnishes materials for a thousand masters of the historic art, it will be no topic for a Gibbon, it will have no decline or fall. It will go on prospering and to prosper. But if we or our posterity reject religious instruction and authority, violate rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political constitution which holds us together, no man can tell how sudden a catastrophe

may overwhelm us that shall bury our glory in profound obscurity."

"While history informs us of the organic nature of the state, it at the same time gives us to understand that the state does not stand in the same rank with the lower vegetable and animal organism, but is of a higher order. History represents the state as a moral-spiritual organism, as a great body that is capable of taking into itself the feelings and thoughts of the people, expressing them as law, and realizing them as deed. It acquaints us with the moral qualities, with the character of single states. It ascribes to the state a personality which has endowed its own will with spirit and body, and made it known."¹

"The deeper moral ground for the state, even as for the right itself, lies in the divine authority. Human society is a moral kingdom ... and governs its common affairs in the manner of a personality, as one will and understanding, as one acting subject. For this purpose it is ordered and ordained as an institution of government, and this institution is the state.... According to its contents and meaning, it [the state] is a moral empire.... It is not the moral calling of individual men, but the moral calling of human society as one whole, on which the state is founded."²

The United States is undergoing a personality change. The encroachment of liberal thinking into its cultural heritage is causing large segments of its moral fabric to disappear. Sadly, a similar demise is occurring within Protestant churches. Alternative modes of thinking about *community* is changing individual beliefs and conduct toward business, attitudes toward enemies, the environment, how we make laws, the way we worship and even the value of life itself.

Resistance to these changes is beginning to mount. It is occurring through some churches, grassroot secular organizations and numerous conservative media outlets. The weapons of this war are not yet overt on the stage of political debate nor through violence. Both threaten a debut, however. A call is being made to restore moral integrity into the public forum, return to America's religious foundation and restore dignity back to man.

This is not only coming through public appeal within churches, but through crescendoing negotiations with and pressures on legislators, even

directly to President George Bush. The marshalling cry is now growing to enact laws to legislate moral issues that were once the domain of religious institutions. This counter-resistance effort should alarm every Christian.

The Bible says that when Protestant America, however pure the intent, uses the government to further its goals, the image of the beast will have been set up. That has been the mode of operation of the beast – to use civil power to further its ends.

“By this first beast [Revelation 13] is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image to the beast represents another religious body clothed with similar powers. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. Then the true church will be assailed by persecution, as were God’s ancient people.”³

What is happening to America? Is it going to mirror the tactics of Rome? Are plans to revitalize its religious roots by force going to succeed?

How the Republic Began

In the second Federalist papers John Jay said:

“Providence has been pleased to give this one connected country, to one united people, a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs....

“This country and this people seem to have been made for each other, and it appears as if it was the design of Providence, that an inheritance so proper and convenient for a band of brethren, united to each other by the strongest ties, should never be split into a number of unsocial, jealous and alien sovereignties.”⁴

This nation was founded by English speaking Protestant people who unitedly wanted self-

government under the auspices of the *Articles of Confederation*.

In 1834 writer Alex de Tocqueville noted that liberty cannot govern without faith. Religion was indispensable to the maintenance of republican institutions.⁵

During the 1800’s ideologies were introduced that began to fracture the foundations of this country. Charles Darwin introduced evolution, which challenged the God of Creation. Sigmund Freud assailed religion in all forms and labeled them as a neurosis. Karl Marx felt religion was only for the working class and promoted a godless socialism. Finally, the curious concepts of dispensationalism made their inroads in England and would come to America after the turn of the century. Out of that came the Scofield Bible. This whole new system of thinking redefined Protestantism, salvation, the antichrist and prophecy. Technology began to make amazing advances, with the automobile, airplane and telephone bringing on an era of affluence.

Little by little the unique positions of Protestantism were surrendered. By 1920, after World War I, it was noted that though many identified with religion, they didn’t actually personally adopt it.⁶

People were less willing to worship authority, let alone a demanding God.

After World War II, Franklin D. Roosevelt’s social and welfare policies began a new era for America. Federal programs were introduced that began an ever-burgeoning change in how the people were governed. The government by the people slowly began to change to where the people became subservient to the government. Instead of the people being lord over, they became servants to the system – totally at variance from the framework of our founders.

The Republic Hits an Iceberg

Like an unexpected bitter wind, a dramatic change came into America’s culture that started a regressive march. Much debate and commentary has attempted to define why such terrible changes came into the fabric of this Protestant country. Though many a liberal thinker has blamed Vietnam for what occurred, there were fundamental shifts in moral values independent of that war. It was only a scapegoat to deny root issues.

These are a few of those events. Essentially, they all started or became an issue in the 1960's. To a serious Bible student, it will be clear that many of these mark the onset of end-time issues that are prophetically relevant to Christ's return.

1. Vatican II, which convened between 1962 and 1965, changed Protestant views of Catholicism. They were asked to participate in many deliberations. Many Protestant leaders became sympathetic to Rome after that invitation. This country metamorphosed to Protestant-Catholic, English-speaking America. Ecumenism was launched.
2. The birth control pill brought in the sexual revolution. No longer was there the pregnancy fear as before. Though that did continue, those "in the know" became liberated. Hedonism became a cultural trend. Self steps up onto a pedestal.
3. The automobile was soon available to high school and college students. This brought another form of liberation, distancing children from parents. At an age when hormone-driven youth needed guidance during their "identity" years, they were driven away from needed restraints.
4. By now two cultural-changing, world war-stimulated happenings became part of America forever. Two working parents per household was increasingly common. This brought additional time restraints to parental guidance. Values were redefined. The family became a "working institution" with growing affluence to middle America. Unrestrained pleasure and personal "rights" became eulogized.
5. Children had more time on their hands. Boredom led to creative mischievousness.
6. The era of recreational drugs entered the scene. Influential professors like Timothy Leary eulogized hallucinogens. This era brought in "trip-seeking," "mind-altering" experiences as a cultural trend. Self-actualization has never since left.
7. Youth-oriented entertainment came on the scene that pandered to the liberation thinking of the youth. Suggestive songs helped to define the power and nature of this cultural change. Elvis Presley was an early force.

8. Stealthily, a terrible weakness came to America's leadership. Congress and Democratic presidents did not have the resolve to bring the Vietnam conflict to a close. America suddenly lost sight of the valuable lessons from the French, who also had had military challenges with the Vietnamese. A prolonged war was underway, and young men, the age of many at home embedded in the cultural revolution, saw friends and relatives die. The questions were never answered as to why that war was fought and why so many died. Confidence in political will was dashed to pieces.

The saturation point was reached. Rebellious actions began to turn toward political reactions. Radical students now were openly calling for America's defeat. Its leaders had let them down. The 1968 Democratic convention was marred by riots. Kent State saw its youth shot by National Guardsmen. The rhetoric of revolution gave birth to many organizations vigorously against the establishment. Violence, pornography and zealotry had come to America through its youth.

Music changed from sentimental love songs to the beat of rock and roll. Portable radios created another identity issue for the youth. Fascinating studies soon showed a direct link between rock and roll and subversive attitudes towards authority.

The students for a Democratic Society (SDS) was born in Port Huron. This organization and many of its daughters (some illegal violent agencies) became a powerful political expression for students who activated other students on college campuses. America was rejected. Religion did not resolve social needs. Everything that this country was founded upon was hated. The *politics of meaning* was born.

Why is this history so important? Not only have these issues characterized the battles now developing within, they define the *players* of this moral revolution rapidly taking center stage. The cultural trends noted have set a stage for the second phase of outrage that has now begun. The youth birthed from the 1960's are the country's leaders today. The great division of values that characterized these individuals then is seen today in the leadership of America. For the first time, hate and militancy against the Constitution is

being exhibited by leaders who took oaths to uphold it. Antiestablishment, anti-Christian rhetoric is rampant. The result? A counter-cultural backlash is beginning to mount. And – that is very important to Christians and Seventh-day Adventists. Biblically, we know it will become a coercive revolution.

Christianity Has Also Been Influenced by the Sixties

The term that we use, as do many lawyers, judges and sociologists, for the leaders of today who came out of the sixties is *liberal*.

In the 1900's the keynote of religion was self-control. Today it has become self-expression.⁷

The reason for the change is intriguing. There has been a cultural decay of the meaning of religion by its leaders. Adding to this tragic change is a growing hostility towards Christianity by political liberals. It is being marginalized by them and referred to politically as the "right wing." Thus, on two counts religious life that was foundational to early America is being undermined: One, by religious leaders; two, by left-wing politics.

Thus, the values that religion contributed to thought and society have been sent to the periphery. Personal standards such as civility, industry and self-restraint are being usurped by political hate wars, growing dependency on the social structure of churches and government, and the "rights" of individuals.

Thus, the boundaries of sex and the definition of marriage and the family are being widened. Self-restraint is being torn from our youth by encouraging premarital sex through "safe sex" training. The gay agenda is shattering the very basis of social mores that has brought stability to this country, with some denominations now ordaining perverted ministers.

Despite church attendance, statistics show that church is not taken seriously beyond being a social institution (even from those who pray at least once per day). How can it? – when the National Council of Churches, representing most mainstream Protestants, has a history of pro-Communism and anti-Americanism! Political liberation seems more important than soul salvation.

The World Council of Churches, during the cold war, was anti-United States. They took specific

positions, siding with Russia, Afghanistan and the Sandinistas in Nicaragua.

When President Clinton was in office, leaders of the Presbyterian Church laid hands on him "in prayer" and asked God that Clinton would have strength to resist the Republican Congress (Republicans have been historically conservative and religious). The United Methodist Church in 1995 in their fall meeting asked President Clinton to release fourteen Puerto Rican "political prisoners" who had killed five people and bombed five cities, causing \$3.5 million in damages. They defended affirmative action (which is now turning out to segregate the races). The issues are protean.⁸

Perhaps the most profound spin-off of the sixties is the religious leaders who denigrate their distinctiveness of beliefs and are pushing for unity. In turn, the worship experience has become spiritually superficial and more sensory oriented and draws on secular techniques to create interest.

Separation of Church and State

The first Amendment was designed to protect religion from the state, not the state from religion. It was never designed to ban religious people influencing the government nor the government from listening to them.

The establishment clause has been transformed from being a guardian of religious liberty to a guarantor of public secularism. Thus, Judeo-Christian symbols have been banned from schools and courts, prayer at public events has become a "constitutional" issue and, now, "under God" in the pledge to the flag and America is being challenged.

A natural outcome has been an ever more intrusive government into private life, exercising more power over individuals and increasingly redefining this country in secular instead of spiritual terms.

"For most of our history, in cultural and social matters, government acted mostly by staying out of the way. When it did act, it acted in a way that fostered decency and responsibility. The laws protected marriage. Religion was honored throughout public life. Today, by contrast, the U.S. government professes neutrality on questions of morality while actively undermining the prevailing moral standards. While it is not for government to prescribe morality, a government without a moral base fosters a citizenry without responsibility and a

nation devoid of civility. It is no wonder that under our government's current mindset (prohibiting us from questioning any alternative lifestyle; financing single women bearing children out of wedlock and the resultant idleness of their boyfriends; proscribing public reference to God; and imposing tax penalties for married couples), individual responsibility is disappearing....

"[O]ver one generation, government has doubled the amount of money it takes from us, has increasingly deprived us of control over our own lives, has turned our public spaces over to criminals and our public schools into factories of ignorance. It has driven us apart on the basis of race and even of sex and, in the name of tolerance, has made us intolerant."⁹

Liberalism has changed our way of communicating through "political correctness." The emphasis on "individual rights" is fracturing America into miniature cultural groups and segregating what once was so transparent. Conservative activist Paul Weyrich noted in 1999: "I think we are caught up in a culture collapse of historic proportions, a collapse so great that it simply overwhelms politics."¹⁰

As secularization deepens, fragmentation of decency has occurred. Civility has become a museum piece.

"Consider, too, where the United States ranks in comparison with the rest of the industrialized world. We are at, or near, the top in rates of abortions, divorces and unwed births. We lead the industrialized world in murder, rape, and violent crime. And in elementary and secondary education, we are at, or near, the bottom in achievement scores.

"These facts alone are evidence of substantial social regression. But there are other signs of decay, ones that do not so easily lend themselves to quantitative analyses. What I am talking about is the moral, spiritual, and aesthetic character and habits of a society – what the ancient Greeks referred to as its *ethos*. And here, too, we are facing serious problems. For there is a coarseness, a callousness, a cynicism, a banality, and a vulgarity to our time. There are just too many signs of decivilization – that is, civilization gone rotten."¹¹

The Courts Have Become Agents for Liberalism

On many cultural and legislative fronts, liberals – those activists of the sixties – are gaining ground. In the political and judicial arena new tactics to control and exercise power have arisen. The Democratic filibuster of court judicial nominees by the Senate for two years is a first in U.S. history. Activism of hate has reached an all-time high (low) by the liberals against the Executive Office.

Perhaps the most disturbing trend is a new twist in the U.S. government with judicial activism. The American judiciary, especially the Supreme Court, has become "the single most powerful force shaping our culture."¹²

There are scores of decisions coming out of the courts that create laws and bypass the legislative and executive branches of government. Instead of decisions based on constitutional merit, they are concluded on liberal cultural norms at variance with the religious underpinning of this country. Criminals are given rights without addressing responsibilities. Moral positions based on public attitude become legal premise for judicial decisions.

Freedom of speech has gone from protection of ideas to guarantees of self-expression, personal autonomy and individual gratification. Public cursing, nudity, sexual perversions and even violence are now being protected as self-expression and art under "free speech" – all supposedly constitutional matters.

Abortion rights – though often outright murder – is given the status of dignity and autonomy. Children are in the public schools to protect their self-images first – for education secondarily. In numerous areas, nine people sitting on the bench have usurped the power of the people to elect representation.

Many decisions have massaged the meaning of the Constitution. Assisted suicide is accepted within marginal bounds. The union of a man and woman alone as marriage is unconstitutional (Massachusetts Supreme Court). Because of hostility by liberals towards religion and its mores, it is being forced out of the public sector.

In his new book, *The Permanent Revolution*, Robert Bork has made these observations:

"Courts ... [are] breaking down the traditional legal barriers societies have erected against degeneracy and by offering moral lessons based on the emancipatory spirit."¹³

"One moral vision is predicated upon the assurance that the achievements and traditions of the past should serve as the foundation of communal life and guide us *in* negotiating today's and tomorrow's challenges. Though often tinged with nostalgia, this vision is misunderstood by those who label it as reactionary. In fact, this vision is neither regressive nor static, but rather is both syncretic and dynamic."¹⁴

"Against this traditionalism is a moral vision that is ambivalent about the legacy of the past—it regards the past in part as a curiosity, in part an irrelevance, in part a useful point of reference, and in part a source of oppression.... Its aim is the further emancipation of the human spirit....

"This takeover is not a minor matter of judicial philosophy, of interest only to the theoretically inclined. At stake are personal freedoms. The fundamental freedom recognized in democracies is the right of the people to govern themselves. Specified constitutional rights are meant to be exceptions, not the rule. When, in the name of a 'right,' a court strikes down the desire of the majority, expressed through laws, freedom is transferred from a larger to a smaller group, from a majority to a minority."¹⁵

Recently, President George Bush signed into law a bill banning late-term abortions – which is infanticide. Within hours federal judges in Nebraska, New York and California blocked this law because it wasn't constitutional. These men are bending the meaning of the Constitution. This is a perfect example of how the courts are moving against the majority will of the people.

The Final Solution

"Only [old-fashioned] religion can accomplish for a modern society what tradition, reason, and empirical observation cannot. Christianity and Judaism provide the major premises of moral reasoning by revelation and by the stories in the Bible. There is no need to attempt the impossible task of reasoning your way to first principles. Those principles are accepted as given by God.

"For most people, only revealed religion can supply the premises from which the prescriptions of morality can be deduced. Religion tells

us what the end of man should be, and that information supplies the premises for moral reasoning and hence a basis for moral conduct. Philosophers cannot agree on the proper end of man and hence cannot supply the necessary premises. Religion is by its nature authoritative and final as to first principles. It must be so or it would be valueless. Those principles are given on a stone tablet, either literally or figuratively, and, so long as you believe the religion, there is simply no possibility of arguing with what is on the tablet."¹⁶

Bork has stated flatly that there is little hope for our current moral and legal dilemma: "Gomorra is our probable destination." Unless ... – and he outlined several strong recommendations:

1. Religion recaptures America – namely religious conservatism.
2. The country undergoes a religious revival.
3. Moral sanctions are legislated.
4. Censorship begins to control society.
5. A constitutional amendment comes to reign in the courts.

For decades it has been the opinion of legal minds that an amendment to the Constitution would bring chaos to this country. Yet, thinkers who are seeing cultural chaos in these liberal trends are now calling for just that.

Numerous requests to amend the Constitution are being made from the Catholic Church, Protestants and politicians. There is also a swelling cry to merge church and state.¹⁷

There has already been a call by Pope John Paul II to the church leaders that civil government needs to be used to preserve Sunday worship and its sacredness.

"In this matter, my predecessor Pope Leo XIII in his Encyclical *Rerum Novarum* spoke of Sunday rest as a worker's right which the State must guarantee. (110)

"In our own historical context there remains the obligation to ensure that everyone can enjoy the freedom, rest and relaxation which human dignity requires, together with the associated religious, family, cultural and interpersonal needs which are difficult to meet if there is no guarantee of at least one day of the week on which people can both rest and celebrate. Naturally, this right of workers to rest presupposes their right to work

and, as we reflect on the question of the Christian understanding of Sunday, we cannot but recall with a deep sense of solidarity the hardship of countless men and women who, because of the lack of jobs, are forced to remain inactive on workdays as well....

"Therefore, also in the particular circumstances of our own time, Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy. In any case, they are obliged in conscience to arrange their Sunday rest in a way which allows them to take part in the Eucharist, refraining from work and activities which are incompatible with the sanctification of the Lord's Day, with its characteristic joy and necessary rest for spirit and body. (112)"¹⁸

Repressive laws only await the opportunity to be made.

"It has been shown to me that Satan has been working earnestly to carry out his designs to restrict religious liberty. Plans of serious import to the people of God are advancing in an underhand manner among the clergymen of various denominations, and the object of this secret maneuvering is to win popular favor for the enforcement of Sunday sacredness. If the people can be led to favor a Sunday law, then the clergy intend to exert their united influence to obtain a religious amendment to the Constitution, and compel the nation to keep Sunday."¹⁹

"A great crisis awaits the world. The most momentous struggle of all the ages is before us. Events which for more than half a century we have, upon the authority of the prophetic Word, declared to be impending, are now taking place before our eyes. An amendment to the Constitution restricting liberty of conscience, has long been urged upon the legislators of the nation; and the question of enforcing Sunday observance has become one of national importance. Are we ready for the issue involved in the Sunday movement?"²⁰

Our culture and country has gone through a major evolution from Christianity to secularism. There is a vocal minority that is calling for a

change. That premise lies in a renewed interest to see religious values legislated. For many reasons that minority will soon become a majority. Then we will see a national devolution. The pendulum will swing too far; then what was hoped to be avoided will occur – America will fall.

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HEALTH QUEST

Worth Knowing – “BMI”

Obesity is a growing problem in America. It is such a part of our culture, virtually any gathering – from church to shopping mall to family – one will see an overweight person. Though diabetes, heart disease and cancer are present at significantly higher rates with obesity, the pounds remain. It’s just plain hard to lose weight and keep it off. Why? People don’t know how to eat, and they eat too much at one sitting.

This article is to introduce a better way of looking at your weight. Maybe it might even be an incentive. If you are a fit athlete or a trim elderly individual, this won’t apply.

The BMI is the “Body Mass Index” (see Table next page). Many hospitals and specialty clinics are looking at this instead of the usual height–weight charts. It gives us a better indicator of “total body fat.” More importantly, it is now being observed that the BMI can tell medically what lies ahead.

The chart at the end of this article is a way to calculate your BMI. In general, these are the clinical categories used:

	<u>BMI</u>
Lean body	Below 18.5
Normal	18.5 – 24.9
Excess fat	25.0 – 29.9
Serious excess of fat	30.0 and Above

Adding the girth to this index provides an even more sensitive definition of what is going on (see below).

Last year Kurth and Associates published some very serious data. As the BMI increases, the chances for a stroke does also. This is the first prospective study reporting this. (Kurth, Tobias, M.D., et al., *Body Mass Index and the Risk of Stroke in Men; Archives of Internal Medicine*, vol. 162, Dec. 9/ 23, 2002, pp. 2557-2562).

Watch your BMI (that does sound so much better than weight). There’s more – watch your BMI come down. Premature morbidity and mortality from increased BMI means:

1. The cost of your food is approximately ten times what you pay for it (the medical bills it will later bring).
2. Your life will be shortened – by years.

Disease Risk* Relative to Normal Weight and Waist Circumference

	BMI (kg/m²)	Obesity Class	Men 40 in or less Women 35 in or less	Men > 40 in Women > 35 in
Underweight	< 18.5		–	–
Normal	18.5 – 24.9		–	–
Overweight	25.0 – 29.9		Increased	High
Obesity	30.0 – 34.9	I	High	Very High
	35.0 – 39.9	II	Very High	Very High
Extreme Obesity	40.0+	III	Extremely High	Extremely High

* Disease risk for type 2 diabetes, hypertension, and cardiovascular disease.

+ Increased waist circumference can also be a marker for increased risk even in persons of normal weight.

www.nhlbi.nih.gov/health/public/heart/obesity/loss_weight/risk.html



Why Jesus is Coming Soon

~ Reason Eight ~

The Great Week of Time

Part 3

JESUS TALKS ABOUT TIME

Did Jesus give any clues that might lead a careful expositor to *know* that six thousand years after creation time would end? Was any information given that could pinpoint when that end might occur? Most Bible students will answer these questions with well matured prejudice and firmly say “no.”

Jesus was so concerned that we understand Biblical time, He appeared personally to Daniel twice (Daniel 8 and 12) to talk about time and once to John as an angel while God the Father spoke (Revelation 10). Intriguingly, in each of those settings, legal language was used to connect timing messages with the completion of the covenant. Time was extremely important to God. He left a trail of wonderful end-time insights, if we simply search diligently.

Curious Concerned Disciples

Jesus had just cleansed the temple for the second time, a typology of the *final* cleansing of the heavenly sanctuary when probation draws to a close. He and His disciples were making their way to the Mount of Olives when Jesus told them Jerusalem would be destroyed (literally as well as symbolically, representing God’s chosen people) and the temple would be totally dismantled (literally as well as symbolically, representing His church and His dwelling among them).

Only three of His disciples accompanied Him to their final Olivet destination – Peter, James and John. They were deeply concerned by those comments and posed three questions to Jesus. He

answered each of those questions individually. However, just before He did that, Jesus warned them to not be deceived about end-time issues (Matthew 24:4). They were to also be alert against false christs (24:5, 11, 23-24) who would present deceptive messages. How were they to avoid deception? By knowing the details of end-time prophecy. Security was in those details.

Here is what the disciples asked:

- ï When (timing) shall these things be?
- ï What (evidence) shall be the sign of thy coming?
- ï What (evidence) shall be the sign of the end of the world?

Strongly related questions were asked of Jesus by Gabriel in Daniel 8:13. Jesus does answer the three questions but He came back to the timing issue twice. In addition, He made crystal clear that once things started to be fulfilled, they would be completed in one generation (Matthew 24:34). He also used a parable of a fig tree to illustrate that once the leaves come on, the tarrying time was over (cf. Habakkuk 2:2-3) and *the appointed time* for the harvest was near.

“The people of God should carefully study the words of Christ concerning these last days. Why is it that the people of God do not read and understand the specifications concerning the dangers that will surely come? Why is it that they rush on blindfolded, receiving messages that are not true? With prophetic eye Christ looked down the stream of time to the very end of earth’s history, and

marked out with prophetic pencil *the very things that would take place in these last days*. He lifted the danger-signal."¹

Jesus answered the first part of the "when" question by noting the end begins when world conflicts, famines, pestilences and earthquakes are coming together (the "beginning of sorrows" – 24:7-8). That is occurring *now*, but will not be part of this discussion. Then He secondly noted that persecution would follow (24:9-13).

The end (*telos*) is contextually the conclusion of time when the end of the world comes. That occurs when the gospel goes to all the world (Matthew 24:14). We won't know when that is, except retrospectively. It does occur, however, at the Loud Cry. When will that be?

Part of the book of Daniel is related to the Loud Cry: "Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. 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."²

What is this referring to? Daniel 12 and the *chazown* vision given in segments throughout Daniel 8–12. "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Daniel 12:13. Adding to this information:

"In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The *prophetic periods of Daniel, extending to the very eve of the great consummation*, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation."³

The sign of Jesus' coming is the cloud (Revelation 1:7, 14:14; Matthew 24:30; *Sermons and Talks*, vol. 1, p. 50). When we see that it is no longer a predictive sign, we will know the gospel has gone to all the world and the very end is upon us. Knowing this, we are left with only one of Jesus' answers to resolve – the "when" timing question. When

Jesus began His discourse to help us understand the end of time, He added something else very special, which most expositors jump right over. Here it is:

Jesus Referred the Disciples to Daniel

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) (vs 15).

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (vs 21).

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (vs 22).

Then comes detailed warnings about false christs (vss 23-26). Now look what follows!

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (vs 27). This is the sequence Jesus gave:

Abomination → Tribulation → Second Coming

Where is the abomination mentioned in Daniel? Several places actually. It is what actively begins the 1290 days (Daniel 12:11). It was an implied part of Gabriel's questions in 8:13, plus being noted in chapters 9 and 11.

The Hebrew word for "abomination" is *shigguwts*, which means a detestable thing directly related to an idolatrous practice. A false idolatrous standard is set up in place of what God has defined. This directly relates to another abomination (*towebah*) in Ezekiel 8 that describes worshipping Tammuz and the sun. Daniel's abomination refers to the Sunday laws that come at the end of time (*eth qets*) – when time is severed at judgment. "*Eth qets*" also reflects Old Testament imagery when people are getting ready for a wedding – contextually here, with Jesus.

What signals the end of this abomination and tribulation? Jesus said when God's people are delivered and there is a special resurrection, the "scattering" or persecution of God's people will end (Daniel 12:7). Beginning to ending, that "appointed time" lasts 1335 days (Daniel 12:12). Jesus took all this one step further. Once the abomination and tribulation (persecution) come, then soon will be His coming.

What does this all have to do with the disciples, 6000 years and the ancient knowledge of the Great Week of Time? Plenty. Let's look in on Daniel further. We're going to make an amazing discovery!

The Probation that Ends All Probations

Daniel prayed a *covenant restoration* petition to God in Daniel 9. All the elements to redeem lost favor with Him were carefully addressed. Then Gabriel came to present the final restoration terms for Israel. This was their last chance.

A question: "Were those terms, probations, timings and events just for Daniel's people – or were they for spiritual Israel at the end of time also?" This document will not deal with the details required to answer this question (see the book "2300-Day Prophecy Revisited," Fowler, 2003). To answer briefly, however – it was for both. Here is the reason:

Daniel 8–12 is composed of three parts: two visions and commentary (Daniel, Gabriel and Jesus). One vision called in Hebrew the *chazown* was sealed until the time of the end. The second vision, called the *mareh*, was open to study and understanding. The latter is what we are addressing here. It included:

- i 2300-year atonement prophecy (Daniel 8:14)
- i Confirmation of its truth (8:26a)
- i Gabriel's probationary covenant terms (9:22-27)
- i Vision of Jesus as priest–judge (10:1-9)

Gabriel came to Daniel to give 70 weeks of years (based upon the Leviticus 25:1-4 model) of probation for Israel to repent, finish sinning, be sealed and fully restored to God. Within that period there were ten full jubilee cycles. Those cycles had everything to do with *restoration*. It was part of the covenant plan. In fact, the divisions of those 70 weeks were given to make very clear that the jubilee restoration and land rest, when everything was to be made new, was not to be lost sight of!

Most Bible expositors recognize that the last week or seven years was unique. It is not tied to the "gap theory" nor to ancient Israel only. It is tied to the last seven years of the tenth jubilee cycle. There is much lost when prejudice, bias and simple contextual rules are thrown out by exposi-

tors. This is not a "jubileeist" issue nor one for the misguided "dispensationalist."

The 490 years recall the time the land didn't rest, the years that no restorative jubilee was honored and right back to the beginning of the period when Israel first asked for a king – stepping outside of the theocratic plan God had devised. In the *middle* of that last week of this "make-up period" the Messiah was cut off (crucified) (9:26a, 27b) and all the sacrificial ordinances ceased.

Gabriel had noted that the 490 years were for Daniel's people *and* for the holy city or God's corporate church (9:24a). Most Adventist expositors accept this period as 457 B.C.–34 A.D. This is summarized by this thought:

"And He shall confirm the covenant with many for one week.' The 'week' here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' Matthew 10:5, 6."⁴

But there is more, far more, that is tucked inside this Hebrew vision (for God's people)! Since this document is a general presentation of the arguments for understanding the GWT, only a few concepts will be built upon. E. G. White adds details to the above thoughts:

"A starting point for this period is given: 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,' sixty-nine weeks, or four hundred and eighty-three years. Dan. 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B.C. 457. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry.

Then the message was proclaimed. 'The time is fulfilled.'"⁵

What ended in A.D. 34? The probation for the Jews, most will respond. Then what do the following quotations mean?

Israel's Probation: "When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed would be ended."⁶

"When Christ upon the cross cried out, 'It is finished' (John 19:30), and the veil of the temple was rent in twain, the Holy watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God."⁷

Seventy weeks are determined (cut out of the 2300 days) upon thy people and upon thy holy city (all referring to God's people).

Probation for Daniel's people ("Thy people") ended at the cross (A.D. 31)!

Last Hope Gone: "What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of their rejection, betrayal, and condemnation of the Son of God. His last hope for the Jewish nation was gone. Nothing could avert her doom. By the representatives of the nation God was denied as their Ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard, 'We have no king but Caesar.' The God of heaven heard their choice. He had given them opportunity to repent, and they would not. Forty years afterward Jerusalem was destroyed, and the Roman power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, was as a branch severed from the vine – a dead, fruitless branch, to be gathered up and burned – from land to land throughout the world, from century to century, dead – dead in trespasses and sins – without a Saviour (YI Feb. 1, 1900)!"⁸

"But Israel as a nation had divorced herself from God. The natural branches of the olive tree were broken off. Looking for the last time upon the interior of the temple, Jesus said with mournful pathos, 'Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.' Hitherto He had called the temple His Father's house; but now, as

the Son of God should pass out from those walls, God's presence would be withdrawn forever from the temple built to His glory. Henceforth its ceremonies would be meaningless, its services a mockery."⁹

What does that mean? The last 3½ years of the last jubilee cycle, which should have brought forward a perfected people – Jerusalem, His bride – was cut short. It never occurred!

How is it that so many still talk of the 70 weeks finishing at A.D. 34 if it never was completed? God gave a *special dispensation* for the *individual Jews* which extended to A.D. 34. This was not for the jubilee fulfillment but was only a period of time to concentrate on giving the gospel message to the Jews before the gospel went to the Gentiles. Look at this statement carefully:

"Jesus was sitting in the midst of priests, rulers, lawyers, and Pharisees, – in the midst of men who had long been favored with the heavenly invitation, and who claimed to be guests for the feast of the Lord. But when the time came when they should have entered into the spiritual kingdom of heaven, when by believing on Christ they should have been partakers of his flesh and blood, when they should have received him whom their sacrificial offerings typified, they all with one consent began to make excuse. *Mercy was extended to them, and their probation was lengthened, until three years and a half after the death of Christ*, when the apostles declared: 'It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.' The Lord gave the commission to go out into the highways and the hedges of the cities and villages, to go to the poor, the halt, the lame, and the blind, to minister to those who felt that they had need of a physician. Jesus had declared, 'I am not come to call the righteous, but sinners to repentance.' The wandering sheep must be hunted up. The Jews refused to accept the flesh and blood of the Son of God; they would not listen to his word, which he declared is spirit and life, and rejected the invitation to the gospel feast. Through their impenitence and stubbornness of heart in refusing the heavenly invitation, they themselves were rejected. The solemn words were spoken by lips that cannot lie, saying, 'None of

those men that were bidden [and who have refused my invitation] shall taste of my supper."¹⁰

E. G. White may not have known Hebrew, but the meaning of this prophecy was *open* to her understanding. Everything she has said so far is exactly what the Scriptures convey!

That restoration cycle is incomplete. Remember, Gabriel said the 70 weeks were for Daniel's people AND the holy city. The "city" has not yet become holy. That is what the very first part of the *mareh* vision was all about – Daniel 8:14! **And here is the reason – yes, finally – that this whole section, part 3 of the GWT, is given.**

Daniel *heard* Jesus making this statement: *After 2300 atonement evenings and mornings God's holy people will be adjudicated (legally judged holy).*

That declaration was made *five* years before Daniel 9 was given. Daniel was told way back then his people would fail! It was a prophetic declaration that the world would go on another 2300 years before restoration would be made! Since the world in Daniel's time was almost 3500 years old, Daniel could know it would last approximately 6000 years. Lest bias or prejudice spring up, a very profound comment comes in Daniel 10:1. He states that now he fully understood the *mareh* vision. *His people would fail.*

Even Moses was given the insight that his people would fail!

"Moses beheld the disciples of Jesus as they went forth to carry His gospel to the world. He saw that though the people of Israel 'according to the flesh' had failed of the high destiny to which God had called them, in their unbelief had failed to become the light of the world, though they had despised God's mercy and forfeited their blessings as His chosen people—yet God had not cast off the seed of Abraham; the glorious purposes which He had undertaken to accomplish through Israel were to be fulfilled. All who through Christ should become the children of faith were to be counted as Abraham's seed; they were inheritors of the covenant promises; like Abraham, they were called to guard and to make known to the world the law of God and the gospel of His Son. Moses saw the light of the gospel shining out through the disciples of Jesus."¹¹

Did the disciples understand that time would go on for another 2000 years? There is no evidence that they did, with one exception. After 70 A.D.

and the literal fall of Jerusalem and the beginning of the eternal curse (*despora*), the *unveiling* was given to John. The book of Revelation was filled with 3½-year prophecies, the finishing of a covenant people, and the event-driven story of Satan's last desperate struggle to prevent the completion of the covenant. He often gave notice that "he saw," "heard" or "was a witness to" these things. Evidence suggests that John joined that select group of those who *saw* and *understood* when God would have a sealed covenant body of witnesses for His final legal court scene to vindicate His character.

Does that mean there is another 3½ years yet of this 70-week prophecy to be completed? That is not the subject of this document. But – a *restoration* jubilee cycle has been waiting to be completed. From the book of Daniel we can prove a clear allusion to the GWT, 6000-year issue. With that, we should approach the book of Revelation with awe and a sense of solemn import because Daniel 8–12 is its preface, all pointing to the *very end of time* in a six-millennial context. And – as we have previously seen, the millennium when Satan is bound is the "seventh" or land rest.

"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."¹²

"Then it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with spiritual Israel today."¹³

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the

obedient. For *six thousand years*, Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. 'The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever' (Dan. 7:18)."¹⁴

"Satan's work of ruin is forever ended. For *six thousand years* he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. 'The *whole earth is at rest*, and is quiet; they [the righteous] break forth into singing.' [Isa. 14:7.] And a shout of praise and triumph ascends from the whole loyal universe. 'The voice of a great multitude,' 'as the voice of many waters, and as the voice of mighty thunderings,' is heard, saying, 'Alleluia; for the Lord God omnipotent reigneth.'"¹⁵

When Jesus, in that remarkable discourse, referred the disciples to Daniel, He invited them to

study other timing signs that were in the record related to the very end of time. The world would go on for 6000 years. Jesus, through Daniel, affirms once again, the Great Week of Time.

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- ⁵*Desire of Ages*, p. 233.
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- ⁹*Desire of Ages*, p. 620.
- ¹⁰*Review and Herald*, 03/10/1896.
- ¹¹*Patriarchs and Prophets*, p. 476.
- ¹²*Prophets and Kings*, pp. 713-714.
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Prophecy Unfolds

DANIEL CHAPTERS 8-12 – PART 4

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

Chapter 13

DANIEL FAINTS – THEN RECOGNIZES HIS MISTAKE

Daniel 8:26-27, 9:1-2

“And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. I Daniel fainted ...”
Daniel 8:26-27a.

He Didn't Understand

When Daniel heard the 1260-year prophecy [time, times and dividing of times (7:25)] he was troubled, not fully grasping its significance. “[B]ut I kept the matter in my heart.” Daniel 7:28. Its content did not seem of urgent concern to inquire further.

Two years later another timing message came. This time a *time period* was imbedded in sanctuary imagery. A new theme within an atonement framework was presented. He was told when God's dwelling place and His people were to be cleansed and made holy. Right in the middle of that message another little horn arose, intent on blocking the atonement.

That is why Gabriel asked the “whoever it is” (Jesus) those timing questions. When is all this going to happen? When Daniel heard that 2300 evening and morning atonement cycles had to pass, he was unable to separate the time of the Babylonian captivity (Jeremiah 25:11-12) from this lengthy period. Was Israel's punishment now going to be extended over two millennia?

For now neither Jesus nor Gabriel would respond to the painful concerns of God's servant.

They did convey four very important bits of information, however, to help Daniel put it into context.

1. Everything shown in the vision would be in the future (*acharyth*) after the 2300 evening and mornings.
2. That would occur in the time of the end (*eth qets*) when God's judgment and wrath would occur (8:19).
3. That time or season would be called an “appointed time.” It was distinct and set apart (8:19).
4. Then in 8:26 he finally made a very important distinction. The *chazown* vision was going to be sealed, not even understood, till the time of the end (12:4). The evening and morning *mareh* vision is confirmed – it's really going to happen.

All this information overwhelmed Daniel. For now it was more than Daniel could emotionally handle. “And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.” Daniel 8:27.

Daniel was told the *chazown* vision wouldn't be understood. But Gabriel never said the *mareh* vision was sealed! He was so focused on the apparent delay in release of God's people from Babylon, he failed to catch the positive clues.

But to Daniel's credit he began to study the prophecies related to the captivity.

“Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain – so plain that he understood by these testimonies recorded in books ‘the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.’ Daniel 9:2.”¹

1. He was convicted and finally understood, and in faith, knew the captivity was only for seventy years (9:2);
2. He grasped the meaning of the *mareh* vision (10:1) as the covenant restoration of God’s people;
3. He saw that Babylon had fallen in the vision and now literally.

This typologically is the same restoration setting we see in the book of Revelation. Shortly after Babylon falls Jesus comes to free His people from bondage. The messages in Daniel 8–12 play out the final events in that restoration, which occur right at the end.

The issues Daniel finally understood are vital for us to grasp with great precision: Why were the children of Israel in bondage for seventy years? In the Chronicles of ancient Israel we find:

“To fulfil the word of the LORD by the mouth of Jeremiah, *until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.*” (II Chronicles 36:21).

The Sabbath land rest was every seven years (Leviticus 25:1-7). For 490 years those people defied and rebelled against God. For every Sabbath year of rest they missed (one out of seven), they were to be in captivity. Their homeland lay desolate for seventy years because of that many Sabbaths missed. Thus the duration of their captivity.

Remember, this statute was part of God’s everlasting, perpetual (*tamiyd*) – covenant (Leviticus 26:3, 15, 42, 45). Daniel recognized that when he began to pray.

Two years later he said the *time appointed* when all those things in the vision would occur was “long.” He understood the issues and had an understanding of the *mareh* vision (10:1). The conflict would be long, but the 2300-year prophecy

is now grasped. It is helpful to know that part of Gabriel’s revelations to him were open for all to know. They were unsealed.

What does that mean? The prophecy tucked within 8:14 was given long prior to 1844. It was “open” for the Advent pioneers before 1844 when they rediscovered the meaning of its timing. Then shortly thereafter in the light of the cleansing and restoration, a covenant fulfillment message became clear.

The Code, Covenant and Restoration

In the beautiful statutes that were outlined by Moses, many of which apply to us today, a deeply important Levitical code was given in Leviticus 25:1-7. The children of Israel were to sow their fields for six years, but on the seventh it was to rest. *That whole year was sacred.* It was a Sabbath. The crops would produce enough food during the sixth year to cover that year and the next two, so on the eighth year when crops were sown again, enough food would remain until the new harvest came (25:19-22).

This was God’s covenant plan:

<u>Year</u>	<u>Activity</u>
1-5	Work
6	Work and prepare
7	Rest
8	Restore

That is God’s restoration plan for this earth.

This was so important that just a few thoughts later God said, “If ye will not harken unto me,” then He began to describe the consequences of rebellion and disobedience to the statutes. He summed it up by saying if you do these things “that ye break my covenant” (26:14-15) punishment will follow.

The whole covenant was a *restoration plan* from sin. It made provision for the cleansing of sin so thoroughly that man would become holy, cleared of any wrong and one with Him once again. This is what was alluded to in Daniel 8. Satan, through his agent – the little horn – was attempting to prevent a covenant reality. Right in the middle of the horrendous war comes Daniel 8:14. God will have a holy people – cleansed of all sin. Jesus is speaking in this verse.

¹*Prophets and Kings*, p. 554.

The centerpiece of God's great plan was the atonement. Those who persisted in rebellion against the atonement would experience the sword, be scattered among the heathen and have their homeland become desolate.

"Then shall the land enjoy her sabbaths, as long as it lieth desolate ... even then shall the land rest, and enjoy her sabbaths." Leviticus 26:34. That is one reason why we know that during the millennium of desolation, when Satan is bound to this earth (Revelation 20:1-3), it is a time the land rests because the world has been in rebellion. That millennium is a seventh – one of rest.

Israel turned against God, and a curse of seventy years of captivity was placed on them, and their land was to be a "perpetual desolation" (Jeremiah 25:12). Again, why the seventy years in Babylonian captivity? Daniel restudied that. With all he had gone through and now Gabriel had left with dangling issues, he was forced to look at the prophecies like he never had before.

In those prophecies he found a promise. One which reverberates down to this day, as we will later see.

"For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you,

and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me*, when ye shall search for me with all your heart." Jeremiah 29:10-13.

This is what happened:

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Daniel 9:1-2. Restoration was just about to occur. Cyrus, a symbol of Jesus, would mediate their freedom to the land of promise. Babylon falls, Christ comes, God's people return to the promised land. The details come later. They guide us, as they did Daniel, with beautiful understanding as to what lies just ahead for God's people.

Chapter 14

A MIGHTY PRAYER OF RESTORATION

Daniel 9:3-16

Daniel Honors and Respects God in Prayer

This stands as one of the few great prayers recorded in the Bible. Jesus' prayer to His Father (John 17) is the wonder of them all.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:" Daniel 9:3.

Daniel now knows that the seventy years are within one or two years of completion. In this prayer he positions himself as Israel's spokesman to complete their part of the promise. Daniel, in essence, becomes the guarantor of Israel's restoration.

In great submission he:

1. Presented supplications – earnest pleading
2. Fasted – had gone without food

3. Dressed in sackcloth – coarse dark cloth symbolizing sorrow and mourning (II Samuel 3:31, II Kings 19:1-2). It was also a sign of repentance (Matthew 11:21).
4. Ashes – This could have been put on his head (probable) or he might have sat on a bed of ashes. This was a sign of total humiliation and sorrow (II Samuel 13:19, Esther 4:3, Jeremiah 6:26) – in this case, for Israel's sins.

Symbolically, this introduces the experience of the 144,000 waiting for their restoration. This is a Feast-of-Trumpets experience that all must traverse before they are pronounced holy.

"With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the

honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own."²

Is there a reason that this prayer is recorded right in the middle of the *mareh* prophecy? This may be one of the most important issues for God's people to consider. Remember – the *mareh* vision is all about the development of a covenant people. While Daniel is praying, the rest of that vision is given. So far, only Daniel 8:14 and 8:26 are related to it. He was assured that a holy people would happen and that group would be adjudicated and purified. God's dream for a divine character-vindicating church *would be* realized.

Daniel is gripped with the time in which he was living and knew that restoration to that *glorious land* would come only if repentance, mourning and humiliation occurred. What we see him doing is a great metaphor for God's people just before the end of this world. This chapter begins one of the most intensive outlines of how to become holy! Repeatedly, Gabriel said that these things were for "thy people." That is clarified in 12:1. "Thy people" were all those "found written in the book" of life. Daniel 8–12 is for us.

There is another amazing lesson that Daniel, under inspiration, conveys to all those claiming to be His. God made it clear that when His people break *His* covenant, He will measure out penalties (Leviticus 26:14-33). Then He will at some point *remember His covenant*. If His people follow a *restoration plan*, the covenant promise will be reestablished. BUT – we will see there is a limit to His mercy. Daniel 9, in fact, places a specific time limit on God's forbearance – then the judgment follows. There is no other chance.

Recognizing this, Daniel begins this remarkable intercessory prayer for the restoration of his people in utter humiliation and submission. Daniel's prayer was for us as well as for ancient Israel. BUT – there is one significant caveat for everyone. When Gabriel comes during this intercession, he will make clear that probationary time will soon end.

Many Christians have applied that probation to only Daniel's people. Dispensationalists have made

unwarranted gaps in the last week, opening up additional second chance timing at the end. There is an overlooked end-time solemn application specifically for you and me. This prayer continues to reverberate in the echo chambers of the heavenly sanctuary right up until probation closes at the very end. How that applies to us means everything to our eternal security!

The adjudication process of 8:14 represents a legal action within a court setting – "[T]he judgment was set, and the books were opened" (7:10b). God made provision that we might have representation. That only happens when restoration steps are taken by us to represent God's character. The covenant is beautiful. Jesus will represent us if we demonstrate we represent His Father. If we fail in using that opportunity, we are alone without representation and our case will be rejected. Daniel understands well and begins those steps.

Covenant Restoration

God said He would "remember my covenant," "remember the covenant of the ancestors" (Leviticus 26:42, 45) if these steps were followed:

1. Return to the Lord (Deuteronomy 30:2; Daniel 9:13, 9:4)
2. Humble the heart (Leviticus 26:41, Daniel 9:5)
3. Accept/understand why punishment given (Leviticus 26:41; Daniel 9:7, 11-12)
4. Harken to His voice (Deuteronomy 30:10)
5. Confess thine iniquity (Leviticus 25:40; Daniel 9:4, 14-15)
6. Confess iniquity of forefathers (Leviticus 26:40, Daniel 9:4)
7. Obey commandments and statutes and judgments (Deuteronomy 30:2, 16)
8. Love the Lord (Deuteronomy 30:15, 20)
9. Walk in His ways (Deuteronomy 30:16)

Listen to Daniel:

"And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;"
Daniel 9:4.

²*ibid.*, pp. 554-555.

Note how Daniel petitioned God:

He returns, recognizes and confesses	He knew the result of rebellion against covenant
God, you keep the covenant (9:4)	If you break my covenant (Lev. 26:15)
We have sinned and done wickedly rebelled by departing from thy precepts and judgments (9:5)	Despise my statutes (Lev. 26:14-15)
We know you have mercy and love to those who keep the commandments (9:4).	Abhor my judgments (Lev. 26:14-15)
Not harkened unto prophets, princes and our fathers (9:6, 10)	Not do all my commandments (Lev. 26:14-15)
	Not harkened to me (Lev. 26:18)

O Lord, righteousness belongeth unto thee (9:7)

To us confusion of faces we are far and near in countries whither you drove us (9:7-8)	The Lord shall scatter thee among all people, from one end of the earth unto the other (Deut. 28:64)
Because we have sinned against thee (9:8)	

To the Lord our God belongs mercies and forgiveness (though we have rebelled)

This is the dividing point in Daniel's prayer. He has gratefully acknowledged the mercy and justice of God's character. Confession is repetitively moving forward. Now he notes that God belongs to Israel. "We still are part of you. We still are your people. You are merciful and forgiving – don't forget us!"

This is remarkable. Daniel is including himself with Israel and their rebellion.

The prayer continues:

Haven't obeyed your voice to walk in your laws (9:10) Walk contrary to me (Lev. 26:21)

*Israel transgressed the law
A curse is poured on us (9:11) that is written
in the Law of Moses (9:11)
Bringing upon us great evil (9:12)*

Daniel now introduces an important symbol (vs 12). He personifies Jerusalem as apostate Israel receiving punishment. Jerusalem in the Old and New Testaments often represents God's people, His church and even His bride. It is God's city and holy mountain (vs 16).

Daniel repeats his pleas in verses 13-15. By now he has acknowledged that God's part in the covenant hasn't failed. The rebellion of Israel with acceptance of judgments is stated. And, he has confessed all of the major sins that broke the covenant relationship with Him. Now he begins a wonderful series of requests. Again, this outlines a cry that is to be taken in refrain by all of God's people as long as time lasts. It's for you and me.

- Turn away your anger and fury (9:16)
- Hear this servant's prayer (9:17)
- Shine your face on your desolate sanctuary (9:17)
- Incline your ear, open your eyes to the desolations (within us) (9:18)
- This request is not because of our righteousness but because of your mercy (9:18)
- Forgive and respond (9:19)
- For your own sake and name (9:19)

The restoration of a temple, city and homeland is part of this prayer. Central to all, however, is its symbolism of the restoration of a people who also have become desolate of His continual (*tamiyd*) presence. We previously saw that *tamiyd* was taken away. In an evening–morning sanctuary setting, it represented His Spirit (through the oil of the candlesticks) and His Sabbath presence (through the shewbread) (Leviticus 24:8).

Everything in Daniel's prayer builds on the purification ram typology begun in Daniel 8 with the theme of a covenant eternally restored holy

people. It is His *presence*, the *tamiyd* that He craves to have sealed in our minds and hearts. That will happen with the 144,000 in Revelation 7 and 14 –

that's us – if we follow the *restoration steps*. His character, the very nature of the divine, is to be part of us.

Chapter 15

FASTER THAN THE SPEED OF LIGHT

Daniel 9:20-21

"And whiles I [was] speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I [was] speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Daniel 9:20-21.

Daniel has been praying to God for "your people" (9:15-16, 19) and suddenly in his little commentary he notes that he was praying for "my people Israel." He said the supplication was "for the holy mountain of God." This undoubtedly refers to Mount Zion, the southeastern hill in Jerusalem.

Was that focus on the city, the temple or the physical restoration of Mount Zion? So many commentators view this literally and see the decrees for restoration *solely* as a brick and mortar theme. Daniel's prayer has been for a covenant restoration of Israel – God's people. The previous chapter began to project when a holy people would be made *eternally right with God*. Why would there be a sudden shift away from a salvation theme to buildings and streets? It's a path we should be careful to not go down!

The "holy mountain" or "Mount Zion" can mean Jerusalem, but here it refers to God's chosen people (Psalm 51:18, 87:5, Jeremiah 8:19, Isaiah 40:9, Zechariah 9:13). Even in the New Testament it can refer to the church of God (Hebrews 12:22).

It was spiritually the place where God dwells. It will someday be the place where the 144,000 stand with the Lamb in the heavenly mansions (Revelation 14:1). That's what Daniel has been praying for (for his people, Israel, and himself) – his passion to be, once again, tabernacling with Him. This is so vital to grasp. We will see in the rest of this chapter many concepts that will tempt us to view them literally and geographically. If we do, our study will

have been in vain.

While the prayer was in progress, Gabriel came. Daniel references him as the "man" whom he saw in the *chazown* vision "at the beginning" (8:15-16).

He came swiftly by heaven's request while he was praying between 3:00 and 4:00 p.m. – the time of the evening sacrifice. We know immediately that Gabriel traveled to earth in response to Daniel's prayer. This greatly helps us to anticipate a reinstatement message.

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved:" Daniel 9:23a.

Daniel's prayer was a type of preparation all Israel made preceding the Day of Atonement, when all relationships were ratified, based upon the covenant. Symbolically, Daniel blew the shofar. What follows outlines the great preparation steps to assure the legal rightness of God's people.

"And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." Daniel 9:22.

"Therefore understand the matter, and consider the vision." Daniel 9:23b.

Isn't that remarkable? Right at the very beginning of his three- to four-minute prayer, Gabriel was coming with the answer! God knew what response was needed to Daniel's heart cry.

Gabriel's answer is not totally a matter of assuring Daniel of ending the seventy years when Israel will go back to Jerusalem. His answer is mainly spiritual. He came *with another vision*. It needed skill to understand, and Daniel was going to receive that gift. But note, he was *commanded* to "understand" (*biyn*) the matter and consider (*biyn*) the vision. It is now ready to be continued.

"I'm going to give you special wisdom. You are to discern the deep meaning of what will be said – and to discern the supreme depths of the vision. Concentrate carefully. This requires divine

revelation. What vision? Amazing – the *mareh* vision.

Why does Gabriel talk this way? What Daniel will see and hear was of solemn importance. Also, the last time they were together, Daniel didn't understand the first part of the *mareh* vision (8:14) and fainted. "*Daniel, this time I want you to look at this information through spiritual lenses – not literal!*"

What was the *mareh* vision all about? The

restoration of God's people! That's what he has been praying for! We know Daniel listened – very carefully. We'll tell you why in a few chapters from now. But maybe it might be good to let you know that in this setting Daniel symbolizes all of us. We are to pay attention to what was said as carefully as Daniel.

[Next issue – we'll listen in on Gabriel talking to Daniel]



LIBERTY

IN THE

BALANCE

Religion Today
October 2003

Eritrean Government Confiscates Full Gospel Church. Government authorities in the Eritrean capital of Asmara confiscated and sealed the complex of the Full Gospel Church during the past two weeks, ordering the church staff and members to evacuate the building permanently on October 15. Located in the Gaza Banda district of Asmara, the large complex had served as the Full Gospel Church's main headquarters and meeting place for the past 11 years. Meanwhile, Compass has confirmed that of the 62 young people arrested and locked into metal containers last August for having Bibles in their possession at the Sawa summer military camp, all but six have now been released. Another 12 young evangelicals from Asmara's Dubre Bethel Church arrested during a house prayer meeting on September 7 are still refusing to sign a denial of their faith to gain their release. Following other arrests in recent months in Massawa, Adi-Abytoo, Keren, Mendefera, Adi-kualla, Nakfa and Adi-Kihe, a current total of 230 evangelical Christians are known to be jailed for their faith in Eritrea. (Compass Direct)

Attorney Says University Anti-Discrimination Policies Violate Students' Religious Freedom. A Christian student group has filed a First Amendment lawsuit against a university in Minnesota in a move designed to protect the group's right to remain distinctively Christian. The University of Minnesota is requiring the Maranatha Christian Fellowship to sign an "equal opportunity statement" which would not allow the group to demand that its

members and leaders be Christians. At least two U.S. universities, Tufts and Rutgers, have already tried to kick student groups off campus for requiring their members and leaders to be Christians. Attorney Jordan Lorence with the Alliance Defense Fund says he is suing Minnesota as a matter of "preventative medicine." "Universities cannot require student organizations that are Christian to sign these [equal opportunity statements] in order to meet on campus or to receive funding," Lorence says. The attorney says requiring Christian groups to sign the statement would be forcing them to compromise their basic Christian principles and say about their most fundamental beliefs that "even though that's the reason we have this organization, we won't demand that anybody really believe them." Lorence believes the school's administration is acting unconstitutionally. Lorence says many Christian groups on campuses across the U.S. have already signed away their right to be distinctively Christian, and they do not realize it because school administrators have not yet enforced their rules. (Agape Press)

Egyptian Police Arrest 22 Christians in New Crackdown. Some 22 Christians, many secret converts from Islam to Christianity, have been arrested by police since 21 October in a disturbing new crackdown on apostates and their supporters in Egypt. The Christians have been taken from Alexandria to police stations in Cairo and are being beaten, interrogated and tortured. The dramatic crackdown began on Tuesday 21 October with the arrests of two

converts Mr Yusuf Samuel Makari Suliman (whose former Muslim name was Muhammad Ahmad Imam al-Kurdi) and his wife Mrs Mariam Giris Makar (formerly Saher As-Sayid Abd al-Rani). The following day some seven others were also arrested and taken to the office of the Attorney General. Yesterday (23 October) the number rose to 22 as more and more converts and Christians who have tried to assist them were rounded up and arrested in dramatic sweeps by police. Local Christians fear the arrests will continue and many other converts from Islam, who have been living quietly as Christians may now be arrested in the next few days. The 22 are all being charged with falsifying ID papers. (Barnabas Fund News)

Christian Pastors, Lay Leaders Jailed for Subversion in Colombia David Miller. The Association of Christian Lawyers in Colombia is defending a pastor and several lay church leaders that were arrested by security forces near the city of Sincelejo and jailed on terrorism charges. Deivis Manuel Carrascal, 23, pastor of the AIEC evangelical church in Colosó, was arrested at his home at 5 a.m. on August 20. Manuel Monterroza, a Christian schoolteacher from nearby Chalán, and at least seven other active members of an evangelical church in that village were among the 156 persons arrested in the pre-dawn military sweep. An ex-guerrilla, who wore a hood over his head to conceal his identity, reportedly identified the suspects as former comrades in arms. "This man says he trained Deivis to use explosives," the attorney told Compass. "But this was supposedly in 1983. At that time, my client was only eight years old." The defendants stand charged with rebellion against the state and acts of terrorism, crimes punishable by 20 to 30 years in prison. (Compass Direct)

Continued Christian Imprisonment Leads to Murder of Vietnamese Pastor. A Hmong pastor was recently murdered while in police custody. Mua A Sinh was reportedly beaten to death Aug. 16 while in the Dien Bien Dong police station. Family members said Sinh was arrested and imprisoned for leading local church meetings. Police had tried to force Sinh to

agree to disband his house church, but he refused. Authorities also arrested Sinh's brother, pressuring him to sign a confession stating that he had beaten the pastor to death. Because he refused, Sinh's brother was held in prison for about a month and beaten regularly until his release. There are currently an estimated 300 Christian pastors who are imprisoned for holding legal church meetings. (Charisma News Service)

Christian Village Suffers Midnight Attack in Indonesia Geoff Stamp. Indonesian Christians in Old Beteleme (Bethlehem), Central Sulawesi, suffered a night-time attack Friday that left two people dead, six missing and 38 homes destroyed. Shortly after midnight, villagers heard white-clad assailants cry, "Allahu Akbar, Allahu Akbar, Allahu Akbar!" as they attacked the quiet community. One resident, Wedrina Mbae, a 55-year-old teacher, was killed by a hail of bullets when she answered a knock at her door. Oster Tarioko, 40, died on the way to the hospital after suffering gunshot wounds. A third, Mr. Deki Lingkua, 20, is critically ill with stab wounds, and several more Christian villagers are hospitalized. Others fled into the nearby jungle and watched helplessly as their homes were looted, set on fire and burned. An Assembly of God church was also razed. It is suspected that a Muslim extremist group is responsible. (Compass Direct)

Seventh-day Adventists Suit Dismissed in Uganda Adelle Banks. A suit by Seventh-day Adventist university students in Uganda was recently dismissed after they sought a court's help in resolving a dispute about taking exams on their Sabbath. The Constitutional Court in Uganda dismissed the case in late September, agreeing with assertions that the students at Makerere University could attend other schools, including Adventist ones. "The Makerere University policy complained of by the Seventh-day Adventist students was fair and its students, including the petitioners, voluntarily joined the university," the court ruled. Mutuku J. Mutinga, public affairs and religious liberty director for the Adventist Church in east-central Africa, said the church

will support the students in an appeal. "Makerere is our university, it's a public university, so no one has a right to say, 'Hey, you don't belong here,'" he told the news agency for the Seventh-day Adventist Church. "A lot lies at stake." The three law school students at the university in the capital city of Kampala decided not to appear for exams on a Saturday in January and were later asked to repeat an entire year of school. They sued after their request to take the exams at an alternate time was denied. (Religious News Service)

Lao's Untold War Against Christians. A report this week from the World Evangelical Alliance Religious Liberty Commission reveals how the Lao government is waging a relentless war against Christianity. The Hmong, a people group who are a minority in Laos but dwell in large numbers in several countries of Southeast Asia, are major—though not exclusive—targets. Large numbers of them have turned to Christ, and are considered spies of the West, enemies of the state, and fit for extermination. Lao believers are beaten, imprisoned, tortured, and forced from their lands for refusing to renounce their faith. "The government wants us to go back and worship evil spirits," wrote a believer in June. Villagers are encouraged to report any Christians to authorities, to be arrested or eliminated. Early in September the WEA interviewed a Lao observer, who said that many Hmong groups were hiding in the jungle. "The army is attacking in three ways: with ground troops, bombs from aircrafts, and

chemical weapons," the observer said. "The government uses helicopters and they spray out something that looks like 'yellow rain.' It creates headaches, diarrhea, blindness, and the teeth fall out of the mouth. Within three weeks people die. Others die from disease and starvation, and some have been captured and killed. (Christian Aid Report)

Vietnamese Christian Persecution Continues.

Soldiers recently confiscated Bibles, raped, arrested and used electric-shock torture on Vietnamese Christians. In August, 100 soldiers forced their way into H'Duen Buondap's house in the village of Buon Yang Reh, located in the Daklak Province, confiscating Bibles and hymn books, according to the Montagnard Foundation. The group's leader also reportedly raped Buondap. Meanwhile on Aug. 21, a group of soldiers and police officers beat Y-Pho Eban and his family with rifles and used stun guns against them because they suspected him of feeding refugees who were hiding in the village of Buon Cuoi. Last month, a joint patrol of Vietnamese and Cambodian police arrested and beat four Cambodian Montagnards who were trying to provide food to a group of 50 Montagnards who had fled Vietnam. The Montagnards were fined and their supplies and money were confiscated, the Montagnard Foundation said. Montagnard is a Vietnamese word meaning "mountain people" and includes several tribal groups dwelling in the Central Highlands of Vietnam. Most of them are Christians. (Charisma News Service)

The Garden Patch



By David E. Stottlemeyer, M.A.
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Avocado Breeding Program

Selecting the Seed

SEASONS

“To every thing there is a season, and a time to every purpose under the heaven.” Ecclesiastes 3:1.

All things have a season, including the plants for your garden. Although there are ways of working around the natural growing season of various crops (using a greenhouse for example), for the most part it is best if you grow a crop in its season.

Warm and Cool Seasons

For the most part, crops are divided into two groups: “warm season” and “cold season” crops. We will take a look at each and also determine how to tell the season of a crop if one does not have a seed package or gardening book to refer to.

Cool Season

Tolerates light frost
Seed can germinate in cool soil
Root system is shallow
Called a “True vegetable”
Edible part: root, stem, leaf or flower

Warm Season

Does not like frost
Needs warm soil for seed to germinate
Root system is deep
Called a “Fruiting vegetable”
Edible part: fruit, or seed (mature or immature)

The warm season crops are pretty much limited to the warm summer months. The growing period for cool season crops depends on the severity of the winter in your growing area. Here in Southern California, I can grow cool season crops starting in the fall, and continue through the winter into spring. In most areas that have freezing weather, the cool season crops must be grown in the spring, and again in the fall before winter sets in. At the end of this article I have included a list of warm and cool season crops.

So, how can we tell the season of a crop if we don't have a seed package or garden book? For the most part, you can tell by the portion of the plant that you eat. If you eat the seed or fruit, it is a warm season crop – everything else is a cool season crop! Let's take a closer look at the edible parts of various crops:



David Stottlemeyer

Cool Season

Root: carrot, beet, radish
Stem: onions
Leaf: spinach, kale, lettuce
Flower: cauliflower, broccoli

Warm Season

Fruit: tomato, bell pepper, squash
Seed: beans, corn

Now, consider the following verse in light of the above table:

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”
Genesis 1:29.

What type of plants did God give to Adam and Eve to eat in the garden of Eden, warm or cool season? Warm season! Notice something else, when harvesting the portion of the plant God originally gave to be eaten (fruits, nuts, and grains), it does not harm the plant itself. When you pick a tomato (a fruit) you do not kill the plant. There was no death before sin. But after sin, when men were given the “herb of the field,” (the cool season crops) the harvesting of these crops resulted in great damage and even death to the plant. For example, when you harvest a carrot, it usually means the death of that carrot plant. So we see even in the garden, lessons involving the themes of the Great Controversy.

WHAT ABOUT HYBRID SEED?

“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.”
Leviticus 19:19.

The above verse is often quoted when people discuss whether one should be using hybrid seed in the garden. While I am not fully persuaded that this verse should be applied to hybrid seed, I certainly recognize the potential problems that come when using such seed. For one thing, what is a hybrid? A hybrid is the result a cross between two plants that are genetically different. For example, one might make a cross between a tomato with large fruit, and another tomato with disease resistance to get a hybrid with large fruit and disease resistance. Such a cross sounds pretty harmless - and probably is - but man has gone beyond such simple crosses, and in the process has often created crops that look good, ship and store well, but are tasteless and lacking in nutrients. And now mankind has the tools to do “genetic engineering” where individual genes can be inserted into crops. When man starts moving genes from unrelated plants, bacteria, and even from animals, then there is the potential for real problems. Without going into a long discussion on genetically modified plants, I would simply suggest that such plants be avoided.

Another thing to take into consideration is that hybrid seed does not “breed true” meaning if you collect and plant seed from a hybrid plant, the resulting plants will be very different from the plant from which you collected the seed. In fact, many of the seeds from a hybrid plant may be sterile and will not germinate. One way to avoid the problems with hybrid seed, is to plant “open-pollinated” or “heirloom” seed. These are mainly older varieties that have been grown for generations and will “breed true” from seed. If, as we believe, there will come a time when we can no longer “buy or sell” we will no longer be able to purchase seed for our gardens. At that time, it would be nice to be able to collect our own seed from our own plants for the next year’s crop. This can be done when growing “heirloom” varieties. Although most seed companies carry a selection of such seed, I have included a list of some excellent sources of “open-pollinated” and “heirloom” seed at the end of this article.

There is one caution I would make when using heirloom seeds - while most hybrid varieties have been selected to do well in a wide range of climates and growing conditions, some heirloom varieties may be a little more particular in what they like. Therefore, if you have been gardening but have not

used heirloom varieties before, I would suggest you experiment rather than make a sudden switch all at once. Over time you will discover which varieties do well in your garden.

HEIRLOOM SEED SOURCES:

Baker Creek Heirloom Seeds – www.rareseeds.com
 2278 Baker Creek Rd.,
 Mansfield, MO 65704 U.S.A
 Owned by SDA's, they include E. G. White quotes in their catalogue

Seed Savers Exchange
 3076 North Winn Road
 Decorah, Iowa 52101

Peaceful Valley Farm Supply - www.groworganic.com
 P.O. Box 2209
 Grass Valley, Ca. 95945
 Catalog has good selection of seeds and many other supplies for organic gardeners

WARM AND COOL SEASON CROPS	
Cool Season	Warm Season
Artichoke	Bean
Beet	Corn
Broccoli	Cowpea
Brussels Sprouts	Cucumber
Cabbage	Eggplant
Carrot	Lima Bean
Cauliflower	Muskmelon
Celery	Okra
Chard	Peanuts
Garlic	Pepper
Kale	Pumpkin
Kohlrabi	Squash
Leek	Sweet Potato
Lettuce	Tomato
Onion*	Watermelon
Parsley	
Pea**	
Potato	
Radish	
Rhubarb	
Spinach	
Turnip	

*Onions: short day require 12 hours sunlight per day to form bulbs, long day require 14-16 hours per day to bulb.
 **Peas: an exception to the "rule" in that you are eating the seed – but it is considered a cool season crop.

CALAMITY BULLETIN

(September/October 2003 Calamities – with damage)

CALAMITY WATCH TOTALS

	Sept./Oct.	Yr to Date	Avg./Mo.
Deaths	1,937	42,110	4,211
Homes destroyed	242,528	2,215,424	221,542

Observations (81% in Asia/Pacific area):

	Deaths	Homes Destroyed
Fires	23	2,400
Floods	1,152	221,122
Hurricanes/typhoons	285	5,000
Pollution	87	–
Lightning	20	–
Storms	95	2
Landslides	213	–
Earthquakes	14	14,002
Meteorites	–	2
Cold	47	–
Tornadoes	1	–
	1,937	242,528

September/October Extremes:

China – floods:	Worst in 22 years
India – floods:	Worst in 25 years (900,000 acres of crops destroyed)
Pakistan – floods:	Worst in 50 years
South Korea – typhoon:	Worst on record (282 ships destroyed)
USA – fire:	Worst on record
France – fire:	Worst in 30 years
USA (State of Washington):	Worst sudden rainfall in history



Simi Valley, CA - 10/03



San Bernardino, CA - 10/29



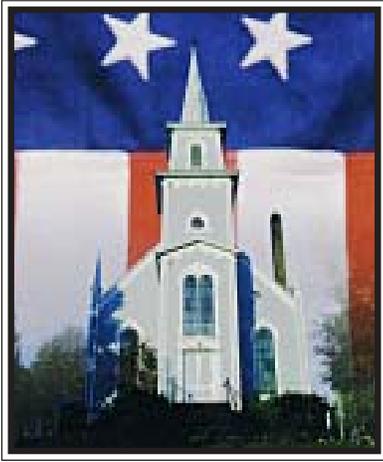
California - 10/03



Lake Arrowhead, CA



**California Fires
Out of Control
10/03**



Focus on the *Sabbath*

[This section is devoted to news, articles, special messages, 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” – a pivotal prophetic end-time issue.]

Reference to an article by David Neff entitled:

The Sabbath Can Protect Us from the Temptations of Wealth

Few documents have so eloquently explained the meaning of the Sabbath as was published by a *Christianity Today Series* book entitled *The Midas Trap*, published in 1990. A chapter from that book was just republished in *Christianity Today* magazine of November 4, 2003.

Author David Neff, under the title *The Sabbath Can Protect Us from the Temptations of Wealth*, transcends the simple understanding of a seventh-day weekly rest and draws on the rich typology of the seventh-year land rest and the restoration of the jubilee (fiftieth) year Sabbath rest.

Though he ties the “rest” of the Sabbath motif to the economic security of God’s “seventh” statutes, he alludes to the spiritual restoration that this great theme was designed to bring to God’s people.

We urge our readers to read this article carefully and in its entirety at <http://www.christianitytoday.com/ct/2003/144/21.0.html>. Neff so richly sees what most Sabbitarians miss, the Sabbath is a great symbol of the eternal rest we will soon have with Jesus. Daniel 8–12 appeals deeply to that understanding as does the whole book of Revelation.

We pray that Neff’s insights will provoke you to deeper study. The atonement Sabbath is at the full moon when the sun of righteousness is completely reflected by God’s people, garbed in white and sealed with His character. That Sabbath symbology sees full restoration, complete adjudication and final restoration. The Sabbath ultimately portrays, “It is finished.”