

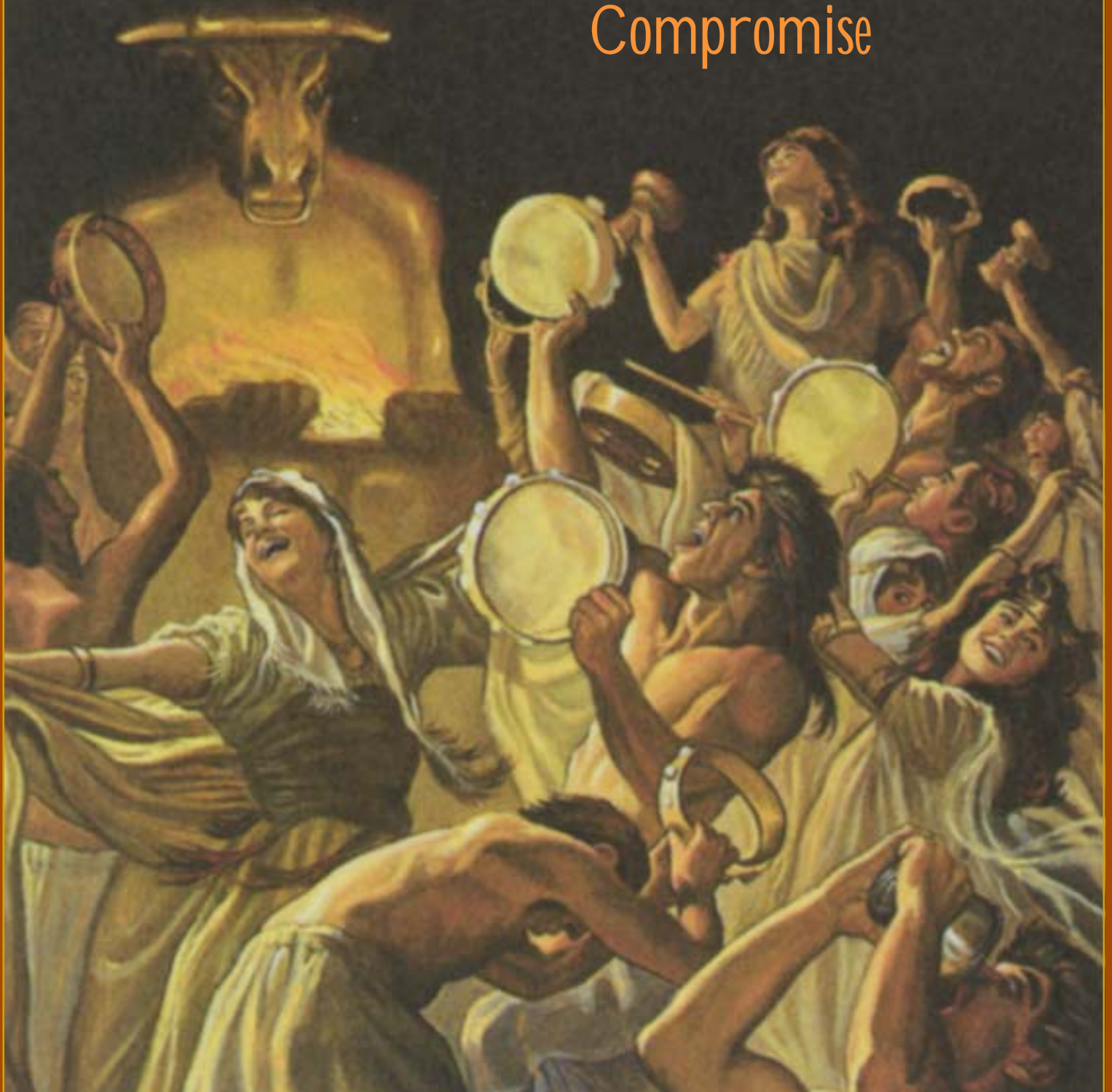
End Time Issues.....

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

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Compromise



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EndTime Issues... e-Magazine

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Compromise

EDITORIAL

Throughout the Protestant world a cancer has crept into the "Temple of God." Under the guise of advanced methods of evangelism (marketing) and seeker sensitive programs (secularism), churches have compromised reverence and truth. Nearly a decade ago a wise observer, Ernest Pickering, foresaw what is occurring today. We feel deeply convicted that a few of his thoughts would be provocative and of interest to our readers:

"All over America and the world at this hour there are churches that are drifting into New Evangelicalism without the remotest knowledge that they are doing so. They are being carried along with the shifting winds of compromise and have long since departed from the solid biblical position established by their predecessors. Young pastors, many without firm doctrinal underpinnings, have led their churches to believe that in order to reach the masses they must abandon the strict biblical principles of yore and embrace more fluid and attractive positions. Many saints, firmly indoctrinated by former pastors in clear and uncompromising positions, are now bewildered and drifting from church to church seeking some stability.

"Some fundamentalists have become disturbed by the fact that their circle of fellowship is considerably narrowed due to their strict position. They meet winsome, pleasant personalities from the New Evangelical camp and wonder why they cannot fellowship and work with them even though there may be important theological and methodological differences. New Evangelicals, in their fellowships, cross many denominational and theological lines and this 'freedom of movement' seems attractive to some fundamentalists. A noted itinerant Bible teacher was asked by a friend of mine why it was he never spoke on the issues of separation or the New Evangelicalism in the large conferences he addressed. The man replied, 'It closes too many doors.'

New Evangelicals have many doors of opportunity opened to them simply because they do not address publicly 'sticky' issues that are likely to cause these doors to close. Loyalty to the truth can put one in a very lonely position. Paul, disturbed in his soul, said, 'All men forsook me' (2 Tim. 4:16).

"New Evangelicals have bombarded fundamentalists with the accusation that the fundamentalist position is too narrow and that it repels rather than attracts the people of the world. Those who are paraded before us as the role models of success in church growth are almost all of the New Evangelical persuasion. It is no wonder that young fundamentalists question whether they too should adopt the New Evangelical position, since it certainly seems to work. Preachers must ever remember that their task is not to be popular or successful, but to be faithful. The popular view among many (even fundamentalists) is the concept that if one is truly filled with the Spirit, one will build a large and successful work. While, in God's providence, some may do this, not all will. Scripture is replete with examples of people who faithfully followed their Lord but were not successful by human standards.... We should never compromise God's truth in order to try to be something that God does not want us to be. We should labor for God's glory alone without thought to our self-aggrandizement.

"One young man who had been for years a member of a fundamentalist church suddenly left it to join a New Evangelical congregation. Upon enquiring as to the reason, the pastor was told that the New Evangelicals were more loving than the fundamentalists and that the young man was attracted to them for this reason. None of us can claim a corner on love, and no doubt it is true that many fundamentalist congregations could greatly improve in their love toward the Lord, toward one another, and toward the

world in which they live. However, what some perceive of as love is, in reality, compromise. Many confuse a broad acceptance of various doctrinal positions, lifestyles, musical tastes, and methodologies as a demonstration of Christian love. In other words, if one is broader and more lenient, one is more loving. But this concept is not grounded in Scripture. Truth and love are not to be divorced. They walk together and are in perfect agreement. Some believe that if one is truly loving, one will not denounce error nor evaluate in a negative way the positions of others. Since New Evangelicals do not do this, they are perceived to be more loving than fundamentalists, to be kinder, more gracious, and more tolerant.

"New Evangelicalism can slip in the back door of church fellowships on the coattails of pleas for a tolerance of diversity. Those calling for a more strict adherence to biblical standards are solemnly warned that to do so would be to violate 'soul liberty' or 'church autonomy.' Some church fellowships that historically have stood strong for biblical separation have had their moorings undermined by just such arguments as these. Those who harbor New Evangelical concepts and practices (even though they may not call them such) are allowed to remain within the fellowship, and, even more serious, are placed in positions of leadership from which they may infect others. When critics of an organization point out the inconsistencies of some brethren within the group, leaders of the group issue a warning against 'wounding our own soldiers.'

"Unwarranted assumptions often weaken groups. Because they were founded upon separatist principles, many groups assume that all of their present members understand and accept those principles. This is not always the case. Diligent and continuous instruction is required in order to inculcate truth into the minds of succeeding generations. God was very emphatic with the children of Israel that they should see that each generation was taught the Word of God Lord: 'And thou shalt teach them diligently unto they children, and shalt talk of them when thou sittest in

thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up' (Deut. 6:7). Surely this admonition applies to instruction in separatist principles as well as to all other truths of the Word of God. Some have the notion, however, that the battles for the faith are over and that we can now go on to other things.

"Fundamentalist pastors, goaded by their desire to see numerical growth, visit 'growth seminars,' almost always manned by New Evangelicals. In the process of supposedly learning how to 'grow' their church, they also imbibe the philosophies of New Evangelicalism. They see no problem, however, because it 'works.'

"Perhaps nothing precipitates a slide toward New Evangelicalism more than the introduction of Contemporary Christian Music.... This inevitably leads toward a gradual slide in other areas as well until the entire church is infiltrated by ideas and programs alien to the original position of the church." Pickering Ernest, *Tragedy of Compromise* (Bob Jones University Press, Greenville, SC 29614), pp. 155-169 – selected).

As we travel around putting on end-time and prophecy seminars we are discovering everywhere groups of people hungry for truth and craving for a deeper understanding of what the time we're living in means. They don't know where to go, what church to attend or how to deal with an ever more superficial gospel. We pray that our readers share the conviction we have – that the hour for opening up a *full* understanding of the prophecies has come. It is time to understand the covenant meaning of the law. The time has come to grasp the real meaning of Christ our Righteousness in relationship to the sealing message. For 150 plus years the clock has been stuck at "five minutes to midnight." Why? We've been prophetically in the tarrying time (Habakkuk 2:2-3). Somehow we hear that clock ticking again. The Master of all is about ready to announce "time will no longer be delayed." Maybe – just maybe – the hour has come to prepare for giving the Loud Cry of truth "with great precision" – without compromise!

Editor



BIBLICAL CHALLENGES FROM ECUMENISTS

The growing trends in Ecumenism *between* churches and New Evangelicalism *within* churches are being justified by a myriad of “proof texts.” These are mesmerizing pastors and laity who simply don’t think. Lifted out of context, they are rapidly moving the Protestant world away from its distinctiveness. A spin-off of this is growing tolerance to a serious misunderstanding of “love.” In the name of “love” we don’t question anyone’s behavior – ultimately, we don’t question sin. Permissiveness is the outcome. The uniqueness of Biblical Christianity loses its luster at the altar of compromise.

Here are a few texts that the “Christian” world throws around in its feeble attempt to justify developing allies with apostasy.

“That they may be one”

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me.” John 17:21.

This text was popularized by Pope John Paul II in May of 1995 when he released an encyclical, *Ut Unum Sint – That They May Be One*. Within that document is a technique (subsequently, adopted by Protestants) of projecting guilt on all who don’t desire “what Christ desires” – unity of believers into one body.

This has become the theme song of ecumenism. Its isolated phrase projects “lovism,” avoiding the context in which Jesus gave it. Unity is based on *saving truth*. It is based on the beautiful paradigm of the bonding of the Father and the Son. That is the basis for an appreciation of “unity.”

Jesus prayed that His people would be kept from evil (vs 15) and that they would be made holy through truth (vss 1, 19). He noted His followers were obedient to God’s word (vs 6). As the result of this, they were “not of the world” (vs 4).

What a vast contrast to the superficial “brotherhood” that is promulgated by the apostate Christian churches. Many claim it is simply the truth that is in Jesus. Jesus noted early in this prayer that His people “have kept thy [Father’s] word (vs 6), which is “the word which thou [the Father] gavest me [Jesus]” (vs 8). He then prays for those yet to receive His words through His followers (vs 20).

Unity is based on Jesus and *all* that He stands for. Unity doesn’t stand alone.

“Forbid them not”

“And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.” Mark 9:38-40.

This is used not only to justify Christian unity but to shun addressing any error by church leaders. If that is what Jesus meant, He would be at variance with His own instruction given through the apostles:

*“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.” Galatians 1:8-9.*

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Colossians 2:8.

“And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.” II Thessalonians 3:14.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” II Timothy 2:19.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” I John 4:1.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in

the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." II John 1:9-10.

When noting these verses together, clearly, error must be identified, exposed and isolated.

This instruction from Christ goes even deeper, addressing the very nature of our mission.

"None who showed themselves in any way friendly to Christ were to be repulsed. The disciples must not indulge a narrow, exclusive spirit, but must manifest the same far-reaching sympathy which they had seen in their Master. James and John had thought that in checking this man they had in view the Lord's honor; but they began to see that they were jealous for their own. They acknowledged their error and accepted the reproof." *Acts of the Apostles*, p. 544.

God has not given authority to any leader *over* mankind. If authority is expressing error, that might have to be pointed out, but they are not forbidden from serving Christ. They are not to be suppressed by force.

"Love one another"

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

This verse has had a profound influence on ecumenical thinking more than any other. It is used to teach "let us forget labels," "unite" and "Anything less than sharing Christ's love is arrogance and isolationism."

Long forgotten, even by Catholics, is the concept that "love is a principle." That was one of their mantras in *Marriage Encounter*." It steps out of the circle of the "warm and fuzzy." Godly love is tied to Godliness. Only in that context can true Christian fellowship occur. Only within the boundaries of heaven can unity commence. John, the "beloved disciple," knew the depth of that love:

"John's affection for his Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ he did become meek and lowly. Self was hid in Jesus. Above all his companions, John yielded himself to the power of that wondrous life. He says, 'The life was manifested, and we have seen it.' 'And of His fullness have all we received, and grace for grace.' 1 John 1:2; John 1:16. John knew the Saviour by an experimental

knowledge. His Master's lessons were graven on his soul. When he testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being....

"Behold," he said, 'what manner of love the Father hath bestowed upon us, that we should be called the sons of God.... Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.' 1 John 3:1, 2." *Acts of the Apostles*, pp. 544-545.

Yet, with pathos he noted:

"For *this* is the love of God, that we keep his commandments: and his commandments are not grievous." I John 5:3.

He was picking up Jesus' words as a refrain:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

The ecumenical appeal to be one, unite and love one another is given at the expense of the greatest commandment – love to God. The ecumenical theme must begin there – but it doesn't.

What does it mean to love God with all our heart, soul and mind – *then* our neighbor (Matthew 22:35-38)? Everything has been backwards and spiritually void. Simply "Love your neighbor in the name of Jesus" destroys the great metaphor of love – it all starts with a unique relationship with Him.

This does not detract from our loving ministry to others. But that ministry and outreach never compromises. It never embraces falsehood nor complements error. Nor does it ever condone sin.

One of the greatest messages that Jesus warned us about in an end-time setting was deception (Matthew 24:4). Then repeatedly He cautioned against those who would "represent" Him (Christ) but were teaching error. Everything must be done within the parameters of truth. Then He asked a question: "Who then is a faithful and wise servant?" Matthew 24:45.

This theme draws on Romans 16:17-18a: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ."

Though used by ecumenists to promote unity, scholars clearly show it means avoiding those who would divide God's people with false doctrines.

Conclusion

The premise of unity is distinctly Biblical, ecumenism is not. There are two distinct "bodies" who call themselves *Christian* at the end of time. One is referred to as a pure woman, its members gently noted as the "remnant" (Rev. 12:1, 17). The other is the harlot (Revelation 17) whose members are noted as "whoever" worships the beast. The harlot is tied to the false trinity – dragon, the beast and the false prophet (spiritualism – the papacy and apostate Protestantism) – together they are called Babylon. The remnant are asked to call people "out of Babylon" (Revelation 18:1-2) as the final invitation to repent in the history of this world. Babylon images much of the ecumenical trends we are witnessing today.

Phrases are being lifted out of Biblical context and transformed into mantras of "common good."

They blaspheme the very intent for which God has given these Scriptures.

How can one determine which body of believers is the pure woman or the harlot? It states with exactness, the saints "keep the commandments of God and have the testimony of Jesus." One doesn't exist without the other (12:17, 14:12). That means all unity must be based on what we have already discovered – truth and love based on honor and obedience to that truth. All are invited to "come out" and be a "part of." But God's people, whom others are invited to be part of, always represent Jesus *and* all that He stands for.

"Unity of believers" can mean anything. "Unity of believers in truth and in following Jesus *all the way*" means everything.



HEALTH QUEST

Passive Tobacco Smoke

For nearly thirty years it has been accepted that passive smoke from cigarettes was harmful. In fact, based on excellent studies, The American Heart Association, The California Environmental Protection Agency and the U.S. Surgeon General concluded that environmental tobacco smoke increased coronary heart disease risk by 30%. In addition, the U.S. EPA has classified passive smoke as a human cancer-producing risk. Also, chronic obstructive pulmonary disease, asthma, bronchitis and emphysema have been associated with passive tobacco smoke.

In 1996 James E. Engstrom, Researcher, School of Public Health, UCLA and Geoffrey C. Kabat, Associate Professor, Department of Preventive Medicine, State University of New York – Stony Brook, submitted a document to the *Journal of the American Medical Association* (JAMA) refuting the above medical data. JAMA refused to publish the article.

Then in May of this year the *British Medical Journal* (BMJ) did publish an updated Engstrom study. Charging past tobacco research as having “limitations in the ... studies.” They went on to define why the past tobacco research was flawed. They concluded that “The results do *not* support a casual relation between environmental tobacco smoke and tobacco-related mortality.”

A firestorm of letters flooded the BMJ office, protesting the “research,” including from The American Cancer Society where all the clinical and epidemiological data originated from.

To make the iron hotter, the *BMJ USA* (a separate publication) republished the article in July of this year with letters of objection to the May article. Scientists around the world are livid.

We present this information to our readers because the media has reported that passive smoke, after all, is not harmful. Many of our readers are teachers and health workers. We felt it prudent to cut to the chase on this “research.”

Since many developing countries, often with severe opposition, are trying to put into place tobacco regulations, this slaps at billions of dollars of work to bring a healthier environment. One respondent said, “[This] struck a nerve too long left dormant. Another: “The tobacco industry will get substantial mileage from this flawed article.”

What is the problem?

1. The research was conducted with tobacco money.
2. The controls (check and balances) used were flawed (they had been warned about that by the American Cancer Society beforehand).
3. This sloppy work shouldn't have been published in a prestigious medical journal.

The bottom line?

Passive tobacco smoke is harmful to health. The long held understanding has not changed.

The tobacco industry survives, a plague on society remains. As long as that plague persists, work to justify tobacco will continue. It's an industry of evil. Politicians are cowardly folk because the tax base is so huge. Marketing access is better than ever because of the lenient law.

Franklin S. Fowler Jr., M.D.

Reference:

Enstrom, James E.; Kabat, Geoffrey C.; *British Medical Journal USA*, vol. 3, July 2003, pp. 369-373.



Why Jesus is Coming Soon

~ Reason Nine ~

The Great Week of Time

Part 2

BIBLICAL TIME

A TIMELESS GOD INTRODUCES TIME

From cover to cover God's word is embedded with references to time. Genesis 1 and 2 talk of the sequentially numbered creation days. Revelation ends with the "millennium" period (ch 20), the post-millennial new heavens and earth (ch 21); then, back to the *eschatologic present* with a trilogy, "I come quickly" (ch 22) – the shortness of time.

God defined earthly time by the movement of celestial objects – the sun and the moon. Their periods could be observed by their movement and by their *shadows*. But one period that began at creation, the weekly cycle, had only a divine directive as its source and authority. Upon man was placed a responsibility to *count* 1–7 to preserve its integrity *and* the integrity of timed prophecy.

That weekly cycle, standing alone, became a *legal metaphor* for all covenant timing promises. Every prophetic theme would have a segment of redemption's plan timed within its chronology. As the body has remarkable structure because of its bony framework, so special time periods bring structure and life to salvation's story.

As we will soon discover, *every day* of the creation week was also an *appointed holy time*. The seventh was divinely set as a constant reminder of the *whole week*.

Each part of that whole stands with sacred distinctness. Thus, in creation week a proleptic *template* is introduced that lends meaning to the prophecies within Scripture.

When the book of Revelation draws to a close, Jesus personally (something He often does in Revelation) lets John hear three times that "I am

coming" message. We must conclude that some time period, based upon a *sacred template*, is about to *either* move forward or end.

God did not lay out eternal-laden messages within an ill-defined slurry of time. He is precise. The sacred messages are placed within a frame of time so they can be seen, appreciated and applied. That framework blends into the beauty of the artwork of revelation and inspiration. Thus, when He says, "I come quickly," that must be framed within timing messages to make it relevant to the student. Shy of this, we become caught up in a web of nothingness. All reference points of hope cease.

In God's Word time is a tool that is used in various ways. Parts of a vision can be sealed until the "time of the end" (Daniel 12:4). Time is represented as standing still (Joshua 10:13). It can be tied to the development of leaves on a tree (Matthew 24:32-33), couched within a distinct period for earth's probation (Genesis 6:3) or in the final probation of God's people (Daniel 9:24).

Everywhere God has developed redemptive imagery, associated time themes are presented. This golden thread draws on covenant issues. They include ceremonial, prophetic and restoration periods that have everything to do with our eternal "rest" with Jesus. Careful expositors can see a crescendoing opus – the prophetic music of heaven placed on the pages of sacred writ, revealing the *exact* timing of its scores.

No longer should its pages be obscure. God has given every opportunity to His children to now be "children of the light" (I Thessalonians 5:5). "For God hath revealed *them* unto us by his Spirit: For

the Spirit searcheth all things, yea, the deep things of God." "Now we have received ... the spirit which is of God; that we might know the things that are freely given us of God" (I Corinthians 2:10, 12).

Jesus warned the Jewish nation of their pending destruction because "thou knewest not the *time* of thy visitation" (Luke 19:41-44). He reminded His disciples of the days of Noah. "They *knew not* until the flood came, and took them all away." Sadly, Jesus then noted (a dire warning to Christians), "... so shall also the coming of the Son of man be" (Matthew 24:38-39).

HE CAME AFTER SIX DAYS

Jesus said to His disciples, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom" (Matthew 16:28, Luke 9:27). Then Matthew says, "[A]fter *six days* Jesus taketh Peter James and John ... into a high mountain;" there He was transfigured as the *Son of man coming* (Matthew 17:1-2).

Why did it say "after six days?" At the *seventh* He "came?" At the seventh Jesus, in His glory, appeared to man. When He said in Revelation, "Behold, I come quickly," it was a "six" coming to an end and a "seventh" about to begin? Is this alluding to a pattern or template of God's timing handiwork? Is that great *metaphor* from creation week holding an *unveiled* key to Jesus' parting words of Scripture? At creation the "seventh" began a special time when man and God were to meet. Does this theme open up prophetic understanding as to when He returns?

As the pages of this amazing study unfolds, set aside prejudice, religious bias, the frailty of this writer's pen and look at God's designed *module of time*. Let's pray that truth will be *magnified* and made *honorable* (Isaiah 42:21) within these pages.

CREATION WEEK –

THE PATTERN TO UNDERSTAND PROPHETIC TIME

Redemption is God's administrative plan to restore man back to the moral image of the Creator. *Timed periods* and *events* are great waymarks within its directives towards its completion. Without them redemption would never be understood. It would be nothing more than a philosophical idea or a tale of future bliss. But, when timed events are added, a chronology of God's salvic plan is beauti-

fully laid out. No matter where one *enters* that sequence (and it is given in sequence), there is an *end* which the Bible spends most of its pages talking about!

But, how few pay serious attention to the amazing issues related to time. Expositors debate over historicism, preterism and futurism; whether time is literal or "prophetic" (a year for a day). If only a *sequence* could be seen, absolutely none of those issues would be needed or questioned. That is why we *first address* this chapter with the creation account.

Days

The first and most important concept of time is "day" (*yowm*). It is first mentioned in Genesis 1:5. The Bible says it *became* part of God's creation. Celestial lights were to govern signs, seasons, days and years (1:14).

"And God made two great lights; the greater light to rule the *day*, and the lesser light to rule the *night*: ..." (1:16).

The *weekly period* of seven days was presented as a *linear* time module at creation. It was unrelated to the celestial *cycles* of time that governed a month and a year. Prophecy is based on both *linear* and *cyclic* time. Yes, there are "weekly cycles," but creation week was made up of numbered days, 1–7. They are to be counted. They are linear.

The creation days have a beginning and an ending. Thus, God's great measurement of time – 7 days, 7 weeks, 7 months, 7 years, 7 times, 70 times 7, 7 years have God as their designer – as *defined periods* or *appointed times*.

If creation week is a pattern for all sevens, then each of those "sevens" would have a beginning and an ending. The seventh would be a time of holiness, rest, Sabbath, worship – man and God meet.

When the word millennium is introduced in Revelation 20, it is, intriguingly, mentioned six times. The question that naturally comes to mind is: "Is there a preceding six?" Well, *that is the issue* to solve in the Great Week of Time question. We will discover that that particular millennium *is* the seventh.

Another concept we're going to find is that the day after the seventh is noted in the Bible in two ways: One, as the *first* to denote a new "cycle" of seven; and two, as the *eighth* to *recognize* a new

beginning, a restoration or the onset of eternity. There is also a fiftieth day (Pentecost) and a fiftieth year (jubilee). The jubilee day is the *eighth* year after the last seventh year of seven 7-year cycles – 49 years, then the 50th. That *eighth* symbolizes *when* everything is restored back to *what it originally was*. Keep that in mind because we will visit that again – because God talks about it again and again.

Now back to the creation week. We are not going to discuss the issue as to how long a day was. But let's mention in passing a few simple thoughts. The first day (*yowm*) was given a parameter – evening and morning (as were all the first six). The fourth creation day defines the day further. The sun (greater light) ruled the day (*yowm*) and the moon (lesser light) ruled the night (*layil*). Thus, a day is defined.

1. Within a context of the sun and moon appearances – *cyclic*
2. With an evening and morning sequence – *linear*

THOSE “EVENING AND MORNING” CREATION DAYS

A persuasive scholarly review of these “days” as a literal 24-hour time period was done by the late Gerhard F. Hasel in *The Literal “Days” of Creation in Genesis 1: Literal “Days” or Figurative “Periods/Epochs” of Time*.¹

The term for day, *yowm*, is used 2304 times in the Old Testament. Where it is simply used as a plain noun, with a number and as a singular word, it is a literal day – especially when tied to the evening–morning context.

“When the word *yom* [same as *yowm*] (“day”) is employed together with a numeral, which happens 150 times in the Old Testament, it refers in the Old Testament invariably to a literal day of 24 hours.”¹

The words for evening (*ereb*) and morning (*boqer*) present a very special message. By themselves or as the morning (*boqer*) and evening (*ereb*) sacrifice are noted in *that* sequence, they are tied to the daily 24-hour cycle. However, the late Cassuto, a Jewish scholar from Italy, examined the Biblical data on these two words. He found that the Jewish way of *computing* a day was that it began with the *morning* and ended with the *evening*. **But** – when the “evening” was noted *first in the sequence*, it related to *festivals* or *appointed times*.

They are *special* times of appointment or reckoning of time.²

Therefore, in Daniel 8:14 the 2300 *ereb boqer* (evening–morning) is a *sequential* setting of *special* time. Since everlasting atonement time imagery is talked about in the preceding verses (1-12), it *directly* refers to 2300 atonement evenings and mornings. The concluding two Hebrew words of that verse firms this understanding, *qodesh tsadaq*. “God’s holiness becomes adjudicated” (in the heavenly sanctuary – clarified in chapter 9) – for himself by His people.

In the Genesis creation week we have an *evening–morning* sequence, showing us that not only is this 7-day period a template for time, but it is symbolic of *appointed times to come*.¹ Each day draws on a “setting aside” theme. And together, with the sacred sabbath rest, look forward to periods of time in redemption’s plan.

Creation begins God’s great purpose of time by setting up a template for the rest of sacred history. Lest we doubt this, we will be reminded again and again of this wonderful beginning of “seven.”

PREPARATION – REST SEQUENCE

There are several very crucial items introduced in this creation week story. In that narrative God is at work to *prepare* the earth for two persons – Adam and Eve. When sin entered, He began another preparation for two figures – Christ and His church (woman–bride). An angel said to John, “Come hither, I will show thee the bride, the Lamb’s wife” (Revelation 21:9). This occurs in a prophetic setting *after* the millennium land rest in chapter 20. The bride is symbolized by the New Jerusalem in a newly created earth. Jerusalem is seen in Old Testament imagery as God’s church or people – Israel.

Somewhere *between* the fall and that new creation, with the restoration of the “pair,” is a time period of *preparation*. As Adam and Eve were created in His image on the sixth day, so God’s church is completed with the sealing (on their foreheads is the name of God *and* the New Jerusalem) just before the millennium of land rest. Note in Revelation 7, right after the sealing, is a commentary insert of a great multitude in heaven around the throne in a Feast of Tabernacle setting. That begins when Jesus comes to take His people

to the heavenly home for *that* millennium of rest. Was the great "preparation" for that rest measured in millenniums? Would God have it any other than in a "seven" motif? Is there a chronology to redemption? Or is this one place in the Bible where we ignore "seven?"

The culminating work of creation was man. The culminating work of redemption is man's glorification (I Thessalonians 4:13-17, I Corinthians 15:51-57), man restored. Then the last Adam, "God's second man," the "Lord from heaven" (I Corinthians 15:47) will join the woman, His church; then begins the most beautiful wedding ceremony in the history of the universe.

At creation "sevens" were established. On the pre-rest day man came onto the scene in God's image. In Revelation man returns to His image in the pre-rest millennium (i.e., just before the millennium when the land "rests"). Using Biblical chronology, we know the earth is *approximately* six thousand years old, and the signs suggest the coming of the "second man" is about to occur. Maybe, just maybe, we are about to end the sixth millennium. If not, God has a bizarre cycle we must somehow account for!

In that great prayer of *engagement* of John 17 Jesus said, "The glory which thou gavest me I have given them; *that they may be one*, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23. That echoes the sixth-day words of Adam in the Garden." This is now bone of my bones, and flesh of my flesh" (Genesis 2:23). The second coming of Jesus will transition a "purpose of time" – the sixth millennium.

A Millennial Purpose

Israel had forgotten God and rejected their Messiah at His first Advent. Hosea's prophecy looked forward to that sad happening. Note the timing prophecy is unfolding. The Lord speaking:

"I will go *and* return to my place, *till* they acknowledge their offence, and seek my face: in their affliction they will seek me early (Hosea 5:15)."

Jesus did "go" to this earth and returned to heaven. Because of rebellion, He will remain away

until a preparation is complete. Then He extends the invitation with the prophecy.

"Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After *two days* will he revive us: in the *third day* he will raise us up, and we shall live in his sight." Hosea 6:2.

These words look forward according to some to Christ's death and resurrection. But that already occurred in 5:15. Contextually, another time is alluded to. Now notice what follows. Then, "[H]is going forth is prepared as the morning; and he shall come unto us as the rain, as the *latter* and *former rain* unto the earth (Hosea 6:2)." A distinct end-time setting is developed in this passage. When the evening is passed and the "morning" comes (there it is again, everlasting atonement imagery), then is when God's Spirit is poured out in both former and latter rains. What would those two to three days represent? It is distinctly millennial as we will discover later.

God has other ways to convince us of the GWT. His remarkable template of time cannot be toyed with. It is precise, predictive and prophetic. We now look at one of the *most important* concepts of time. *There are moral and redemptive messages conveyed when God reinforces the seven by talking about an eighth.*

THE LAND REST – AFTER SIX YEARS

A solemn precept was introduced to ancient Israel. In spite of sin, God declared the earth His and that He still maintained sovereign control (Exodus 9:29; Psalm 24:1; I Corinthians 10:26, 28). To remind them of this He established an ordinance – a Sabbath for the land:

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. *Six years* thou shalt sow thy field, and *six years* thou shalt prune thy vineyard, and gather in the fruit thereof; But in the *seventh year* shall be a sabbath of rest unto the land, a sabbath *for the LORD*: thou shalt neither sow thy field, nor prune thy vineyard" (Leviticus 25:2-4)."

This was to be more than an agricultural rest. It gave them a whole sabbath year to worship Him and be reminded of His creatorship. It did more than that – it drew their thinking to the creation

week theme and its *timing metaphor*. This was beautifully shown by additional insights:

“Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for *three years*. And ye shall sow the *eighth* year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store* (Leviticus 25:18-22).”

Beyond the message of special *provision* is a *linear time sequence*, another heavenly designed *module of time*. Notice the timing points that God introduced in these few verses:

- Six years – activity on land
- Seventh year – sabbath rest of land
- Eighth year – restoration of land

Collectively, we shall call them God's *restoration module of time*. In fact, that was so vital for Israel (all of God's people) to grasp, it became an *extension of the creation metaphor* for the timing pattern to complete the everlasting covenant!

Israel violated that statute. They failed to obtain the creative power of those restoration appointments. They ignored the covenant arrangement. When the land would have rested, they could have had an appointment with God. Because of their failure, God decided to teach a lesson that had *prophetic significance* that His people would never forget – as long as *time* would last.

“I [God], will chastise you [Israel] seven times for your sins.... I will scatter you among the heathen, ... and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it [Leviticus 26:28, 33-35 (cf. 43)].”

Between the Exodus and the Babylonian captivity they failed to observe this *restoration module of time*. The “seven times” comes from the Hebrew word *sheba*. Here, contextually, they would be punished for all the “seventh” restorations missed.

How many did they miss?

“And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years (Jeremiah 25:11)” – 70 x 7.

That means they had broken the covenant for 490 years.

The Chronicles of Israel noted exactly the same.

“[T]he wrath of the LORD arose against his people [because of the house of Judah's disobedience], till *there was* no remedy. Therefore he brought upon them the [Nebuchadnezzar] king of the Chaldees, ... he gave *them* all into his hand.... And them that had escaped from the sword carried he away to Babylon; where they [the remnant of the house of Judah] were servants to him and his sons ... 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 36:16-17, 20-21).”

Why did all this occur? God warned them that if they despised His statutes or abhorred His judgments and didn't do His commandments, thereby *breaking His covenant*, this curse would occur (Leviticus 26:15-16).

When would *release* come from *bondage*? At the end of the 70 years. Intriguingly, Daniel fully understood what was happening.

“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 9:2).”

The word desolate here is *shamen*. This is used usually in the context of utter desolation caused by some great disaster, usually as the result of divine judgment. This is the same word used in Daniel 12:11 where an *abomination* maketh *desolate*. That abomination (*shiqouts*) means some false standard was set up – thus, leading to desolation of the earth. This is the description that we find in Revelation 16 as the result of the great and mighty earthquake (vs 18) when all the islands and mountains were gone (vs 20). What *time period* follows? Chapter 20 talks about a *millennium* where Satan is bound – the earth is at rest.

The earth (symbolic in Revelation for the wicked) failed to prepare, and the earth became desolate. When is the preparation? On the *sixth* –

the remnant, symbolized by the 144,000, prepared and were taken to heaven, entering their rest (Revelation 14:15-20). Then the land rested – millennium (Revelation 20). They prepared on the sixth!

Where did the symbolic “eighth” come in, revealing the restoration after the great sabbath year of rest? Let’s work our way through several Biblical illustrations to resolve this. The *restoration module of time* requires an eighth.

AFTER THE SEVEN – RESTORATION (“THE EIGHTH”)

After the millennium when Satan is bound, comes some of the most beautiful language of hope in all the Scriptures. This world is recreated into a new heavens and new earth! The first world passed away (Revelation 21:1). There’s the beginning of the “eighth.” The eighth is renewal – restoration. Thus, the desolation millennium was the “seventh.” On two major points we can see the rest of the land – the seventh millennium, the pre-Sabbath preparation “sixth” of the 144,000 and the post-Sabbath renewal or beginning again in the “eighth.”

The Passion *week* saw the Lamb slain on the *sixth*, resting on the *seventh* and “as it began to dawn towards the *first day* of the *week* (the old week? No – the new week). “In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Matthew 28:1. The week here is *sabbaton*. Many have suggested this means Jesus rose at the dawn of the seventh day, bringing great confusion to the passion week, the great *module of time* and the real message that is being presented.

Jesus arose at dawn. It was at the “eighth,” a time *during* the Spring Festival of unleavened Bread that began and ended with a Sabbath (that had started the previous day). He arose on the “Firstfruits,” the “morrow after the sabbath (Leviticus 23:11). How do we know it was the day after the first day sabbath of the Feast of Unleavened Bread *and* the seventh-day Sabbath? Mark says, “And now when the even was come, because it was the preparation [the sixth], that is, the day before the sabbath [the seventh],” Mark 15:42.

Jesus arose as the firstfruits (I Corinthians 15:20) or the “eighth” during the symbolic week of

time when all sin (leaven) will be cleansed from the heart. The *restoration module of time* is preserved.

The Greek of Matthew 28:1 reads, “After Sabbath dawning toward first of week, came Mary Magdalene and the other Mary to look at the grave.”³

Another fascinating portrayal of the “eighth” comes from Nebuchadnezzar. Though he was warned through vision and experience to honor the God of heaven, he worshiped what he accomplished and was physically driven to the fields for seven times (*shiaba iddan* – seven years). What were those years symbolic of?

In the creation week the seventh was set aside. Why a *continuous* seven here?

There is only one application where there is a complete seven in the setting of degradation – this world. At the end Nebuchadnezzar was restored not only to his sanity but to a beautiful relationship with God. “I was established in my kingdom, and excellent majesty was added unto me.” Daniel 4:36. As he began his restorative praise, he noted, “[A]ll the inhabitants of the earth are reputed as nothing” and then said in the restorative context, “I blessed the Most High whose dominion is an everlasting dominion” (Daniel 4:35, 34).

This contextually draws on the seven millenniums that we saw typified in Revelation. Nebuchadnezzar’s restoration is symbolic of all those who will be redeemed to that “everlasting dominion” at the new creation from seven millenniums of earth’s sin.

Let’s draw upon another remarkable illustration. The *module of time* is based on the six years of activity and one year of land rest. The “eighth” is a beginning again as we’ve previously shown. Seven of those seven *modules of time* equals 49 years. As man was to carefully count the days of the weekly period, this 49 cycle was to be carefully noted:

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement [Yom Kippur] shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man

unto his possession, and ye shall return every man unto his family (Leviticus 25:8-10)."

The 50th year was the time of restoration and redemption, a "jubilee." This paralleled a 7-week cycle that ended in Pentecost – when man was filled with God's Spirit.

In the jubilee cycle the last seven-year cycle had the second sabbath year – the 50th – added. To that last cycle it was linearly the "eighth" when everything became new!

In review:

Creation week – sequence of sacred seven

6 days preparation

1 day Sabbath

Seven-year sequence – the eighth is introduced

6 years – activity on land

7th year – sabbath rest of land

8th year – restoration of land – beginning again

Seven millennial sequence – the eighths continue

7th millennium – land desolate

8th millennium – restoration – new heaven and earth

Therefore, the first six millennium period is a linear preparation time

Based on the land rest and eighth *modules* with now a jubilee celebration within a millennial motif in Revelation, God must have a lot more to say regarding these time *modules*. And, that is exactly right. Some of the most solemn prophetic timing for God's people is found in Daniel 8 and 9. Before we look at that, let's look at another number message.

EMPHASIZING A NUMBER

Revelation 7 adds numerical insight to prophecy. God's pure remnant people are symbolized by

the 144,000 message in verse 4. How was that number made up? That group came from each of the 12 tribes of Israel (Manasseh taking the place of Dan). *Twelve in prophecy is God's kingdom number.*

12 Tribes

12 Apostles

12 Foundations

12 Gates

12 Stones on priest's breastplate

But verses 5-8 say 12,000 came from each of the tribes. How was this derived. To *emphasize* a message, the number is multiplied by one thousand. Thus, $12 \times 1000 = 12,000$.

Then when 12,000 is multiplied by itself, it equals 144,000, which is God's final kingdom number signifying those in *a full restoration setting*.

The millennial symbology in Revelation 20 draws on Leviticus 26 with the land rest – however, then the time period of one year is multiplied by one thousand, focusing on when God's kingdom will be *fully restored!*

What did Jesus tell the disciples about the GWT? Did the disciples know the earth would go on another 2000 years? Jesus unfolded an amazing amount of timing prophecies to those twelve men. Next month we will begin to see just how much.

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Prophecy Unfolds

DANIEL CHAPTERS 8-12 – PART 3

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

Chapter 8

GABRIEL QUESTIONS JESUS

Daniel 8:13

“Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Two years ago when encountering another vision (Daniel 7), Daniel struggled emotionally over what he was shown: “As for me Daniel, my cogitations much troubled me, and my countenance changed me (Daniel 7:28).” “And the visions of my head troubled me (Daniel 7:28).”

Now, in this vision he’s just seen violence between the ram and the he-goat. The little horn was hurting God and His people. By now he is once again filled with questions and concerns. “What is Gabriel trying to get across?” He remains silent until *after* the 2300 prophecy (8:14) when he can’t hold it back any longer and wanted to know “the meaning” (8:15) of this vision. In fact, things get so bad that Daniel actually fainted (8:27). Because of that both the *mareh* and *chazown* visions would have to be finished at other sittings – years later!

Gabriel and Jesus knew what was going on. They come to help Daniel and all students of his book. On Daniel’s behalf, Gabriel is about to ask Jesus four questions that relate to the *chazown* vision. The answers won’t be finished for at least seven more years. BUT – Daniel never forgot those questions, neither should we. This is how they unfolded.

“Then I heard one saint speaking and another saint said unto that certain *saint* which spake ...” (vs 13).

Don’t be overwhelmed – this verse is really straight forward. That “certain saint” is Jesus and the saint speaking is the one which has been speaking all along – Gabriel. He prepares to ask those questions. Some margins call the “certain saint” the “wonderful numberer,” but that is a Jewish scribe’s suggestion which is not in the original. Yet, it fits in beautifully. The literal meaning, however, is “whoever it may be.” This suggests Gabriel is about to ask a superior – the Holy One – the “nondescript,” the “whoever it may be” – those questions.

That “certain saint” will appear to Daniel personally two more times before this book is finished! This is what each of those times mean:

1. “Certain saint” (8:13), “man’s voice” (8:16) – developing the timing framework for the *mareh* and the *chazown* visions (they were both different).
2. King, Judge, Priest (10:5-6) – the defining imagery of Jesus and introduction to the book of Revelation.
3. High Priest – fully dressed in linen – final Day of Atonement when the world will be divided into two groups (12:5-13).

Now the questions begin. Carefully look at each word. They are important to the last group of God’s people – who are represented by the 144,000. Each question is packed with amazing revelation to us – right now.

"How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Do you see something incredible? They are all *timing questions*. Gabriel is referring right back to the vision that has been unfolding. This question will come up again by Daniel and repeatedly in Revelation.

"How long" – or, more accurately, "till when" is the *chazown* vision? In essence, "When will this all happen?" "In what period of time in the future will this occur?" The answer begins in the next verse. Gabriel summarizes the key points of the vision *for Daniel* (and us) in this four-part question. We know Daniel is listening because he said, "then I heard." Here are those four key points:

When will the:

1. *Tamiyd* – continual *Sabbath presence* be abandoned?
2. *Pesha* – rebellion against God's authority, laws and covenant lead to desolation?
3. *Qodesh* – God's church be persecuted?
4. *Tsaba* – the saints be persecuted?

How is Jesus going to answer? I'm sure Daniel is wide-eyed, leaning forward and concentrating very hard. Jesus is about to speak. He won't give us all the answers because Daniel simply can't get

past the first part before fainting. Here is how those answers will play out:

1. Daniel 8:14 – the general answer
2. Daniel 12:5-13 – the specific answer

Remarkable as it may seem, those responses will be given in *legal* language. Why that way? Because Jesus is going to tell how the great controversy will end – legally – forever. When that happens God is *vindicated* and so are His people. Those answers have to be in legal language! He is also talking to the universe.

Before we begin to unfold one of the great Bible mysteries, let's look at two Hebrew words we just repeated. They're going to come up again.

The KJV's word for "transgression" is *pesha*, which means sin or rebellion against God's *law, covenant* and *authority*. The word for "desolation," *shamen*, is associated with divine judgment or disaster. Later we will find this occurs when God expresses His indignation (*zaam*) or wrath (8:19).

What is this all saying? The papacy or little horn will sin (*pesha*) against God's law, covenant and authority. This will lead to divine judgment recognized as God's wrath [which is the seven last plagues (Revelation 16)]. Jesus, however, is going to be far more specific than that!

Let's listen now to His "general answer."

Chapter 9

JESUS BEGINS TO ANSWER GABRIEL

Daniel 8:14

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

Jesus is speaking here. We presume that Gabriel already knows the answer to all the questions he just asked the "Whoever it may be." Why? Jesus responds to Daniel: "He said unto me."

Remember in the four questions that were asked in 8:13 they were all in the context of "How long," "Until when" or "When are all these things going to begin or happen?" This verse is only the "general answer." We will have to wait until Daniel 12 for all the details. We'll begin to analyze that in Chapter 12 of this book.

Before we go on, you might be aware that many Bible translations, including the KJV, have

wording errors. Daniel 8 and 9 are no exception. That is one reason there are so many strong and conflicting opinions relative to this particular verse.

The word "days" is not in the original. Neither is "sanctuary cleansed." The actual wording in Hebrew is: "Till evening–morning two thousand three hundred holy adjudicated."

Let's step by step look at these incredible words of Jesus.

Evening and morning is *Ereb boqer* – "dusk–morning" – each being a *time unit*. But together they convey a very powerful message. The very

first use of this sequence came in Genesis 1:5, 8, 13, 19, 23 and 31. This is extremely important to grasp(!) because many scholars try to make Daniel 8:14 represent only half days. In that Genesis account it means "there was an evening and there was a morning," delimiting the six days of divine creative activity. A Jewish day did begin with the morning and this was *the* ancient system for *computing time*. But there is a major *exception* in the Torah:

1. For festivals and appointed times, the day began the evening *before* – more specifically:
2. The "night of the preceding day" became holy.
3. Examples:
 - a. The Passover began on the evening before the fourteenth day of the first month (Exodus 12:6, 18) – a festival Sabbath.
 - b. The exact same application is made for the Day of Atonement (Leviticus 23:28-32). That is where this text becomes so important it refers to a *solemn appointed time*.

There is a "Sabbath of rest" built into this prophecy. What appointed evening-morning time or festival would tie to it? Since this *chazown* vision opened, the ram (sin offering to purify – God's people) and the evil he-goat (scapegoat – Satan) has been presented. They are associated with "God's dwelling place" or sanctuary imagery, which the little horn is trying to destroy (vs 11).

This chapter is referring to the final conflict just before Babylon falls. It is *when* God's people become holy. It is couched in Day of Atonement language!

The message given here is stating that the things Gabriel questioned about will not occur until after 2300 atonement *evenings and mornings* are completed. Suddenly we know that it is 2300 years because the Day of Atonement was an annual feast! That is simply amazing information that has been tucked into that verse, waiting to be drawn out! Within the sacred *appointed time* setting, the "proof texts" that represent a day for a year are not needed.

There is more. In this setting, a *restoration message* is being presented of a holy people. The little horn is out to thwart that from ever happening. The final controversy between good and evil is being described in ever-growing detail (which won't end until the completion of the book of Revelation). The 2300 Yom Kippur's, if you please, must pass before the final atonement or completion of judgment occurs. That's what the Day of Atonement was all about. It was when all the congregation of Israel was divided into two groups – those who repented and those who did not. That means that sometime after the 2300 years a judgment will be made that will be irrevocable! – a judgment with an atonement for some, a restoration before the Lord (Leviticus 23:28), and an eternal curse for others.

Remember, this verse (8:14) is Jesus' "general answer" to Gabriel's questions. Gabriel wanted to know when all the horrible little-horn activity would occur. Jesus says *after the 2300 years, but then immediately* talks about His people – those who will vindicate His name. What is He trying to convey.

Simply this: *Both* the little horn's abusive behavior and the judgment occur *after* the 2300 atonement evening and mornings are ended. We'll learn more, far more, about the latter when we get to Daniel 9. But first, there is much more that Jesus put within that 8:14 *context* that we must concentrate on and understand.

Let's look at this further:

The final phrase, "then will the sanctuary be cleansed," is really made up of only two Hebrew words, *qodesh tsadaq*. *Qodesh* was used in the previous verse as "sanctuary," but in a setting that meant everything holy – God, His church and His holy people. God's people (church) and His name will become holy after the 2300 years. But He adds a legal word – *tsadaq*. What does that mean?

Tsadaq in this setting is a legal expression denoting adjudication or vindication. The whole framework is couched in a Jubilee Day of Atonement (Leviticus 15, 25-26) setting where *full* restoration of holiness occurs. Taken together, *qodesh tsadaq* gives us a beautiful message of promise that after the 2300 years God's holy people will be adjudicated, God will be vindicated and, together, an eternal holy union will exist. All legal issues will

be resolved. This is moral restoration of the kingdom of God. To accomplish this, the sins in the soul temple and the heavenly sanctuary will all be removed or cleansed away by a legal act called a judgment.

Do you grasp what has been happening here in Daniel 8?

- This chapter is about the time Babylon falls.
- The players in the conflict are God's people (His host) and Satan's representatives (the papacy and her host)
- God's law, covenant and authority will be tarnished and His people persecuted *after* the 2300 evening–morning atonement years.
- God's people and His church will be finally adjudicated sometime *after* the 2300 evening–morning atonement years, thereby vindicating God.

Leviticus 19:2, 20 talks of God's ideal for man. It is holiness. I Peter 1:15-16 carries this on in a New Testament imagery. Ellen G. White noted, "Moral perfection is required of all."¹ A condition

will be reached of "... sinlessness in which Adam lived before his transgression."²

Daniel 8:14 unfolds an incredible promise stemming from very pointed questions by Gabriel. God has much more to say about "when." Not only will the little horn persecute, but during this same period, God's people will become perfect – sealed. The exact "appointed time" for this is yet to be laid out at some point in time *after* the 2300 atonement evenings and mornings. We've alluded to it in the Preface. Even the three timing prophecies of Daniel 12 are all part of this amazing specific end-time message.

It is interesting to note that in Daniel 9, 490 years were given to ancient Israel to become holy. God knew before that vision was given that they would fail. That is why Daniel 8:14 was given before Daniel 9, so we would know He knew! More on that later. This verse (8:14) is a remarkable message that He will still someday have a holy people – right at the end of time.

First, let's *revisit* Gabriel's follow-up to what Jesus just said. He uses words that will help us in the rest of our study.

Chapter 10

GABRIEL INTRODUCES END-TIME LANGUAGE

Daniel 8:17, 19

"Understand, O son of man: for at the time of the end *shall be* the vision.... And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*."

Before we listen in on the third appearance of Jesus with Daniel, in the next two chapters, it would be very helpful to review once again Chapter 4 to refresh your thinking on the Hebrew words related to the "end of time."

Here is an outline of a few key points:

1. "At the time [*eth*] of the end [*qets*] shall be the [*chazown*] vision (8:17)."

- Some of the older Strong's concordances incorrectly call this the *mareh* vision.
- *qets* refers to the end of time in the context of final preparations for a wedding.

- *qets* also is used to denote time of final judgment
- From this verse alone we note the *chazown* vision is end of time.
- In the next two chapters we will discover it was the *chazown* vision that was sealed – not the *mareh*.

2. "At the time appointed [*mowed*] the end [*qets*] shall be (8:19)."

- This is a very important timing statement. It tells us that if we discover when the *mowed* is, we will know when the end of time (*qets*) is.

¹White, Ellen G.; *Christ's Object Lessons*, p. 330.

²White, Ellen G.; *Maranatha*, p. 224.

- That is exactly what Chapter 12 is all about.
- Arguing further for the end-time setting in the first part of this verse, it shows all these things relate to the indignation (*zaam*). That refers contextually to the time when God's wrath begins to be poured out right at the end.

If God painted on a canvas earthly events detailing the scenes of the last experiences of His people, immediately preceding His return, it would

be the subject of endless opinion, sensationalism and recycled hope – unless – there were timing clues to tell when it would happen. God is step by step developing very important thoughts when Daniel 8–12 will occur. Collectively, they create a timeframe into which the last half of Daniel and the book of Revelation fit.

Remember Gabriel's questions? They all related to *when* events would *begin*. Now we're going to tune into Daniel, who also has timing questions. He is going to personally address Jesus with questions as to *when* the events will *end*.

Chapter 11

DANIEL ASKS JESUS TIMING QUESTIONS

Daniel 12:6, 8

"And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? ... And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?"

This study begins the most important timing prophecies in the whole Bible! We have learned that *after* the 2300 atonement evening and morning prophecy several things would occur:

1. Babylon would fall.
2. The end (*eth qets*) would come.
3. It would be a time of judgment.
4. God would be vindicated.
5. The little horn or papacy would defy God and persecute His people.
6. The little horn would come to its end.
7. God's people would become holy.
8. At the "appointed time" (*mowed*) the end would be.

Gabriel's questions asked over seven years previously about the papacy remain unanswered. Daniel now wants to know more about the future hope of God's people. What Jesus is about to say develops a timing framework that will show the papal sins and the restoration of God's people all occur during an "appointed time." Jesus will also tell us what begins the "appointed time" and how long it will last and how it ends.

Just before Daniel reopens the timing concerns he is introduced to Jesus once again. There He is seen above the waters of the river. That river is unnamed but appears to represent the Hiddekel or Tigris, last described in 10:4.

In the book of Revelation, repetitively, we find the papacy trying to copy what Jesus did or does. One scene (Revelation 17) shows the harlot – apostate woman – the false church – sitting on waters. Here we see Jesus above the waters of the river. Babylon was by the Hiddekel River, that same river was one of four Edenic rivers that watered the eastward Garden of Eden.

Jesus is described as being totally clothed in linen (*bad*). He was in linen also exactly the same way in Chapter 10 (10:5). But there He displayed other exhibitions of His power as judge and king. Here, He is seen as a High Priest is on the Day of Atonement (Leviticus 16:4).

Holy linen coat Linen breeches Linen girdle Linen mitre	}	Collectively they are called "Holy garments."
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It is imagery of intercession and judgment. It symbolizes the great day of reckoning when eternal decisions are made. In that setting He can answer those questions of Gabriel and the queries of Daniel. As Priest and Judge He can tell God's people when things will come to an end. He is the arbiter of all destinies. This dress draws on the final Jubilee Day of Atonement.

Daniel is at the river noticing two individuals on either bank. In Jewish law legal matters can

move forward in the presence of two witnesses (Deuteronomy 19:30-31). We are beginning to observe legal proceedings. Gabriel had posed questions of the defendant, advocate and judge. Now Daniel is about to start. The *chazown* vision was saturated with violence, hatred against God's people and against God Himself. All questions are focused on *one* thing: "When will justice come?" This proleptically echoes the cry of the martyrs of the fifth seal of Revelation (6:10). What Jesus is about to say will answer all "How long?" questions for all time. This relates to the time of the end (*eth gets*) the appointed time (*mowed*).

Daniel's first question is at the end of verse 6, "How long shall it be to the end of these wonders?" Note specifically what he just asked? Gabriel in 8:13 wanted to know when the *chazown* vision would *begin*. Here Daniel wanted to know when the "wonders" of the *chazown* vision would *end*! Since Jesus has not answered either set of questions, we can now expect them both to be answered. But first:

What does Daniel mean by "wonders." The Hebrew word for this is *pele* or *pelaot* and relates to the works and words of God. The *chazown* vision finally ended in 12:2. Several specific things came to their completion in rapid sequence there:

- End of papacy and evil agencies (11:40-45)
- Michael the great Prince stands up (vs 1)
- Time of trouble – worst in history (vs 1)
- God's people delivered – those written in the book (vs 1)
- Special resurrection (vs 2)

Those are the final "wonders" or things that ended the *chazown* vision. Daniel wants to know when all these will end. He used that special word we learned previously – *gets* for "end." "At what point in time, during judgment, will those things finally end?"

Daniel's question is so important. Many scholars feel he is wanting to know when the evil career of the antichrist would come to an end. It's much broader than that alone. It is the timing of the last conflict between good and evil. Daniel wants to know when that will finally be finished. After receiving a partial answer he repeats the question in verse 8, using different words: "When will the future of these things occur?" E. G. White put it this way: "Twice Daniel inquired, How long shall it be to the end of time?"³

Now Jesus – "the man clothed in linen" lifts up his right *and* left hands to heaven and "swares" by Him that liveth forever (vs 7a). The right hand is lifted to assure truth, just like it is done in the courts of today. The left hand – why did He raise that? Hebrew custom declared that when the left hand was raised it was an oath against that person's blood – his life! In this incredible scene, Jesus not only seals His words against the very authority of God, but places what He is about to say *regarding time* against His very life!

Every reader should pause to think about what He is doing. There are three timing messages He is about to unveil. There is no other place in all the Bible where this legal gesture is used by a divine being! And, of all things, Jesus does it with *three timed prophecies*. What we are about to hear, Jesus placed His very life against! That makes them as important as His Word is! Those prophecies tell exactly when evil will end, God will be vindicated and His people finally become holy. In the Daniel 8-12 theme, God and man are brought back into an eternal covenant relationship with Him.

Now we will hear some of the most awesome prophecies in the whole Bible – directly from Jesus' lips: When the "appointed time" brings all things marching to an end!

Chapter 12

THE THREE TIMED PROPHECIES OF DANIEL 12

Daniel 12:7, 11-12

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have

³White, Ellen G.; *Testimonies to Ministers*, pp. 114-115.

accomplished to scatter the power of the holy people, all these *things* shall be finished. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.... Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Few chapters in the Bible have created more opinion and conflict than this one. People like (with a little speculation mixed in) time predictions because they are "objective" and have an element of excitement. Jesus gives, however, very specific clues that make all that unnecessary. We have already been given very clear timing words, issues and events.

Remember, all the questions were associated with the *chazown* vision. That old story of hostile events against God's people right at the end. Daniel just asked when that would all end. Here's the answer:

"... it [the hostility] shall be for a time, times and a half; when he [King of the North – 11:40-45] shall have accomplished to scatter [persecute] the power of the holy people, all these things [wonders of verses 1-2] will be finished." Daniel 12:7b.

These remarkable thoughts tell us:

1. The hostility will last time, times and a half
2. Then the persecution ends and
3. The wonders will be finished

What were those "wonders" about which Daniel questioned? Daniel 11:40-45; 12:1-2:

1. King of North comes to an end (11:40-45)
2. Michael stand up (12:1)
3. Great tribulation (12:1)
4. Deliverance of God's people (12:1)
5. Special resurrection (12:2)

The word for time here is *mowed*. Back in Daniel 8:19 we learned that if we could discover "when" this "appointed time" or season was, we would know when the very end (*qets*) would be. Most scholars agree that in this setting *mowed* means a year. Thus, year (1), years (2) and half (6 months) equal 3-1/2 years. Jesus is telling us that at the end of a 3-1/2-year period the wonders of the *chazown* vision would be ended. All hostility against God's people will end. The beauty of deliverance and the resurrection will occur at the end of that 1260 day-period.

Many try to tie this to the 1260 years of papal power and suppression of the Dark Ages. That application lifts the whole Biblical setting out of context. The Dark Ages was a metaphor for what happens in literal time with these wonders right at the very end. Remember what we already discovered in 8:13 and 8:14. All these things must happen *after* the 2300 atonement evening and morning ends.

At the end of time (*eth qets*), during judgment, is the "appointed time" (*mowed*). Now we know that the appointed time is 1260 days or 3-1/2 years. Now we know what Habakkuk meant when he said at the "appointed time" (*mowed*) the *tarrying* will no longer tarry! Note: This verse tells us when that period *ends*.

If we can discover when the tarrying time begins, we will have a deep understanding of that "appointed time." Jesus will tell us very, very closely when it does. Shortly after the appointed time ends is the *parousia* – the coming of Jesus. Will we know when that occurs? Only when He announces it. But we will know when it is near – even at the doors. These great prophecies make precision clear *when* the tarrying time ends and the "appointed time" begins. We will discuss in later chapters how all this ties to Daniel 9, Revelation 11-12b and 13. This "appointed time" is the period that virtually the whole book of Revelation sets within.

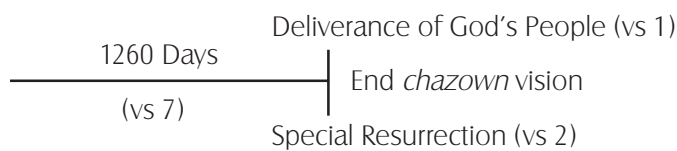
Mowed has even deeper implications. It not only is an "appointed time" but a time of religious assembly, a time to "meet the Lord" – the "tent of meeting" and a time to receive revelation. This is the time when God's people will be morally purified (*qodesh am*) and assembled as His – forever.

That is exactly what 8:14 said. After the 2300 prophecy all God's people and His name would become holy and legally adjudicated! It all happens *when* the "tarrying time ends" and the "appointed time" begins.

"When Satan shall have accomplished his work of ensnaring all who will subject themselves to his

deceptive influence, when he shall have finished his work of scattering abroad, Christ will rise up and bring deliverance to every one whose name is found written in the book of life. Satan and his followers will be destroyed. Then 'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'—Letter 268, Dec. 17, 1903, to Dr. David Paulson, at the time director of the American Medical Missionary College in Chicago and editor of *The Life Boat*.⁴

This is how verse 7 looks graphically:



There is something *missing* in this timed prophecy – and that was done on purpose. We have an ending but no beginning. That comes in the next few verses.

Daniel is distraught because he simply doesn't understand (vs 8). Again, as we've already noted, he asked what that "future final end" meant? Jesus tells him (just like Gabriel did in 8:26b) that the meaning would be kept from him and sealed until the time it would be fulfilled (vs 9) – at the very end of time (*qets*). But this still doesn't end what Jesus has to say.

In verse 10 Jesus clarifies that time as the point when there would be two classes of people in the world. We know that comes right at the end (Revelation 14). Again, that shows that the *chazown* ends during the last 3-1/2 years of earth's history.

The words "the wise shall understand" is used in both Daniel and Revelation contextually to refer to the time Jesus will come again.

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:9-10.

"As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of

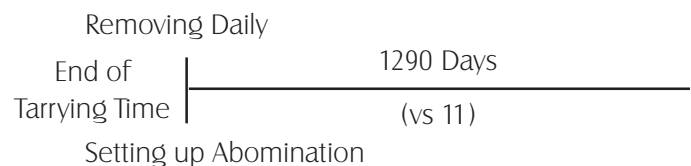
spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."⁵

Now comes another series of wonders for us today. Jesus is going to explain the 1260-day prophecy further by answering Gabriel's questions of 8:13. Many years have gone by. Daniel – and we – have had to learn more background information to get to this point. Let's listen in:

"And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Daniel 12:11.

"From the time" means we are given a beginning. Intriguingly, *this* timed period doesn't have an ending. The 1290 days begins with the two main concerns Gabriel had years ago: (1) The daily and (2) the abomination/transgression that leads to desolation.

The little horn – the papacy – takes away the continual Sabbath presence of God by a transgression that removes God's authority, His law and covenant. The word here for abomination is *shigguwts*. This noun is always used to refer to idols that are abhorrent and detestable to God. Idols are an abomination (Jeremiah 16:18; Ezekiel 5:11, 7:20; II Chronicles 15:8). Now we have further insight into the little horn's transgression (*pesha*) that removes the daily (*tamiyd*). An idolatrous standard is set up by the papacy, which begins the 1290 days. This takes away the Sabbath presence of God. It is none other than the false Sabbath! It is the promotion of Sunday worship – a change of the Ten Commandments, which hold His character, law, authority and key to His everlasting covenant (see Chapter 8).

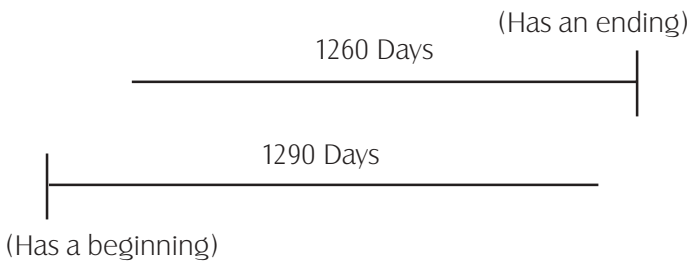


The word for days here is *yowm*. Daniel has been using this word for *literal days* elsewhere

⁴White, Ellen G.; *The Upper Look*, p. 365.

⁵White, Ellen G.; *Testimonies to Ministers and Gospel Workers*, p. 506.

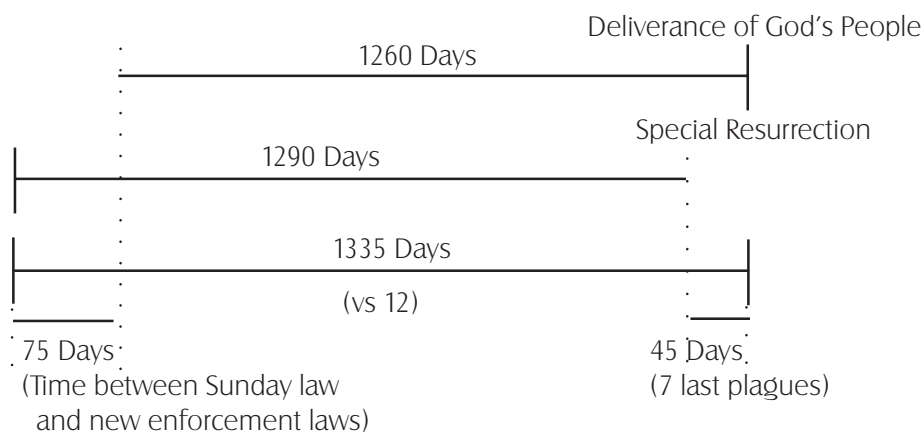
(1:14-15). In this context there is no reason to suddenly take this Hebrew word and make its meaning a year when there is no permission given. When *yowm* is used in the Old Testament and is used with a *number*, it always means literal days. Thus, we have:



At this point there is no beginning for the 1260 days nor ending to the 1290 days. Through verse 11, other than a length of time, it is unknown how far apart or close together these periods are.

The 1260 days ends with the deliverance of God's people and the special resurrection. The 1290 days begins with the Sunday laws.

Jesus now "fills in the gap." Verse 12 is a beatitude with promise. Yet the blessing is tied to a time period that has neither beginning nor ending. Those who wait for all these events and remain faithful through them, covering 1335 days, will be blessed. **There it is** – the beginning of the 1290 and the ending of the 1260 are 1335 days apart.



You protest – We are not to know when Jesus is coming! This is date setting!

1. What date? We haven't a clue when He is coming from this!
2. What coming? Daniel hasn't mentioned it. Jesus' coming is not at the deliverance of His people. That is when the day and hour are announced.⁶ Jesus said we wouldn't know the day nor the hour.

Let's listen to what He says. He told us we will know when it is near, even at the doors (Matthew 24:33). Paul admonished us to be children of the light so Jesus would *not* come as a thief (I Thessalonians 5:4-6).

We're now seeing the beginning and the ending of the *chazown* vision – the "appointed time" period, which encompasses issues that will occur during the last short period of earth's history.

There is a vast set of timing messages still tucked within Daniel 8–12. Typology is to meet antitype! It transcends purely events. It drills deeply into the very bedrock of time. When God created this earth He introduced time. When He invoked prophecy, He placed it within segments of that time. They are His appointments for us to strengthen our faith and to *make clear the gospel message!* Remember what we discovered some time back? These timed prophecies will be part of the

Loud Cry! They are to be enmeshed in the gospel message.

Now we must go back to look at the *mareh* vision in more detail. This is the incredible story of how a holy people will be restored. It has far deeper meaning than we've ever discussed.

[To be continued in next issue]

The Christian Heritage Foundation conducts seminars on Bible prophecy including Daniel 8–12.

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⁶White, Ellen G.; *Early Writings*, p. 15.



LIBERTY

IN THE

BALANCE

Eritrean Commanders Intensify Harsh Conversion Measures *Compass Direct*. Fifty-seven teenage Eritrean Christians jailed last week under severe punishment for having Bibles at the Sawa Military Training Camp remain locked in metal shipping containers. Five of the 11th grade students were released a week after their arrest when they signed an agreement to deny their evangelical beliefs and return to the Orthodox Church. Previously, the teenagers were allowed to leave the containers briefly once a day to relieve themselves. But angered by the failure of most to denounce their faith, commanders revoked that necessity. Meanwhile, another 10 Protestants from several independent denominations were arrested in the Red Sea port city of Massawa by local police on August 24. The latest Sawa and Massawa arrests bring the total number of evangelical Christians in Eritrea known to be imprisoned for their faith to 218. The Eritrean government routinely justifies the arbitrary arrest of independent Protestants, dissident journalists and political opponents by claiming, despite evidence to the contrary, that the individuals have failed to do their military service.

Baptist Congregation Targeted in Turkmenistan *Charisma News Service*. In Turkmenistan, authorities have targeted a Baptist congregation that primarily serves the deaf and dumb. Members of the church in the eastern city of Turkmenabad were initially threatened with a 12-year prison sentence during the recent raid. They eventually were given fines the equivalent of \$48 for participating in a prayer meeting.

Two women from the church were also summoned to court last month. Olga Shchedrova and Nezire Kamalova reportedly were fined and jailed for 15 days. The Barnabas Fund said police recently had at least four raids on unregistered churches in the mainly Islamic country. Turkmenistan has the harshest religious policy of all the former Soviet republics. No faiths except for the officially sanctioned Muslim religion and the Russian Orthodox Church have been allowed to register. Since May, pressure on religious minorities, including Baptist and Pentecostal churches, has intensified with a series of raids in six different locations.

Bible Society Shop Trashed in West Bank *Barbara Baker, Compass Direct*. As violence escalated this past weekend between Israeli troops and Palestinian militants, the only Bible bookshop in Nablus got caught in the middle. According to local staff of the Bible Society in the West Bank, their Bible Center in downtown Nablus was commandeered by the Israeli army last Friday night as a control operation base. This past weekend, Israeli armored vehicles took over Nablus, clamping the city under a curfew as they searched house to house for weapons and wanted militants. "I doubt if they even read our sign on the door," a Bible Society representative from Jerusalem told *Compass* today. "They just went in and took over the place, and left it in a big mess." With the city of Nablus still under curfew, no other Bible Society staff have been allowed to travel to Nablus yet to help the lone staff member who had been manning the Bible Center clean it and start repairs.

Multiple Church Attacks in Senegal Charisma

News Service. An Assemblies of God church in Senegal was recently attacked three times in one week by a mob of young Muslims, causing injuries to several members. According to The Barnabas Fund, a band was playing in Bethel Church in the town of Dakar, when the youths pelted the church with stones. Many of those inside the church were hurt and at least two members suffered serious injuries. The building also sustained extensive damage. Pastor Mignane N'Dour filed a complaint with local police, but they reportedly did not respond. During a prayer meeting several days after the Sunday service, the mob returned and shouted that they would burn the church down if services continued there. The same group of attackers returned last Sunday, again while the band was leading a worship service. Besides destroying some railings surrounding the church, they went inside the church and again threw stones at parishioners. Three members of the congregation were seriously wounded. The West African nation is comprised of 94 percent Muslims, while Christians number 5 percent.

Bomb Attack on Christian Concert in Serbia

Elizabeth Kendel, ASSIST News Service. Every year the Church of God in Serbia and Montenegro runs a series of week-long youth camps at its camp site in Vrdnik (60 miles northwest of Belgrade). A major highlight of the camps is a public music concert held at the public stage in the city centre. The concert has Council approval, is registered with the police and there have never been any complaints. This year a German Pentecostal youth band from Heidelberg led the concert. However, only one hour into the 8 August concert, the electricity cables were cut through with an axe. Power was eventually restored and the concert resumed. One hour later there was an explosion to the right of the concert area. Examination of the area revealed that gunpowder had been used, shrapnel had been blown around the area, and two cars destroyed. Police confirmed that the explosion resulted from a "shock-bomb three times stronger than a regular hand

grenade." Whilst there were no injuries, the 8 August 2003 attack on the Christian music is an audacious attack that could have resulted in multiple fatalities or injuries and is a serious escalation in violence.

Ethnic Azeris Targeted in Church Raid Barnabas

Fund News. On 13 July police raided a Baptist service being held in a private apartment in Gyanja, Azerbaijan. They interrupted the service during the sermon and declared the gathering to be illegal because it was not a registered church. They then proceeded to take the two ethnic Azeri members, Zaur Ismailov and Magomet Musayev, to the police station and interrogate them for three hours; they were interrogated for similar three hour stretches over the next few days as well. There were around a dozen members of the congregation, but only Ismailov and Musayev were targeted for interrogations and fines. Being ethnically Azeri, they would be viewed as apostates from Islam since nearly all Azeris are traditionally Muslim; as such they would come under particular pressure from the Azerbaijani authorities. The other members of the congregation were of non-Azeri, non-Muslim heritage, and thus not apostates in the eyes of the authorities.

Hindus Attack Church in India Charisma News

Service. Militant Hindus recently attacked a church in Haryana State. "A mob of 250 people came and burned Bibles and Christian literature, damaged furniture and property, and vandalized the place," an Indian ministry leader told Christian Aid Mission (CAM) regarding the July 31 incident. The vandals reportedly beat several Bible college students who attended the church, including five women. A local Hindu leader had charged the students with being a menace to the neighborhood. Meanwhile, police arrested a 36-year-old Christian worker in Gujarat State earlier this month on undisclosed charges. Elsewhere, the Evangelical Fellowship of India claims a New Delhi newspaper recently published a false and inflammatory report that incited local suspicion and hatred against Christians, CAM said. In southern India,

nationalistic Hindus have begun taking a census of Christian families in Kerala State, the All India Christian Council said. A census was taken of Christians in Gujarat State just before violence wiped out scores of churches and destroyed hundreds of homes of believers in December 1998, Assist News Service reported. Local Christian leaders fear the unofficial census being undertaken in Kerala is a prelude to attacks against Christians.

Jailed Christian Leader 'Trumped Up' Charisma News Service. A Canadian pastor accused by Lebanon of spying for Israel claims that charges against him are "trumped up." Bruce Balfour, 52, field director of Cedars of Lebanon (CEL), a ministry that was planning to help replenish the cedars of Lebanon in the mountains of the country's northern region, is in custody since he was arrested July 10, when he arrived in Beirut, Agence France-Presse (AFP) reported. "The case against me is completely trumped up, and they continue to break many international laws and treaties while laughing at the world in complete disdain," Balfour said in a message from a prison cell just outside of Beirut, Assist News Service reported. "I am still hoping that those understanding international law will contact the Canadian Embassy and offer their services," he added. "International law is being violated flagrantly and world precedent will be set in this case." The trial of Balfour and Grant Livingstone, 81, another Canadian pastor also accused of spying for Israel, was recently postponed at the request of the prosecution, who asked for more time to summon witnesses, AFP reported. Both ministers are alleged to have spied for Israel "under cover of humanitarian activities" during several visits to Lebanon, according to the charges against them.

Buddhist Mobs Attack Five Churches in Sri Lanka Sarah Page, Compass Direct. Mobs attacked five churches in southern Sri Lanka on August 2. Initial information from the Evangelical Alliance of Sri Lanka (EASL) suggests the organized attack is part of the government's plan to introduce anti-conversion legislation. Police

thwarted an attempted attack on the Methodist church in Rathgama that a crowd of Buddhist monks and youth mounted on July 27. However, the monks returned the following Saturday. They stoned the building, destroyed pews and benches, and beat two church workers so badly that they required hospital treatment. Other churches in the area were attacked on August 2, including the Assemblies of God in Thanamalwila and Lumugamvehera, and the Calvary church in Hikkaduwa. According to the EASL, attackers are attempting to incite Buddhists against the Christian community in order to create an environment of religious disharmony, which, in turn, will allow the government to argue convincingly for the introduction of anti-conversion laws.

Church Opening Blocked by Authorities Barnabas Fund News. Authorities in Sheikh Zied City, Egypt, are opposed to a newly built church and have gone to extreme lengths to disrupt the official opening. Prayers of dedication for the church were due to be held in early July at an official celebration of the church's opening; however on that very day the authorities cut off the electricity and water to the building and even barricaded all the roads leading to the church. Each road had a deep trench dug across it with a correspondingly high bank alongside. The congregation had decided to construct a building that looked like an office, though a church on the inside. This decision had been reached because it would be extremely difficult for them to get official authorization through the correct channels. In addition to the normal permission, Egyptian law requires presidential approval to build a new church. This comes from a nineteenth century Ottoman regulation. It is a slow bureaucratic process, which can take many years, and does not always result in success. To repair or renovate a church, permission must be sought from local governors. Whilst this is less bureaucratic, local governors are prone to prejudice against Christians. The Church in Egypt is often faced with the dilemma of either not applying for official permission, or having no building at all.

Terrorist Activity Continues in Peru Charisma

News Service. Terrorists have threatened a pastor with death on several occasions, once beating him up badly because his church members refused to attend indoctrination classes in a nearby village. A mission leader, whose ministry sends missionaries frequently among the Yanesha and Ashaninka tribes of Central Peru, said the incident was part of an increase of terrorist activity in that region since March. He said armed terrorist youths visit isolated villages to give political talks, ask for donations of food, steal medicines from the health post, and forcefully recruit young people and children. The leader urged Christians to pray for God's protection from violence. "Fifteen years ago, when terrorism was bad in Peru, the united prayers of God's people brought an end to the violence," he said. "Now we call upon God's people once more to beseech God to put an end to the rapidly spreading violence in Peru, before we have another bloodbath."

Six Anglican Missionaries Killed in the Solomons **Alexandra Alter, Religion News Service.** Six

Anglican missionaries who were taken hostage four months ago in the Solomon Islands by warlord Harold Keke have been killed, a senior member of their Anglican order said Monday. "Yesterday our worst fears were confirmed," Richard Carter, chaplain to the Melanesian Brotherhood, said in a message to supporters. The six members of the brotherhood set off from Honiara, the capital of the Solomon Islands, last April to look for another member of the order, Brother Nathaniel Sado, who is now thought to have been murdered. Keke is thought to have seized the six men to use as human shields in case the peacekeepers attacked his forces. It is believed they were later killed by one of the warlord's lieutenants. "These were six innocent brothers who went out in faith and love in search of their brother," Carter said. "It seems too much to bear that they should have been murdered in cold blood." The Melanesian Brotherhood is an order of evangelists founded by a Solomon Islander in 1925 that ministers mostly in Melanesia and Australia. A full investigation of Keke's crimes, including the murder of 50 people last year, is under way.

The Garden Patch



By David E. Stottlemeyer, M.A.
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DOUBLE DIG METHOD

Perfect Soil

"There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God." *Early Writings*, p. 18.

I believe that the description of the gardening done in heaven reflects the conditions that existed on earth before sin. Everything was perfect for plant growth and led to an enjoyable gardening experience. But the soil we work with today is far from perfect and must be loosened and tilled before planting. A nice loose soil promotes deep root growth and thus more water and nutrients become available to the plant, but it requires some effort on our part.

One of the best ways to loosen the soil is through the double-dig method. There are several ways of doing this – and each has their own adherents insisting that their method is best. I will simply share with you what I do and encourage you to try different methods and see which one works best for you.



David Stottlemeyer

Preparation

The first thing I do is mark out the bed using a stake at each corner. I make my beds a little less than 4 feet wide so I can easily reach into the center to weed or harvest crops without stepping on the bed. For the double dig method I usually use a good shovel and a D-handled spading fork (digging fork). I have done it using a shovel alone, but it is a lot easier with the digging fork.

Procedure

Using a shovel, beginning at one end, I dig a trench across the width of the bed – the width of the shovel and about 1-foot deep. This soil goes into a wheelbarrow and is taken to the other end of the bed to be used at the very end. Next, I use a digging fork to loosen the soil at the bottom of the trench another foot deep. This soil is not removed, just loosened.



Figure 1

Cross section of initial trench where the soil has been removed down to 1-foot depth and loosened another foot deep using the digging fork.

Now, using the shovel, I dig another trench along side the first, throwing the dirt forward into the previous trench. I do not turn the soil over during this process. Usually, the richest soil is found in the upper layers and I want to keep the

rich soil up on top. Then, using the digging fork, I loosen the soil in the new trench.

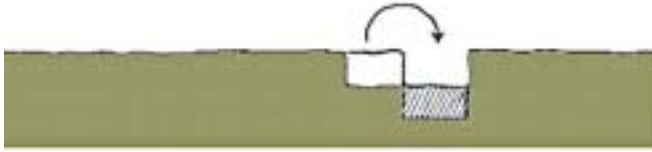


Figure 2

The next trench is dug by throwing the dirt into the previous trench.



Figure 3

This process continues, trench by trench, until the whole bed has been dug.

The final trench is filled with soil from the wheelbarrow dug from the first trench. Because the soil has been loosened, the bed will be several inches higher than the surrounding soil resulting in a "raised bed." When done, the bed can be shaped with a rake or hoe. Compost and/or fertilizer can be added. Then the bed is ready for planting.



Double digging my garden, spring 2002. The initial trench was to the left of the photograph. Notice the resulting bed is higher than the surrounding soil. The digging fork is in the trench and will be used to loosen the soil in the bottom of the trench. The final trench will be filled with soil seen in the wheelbarrow.

Questions

This looks like a lot of work! How often do I have to double dig my garden? Yes, it is a bit of work but well worth the effort. And once the bed has been dug once, it is not necessary to do it again every year. How often one must double dig will be determined by how soon your soil compacts. I usually find that I have to double dig my garden every 4-5 years. If I do a couple of beds each year it keeps it from becoming an overwhelming task.

I've been told that the soil should be turned over when double digging the garden. Is this true? As I said at the start, there are various ideas on how to double dig correctly and this is one area where gardeners disagree. I prefer to leave the most fertile soil on the top as is found in nature. But those who like to turn the soil over (which is more work) claim good results as well. My motto in this case is: "never argue with success."

Resources:

How to Grow More Vegetables by John Jeavons (Ten Speed Press, Berkeley, CA). This is a good resource book on various aspects of gardening including the double dig method. But it also has material in it that I consider to be "New Age" in its philosophy.

Great Controversy Gardening by Ian Jones.

Visit the *Voice of Nature* web site at:

www.voiceofnature.org for more information.

CALAMITY BULLETIN

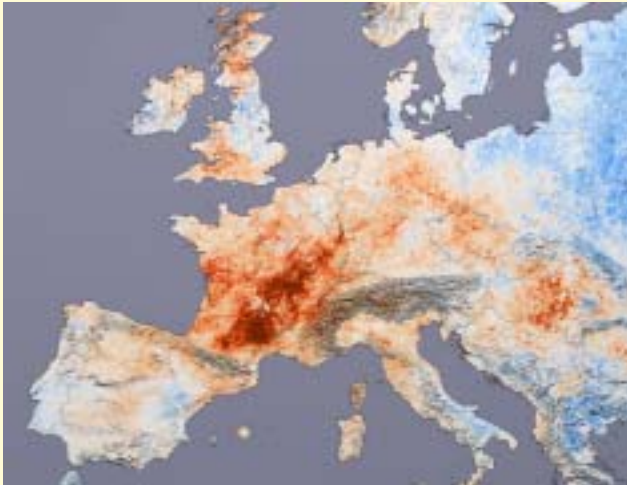
(August 2003 Calamities – with damage)

CALAMITY WATCH TOTALS

	<u>August</u>	<u>Yr to Date</u>	<u>Avg./Mo.</u>
Deaths	19,329	40,173	5,022
Homes destroyed	342,750	1,972,896	246,623

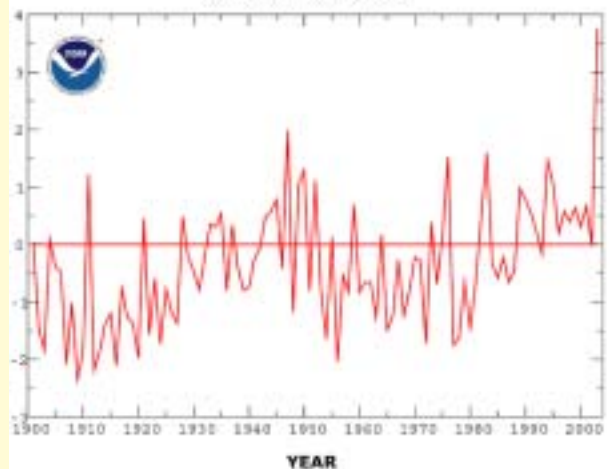
August Extremes

Heat Wave: Europe – Worst in history.
Earthquake: China – Worst in 700 years.



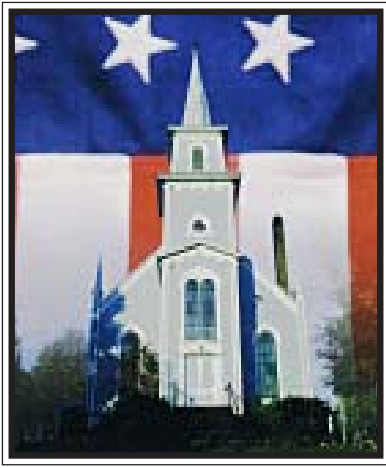
*RECORD-BREAKING
EUROPE HEATWAVE*

**Summer (June-August) Average Temperature
(FRANCE 1901-2003)**



*FRANCE –
So many deaths, refrigerated trucks
had to be used as morgues*





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.]

Sundays Are Losing Their Meaning, Warns Cardinal

Day of Rest Touted as Crucial for Human Dignity

Berlin (*Zenit*) – Sunday as a day of rest is a guard against "enslavement by the world of work," a cardinal says.

Cardinal Karl Lehmann, president of the German bishops' conference, confirmed the Church's position on Sunday work. "The celebration of Sunday is a necessity of human dignity, a protest against the commercialization of the person, and against enslavement by the world of work," he said.

The archbishop of Mainz was speaking at the opening of the exhibition "The Seventh Day: History of Sunday." An event he described as an "extraordinary occasion to reflect again on Sunday and the dangers that threaten it," the SIR agency reported.

"All creatures, especially the human being, must have the possibility to be free and to rest from the pressures of society and our world," the cardinal explained. "For human existence, to alternate work and release from it is as important as its social foundation."

In sketching the history of the existence of Sunday, Cardinal Lehmann said that the Second Vatican Council recognized in the day "the foundation and nucleus of the whole liturgical year."

The cardinal pointed out the danger of Sunday losing its meaning.

"Sunday and feast days could be eliminated or turned into simple weekends, time to go out and to enjoy sports events," he said. "Sunday is not at our free disposal. Among the conditions for real freedom is the proper celebration of Sunday." He added: "It is not accidental that the Jewish sabbath is a most special gift of God to humanity, as Sunday is."

www.zenit.org

The seventh-day Sabbath was introduced long before the Jewish people came on the scene. Historically, Sunday was introduced into the Christian church as a compromise with paganism and as a tool of antisemitism. [Ed.]