

# EndTime Issues...

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**DARKNESS FALLS  
UPON THE CHURCH**

Editorial – page 3

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## EndTime Issues... e-Magazine

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

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## Is Your Church a Subculture or a Counterculture?

Millions of Americans are suddenly awakening to the realization that the great “American experiment” is failing. The life blood of Americanism initially surged forward through powerful spiritual forces from Judeo-Christian beliefs. This is all now crumbling under a new force called Secularism.

The Church did preach that freedom represents a life lived in conformity to God’s will as revealed in His Word. Secularism teaches that freedom is self-legitimization.<sup>1</sup> The latter has now influenced church leadership. Modern churches have begun to adopt a social gospel that eulogizes self-esteem and self-love. Concern for feelings is so deep that repentance and truth are withheld for fear of “hurting” the seeker.

Instead of acting like strangers and pilgrims (Hebrews 11:13, 1 Peter 2:11) whose citizenship is in heaven (Philippians 3:20) and coping with life through the power of Jesus Christ (Philippians 4:13), houses of worship are using feeling experiences to attract and “excite in the name of God.”

From a Biblical world view the window of hope lies in the future. However, the *here* and *now* has become the most relevant to a growing number of worshipers and pastors. That appeal always emphasizes the physical realm and minimizes the spiritual. Happiness and freedom is oriented to the present and not the eternal.<sup>2</sup>

Secularism says, “Eat, drink and be merry, for tomorrow you die,” contrasted with what God says, “Lay up for yourselves treasures in heaven.” His Word stands for something far more than the *here* and *now*.

Far deeper than a sensory experience, which only validates narcissism and hedonism, God has invited us to prepare for the

future. He has admonished us to “Fear God and keep His commandments, for this is the whole duty of man” (Ecclesiastes 12:13). When is the last time you heard your rabbi, priest or pastor address man’s responsibility? Churches have become a subculture of secularism instead of a counterculture to reform.

The Bible tells us that faith comes from hearing God’s Word (Romans 10:17). The God that transcends the now time and space exists in the realm of eternity. His appeal is to discover the avenue through which man can join Him in that sphere of ceaseless time. Those directions are explicitly spelled out in the Bible.

A world groping in darkness is benefited through disciplined lives seen in that “chosen generation, a royal nation, a peculiar people.” 1 Peter 2:9. Jesus wants His people to be the “salt” and “light” of the world (Matthew 5:13-16). That means *we* are to bring *change* and a *message* to society, not society changing the church or altering the Gospel’s restoration theme.

Modern America prides itself in its pluralism. This cultural belief suggests that there are many “right ways” to live, and this philosophy is being adopted by many churches. Moral absolutes and distinctive doctrines are increasingly unpopular.<sup>3</sup>

A growing number of members haven’t even an elementary knowledge of what Christian commitment means. It is not a matter of rejecting doctrinal teaching. They have not even been instructed as to what it means to follow Jesus all the way. In the great Gospel commission Jesus said, “teaching them to observe *all things* whatsoever I have commanded you” (Matthew 28:20). To be a member of a church should represent a commitment to a way of life

that is unique and in harmony with Biblical mandates.<sup>4</sup>

When people join a church for social, charismatic or experiential reasons, a cultural identity with secularism remains. If they are given leadership positions, truth is further compromised. Enlightenment is then related to man's ideals of worth and not what the Spirit longs to do in man. Appeals to religious authority are disputed. Individual preference rises above God's directives. This dilutes the church mission. It becomes a social enterprise and not a spiritual force.

The preservation of "truth is absolutely vital for the Christian faith. The destruction of that idea is key to legitimize a secularist culture, since the idea of truth touches on secularism's greatest vulnerability."<sup>5</sup>

True Christianity is obligated to the past and appeals to the future. It never minimizes Biblical injunctions and promotes its messages as fully relevant to its members today. It recognizes that communion with God makes us free (John 8:36, II Corinthians 3:17).

The worst way to respond to the challenge of secularism is to adopt secular standards in the worship experience with its music, language, dress and way of life! This relegates Christianity to a subculture of the world. If members of society at large meaningfully turn to religion, it must be on the basis of something other than through cultural ideals. "It is counter-productive to offer them religion in a secular mode that is carefully trimmed in order not to offend their secular sensibilities."<sup>6</sup>

Divine truth must stand up against critical inquiry by every member and those seeking for deeper meaning in life. Any attempt to prevent that is unbelief and a betrayal of spiritual appeal. What will provoke churches to cherish the wonders of Jesus and His Gospel? The loss of the comforts of affluence and/or trials that have no human solution. Seeking for answers in a Scripturally based countercultural movement inspires hope and deepens trust.

God has a design on His Church. Soon He will rise up and begin a strange work that will demand absolute loyalties for or against Him. The Bible makes it clear that at the end His people

will be holy and His church pure. The body of Christ is to be a counterculture.

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other."<sup>7</sup>

"It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counterworking element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine."<sup>8</sup>

"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter."<sup>9</sup>

"The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth. He has told us, 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [the coming of the Son of man] is near, even at the doors.' Matthew 24: 32, 33."<sup>10</sup>

A church that is "part of " feels no need to warn. One that is "counter to" senses a mission.

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- <sup>7</sup>White, Ellen G.; *Testimonies*, vol. 9, p. 17 (1909).
- <sup>8</sup>White, Ellen G.; *Maranatha*, p. 28.
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# The Last Generation

By M. L. Andreasen

The final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body, and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration. (Rom. 8:19.) When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown Himself true and Satan a liar. His government will stand vindicated.

There is much spurious doctrine concerning holiness taught in the world today. On the one hand are those who deny the power of God to save from sin. On the other hand are those who flaunt their sanctity before men and would have us believe that they are without sin. Among the first class are not only unbelievers and skeptics but church members whose vision does not include victory over sin, but who accept a kind of compromise with sin. In the other class are such as have no just conception either of sin or of God's holiness, whose spiritual vision is so impaired that they cannot see their own shortcomings, and hence believe themselves perfect, and whose conception of religion is such that their own understanding of truth and righteousness is superior to that revealed in the Word. It is not easy to decide which is the greater error.

That the Bible inculcates holiness is indisputable. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "For this is the will of God, even your sanctification." 1 Thess. 4:3. The Greek word *hagios* in its various forms is translated "sanctify," "holy," "holiness," "sanctified," "sanctification." It is the same word which is used for the two apartments of the sanctuary, and means that which is set apart for God. A sanctified person is one who is set apart for God, whose whole life is dedicated to Him.

The final demonstration of what the gospel can do in and for humanity.

## FORGIVENESS AND CLEANSING

The plan of salvation must of necessity include not only forgiveness of sin but complete restoration. Salvation from sin is more than forgiveness of sin. Forgiveness presupposes sin and is conditioned upon breaking with it; sanctification is separation from sin and indicates deliverance from its power and victory over it. The first is a means to neutralize the effect of sin; the second is a restoration of power for complete victory.

Sin, like some diseases, leaves man in a deplorable condition—weak, despondent, disheartened. He has little control of his mind, his will fails him, and with the best of intentions he is unable to do what he knows to be right. He feels that there is no hope. He knows that he has himself to blame, and remorse fills his soul. To his bodily ailments is added the torture of conscience. He knows that he has sinned and is to blame. Will no one take pity on him?

Then comes the gospel. The good news is preached to him. Though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. All is forgiven. He is "saved." What a wonderful deliverance it is! His mind is at rest. No longer does his conscience torment him. He has been forgiven. His sins are cast into the depths of the sea. His heart wells with praise to God for His mercy and goodness to him.

As a disabled ship towed to port is safe but not sound, so the man is "saved" but not sound. Repairs need to be made on the ship before it is pronounced seaworthy, and the man needs reconstruction before he is fully restored. This process of restoration is called sanctification, and includes in its finished product body, soul, and spirit. When the work is finished, the man is "holy," completely sanctified, and restored to the image of God. It is for this demonstration of what the gospel can do for a man that the world is looking.

In the Bible both the process and the finished work are spoken of as sanctification. For this reason the “brethren” are spoken of as holy and sanctified, though they have not attained to perfection. (1 Cor. 1:2; 2 Cor. 1: 1; Heb. 3: 1.) A glance through the Epistles to the Corinthians will soon convince one that the saints there mentioned had their faults. Despite this, they are said to be “sanctified” and “called to be saints.” The reason is that complete sanctification is not the work of a day or of a year but of a lifetime. It begins the moment a person is converted, and continues through life. Every victory hastens the process. There are few Christians who have not gained the mastery over some sin that formerly greatly annoyed them and overcame them. Many a man who has been a slave to the tobacco habit has gained the victory over the habit and rejoices in his victory. Tobacco has ceased to be a temptation. It attracts him no more. He has the victory. On that point he is sanctified. As he has been victorious over one besetment, so he is to become victorious over every sin. When the work is completed, when he has gained the victory over pride, ambition, love of the world—over all evil—he is ready for translation. He has been tried in all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has over-come them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound. God has finished His work in him. The demonstration of what God can do with humanity is complete.

Thus it shall be with the last generation of men living on the earth. Through them God’s final demonstration of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will demonstrate that it is possible to live without sin—the very demonstration for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings.

The last year of the conflict brings the final test; but this only proves to angels and to the world that nothing that the evil one can do will shake God’s chosen ones. The plagues fall, destruction is on every hand, death stares them in the face, but like Job they hold fast their integrity. Nothing can make them sin.

They “keep the commandments of God, and the faith of Jesus.” Rev. 14:12.

Throughout the history of the world God has had His faithful ones. They have endured affliction and great tribulation. But even in the midst of Satan’s buffetings they have, as the apostle Paul says, through faith “wrought righteousness.” “They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth.” Heb. 11:37, 38.

And in addition to this galaxy of faithful witnesses, many of whom were martyrs for their faith, God will have in the last days a remnant, a “little flock,” in and through whom He will give to the universe a demonstration of His love, His power, His justice, which, if we exempt Christ’s godly life on earth and His supreme sacrifice on Calvary, will be the most sweeping and conclusive demonstration of all the ages of what God can do in men.

It is in the last generation of men living on the earth that God’s power unto sanctification will stand fully revealed. The demonstration of that power is God’s vindication. It clears Him of any and all charges which Satan has placed against Him. In the last generation God is vindicated and Satan defeated. This may need some further amplification.

## GOD’S DEMONSTRATION

The demonstration which God intends to make with the last generation on earth means much, both to the people and to God. Can God’s law really be kept? That is a vital question. Many deny that it can be done; others glibly say it can. When the whole question of commandment keeping is considered, the problem assumes large proportions. God’s law is exceedingly broad; it takes cognizance of the thoughts and intents of the heart. It judges motives as well as acts, thoughts as well as words. Commandment keeping means entire sanctification, a holy life, unswerving allegiance to right, entire separation from sin, and victory over it. Well may mortal man cry out, Who is sufficient for these things!

Yet, to produce a people that will keep the law is the task which God has set Himself and which He expects to accomplish. When the statement and

challenge are issued by Satan: "No one can keep the law. It is impossible. If there be any that can do it or that have done it, show them to me. Where are they that keep the commandments?" God will quietly answer, Here they are. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Let us say it reverently: God must meet Satan's challenge. It is not God's plan, or a part of His purpose, to subject men to tests that only a chosen few can survive. In the Garden of Eden, God subjected Adam and Eve to the lightest test conceivable. No one can say that our first parents fell because the test was too hard for them. If they fell, it was not because the test was hard or because they had not been provided with strength to resist. The temptation was not held before them constantly. Satan was not permitted to molest them everywhere. He had access to them at only one place, namely, at the tree of knowledge. That place they knew. They could stay away from it if they wanted to. Satan could not follow them everywhere. If they went where Satan was, it was because they wanted to. But even if they went there to examine the tree, they need not have remained there. They could walk away. And even if Satan offered them the fruit, they need not take it. But they took it and ate. And they ate it because they wanted to, not because they had to. They deliberately transgressed. There was no excuse. God could not have devised an easier test.

When God commands men to keep His law, it does not serve the purpose He has in mind to have only a few men keep it, just enough to show it can be done. It is not in line with God's character to pick outstanding men of strong purpose and superb training, and demonstrate through them what He can do. It is much more in harmony with His plan to make His requirements such that even the weakest need not fail, so that none can ever say that God demands that which can be done by only a few. It is for this reason that God has reserved His greatest demonstration for the last generation. This generation bears the results of accumulated sins. If any are weak, they are. If any suffer from inherited tendencies, they do. If any have an excuse because of weakness of any kind, they have. If, therefore, these can keep the commandments, there is no excuse for anyone in any other generation not doing so also.

But this is not enough. God intends in His demonstration to show, not merely that ordinary men of the last generation can successfully pass a test

such as He gave to Adam and Eve, but that they can survive a test much harder than such as falls to the lot of common men. It will be a test comparable to the one Job passed through, and approaching that which the Master underwent. It will test them to the utmost.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. Job passed through some experiences that will be repeated in the lives of the chosen ones of the last generation. It may be well to consider them.

## JOB'S TEST

Job was a good man. God trusted him. Day by day he offered sacrifices for his sons. "It may be that my sons have sinned," he said. Job. 1:5. He was prosperous and enjoyed the blessing of God. Then came "a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Verse 6, A conversation is recorded between the Lord and Satan that concerned Job. The Lord says that Job is a good man, which Satan does not deny, but urges that Job is God-fearing merely because it pays him to be so. He states that if God will take away His mercies, Job will curse God. The statement is in the form of a challenge, and God accepts it. Satan is given permission to take away Job's property and otherwise to cause him sorrow, but not to touch Job himself, Satan immediately proceeds to do what he is permitted to do. Job's property is all swept away, and his children are killed.

When this happened, "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Job 1:20-22.

Satan is defeated, but he makes another attempt. At the next meeting with the Lord, without admitting defeat, he claims that he had not been permitted to touch Job himself. If he had, he claims, Job would have sinned. The statement is again a challenge, and God accepts it. Satan is given permission to torment Job but not to take his life. He immediately departs on his mission.

All that the evil one can do, Satan does to Job. But Job stands fast. His wife counsels him to give up, but he does not waver. Under intense physical pain and



mental anguish he remains steadfast. Again it is recorded that Job stood the test. "In all this did not Job sin with his lips." Job 2:10. Satan is defeated and does not appear any more in the book.

In the succeeding chapters in the book of Job we are given a little insight into the struggle going on in Job's mind. He is greatly perplexed. Why has all this calamity come upon Him? He is not conscious of any sin. Why, then, should God afflict him? He, of course, does not know of the challenge of Satan. Neither does he know that God is depending upon him in the crisis through which he is passing. All he knows is that out of a clear sky disaster has come upon him till he is left without family or property, and with a loathsome disease that nearly overwhelms him. He does not understand, but he retains his integrity and faith in God. This God knew he would do. This Satan said he would not do. In the challenge God won.

Humanly speaking, Job had not deserved the punishment that came to him. God Himself says it was without cause. "Thou movedst Me against him, to destroy him without cause." Job 2:3. The whole experiment can therefore be justified only by considering it as a specific test devised for a specific purpose. God wanted to silence Satan's charge that Job served God only for profit. He wanted to demonstrate that there was at least one man whom Satan could not control. Job suffered as a result of it, but there seemed to be no other way. A reward was afterward given him.

Job's case is recorded for a purpose. While we grant its historicity, we believe that it has also a wider meaning. God's people in the last days will pass through an experience similar to Job's. They will be tested as he was; they will have every earthly stay removed; Satan will be given permission to torment them. In addition to this the Spirit of God will be withdrawn from the earth, and the protection of earthly governments removed. God's people will be left alone to battle with the powers of darkness. They will be perplexed, as was Job. But they, as did he, will hold fast their integrity.

In the last generation God will stand vindicated. In the remnant Satan will meet his defeat. The charge that the law cannot be kept will be met and fully refuted. God will produce not only one or two who keep His commandments, but a whole group, spoken of as the 144,000. They will reflect the image of God fully. They will have disproved Satan's accusation against the government of heaven.

A serious situation arose in heaven when Satan made his charges against God. The accusations in reality constituted an impeachment. Many of the angels believed the charges. They ranged themselves on the side of the accuser. One third of the angels—and that must have been millions—faced God with their leader, the highest among the angels, Lucifer. It was no small crisis. It threatened the very existence of God's government. How should God deal with it?

The only way the matter could be satisfactorily settled so that no question would ever arise again, was for God to submit His case to the ordinary rules of evidence. Was, or was not, God's government just? God said it was; Satan said it was not. God could have destroyed Satan. That would not prove His cause just but would, in fact, count against Him. There was no other way than for each side to present its evidence, produce its witnesses, and rest its case on the weight of testimony adduced.

The picture, then, is that of a court scene. God's government is at stake. Satan is the accuser; God Himself is the accused and is on trial. He has been charged with injustice, with requiring His creatures to do that which they cannot do, and yet punishing them for not doing it. The law is the specific point of attack, but the law being merely a transcript of God's character, it is God and His character that are the points at issue.

In order for God to sustain His contention, it is necessary for Him to show that He has not been arbitrary, that the law is not harsh and cruel in its requirement, but contrariwise, that it is holy, just, and good, and that men can keep it. It is necessary for God to produce at least one man who has kept the law. In the absence of such a man, God loses and Satan wins. The outcome therefore hinges on the production of one or more who keep the commandments of God. On this God has staked His government.

While it is true that many from time to time have dedicated their lives to God and lived without sin for periods of time, Satan claims that these are special cases, as was Job's case, and do not come under the ordinary rules. He demands a clear-cut case where there can be no doubt, and where God has not interfered. Can such an instance be produced?

## THE LAST GENERATION

God is ready for the challenge. He has bided His time. The supreme exhibition has been reserved until the final contest. Out of the last generation God will select His chosen ones. Not the strong or the mighty, not the honored or the rich, not the wise or the learned, but common, ordinary people will God take, and through and by them make His demonstration. Satan has claimed that those who in the past have served God have done so from mercenary motives, that God has pampered them, and that he, Satan, has not had free access to them. If he were given full permission to press his case, they also would be won over. But he charges that God is afraid to let him do this. "Give me a fair chance," Satan says, "and I will win out."

And so, to silence forever Satan's charges; to make it evident that His people are serving Him from motives of loyalty and right without reference to reward; to clear His own name and character of the charges of injustice and arbitrariness; and to show to angels and men that His law can be kept by the weakest of men under the most discouraging and most untoward circumstances, God permits Satan in the last generation to try His people to the utmost. They will be threatened, tortured, persecuted. They will stand face to face with death in the issuance of the decree to worship the beast and his image. (Rev. 13: 15.) But they will not yield. They are willing to die rather than to sin.

God removes His Spirit from the earth. Satan will have a greater measure of control than he has ever had before. True, he may not kill God's people, but that seems to be the only limitation. And he uses every permission he has. He knows what is at stake. It is now or never.

God, to make the demonstration complete, does one more thing. He hides Himself. The sanctuary in heaven is closed. The saints cry to God day and night for deliverance, but He appears not to hear. God's chosen ones are passing through Gethsemane. They are having a little taste of Christ's experience—those three hours on the cross. Seemingly they must fight their battles alone. They must live in the sight of a holy God without an intercessor.

But though Christ has finished His intercession, the saints are still the object of God's love and care. Holy angels watch over them. God provides them shelter from their enemies; He provides them with food, shields them from destruction, and supplies

grace and power for holy living. (See Psalms 91.) Yet they are still in the world, still tempted, afflicted, tormented.

Will they stand the test? To human eyes it seems impossible. If only God would come to their rescue, all would be well. They are determined to resist the evil one. If need be they will die, but they will not sin. Satan has no power—and never has had—to make any man sin. He can tempt, he can seduce, he can threaten; but he cannot compel. And now God demonstrates through the weakest of the weak that there is no excuse, and never has been any, for sinning. If men in the last generation can successfully repel Satan's attack; if they can do this with all the odds against them and the sanctuary closed, what excuse is there for men's ever sinning?

## THE 144,000

In the last generation God gives the final demonstration that men can keep the law of God and that they can live without sinning. God leaves nothing undone to make the demonstration complete. The only limitation put upon Satan is that he may not kill the saints of God. He may tempt them, he may harass and threaten them; and he does his best. But he fails. He cannot make them sin. They stand the test, and God puts His seal upon them.

Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case. They form a vital part of the plan of God. They go through terrific struggles; they battle with unseen powers in high places. But they have put their trust in the Most High, and they will not be ashamed. They have suffered hunger and thirst, but now "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:16, 17.

They "follow the Lamb whithersoever He goeth." Rev. 14:4. When at last the doors of the temple shall swing open, a voice will sound forth: "Only the 144,000 enter this place."—Early Writings, p. 19. By faith they have followed the Lamb here. They have gone with Him into the holy place; they have followed Him into the most holy. And in the hereafter only those who have thus followed Him here will follow Him there. They will be kings and priests. They will follow Him into the most holy, where only the High

Priest can ever enter. They will stand in the unveiled presence of God. They shall follow Him "whithersoever He goeth." They will not only be "before the throne of God" and "serve Him day and night in His temple," but they will sit with Him in His throne, even as He also overcame, and is set down with His Father in His throne. (Rev. 7:15; 3:21.)

The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusations made by Satan. The controversy is drawing to a close. God is preparing His people for the last great conflict. Satan is also getting ready. The issue is before us and will be decided in the lives of God's people. God is depending upon us as He did upon Job. Is His confidence well placed?

It is a wonderful privilege vouchsafed this people to help clear God's name by our testimony. It is wonderful that we are permitted to testify for Him. It must never be forgotten, however, that this testimony is a testimony of life, not merely of words. "In Him was life; and the life was the light of men." John 1:4. "The life was the light." It was so with Christ, it must also be so with us. Our life should be a light, as His life was. To give people the light is more than to hand them a tract. Our life is the light. As we live, we give light to others, Without life, without our living the light, our words abide alone. But as our life becomes light, our words become effective. It is our life that must testify for God.

May the church of God appreciate the exalted privilege given her! "Ye are My witnesses, saith the Lord." Isa. 43: 10. There must be "no strange god among you: therefore ye are My witnesses, saith the

Lord, that I am God." Verse 12. May we be witnesses indeed, testifying what God has done for us!

All this is closely connected with the work of the Day of Atonement. On that day the people of Israel, having confessed their sins, were completely cleansed. They had already been forgiven; now sin was separated from them. They were holy and without blame. The camp of Israel was clean.

We are now living in the great antitypical day of the cleansing of the sanctuary. Every sin must be confessed and by faith be sent beforehand to judgment. As the high priest enters into the most holy, so God's people now are to stand face to face with God. They must know that every sin is confessed, that no stain of evil remains. The cleansing of the sanctuary in heaven is dependent upon the cleansing of God's people on earth. How important, then, that God's people be holy and without blame! In them every sin must be burned out, so that they will be able to stand in the sight of a holy God and live with the devouring fire. "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaking uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Isa. 33:13-16.

*The Sanctuary Service, Chapter twenty-one.*



# Why Jesus is Coming Soon

## The Great Week of Time

Part 11

### Tabernacles and the Great Eighth

**G**od gave His ancient people seven special feasts, which together would summarize the redemptive plan.

Passover	Blood became the redemptive price and medium to freedom
First Fruits	The avant-garde of dedicated saints cleansed by the blood
Unleavened Bread	Disengagement from sin through the power of the blood
Pentecost	Special divine blessing with power to witness
Trumpets	Last call to repentance by firstfruits
Atonement	Kingdom made up through cleansing
Tabernacles	God is joined to His people – harvest ended

These actually represent a chiasm or a special prophetic pattern:

Passover	Plan instituted
First Fruits	Choosing of saints begins
Unleavened Bread	Invitation to repent
Pentecost	Power for all
Trumpets	Final chance to repent
Atonement	Choosing of saints ends
Tabernacles	Plan completed

These feasts also had prophetic significance, outlining the final stages of the redemptive plan for planet earth. Embodied in the chiasmic imagery were represented the two Messianic advents.<sup>1</sup>

Of special significance was the last feast. This occurred five days after the Day of Atonement on the fifteenth of Tishri (October) at full moon. Since all the harvest was completed, Tabernacles came “after” the harvest. In an end-time metaphor, the Feast of Tabernacles occurs after the angel thrusts in the sickle and completes earth’s harvest (Revelation 14).

This was a time when the Israelites fashioned booths out of palm branches and foliage, representing their temporary dwellings in the wilderness sojourn. It was a celebration of their dependence upon God’s everpresent mercies as He tabernacled with them.

Josephus, a Jewish historian, referred to the Feast of Tabernacles as the holiest and greatest of the Hebrew feasts (*Antiquities of the Jews*, 11.8). When the Jews returned to Jerusalem after the Babylonian captivity, Ezra read the Torah and Israel celebrated this feast (Nehemiah 8:13-18). The dedication of Solomon’s temple took place at the time of this feast (1 Kings 8:2).

The booth or “tabernacle” is a symbol of protection, preservation and shelter from heat and storm (Psalms 27:5, 31:20; Isaiah 4:6). Other names include:

- Feast of Ingathering – because it celebrated the final harvest (Exodus 23:16, 34:22; Deuteronomy 16:13; Leviticus 23:39)
- Feast to the Lord (Leviticus 23:39, Judges 21:9) – because of His goodness

<sup>1</sup>*The Great Controversy*, pp. 399-400.

- The Feasts (Leviticus 23:36; I Kings 8:2; II Chronicles 5:3, 7:8; Nehemiah 8:14; Isaiah 30:29; Ezekiel 45:23, 25) as a grand finale' metaphor to all the feasts

Tabernacles was declared to be a "perpetual" statute "throughout your generations." This was the last or culmination of appointed times (*mowed*), declared to be a "holy convocation" (Leviticus 23:33-44). It was to last for seven days.

When Israel left Egypt, heading towards the Promised Land, their first stop was Succoth (Exodus 13:19-20). This was their first encampment. *Succoth* is the Hebrew word used for the Feast of Tabernacles. Israel left at Passover and spent the first night at Tabernacles. Thus, in this *first segment* of the sojourn, the beginning and the end were represented!

This Feast of Booths symbolized their transient attachment to this world enroute to the promised land. As Abraham knew he was only a pilgrim and a stranger in the land, looking for the city, New Jerusalem, whose builder and maker is God (Hebrews 11:13-16).

Tabernacles has a deeper and more beautiful meaning than only to this "ancient history." It is the *appointed time* when Jesus takes us home to tabernacle with Him – forever. It is the time when this "present house" is to be replaced by a glorious body. The booths were made of earthly material. Our glorious bodies will be of heavenly origin (Romans 8:23).

When Solomon celebrated Tabernacles at the temple dedication, 120 priests blew their trumpets in harmony with the singers and then glory filled that temple (II Chronicles 5:12-14). At the last trump the dead will be raised and the "temple" of each saint will become incorruptible – "we shall be changed," "mortal must put on immortality" (I Corinthians 15:52-53), all in a "moment" in the "twinkling of an eye."

The imagery goes further. The seven days of Tabernacles represent the millennial period of earth's history. The first six for man's sojourn, the last for when the land should rest (Leviticus 26).

According to Deuteronomy 31:10-11 the law was to be read every seventh year, at the year of release, when the land should rest. During the millennial rest of this earth, when Satan is bound (Revelation 20:2-3, 7) the saints will reign with

Christ – for one thousand years (Revelation 20:4, 6) as priests of God. The basis for the priesthood and kingship will be God's standard – His law – which is a transcript in human language of His character and is the basis of all judgment.

## JESUS AND TABERNACLES

The Apostle John is the only New Testament writer to tell us how Jesus observed the Feast of Tabernacles.

"Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him." John 7:2-5.

Jesus' brothers wanted Jesus to market himself differently – in an open forum with public fanfare. They saw His kingship defined. This symbolizes all the world that secularizes and markets Christianity. It socializes grace and opens the door for universal salvation – "the king will save you against all opposition."

The Bible has a timing message regarding this experience from Jesus Himself:

"Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. When he had said these words unto them, he abode *still* in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." John 7:6-10.

Tabernacles was then still only in type. At the great antitype Jesus will come openly – not in secret. Every eye will see Him (Revelation 1:7).

Jesus sent His disciples ahead of Him.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit

as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1-4.

At Tabernacles God's people were to reflect on His goodness and mercy. It was a tribute in thanksgiving for everything God had done. From the protection during their wilderness wanderings to the harvest already stored for the coming year. All was designed to mature the bonding between God and His people.

"With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. 'O give thanks unto the Lord; for He is good: for His mercy endureth forever' (Ps. 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise."<sup>2</sup>

Jesus' time was "not yet at hand." Yet, the careless throng and ignorant Jewish leaders He must remind of the spiritual significance of this festival. The Scriptures say, "in the midst of the feast, Jesus went up into the temple, and began to teach." John 7:14. Not as a king nor a conqueror but as a shepherd with deep concern for the welfare and safety of His flock. He stood within the precinct of His "church" to bring light.

"The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for Him. It was the place into which His Father had sent Him. He had been given for the life of the world, to work out the

great plan of redemption. He was accomplishing His work for the fallen race. But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; He knew that His work would result in His death; but to prematurely expose Himself would not be the will of His Father."<sup>3</sup>

Jesus appeared in the middle of the feast and taught the throng each day. So moved were the people that they were astonished "for His word was with power." Luke 4:32.

Something dramatic occurred at the end of that feast. God instructed Moses that the Feast of Tabernacles was to be for seven days. But *then* he said, "on the eighth day shall be a holy convocation unto you." Leviticus 23:36.

The eighth day was seen by some as the greatest day in all the feast. It was *set apart* by heavenly instruction. That day – the eighth – the great symbol of "beginning again," "renewal," Jesus' voice rang through the temple courts to come to Him if they were thirsty. To the wearied attendees, "their hearts thrilled with a strange awe," "give me this water, that I thirst not." John 4:15 was their yearning.

It was on the "eighth" of every 49th year (Jubilee cycle – the last of seven) that restoration occurred. It was then that the Water of Life – Jesus – would eternally satisfy that they "thirst not." This was often called the "great feast day."

#### JOHN THE REVELATOR PICKS UP THE TABERNACLE THEME

The Seven Seals on the "Destiny Scroll" of Revelation 5 and 8:1 are in sequence – as they are numbered. In the sixth Seal the wicked, at Jesus' second coming, "hid themselves in the dens and in the rocks of the mountains," crying, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:15-16.

Since the Seals are in sequence, the seventh is recorded in Revelation 8:1, which comes after the second coming of Jesus. It was the *breaking* of that Seal that caused silence after the sixth-Seal events.

<sup>2</sup>*The Desire of Ages*, p. 448.

<sup>3</sup>*Ibid.* p. 451.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” Revelation 8:1.

The Greek word for “heaven” can mean either the place where God dwells, the sky we see, or both. Most expositors believe it represents the “space” between earth and the heavenly throne center. The silence is a great metaphor for *stunning awe – catching one’s breath* in amazement, or as some express it, “baited breath.” What could evoke such a response?

The great antitypical Feast of Tabernacles represents the time when Jesus has come to get His saints. The harvest is ended. The saints are gathered in. For the first time, the saints are with their precious Savior. They hear His voice for the first time, receive their crowns personally from Him, and each one travels together with his guardian angel. It is a time of sacred awe, a stunning experience as if everyone has *baited breath* at each moment’s drama – the metaphor of *silence* is used.

The saints will also see those who have been saved as the result of their efforts. It will be the first part of eternity. The redeemed will celebrate their first Sabbath with Jesus enroute.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.” Revelation 21:3.

How long does this journey take? The Bible says it lasts the space of one half hour. Since the Feast of Tabernacles was an annual event, one half hour is to 24 hours as something is to 360 days (Jewish year of 30-day months). It is 7-1/2 days – one-half day here drawing the saints into a vast wonderful throng and seven days traveling to the great city, New Jerusalem. How long did the Feast of Tabernacles last? Seven days (Leviticus 23:36).

“Then Jesus’ silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, ‘Awake! awake! awake! ye that sleep in the dust, and arise.’ Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, ‘Alleluia!’ as

they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

“We all entered the cloud together, and were *seven days* ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads.”<sup>4</sup>

## THE EIGHTH

In the Great Week of Time theme everything is completed by the end of the seventh millennium. At the end of the seven days the gates of that amazing city are approached. The seventh millennium will be spent in heaven. But the “day” it begins is incredibly special – it is called the “eighth.” Once again, this is presented as the time of restoration or beginning again.

Jesus actually put an “eighth” day onto the “seven days” of Tabernacles (Leviticus 23:39). It was to be an extra Sabbath, a time to enjoy the fruits of the harvest. AND – that is exactly what happens the next day after the saints arrive in heaven.

On the “eighth” there is a celebration of the “harvest.” It is called “The Marriage Supper of the Lamb.”

“To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father’s house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb.”<sup>5</sup>

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed [are] they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” Revelation 19:6-9.

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<sup>4</sup>Early Writings, p. 16 (emphasis added).

<sup>5</sup>Adventist Home, p. 503.

“Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory,—Christ, the great center from which radiates all glory. ‘Blessed are they which are called to the marriage supper of the Lamb.’”<sup>6</sup>

The marriage supper of the Lamb celebrates the new beginning on the eighth day of Tabernacles. The eighth millennium represents a new beginning of the newly recreated heavens and earth. Revelation 21:1 says that the first heaven

and earth are passed away. In verse 5 Jesus says, “Behold, I make all things new.” The eighth – whether of Tabernacles at The Marriage Supper of the Lamb or the eighth millennium with the new heaven and earth, they all invoke “ages without end.” The King of kings and Lord of lords reigns forever, and we are His bride forever. The eighth summons the completion of an eternal purpose. The “Plan of Redemption” has garnered her children.

### CONCLUSION TO THE GREAT WEEK OF TIME ISSUES

Ever since creation a timeless God placed this world under several timing systems. The sun and moon cycles laid out time as signs, seasons, days and years (Genesis 1:14). They became communication tools, a way to schedule sacred events with God and agricultural way marks.

Outside of these celestial objects God set a divine clock called a week. It was assigned a number – seven. All of God’s special dealings with mankind were based on that number. The Genesis account adds something quite critical, which is often overlooked.

The sequence and phrase “evening and morning” (not morning and evening) set apart how the “day” was to be timed or set. But, this characterizes far more than a 24-hour cycle! When “evening and morning” are used with a number, i.e., “the evening and morning were the fourth day,” it *always* means it is associated with some great sacred time.

To the Jewish people in their amazing theocracy, it set the way their great annual feasts were observed. Especially was this related to the Day of Atonement. The 2300 “evening and morning” of Daniel 8:14 specifically related to 2300 Atonement evenings and mornings. Thus, 2300 years.

What sacred sevens were set in motion by the creation “evenings and mornings?” It symbolized every block of seven that man was to *observe*.

- 7 days – a simple week
- 7 weeks of years – represented by a week
- 7 – 7 sabbatical years – a Jubilee cycle, the fiftieth being a Jubilee year

- 7 millenniums – the longest seven that the Bible can draw upon

This is why Peter in an endearing way said, “Beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day” II Peter 3:8. He told us to be fully cognizant of the “extremes” of time that God established for planet earth – one day = one thousand years. A timeless God deals with man within the framework of those extremes.

The millennium – the longest application to the sevens – foretells God’s “time” He assigned to this sinful world. It sets the parameters of His mercy, His redemptive plan and when the eighth will occur. The eighth is always a beginning again. The seventh millennium is mentioned in Revelation 20 as when Satan is inactive or bound AND the period of time the saints reign with Christ. Then the sacred record defines the death of the wicked – the “second death” (Revelation 20:14).

What follows? Amazing! The creation of a new heaven and a new earth (the old ceases). *That is* a beginning again. In the great theme of time, the seventh millennium has now passed and the eighth is ushered in. That means that prior to the last or seventh were six millenniums – and that cycle is called “The Great Week of Time.”

From fulfilling prophecy to evidence in the scientific world, six thousand years are coming to a close. The great *eschaton* is imminent. This startling truth is one of the myriad of facts urgently beckoning this world to come to the cross of Jesus. God’s timer is about to “dong.” Only, it will be an earth-

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<sup>6</sup>Christian Experiences and Teachings of Ellen G. White, p. 209.



shaking trumpet, declaring, "I have come to take home the faithful."

To be called a Christian is a privilege. Jesus' call comes only to those who see "Christian" as honoring Him in every way.

God's love is limitless and eternal. His mercy, however, along with His longsuffering, has a time

limit. That is why the Great Week of Time is a vital truth to grasp. It defines the amazing period in which to prepare for eternity. When the fullness of time comes, justice will strike with no turning back.

For those who have accepted the work of grace on their hearts, eternal rest and joy follow.

# The Power of the Catholic Popes

## The Power of the Catholic Popes

### The Power of the Catholic Popes

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**B**elow is the sixth article in a ten-part series on Catholic Theology and Dogma. Almost all of the material quoted comes from books and articles approved by the Catholic Church. The first article (March 2000) dealt with the Catholic view of the Church. It is hoped that many Catholics will read these articles and arrive at a conviction of the unbiblical nature of Catholic Theology. It is also hoped that Evangelicals reading this material will understand why it's impossible for Catholics and Evangelicals to join hands in spiritual endeavors. The abbreviations for the references are explained at the end of the article.

In the December 2001 *Journal* article entitled *The Power of the Catholic Priesthood*, we observed how the Catholic Church gave such awesome spiritual power to the priesthood. In some ways, this article is an extension of that discussion, because the Pope and the Bishops are elevated priests who have been given, supposedly by God, the leadership authority over the millions of souls within the autocratic stronghold of Catholicism.

### The Human Need to be Led

Because of depravity, and the sense of helplessness in a cruel world, the human race more often than not turns to a visible strong man, or powerful system, in order to find refuge. Kings, emperors, and religious leaders, too often replace the God who made this universe in the lives of so many. This is one of the reasons the Pope through the centuries has held sway in the realm of religion, and also sometimes in history, even over the governmental powers that be.

The vast majority of people want someone to give them spiritual assurance and comfort. From the cradle to the grave, the Catholic Church has blindly led the followers of Catholicism. (It is one stop shopping at its best!) And at the head of that march, goes the Pope. To command such depth of loyalty, the Catholic Popes must cause millions to be awestruck with the argument that they have divine-like authority that goes all the way back to the apostle Peter.

### Peter and Papal Authority

Catholics claim that Peter was the first bishop of the Church in Rome, and that all the later popes are his successors. But the best way to prove such a statement would be from the apostle himself, and no such hierarchical authority can be forthcoming. Neither in the book of Acts, nor in Peter's two epistles is it possible to support such a theory. About himself, Peter writes:

"Peter, an apostle of Jesus Christ... The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock" (1 Peter 1:1; 5:1-3).

Here Peter only refers to himself as an apostle and an elder. He assumes no ecclesiastical power, but with lowliness he places the leadership of the

churches on the same level as himself. Peter refused to accept glory or homage from men. When Cornelius the centurion fell at his feet and would have worshipped him, Peter quickly responded with "Stand up; I myself also am a man" (Acts 10:25, 26). Yet the popes not only expect but also demand certain homage from the leadership and the people in the Church.

*Pontifex Maximus.* Several centuries after the early church had suffered so much for the cause of Christ, the church establishment at Rome submerged itself into a flood of worldliness and arrogance. Following the fourth century, after the fall of the Roman Empire, the bishops of Rome stepped into Caesar's place and accepted the title *Pontifex Maximus*. *Pontifex* comes from the Latin meaning *path maker*, thus *the leader*.

The title *Pontifex* goes far back to when the Romans celebrated two religious colleges. The chief of the order was named *Pontifex Maximus*. These pontiffs had extraordinary power over the official Roman religion, and their role was the highest religious authority in the state. After Julius Caesar, the emperor became *Pontifex Maximus*. This title during the time of emperor Theodosius (died 395 AD), became equivalent to Pope. Popes that followed added the blasphemous name of "Holy Father" as their God-given right.

Some have rightly argued that if Peter had been a pope, or "supreme head of the church," he would certainly have stated the same in his general epistles. Popes through the centuries have never been reluctant to assert their authority.

## How the Other Apostles Looked Upon Peter

The apostle Paul had no trouble rebuking Peter, as he mentioned in Galatians 2:11-14. Peter attempted to place the Gentiles under the same legal rigors as the Jews. Paul writes, "When Cephas came to Antioch, I resisted him to the face, because he stood condemned... I said unto Cephas before them all, If thou, being a Jew, live as do the Gentiles, and not as do the Jews, how do you compel the Gentiles to live as the Jews?" Thus, Peter "the Holy Father" in Catholic thinking, was put down by Paul for doctrinal error. Obviously Paul did not regard Peter as infallible in all matters, especially outside of his inspired writings. The

council at Jerusalem, under the leadership of James, not Peter, and under the guidance of the Holy Spirit, led the apostles into a more complete understanding of grace. Interestingly, after the Jerusalem council led by John (Acts 15), Peter is never again mentioned in the book of Acts!

## Who is the Head of the True Church?

Boettner points out:

Christ alone is the Head of the church. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). The church is "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone" (Eph. 2:20). Paul says that God "gave Him (Christ) to be head over all things to the church, which is His body" (Eph. 1:22, 23). Besides Him there can be no earthly foundation or head of the church. Only a monstrosity can have two heads for one body.

## Was Peter Ever in Rome?

Roman Catholic writers of their history, try to argue that Peter should be the first Pope because he was the alleged bishop in the city, supposedly from 42 to 67 AD. They say he was there for that period, went back to the Holy Land for the Jerusalem council, after which he went to Antioch, and then returned to Rome.

But there is not one word in the New Testament that would back up that claim. There are no allusions to Rome in Peter's epistles, though Paul's journey to that city is recorded in great detail (Acts 27-28). There is no other historical proof; all rests simply on legend!

That is, unless one wishes to believe the heretical group known as the Ebionites, who rejected all the supernatural content of the New Testament. Their apocryphal story about Peter is not accepted by anyone.

The first reference that might be given any credence at all is found in the writings of Eusebius, and that reference is doubted even by some Roman Catholic writers. Eusebius wrote in Greek about the year 310, and his work was translated by Jerome.

The reason Jerome's quote of Eusebius is doubted is because there is no such statement found in the Greek copies of the works of

Eusebius. To overcome this dark cloud of history about Peter being in Rome, the Catholic scholars decided to go underground and try to find the bones of Peter buried near Vatican City. Expert Roman archaeologist Marucchi gave an important lecture in which he stated, after all the diggings to find Peter, there is not the slightest shred of evidence that he had been in the so-called Eternal City. Though as expected, bones were found in Roman digs of many Christian martyrs who died during the late period of the New Testament. But Peter escaped the shovel. No one can claim to having come close to finding his remains!

If Peter had been in Rome as a bishop as long as Catholic dogma argues, why did Paul write to the church at Rome? "I long to see you [in Rome] in order that I may impart some spiritual gift to you, that you may be established" (Rom. 1:11). Why could Peter not have done this ministerial work of building up the believers in that city? This remarkable verse alone seems to bring on the death knell of what the Catholics are trying to prove.

## But What If?

The Catholic Church attempts to establish the supremacy of Peter as bishop of the church in Rome, in order to create a doctrine of Papal headship. But even if Peter had such a starring role in that pagan city, this still would not substantiate his authoritative and sovereign position over all of Christendom. One way or another this argument becomes a dead issue!

## The Pope's Connection to Paganism

As already shown above, the power of the Pope imitates the raw authority of the pagan emperors. But there's even more.

From the Pope downwards, all can be shown to be *now* radically Babylonian. The College of Cardinals, with the Pope at its head, is just the counterpart of the Pagan College of Pontiffs, with its "Pontifex Maximus," or "Sovereign Pontiff," which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon... the Pope *now* pretends to supremacy in the Church as the successor of Peter.

The Pope holds the titles and the keys of Janus and Cybele. Cybele is the goddess who had the "power of the key," and was worshipped in Rome, along with Janus, ages before Christianity. The earliest Popes simply assumed some of the trappings of the Roman religions and carried this forward into Christendom.

Even today, like the ancient Pharaohs, the Pope is carried about on special occasions in a chair borne about on the shoulders by loyal bearers. As with the Pharaohs, music fills the air, and the procession moves slowly between rows of soldiers. The gilded chair catches the eyes of all. The vestments are resplendent as the sun; the bearers are clad in crimson, with other "servants" carrying insignia of the Pope's office. The papal pomp and ceremony is reminiscent of the processions of the Pharaohs, shaded on their chair with a canopy and kept cool by the exercise of a servant waving the mystic fan of the god Bacchus.

In ancient mythology, mother Cybele was also the god Dagon. Janus was the two-headed god "who lived in two worlds," but was also known as the Babylonian divinity, as an incarnation of Noah. The Pope wears the headdress not of the Aaronic priests of Israel, but of the mitre of the fish god Dagon.

The two-horned mitre, which the Pope wears, when he sits on the high altar at Rome and receives the adoration of the Cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians.

But besides these satanic outer trappings, and the obvious connections with ancient pagan religions, what is the real spiritual power behind the Pope over the lives of millions of Catholics? And what authority does he claim to have, in regard to their eternal destiny, and concerning life and death issues?

## The Ungodly History of the Popes

The sordid story of many of the Popes would take too much space in this article to describe. Though there were some sincere and well-intentioned Popes, a great number became some of the most ruthless leaders history has ever known. Vatican intrigue, murder, gross sexual immorality, thievery, torture, the exercising of religious power to send people to hell, all of these

horrors are part of the fabric of the story of the Papacy. To tell this story again is not a part of this article.

But there are certain historical markers of which it is important to take note.

For example, a great conflict took place during the reign of Pope Boniface VIII (1294-1303). For centuries the Catholic Church owned the Papal states in Italy. This was the Pope's temporal kingdom. However, the Pope also claimed supreme religious authority in the West. This was basically accepted by the "Christian" rulers of Europe.

Over a dispute of taxing the bishops of France, Boniface proclaimed he had the right to intervene in the affairs of any nation he wished. The French nobility retaliated and accused the Pope of teaching false doctrine, and of simony, the selling of Church offices. Boniface died before the matter came to a head.

When Pope Gregory XI died in 1378, again politics came to fore between the Italian cardinals and some of the French Catholic spiritual leaders. The new Italian Pope Urban VI and Clement VII nearly went to war as to who should be Pope. Clement set up his throne at Avignon in France, bringing on what history calls The Great Schism. A split Papacy, with two competing Popes, lasted from 1378 to 1417.

If the Popes are miraculously and directly chosen by the Holy Spirit, as Catholicism claims, how could two Popes be so divinely appointed in two locations? And, by what arguments does any given Pope think he has the right to rule the world?

It must be remembered that in Catholic doctrine, the Church has replaced Israel. The Pope is the vicar (substitute) of Christ here on earth, and thus has Christ-like powers to extend his religious kingdom over all peoples. In the last several hundred years, the Popes have been *kept* in their place, in terms of their exercising direct temporal power. But this will not last forever. There are changes in the wind already taking place.

For some decades the Church led many inquisitions throughout Catholic countries against what it perceived as spiritual heresy. The most well known is called the Spanish Inquisition that took place in the fifteen century. This era was one of the darkest chapters of history. Great cruelties and

injustices were carried out, and thousands died because the Church feared the religious power of the Pope and bishops would somehow be destroyed.

The Church continues to foster superstition, mysticism, and the teaching of false doctrine, yet this was even more blatant during the Middle Ages. Then, there was almost no preaching at Mass except on special occasions. The priest was the only active person at services, and in the name of the Pope, he could absolve a congregant from his sins, or withhold that forgiveness. Without the blessing from the priest, a Catholic could be in danger of never reaching heaven.

Many worshipers, too, mistakenly thought that the most important moment at Mass was the elevation of the host after the Consecration... people ran from church to church to be present for that moment and see the consecrated host. That was what "attending Mass" meant to many people.

The Pope never stopped such superstitious behavior among the people!

## Papal Infallibility

The Roman Pontiff is the divinely appointed successor of Pete "in primacy over the universal Church." (*Modern Man*, 332) However, when the Pope speaks with infallibility, the Church admits that he does not expound doctrine from his own view, but he adjudicates as the supreme teacher of the universal Church. (*Ibid.*, 346) Addressing religious matters, the bishops and the Pope can make pronouncements, "and the faithful are to accept their teaching and adhere to it with a religious assent... This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledge with reverence." (*Ibid.*, 350)

In the statements above, it is clear that the Pope has absolute authority in whatever he says. Though the expression *ex cathedra* is tantamount to claiming infallibility for the Pope, when he speaks on specific matters of faith and practice, so at other times his word is considered coming from his *supreme magisterium*, which is very close to again claiming infallibility for any issue he addresses.

## Apostolic Succession

The Pope and bishops wield such awesome authority because they are in the direct line of Peter and the apostles. Their authority has been handed down by an unbroken chain of spiritual leadership. "The Catholic understanding of apostolic succession includes the oversight and governance of the church by the successor of St. Peter, the pope, and by the bishops (the successors of the apostles) in communion with him." (*Essential*, 141) According to Catholics, this right of authority comes about because of the words of Christ in Matthew 16:13-20. Jesus said,

"You are Peter, and upon this rock I will build My church, and the gates of Hades shall not overpower it. I will give you the keys of the kingdom of heaven."

It is enough to say here that the rock is not Peter, and the keys to the kingdom have to do with the Jewish nation, and not the building of the church! The Greek grammar actually separates the issues of "My church" and "the kingdom of heaven." (For a complete and detailed discussion, refer to my book *An Introduction to Classical Evangelical Hermeneutics*, chapter 16, [Kregel, 2000])

But the Catholic Church insists, and claims

Catholics believe that the pope alone, in specific circumstances, can speak with the gift of infallibility that Jesus has given to His church. The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful—who confirms his brethren in faith—he proclaims to be a definite act a doctrine pertaining to faith or morals. (*Essential*, 160)

The Church goes on to claim that, whether the Pope speaks infallibly or not depends on him alone, i.e., "what was his own intention?" All he has to do is make his word authoritative! Father Dietzen writes

The infallible nature of a teaching depends not on the type of document in which it is included, but on the intention of the Holy Father made clear in the statement itself. Theoretically, [when speaking infallibly] it could [even be written down] on the back of an envelope.

## Papal Primacy

Catholic theologian Ott tells us, "The Fathers did not expressly speak of the infallibility of the Pope, but they attest the decisive teaching authority of the Roman Church and of its Pontiff." (*Funda*, 288) Ott goes on and shows what the Roman Catholic system has always propagated, but is now being softened by Catholic *revisionist* writings. But his work can be trusted to make clear what orthodox Catholicism of the Italian kind, has always taught. (Ibid., 279-88)

He writes "The Pope possesses full and supreme power of jurisdiction over the whole Church, not merely in matters of faith and morals, but also in Church discipline and in the government of the Church.

"The power of the Pope transcends both the power of each individual bishop and also of all the other bishops together. The bishops collectively (apart from the Pope), therefore, are not equal to or superior to the Pope... Thus the Pope can rule independently on any matter which comes under the sphere of the Church's jurisdiction without the concurrence of the other bishops or of the rest of the Church.

"As the supreme lawgiver of the Church, the Pope is not legally bound by ecclesiastical decisions and usages. ... Thus, the Papal power, like any other episcopal power, embraces the legislative, the juridical and the punitive power."

In other words, the Pope is a law unto himself. He answers to no one, and he can claim divine infallibility, with no opposition forthcoming from any earthly human authority.

Ott further notes, "The source of [the Pope's] infallibility is the supernatural assistance of the Holy Ghost, Who protects the supreme teacher of the Church [the Pope] from error." (287)

Though Peter was the prime spokesman at the beginning of the church, later he was not seen as the "representative spokesman" of the disciples or apostles, as Catholicism tries to claim. In fact they say, "The New Testament recognizes a 'Petrine function.'" (*Handbook*, 536) It is far more true to the facts that Paul became the central figure among the apostles. John also held a key position and was given the privilege of writing the last great volume

of the New Testament, the book of Revelation. To admit to this does in no way take away from Peter his important apostolic role, but he was not placed above the rest of the disciples, as the Catholics try to claim.

The Catholic writer McBrien points out: "And when the Roman Pontiffs carefully pronounce on some subject which has hitherto been controverted, it must be clear to everybody that, in the mind and intention of the Pontiffs concerned, this subject can no longer be regarded as a matter of free debate among theologians." (*Cat*, 748-49)

The matter is settled, according to Catholic dogma.

McBrien goes on and writes, "Pope Pius XII's *Humani Generis* (1950), for example, insisted that even papal encyclicals, although they do not engage the fullness of the pope's teaching authority, demand both external [the larger body of Catholics] and internal [among the bishops and cardinals] assent." (*Ibid.*, 748)

## Conclusion

It is clear that the New Testament does not give supremacy to Peter as the first Pope. And it is also certain from the New Testament that there is no doctrine of apostolic succession that would grant such authority and control to the bishop of Rome, as the head of the Church. But as well, history does not cooperate with the teachings of the Catholic Church. One must go late into the centuries in order to try to find any statement creating the doctrine of Papal supremacy.

In April 1895 Pope Leo XIII wrote an Encyclical *Praeclara* addressing "all [Protestant] princes and peoples," asking them to consider a return to the Catholic fold. He set forth what was called the *Satis Cognitum* that tried to argue all Church Councils during the Middle Ages had proclaimed and confirmed the Pope as the Head of all Christians, and that believers should return to the "communion with the Apostolic See." The Latin *Satis Cognitum* means "enough" or "sufficient knowledge." Pope Leo was trying to argue that there is sufficient information about the ancient Church Councils to prove the bishops meeting in those conclaves held to the primacy of the bishop of Rome as Head of the Catholic Church.

But this was not true by any means!

In 1912, some sixteen years after Pope Leo's Encyclical, Church of England vicar Edward Denny wrote a masterpiece volume in response, entitled *Papalism*. Denny carefully examined the major Councils of history and documented that no such Papal authority was given to the bishop of Rome. In fact, he shows just the opposite in that, over and over, bishops who gathered for these Councils denounced the idea that there was to be a supreme pontiff. In many cases the attending bishops rebuffed any attempt at an Italian takeover or kidnapping of Church authority.

The authority of the Pope over all Christians was the central theme of Pope Leo's arguments: "The wayward brothers, the Protestants and the Eastern Orthodox, must come home and give spiritual homage to the Pope of Rome."

Denny's book responded to this seductive appeal. His research played an important role in blunting the ambitions of many Episcopalians in England who wanted to return to the Roman Catholic fold.

Quoted below are several conclusive examples from Denny's research that shows what he found as he read through the debates of the many Church Councils:

"The Fathers of the Fourth [Chalcedon] Council [of AD 541] knew nothing of the necessity of 'Papal' confirmation," i.e., of making the Pope the Head of all of Christendom (p. 529).

"At the Second Council of Constantinople (AD 553), the Roman Italian bishop Vigilius was not present. The Council's ... decisions were arrived at without any idea on the part of the Fathers of the Synod that they would require his 'ratification' [in making him] the Supreme Pastor [of all of the Church] (*Ibid.*).

"In fact, they took the opposite view and held that they did not intend to give him such authority. "They held [their position] to be final and conclusive, and those who did not accept it became subject to anathema (condemnation)" (p. 530). "It is plain that the Council acted as the Supreme authority in the Church," and not the Roman Pope Vigilius" (*Ibid.*).

The book *Papalism* repeatedly documents this view: The majority of Church Councils never gave the bishop of Rome ultimate and final authority over Christendom!

## References

Almost all the books below carry the Catholic *Imprimatur*, which means the work "is considered to be free from doctrinal or moral error." Even the volumes that do not carry this seal are still written by Catholic theologians and agencies that are a part of the Catholic body of teaching.

## Note abbreviations

*The Catechism of Modern Man, All the Words of Vatican II*, Edited by Team of Daughters of St. Paul (Boston: Daughters of St. Paul, 1968). Imprimatur: Richard Cardinal Cushing, Archbishop of Boston. (*Modern Man*)

*The Catholic Catechism*, John A. Hardon (New York: Doubleday, 1981). Imprimatur: Joseph T. O'Keefe, Vicar General, Archdiocese of New York. (*CathCat*)

*Catholicism*, by Richard P. McBrien (New York: HarperCollins, 1974). Introduction by Theodore M. Hesburgh, President Emeritus, University of Notre Dame. (*Cat*)

*Deharbe's Catechism* (One of the most popular Catholic catechisms in America at the turn of the century.), Joseph Deharbe (New York: Schwartz, Kirwin, & Fauss, 1912). Imprimatur: John Farley, Archbishop of New York. (*Deharbe*)

*Dictionary of Mary*, [no author named] (New Jersey: Catholic Book Publishing, 1997). Imprimatur: Patrick J. Sheridan, Vicar General, Archdiocese of New York. (*DictMary*)

*The Essential Catholic Catechism*, Alan Schreck (Ann Arbor, MI: Servant Publications, 1999). Imprimatur: Most Reverend Gilbert I. Sheldon, Bishop of Steubenville. (*Essential*)

*Fundamentals of Catholic Faith*, Ludwig Ott (St. Louis: Herder Book Co., 1962). Imprimatur: Cornelius, Ep. Corgagiensis et Ap. Adm. Rossensis; Jeremiah J. O'Sullivan, Censor Deputatus. (*Funda*)

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# Prophecy Unfolds

## DANIEL CHAPTERS 8–12 – PART 13

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

### Chapter 33

#### THE PAPACY COMES TO ITS END

*Daniel 11:40-45*

*“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” Daniel 11:40.*

The *little horn*, prince, vile person and king of the north parallel the *man of sin* in II Thessalonians. These descriptive narratives of Daniel have been presented in the *chazown* vision through its several parts. Repeatedly, we have been reminded that it was for the end of time (*eth qets*) at the appointed time (*mowed*). At the end of time this power – the papacy – would arise and confront God by defying the core truths of His Word. Even more defiant would be his claim to be like God by assuming many of His prerogatives.

Within that end-time framework, the message of Revelation 13 introduces an earth-beast (“false prophet,” the United States and apostate Protestantism), who will give fiendish support *right at the end* to the sea-beast (the papacy) to the point of taking the life of any opposition. These two powers, along with the dragon, are called “Babylon” in Revelation. This is the broader meaning of the *king of the north*. A more focused view is the papacy – the central earthly apostate power.

Against that end-time backdrop a “king of the south” is reintroduced. Many expositors have defined the “south” to be Egypt and interpret it to

mean atheism. This designation has been taken to extreme views with frequent statements that since it is atheism, it must be *atheistic communism*. These designations have brought confusion and have left wide gaps in our understanding.

The *king of the south* “pushes” (*nagach*) against the *king of the north*. *Nagach* means likely to gore with horns. It symbolizes warring against. What could this refer to in an end-time setting?

We already noted in verses 2-20 fierce competition between the Seleucids’ northern kings of Syria and the Ptolomy’s southern kings of Egypt. North and south were directional images of competition and conflict. In the middle of this conflict was the “glorious land.” All that timed imagery was a metaphor for the very end of time.

During the Dark Ages the conflict, as portrayed here in this chapter, was between the “Christian” papacy and the Muslim world through the Crusade wars. The center of the conflict was Palestine. That, too, was a portrayal of the future.

Once again we have a battle between the north and the south. We already noted that the *little horn* of Daniel 8 came from the north and pushed world-wide. But it specifically said “towards the pleasant land” or Palestine (8:9). Shortly, we will see that the *king of the north* – Babylon – will plant its center of worship “between the seas in the glorious holy mountain” (Isaiah 45). That is, once again, Palestine – the “glorious land.”

What power would fight against "Christianity" – the papacy and Protestantism (though in apostasy)? There is only one significant world power that "goes" or "wars" specifically against Christianity – and that is the Muslim world.

It is fascinating that the Koran identifies all non-Islamics as "unbelievers." Islam is the antithetic force opposing the "symbolic center" of Christianity – the papacy and the United States /Protestantism. The history of this sect reveals intermittent armed conflict against Christians since 674 A.D.<sup>1</sup>

Islam's spirit of war and hatred has its broad roots in the Koran:

"I will instill terror into the hearts of the *unbelievers*: smite ye above their necks and smite all their finger-tips off them." *Koran* 8:12.

In 1979 the Iranian Revolution exploded, giving birth to a new form of radical Islamic thinking. Ayatollah Khomeini convinced the Islamic world that the United States was the "Great Satan." Seventy of the world's 184 countries are now part of *Dar al Islam* or the House of Islam. Six of these are active sponsors of terrorism.

In the setting of the 40th verse of Daniel 11, at the *eth qets* or time of the final end, when judgment occurs, conflict between the *king of the south* (which initiates the war of hate) and the *king of the north* will occur. The latter becomes the conqueror.

The imagery portrays the type of "pushing" (*na-gach*) seen in growing numbers of terrorist attacks against Christians. Sudan, under Islamic rule since 1988, has murdered upwards of two million Christians. Their ultimate goal is liquidation of all Christians.

The aggression by Islamic "radicals" is a Koran-directed and -instigated *order* to all the Muslim World.

"Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not." *Koran* 2:216.

"The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is:

execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." *Koran* 5:33.

"For the Rejecters we have prepared Chains, Yokes, and a Blazing Fire." *Koran* 76:4.

"Nor take life – which Allah has made sacred – except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law)." *Koran* 17:33.

Apocalyptic issues suggest that this is a great diversionary tool of Satan's to unite the United States, at the center of world power, with the papacy and apostate Protestantism in a moral forefront of humanitarian concerns in their opposition to Islam.

The response of the *north* is like a "whirlwind" or terrible storm. The description of chariots, horsemen and ships entering many countries and going through them is descriptive of military action that we are beginning to see against radical Islam. The Biblical description suggests that it will become a terrible conflict, far exceeding what we see today (2005).

"He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41.

The *king of the north* will enter the glorious land – Palestine.

Some believe the *glorious land* is the United States, but there is nothing to support that assertion. It is the same country also depicted as "the glorious land" in verse 16, and the "pleasant land" in Daniel 8:9. This can only be Palestine. Its parallel is also found in verse 45 of this chapter where it is called a "glorious holy mountain." This suggests that the *vile person* will eventually occupy Palestine in some manner.

Others have argued that the glorious land represents God's church when the papal *north* tries to impose her dogma and will upon it. The context, however, shows that the military might of the *north*

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<sup>1</sup>Westerman, Toby; "The Historic Spread of Islam, "Jihad, The Radical Islamic Threat to America," *Whistle Blower*, Nov. 2001, vol. 10, No. 11, pp. 8-9.

(Babylon) is a reaction to the harm the *south* brought against the *north*. That reactionary focus is against Islam (*south*). However, the powers for right will be specifically introduced in verse 44! We are given an overview in these verses of two end-time evil powers in an earthly conflict. Some have tried to pin prophetic messages to specific countries such as Iran or Iraq in association with Daniel 8. The imagery is only general. To add what is not specifically noted is speculation and *adds* to the prophecy.

There is a spiritual application discovered in verse 45 that we must emphasize. Though this prophecy has been and is difficult, we are reminded of Gabriel's warning of another end-time prophecy:

*"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."* Revelation 22:18.

"Glorious land" or "pleasant land" in several places in the Old Testament refers to Palestine – the promised land to the Jewish people (Psalm 104:24, Jeremiah 3:19, Zechariah 7:14, Deuteronomy 8:7-10, 11:12). In one place only does it allude to God's people being like "delightful land" (Malachi 3:12). The weight of evidence encourages a Palestinian application.

The papacy and its ally, apostate Protestantism, symbolized as the United States in Revelation 13, enters Palestine. Enter (*bow*) has broad meaning. In the context of this verse where it says "many countries shall be overthrown," *bow* means that Palestine will be besieged at a time of a massive military campaign, presumably in the mid-eastern theater. This all follows the "pushing" or terror the Muslim world has against the *north*.

This is an interesting verse in light of what is occurring today. The papacy owns all the major Christian sites related to the birth of Christianity in Palestine. For over a decade Pope John Paul II had been offering to mediate a Palestinian solution, even to the point of administering the land – especially Jerusalem. In addition, the evangelical world, through a novel view of the seventy-week prophecy of Daniel 9, believes that the Jews will rebuild the temple on the Temple Mount. They also see the antichrist coming in the middle of a seven-year period to seize power in that temple. Though be-

lieving this because of a serious error in their Biblical understanding, the majority of Protestants now feel Palestine is crucial to the fulfillment of end-time prophecy. Regardless of whether the deceptive views of dispensationalism are entertained or the contextual exposition propounded here, Palestine appears to be a prominent focal point in this end-time drama.

Thus, this verse unfolds a point in time where military operations will occur against the Islamic world, securing Palestine, and, perhaps in the Protestant mind, fulfill prophecy through might. God, however, guides the play and interplay of events to assure that His final will of earth's happenings will contrast right with wrong – good with evil.

The last half of this verse is fascinating and requires contemplative study. Edom, Moab and the chief of the children of Ammon will escape the destructive onslaught. Is this referring to people related to these three groups or do we have a land area symbolized by Edom, Moab and Ammon? Or will the land of Moab and Edom be protected and only the "children" of Ammon escape the sword?

Since we are dealing with a very end-time scenario, the first point to observe is that the country of Jordan now occupies what was once Ammon, Moab and Edom. Intriguingly, they have been able to maintain a position of remarkable neutrality among the mid-eastern hostilities. Though that literalism brings great risk when addressing prophecy, the use of the symbols for war in verse 41, then the word "countries" in the same verse, along with other such words, contextually focus on the literal mid-east. It appears that Jordan is singled out as a land area not involved in this strife.

Edom was the southernmost group of the three. These people were descendants of Esau. Prophecy revealed that they would cease to exist. God said he hated Esau (Malachi 1:3). Babylonian armies early in the 6th century B.C. attacked them, and the "curse of Esau" led to the termination of this people. They no longer exist. Spiritually, they would not be a desirable *people* to be represented here. Thus, the *land/country* previously known as Edom must be symbolized.

Moab was the name of Lot's son from his elder daughter from an incestuous relationship. The central area of the three lands under review here was

called after him – Moab. They were a powerful people and had intermittent conflict with Israel. Ruth was a Moabitess (Ruth 1:4), and her great grandson was King David (Ruth 4:13-22). Moab was where Moses died (Deuteronomy 34:1-8) and Israel mourned there for thirty days.

Isaiah 15, 16 and 25:10-12 predicted the annihilation of the Moabites. That came true. Today, Moab no longer exists, and its people have disappeared. Thus, the *land/country* previously known as Moab must be meant here, not the people.

Ammon was the northernmost country of the three. The people were descendants of Ammon, Lot's son by his younger daughter (Genesis 19:38). Along with the Moabites, they hired Balaam to curse Israel (Deuteronomy 23:4). Solomon had many Ammonite wives. One, Naamah, was the mother of King Rehoboam (I Kings 14:31, II Chronicles 12:13). Fearful judgments were prophesied against them because of their hostility towards Israel (Zephaniah 2:8; Jeremiah 43:1; Ezekiel 25:1, 10; Amos 1:13).

They were apparently a numerous people at the time of Justin Martyr (*Dial. cum Tryph.*, sec. 119). Over the course of the next century they vanished from the view of history. No bona fide ties exist today to the Ammonites of old. They symbolized a predatory group of people who were pagans. God told Israel not to meddle in the affairs of the "children of Ammon" (descendants of Ammon) because their land would not be given to them.

In an end-time prophecy (Jeremiah 25:15-38) God's wrath comes and desolates the nations of the earth. Edom, Moab and Ammon are listed among many others. These three are judged as evil. Why are they listed and "chief of the children of Ammon" singled out?

It appears, once again, that within the context of "countries" being specifically addressed, the nation of Jordan is addressed. The capital of Jordan is Amman. That is in the northern area of the country where the *leaders of the people* exist. This understanding is tentative but draws on the Biblical record, history and context of this area within Daniel 11:40-45.

There are many spiritual themes in the Old Testament that are drawn from these three countries. Though some "good" comes through various inci-

dents, the ultimate fate results from their evil:

"The Ammonites" will "not be remembered among the nations." Ezekiel 25:10.

"Moab shall be trampled down under him as straw is trampled down for the refuse heap." Isaiah 25:10.

The "House of Edom" would become "stubble." Obadiah 18.

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Daniel 11:42.

The first part of this verse reiterates in different words what was said in verse 40:

"He shall enter into the countries, and shall overflow and pass over." Daniel 11:40.

"He shall stretch forth his hand also upon the countries." Daniel 11:42.

A new thought is introduced by identifying Egypt specifically as not escaping the warring *king of the north*. In prophecy Egypt symbolizes the world from which God's people are delivered as they journey to the promised land. Egypt also represents paganism /atheism, an anti-God power. Egypt represents today one of the Muslim nations in the Middle East. They are part of the *king of the south* imagery. Yet, it is singled out here as if to say "even Egypt, that God-defying nation who wielded so much power, is going to be harmed – even they won't escape."

There is another important theme that is introduced by singling out the land of Egypt. The verse uses "he," which again and again in this prophecy refers to the papacy or spiritual Babylon. The words not only reiterate what was said in verse 40 of his exploits, but the Hebrew word for "countries" and "lands" in this verse is the same as in verse 40 – *erets* or *eres*. This is a frequently-used word in the Old Testament. Its primary imagery is "the earth" in a cosmological sense – the world. The way the King James Version (and most others) translates it leaves the meaning of the next two verses isolated to Egypt or with its surrounding countries. That introduces a confusing picture and fragments the flowing theme in these final verses.

If we observe the greater meaning of the words in context, this thought emerges: The *king of the north* shall also stretch his hand of power over the earth, and the wicked, God-defying world will not escape his grip.

This not only makes more sense but parallels the thoughts in Revelation 13.

Sea-beast – papacy:

- Blasphemes God’s name, His church and all heavenly beings (Revelation 13:6)
- Power was given him over *all* kindreds, and tongues, and nations (Revelation 13:7)

Earth-beast

- Exercises *all* the power of the first beast (Revelation 13:12)

This also ties with the world power it wields with “ten kings” at the end (Revelation 17:12). This now opens a clearer meaning for the next verse.

*“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps.”* Daniel 11:43.

The *king of the north* (generally portraying “Babylon”) will have power over the treasures of gold and silver, and over all the precious things of Egypt (representing the world). The Hebrew word for power is *mashal*. It means “to rule” or “have charge over.”

The Vatican (representing the papacy) associated with the United States (representing apostate Protestantism) will be in control of the world’s finances and monetary system. This is intriguing. The Vatican Bank is an international institution. Yet, it is the only bank that is not required to report its operations to the world financial community. Though denied by the Vatican, credible reports have been circulated that when Pope John Paul I became pope he wanted to clean up the corruption of the Vatican Bank. Internal hostilities broke out, and he *died* shortly after taking office. This raises questions as to how much monetary control is being exercised already in “Babylon.”

The United States, through the IMF (International Monetary Fund) and World Bank, holds ma-

ior control of the flow of world money. These two together (*king of the north*) could easily fulfill the intent and prophecy foretold here. Revelation 13 makes clear that the dual cooperative power of the two beasts (sea-beast and earth-beast) will unite at the end in completing Satan’s work.

“The papacy will appear in its power”<sup>2</sup> at the end.

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. Yet under *one head*—the papal power—the people will unite to oppose God in the person of His witnesses.

“What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.

“‘These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth.”<sup>3</sup>

What could the Libyans and the Ethiopians following in his footsteps mean? There is virtually no Biblical information to guide us on the Libyans or Libya. Ethiopia is mentioned several times in the Old Testament (Psalms 68:31, 87:4; Amos 9:3; Zephaniah 2:12, 3:10). Scholars have concluded it symbolizes “remote lands.” One must conclude that “Libyans” refers to the same.

<sup>2</sup>*Manuscript Releases*, vol. 4, p. 330.

<sup>3</sup>*Maranatha*, p. 187 (emphasis added).

Contextually, then, we see this verse ending with the thought that not only does the *king of the north* control the world's financial assets but also *remote lands* such as Ethiopia and Libya.

*"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."* Daniel 11:44.

The tidings (*sh@muwah*) in this context means disquieting reports. They come out of the "east" and the "north." This directional symbolism is of great importance.

The "east" was where the tribe of Judah was camped in relation to the tabernacle (Numbers 2:3). That tribe was represented by the first of the living creatures in heaven (Revelation 4:7) and by the white horse of the first Seal (Revelation 6:1-2). Those apocalyptic symbols are associated with the last work of the 144,000. Since we know this setting in Daniel 11 is end-time (*eth qets*), what is represented here by "tidings" can be none other than the Loud Cry of the 144,000, coming from the "east." It is having an influence, an effect (*bahal*). That is, he is "alarmed," even to the point of being terrified.

What does the "north" represent? North is where Mount Zion is, where God's people will associate with Him and where Satan seeks to enthrone himself (Isaiah 14:13-14). The *king of the north* is called that because he wanted to be *like* God.

What "tidings" or message might come from God's throne? In this setting it would have to be the power of the Holy Spirit in the work of the Latter Rain, giving power to the Loud Cry. Though the *king of the north* persecutes, God's people receive power and, clearly, are under the blessing of heaven. This directly relates to the fifth Trumpet when Satan and his host are warned to hurt not the *grass, green thing or tree* (Revelation 9:4). At the time of the Loud Cry God's people are under special protection, symbolized by these living items.

The reaction to all this is that "he" goes forth with great fury to exterminate and utterly destroy "many."

"The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall powerless as a straw. Others are defended by angels in the form of men of war."<sup>4</sup>

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that no man may buy or sell, save he that has the mark of the beast, and, finally, that whoever refuses to receive the mark shall be put to death. [Rev. 13:15, 17.] The word of God declares: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation' [Rev. 14:9, 10.] But not one is made to feel the wrath of God until the truth has been brought in contact with his mind and conscience, and has been rejected. There are many in the churches of our country who have never, even in this land of light and knowledge, had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. Jesus reads every heart, and tries every motive. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently. The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted."<sup>5</sup>

"As Nebuchadnezzar the king of Babylon issued a decree that all who would not bow down and worship this image should be killed, so a procla-

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<sup>4</sup>*The Great Controversy*, p. 631.

<sup>5</sup>*Spirit of Prophecy*, bk 4, pp. 422-423.

mation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death.... Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. – 14MR 91 (1896)."<sup>6</sup>

*"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."* Daniel 11:45.

There is a temptation to interpret this verse literally and see the *king or ruler of the north* planting (*nata*) or establishing his tabernacles (*ohel*) or tents in Palestine, the glorious land. Though interpreted this way by many expositors and though it may represent a minor application, it is out of context to a greater message.

This verse continues the thought of the previous verse. The papacy is troubled by what is occurring and, in his fury, sets out to destroy God's people in an end-time Loud Cry setting. In *that* context comes the report that he is fastening or establishing his (*appenden*) tents or palace.

The implication means that the papacy is fixing its authority or leadership role between the seas and the glorious holy mountain. Most scholars understand that the word "in" noted in the King James Version should be "and" – thus, between the seas "and" the mountain.

Seas represent people, nations of the world (Revelation 17:15; cf. Isaiah 17:12, Jeremiah 46:7). The glorious holy mountain draws from a rich history of the highest and southernmost mounts in Jerusalem. This was the area of the "City of David," Solomon's temple and, today, part of the *Temple Mount*. It was and remains a sacred place and is often called Mount Zion (Psalm 48:2, 12-13). In Revelation Mount Zion is seen as the place where God's people – the 144,000 – are gathered with the Lamb (Revelation 14:1).

Once again, shall we view this as literal or symbolic? If literal, which seas? Is it the *Temple Mount* in Jerusalem, represented by the "holy mountain?" Literalism invites never-ending mid-eastern speculation that exists today in the evangelical dispensationalist world.

Perhaps most importantly, we see Mount Zion here representing the seat of the true church on earth and in heaven (Jeremiah 8:19, Hebrews 12:22, Revelation 14:1). It is intriguing that this mount is located on the "sides of the north" (Psalm 48:2), the very place that the *king of the north* receives "tidings" that bring fear and terror to him!

The imagery presents a picture of the papacy and its supporting "host" with its imposing power, fixing its authority between the people of the world and God's holy people. There is already action against God's remnant seen in the previous verse. Now it is firmly established that this *king*, the second rise of the *little horn*, the *vile person*, is in a central world power position.

"Under one head – the papal power – the people will unite to oppose God in the person of His witnesses."<sup>7</sup> The setting is one of battle, one of opposition, one of force against God's people. It is as if Satan said to God's people, "In the evangelizing of the world by your Loud Cry, you're not going to get near my people. I dare you to try to pass the fortress I've set up between us!"

Well – God has the last word. The *king of the north* comes to his end (*qets*), his *final end* and no one will help him. When does that occur? It begins when the River Euphrates is dried up under the sixth Plague (Revelation 16:12). Babylon's support is finished. Why? One of the final steps for Jesus and His followers already reigning with Him, in the symbol of the 24 elders, is to return from the east. The final blow comes when "God remembers" the hatred and treachery of the papacy, the earth-beast and the dragon. When it is separated and finally subject to His wrath (Revelation 6:16-17, 16:19), the battle is over.

That is exactly the terminus of Daniel 8:1-13! That is the promised timed prophecy of Daniel 12:7. That is the end of papal power that brings the deliverance of God's people (Daniel 12:1-3, 6-13).

Finally – at last – Daniel 8–12 has all beautifully come together. The only details remaining are those in Revelation. We have just been given a great prologue/preface/introduction to that final Biblical book – which, too, is *all* very end-time.

<sup>6</sup>*Last Day Events*, p. 3.

<sup>7</sup>*Ibid.*, p. 132.



# LIBERTY

IN THE

# BALANCE

[Religion Today – 08/05]

**Court Says Atheism is a Religion** – *American Family Association*. A federal court of appeals has ruled in favor of an inmate who claimed that Wisconsin prison officials violated his rights under the Establishment Clause of the First Amendment because they refused to allow him to create a study group for atheists. The Seventh Circuit Court of Appeals ruled that prison officials erred because they “did not treat atheism as a ‘religion.’” “Atheism,” said the court, “is [the inmate’s] religion, and the group that he wanted to start was religious in nature even though it expressly rejects a belief in a supreme being.” The Supreme Court has said that a religion need not be based on a belief in the existence of a supreme being. In the 1961 case of *Torcaso v. Watkins*, the Court described “secular humanism” as a religion. “It is difficult not to be somewhat jaundiced about our courts,” stated Brian Fahling, senior trial attorney for the American Family Association Center for Law & Policy, “when they take clauses especially designed to protect religion from the state and turn them on their head by giving protective cover to a belief system, that, by every known definition other than the courts’ is not a religion, while simultaneously declaring public expressions of true religious faith to be prohibited.”

**Pakistan: Gospel Workers Beaten, Robbed** – *Christian Aid Mission*. A Muslim backlash against Christians, who are seen by many Pakistanis as tied to often-reviled America, continues in Pakistan with two attacks on native missionaries. Native ministry leaders report that, several weeks ago, a missionary was

visited by three Muslim men late at night. As soon as the missionary opened the door to admit them, the men held him up at gunpoint and locked him, with his family, in a back room. The men then searched his house for two hours, stealing Bibles and Christian literature as well as blankets intended for orphaned children. The attackers destroyed what they could not steal, including a computer and motorbike. Their parting words were a death threat to the missionary. A few days later, a team of five young gospel workers witnessing in a North Pakistan village were surrounded by 300 Muslim extremists who began beating them. The men were dragged to a local police station, where policemen refused to let gathering reporters photograph the victims. Thankfully, all missionaries have since been released. Native ministry leaders in Pakistan tell Christian Aid that such incidents have caused an increase in asylum-seekers at mission centers.

**Shelter Director Bristles Against Recent Religious Censorship** – *Allie Martin, AgapePress*. The director of a homeless shelter in New Mexico is accusing a major daily newspaper of discrimination after an ad for employment was edited by a worker in the classified section.

Jeremy Reynolds is director of Joy Junction, a Christian homeless shelter that serves the Albuquerque area. Recently, he placed an advertisement for front office help in the Albuquerque Journal newspaper.

The copy he originally submitted for the classified ad included a note that ministry experience would be helpful for applicants.



However, soon after the notice was placed with the paper, Joy Junction received a call from a Journal employee. "The individual said, 'Your ad is discriminatory,'" Reynolds explains. He says the newspaper refused to print the ad as originally written. It eventually ran, but only after being revised to omit the reference to ministry experience.

The Joy Junction spokesman says what happened "sort of reflects the basic lack of understanding about the needs and roles of not only us as a faith-based ministry but any faith-based ministry."

Because of this prevalent lack of understanding, he contends it is "very, very important" for people to understand that church groups and faith-based organizations like Joy Junction around the U.S. "are not a social service agency that only deals with physical hunger and need. We're a church organization, a faith-based ministry."

As such, Joy Junction and agencies like it need to be free to function in accordance with the faith and the values that form the foundation of their missions, Reynolds asserts. "Not only do we have a need, but we have a right, he insists, "to hire employees whose beliefs reflect those values. And evidently, that Journal employee failed to recognize, understand, or perhaps even care about that."

Reynolds still wants to know why the Albuquerque Journal censored his help wanted ad. He says he has yet to be shown the guidelines for the newspaper's classified section.

**Black Pastor Urges Partnership Among Evangelicals, Catholics to Fight Culture War** – AgapePress. The pastor of a Maryland church is encouraging black pastors to partner with white evangelical churches to help foster social and political change. Bishop Harry Jackson is pastor of the 2,000-member Hope Christian Church in Bowie, Maryland. He spoke last weekend at the "Justice Sunday II" event held at Two Rivers Baptist Church in Nashville, which was held to educate people about the role of courts in everyday life. Jackson said unity is crucial for moral and social victories. "I believe that what God is doing today is calling for the

black church to team with the white evangelical church and the Catholic Church and people of moral conscience," Jackson shared. Jackson, who also serves as chair of the High Impact Leadership Coalition, says all Christians must take action to stop the moral decline of the nation. The High Impact Leadership Coalition is seeking support for biblical principles of righteousness and justice in America via a petition on its website called the "Black Contract with America on Moral Values." The petition invites Christians and politicians of all races to advocate policies and legislation that promote family reconstruction, wealth creation, education reform, prison reform, health care, and African relief — all issues the group says need to be addressed to improve the "plight of black America."

**Pulling of 'Prayer' Posters in Classroom Results in Lawsuit** – AgapePress. A public high school in Virginia is being sued for removing prayer-themed posters from a Christian teacher's classroom wall while he was out sick for several days last fall.

A poster promoting the National Day of Prayer and depicting George Washington praying at Valley Forge, and a picture of President George W. Bush praying were among the items school officials confiscated from Spanish teacher William Lee's classroom at Tabb High School in Yorktown.

Even a small cross in a display about a former student was cut out with scissors and thrown away by the school while Lee was out.

Lee's attorney, John Whitehead with The Rutherford Institute, says York County school officials wrongly claim the prayer posters violate the Establishment Clause of the First Amendment.

"The problem with most school officials is they forget that there are other rights that are in the Bill of Rights that counterbalance the so-called separation of church and state," the attorney says, "and that's our rights to free speech, freedom of religion, [and] to be treated equally under the law."

Lee had also put up posters of the Peruvian Inca sun god festival and Mayan creature gods — things often discussed in his Spanish class.

However, those religious items were not removed.

"Anything that was related to Christianity was removed, [but] with the other religions, they were kept up on the wall. So we felt this was just a clear act of discrimination by school authorities," Whitehead explains.

He adds that trying to negotiate with the school brought no results.

"We tried to talk with the school [and ask them] to please put the posters back up; they refused to do it," the attorney says. "So we filed our lawsuit, alleging the key rights of freedom of speech and equal protection under the law for the teacher here. We just think they went too far here."

Whitehead has filed the lawsuit in the eastern district of Virginia on behalf of Lee, who is the faculty advisor to "First Priority," an approved Christian extracurricular club on campus. (The Rutherford Institute)

**Christian M.D. Says Dutch Euthanasia Study Raises Concerns** – Agape Press. The head of the Christian Medical & Dental Associations (CMDA) says a recent study on euthanasia in the Netherlands, conducted by researchers at the VU University Medical Center in Amsterdam, fails to give a full picture of the lethal practice.

The study shows that nearly half of physician-assisted death requests were carried out, but it also found that nearly one in eight patients decided not to go through with the suicide. And although the study concluded that Dutch physicians report they are complying with the official requirements for euthanasia in the Netherlands, Dr. David Stevens, M.D., executive director of the CMDA, contends there is currently no real way to monitor the doctors' compliance.

In an effort to gather more insight, the CMDA conducted some research of its own. Stevens notes that the Christian health professionals organization recently sent a representative to the Netherlands to talk with families affected by physician-assisted suicide or euthanasia. The representative reported that many of the families of patients whose lives were ended in this way were not together on the decision.

For instance, CMDA's envoy learned that in one euthanasia case, "The mother wanted it, or the mother was ambivalent. A sister wanted it; the son did not, and it caused enormous family conflict," Stevens says. Meanwhile, he notes, "Another family member talked about how his father was in a nursing home, and [the medical care providers] actually started increasing his doses of morphine till it got to a lethal level, and killed him without his permission. And when confronted with it, they said, 'We needed the bed.'"

A Dutch law that took effect in 2002 restricts doctors from euthanizing patients unless they are terminal, suffering unbearable pain, without hope of improvement, and making a sustained request for death while of sound mind. Each case is reviewed by a panel of medical experts. But Dr. Stevens says euthanasia in the Netherlands has become so commonplace that it is no longer about stopping a patient's suffering. Increasingly, he says, it is about getting people who are no longer considered "useful" out of the way.

In a critical editorial accompanying the euthanasia study, University of Minnesota law professor Susan Wolf raised the question of whether mercy killings may be taking place that do not follow the strict guidelines the Dutch have put in place. Stevens agrees with Wolf that this is an important question, with serious implications as to what will happen if doctors are allowed unmonitored, nearly total discretion over patients' life or death.

"We dare not allow physicians to become not only healers but killers," the Christian doctor says, "because it ultimately puts everyone in danger in the society." While there are "good doctors, and a lot of great doctors, there are some bad doctors," he points out. "And we cannot allow a system where the doctor becomes judge, jury, and assistant executioner — often with a depressed patient who needs support, not a lethal prescription."

Belgium has enacted a euthanasia law similar to the Netherlands in recent years. Meanwhile, the Netherlands continues to push the guidelines and restrictions of its policy. Last year, Dutch medical officials acknowledged that they have carried out "mercy killings" of

terminally ill newborn babies, and a government proposal on guidelines involving the euthanasia of infants is expected to be released this fall.

Stevens feels people in the U.S. need to pay attention to euthanasia policy in other nations and at home, because the Netherlands and other nations may offer indicators of how the ongoing debate over these issues will take shape in America. The CMDA spokesman notes that Oregon's physician-assisted suicide law will be argued before the United States Supreme Court this fall.

**Philippines: Native Missionaries Caught in the Cross Fire** – Christian Aid Mission. With communist rebel groups in the North and Muslim extremists in the South, Filipino Christians often find themselves in the cross fire of insurgencies. Native missionaries working among tribal groups on the northern island of Luzon say ministry is becoming riskier as communist rebels in rural areas increase their activities. Rebels oppose the spread of Christianity in part because they know faith in Christ makes their potential tribal recruits unwilling to fight. In the heavily Islamic southern Philippines, missionaries reaching Muslim tribes live in constant danger. Some tribes' religious leaders have threatened gospel workers with harm if they do not stop missionary work. Organized Muslim extremist groups pose a threat not only to Christians but to all residents of the southern Philippines. One native ministry leader reported, "We are warned not to go to big establishments in order to avoid being victims of a terrorist attack." A series of suicide bomb attacks intended to take place over Easter were narrowly prevented after Filipino authorities uncovered the plot. The ministry leader, who heads a Christian school for poor children, says such events "have fearful effects on the community: people panic, students don't go to school, parents bring their children home from classes."

**Two Christian Health Workers Murdered in Bangladesh** – Compass Direct. Two Christian health workers in Bangladesh were hacked to

death on July 29. Police and local officials believe Islamic extremists likely were responsible for the murders. The incident took place about 150 kilometers from the capital, Dhaka. Tapan Kumar Roy, 30, and Liplal Marandi, 35, worked for Christian Life Bangladesh (CLB). Along with educational films on arsenic poisoning, mother-and-child health care and AIDS prevention, they often showed the "Jesus Film" at the invitation of local villagers. A well-known Christian leader familiar with the two evangelists said an official at a local madrassa (Islamic school) had threatened the men verbally prior to the murders. Some villagers had also threatened to kill Roy and Marandi if they continued to show the "Jesus Film." Police arrested a man named Monir Hossain in connection with the murders, which they are still investigating. Bangladesh is facing an overall deterioration in human rights, both for the Muslims who form 83 percent of the population and for religious minorities.

**Saudi Arabia** – Charisma News Service . A believer from India has been sentenced to a year in jail and beaten more than 300 times. According to Christian Aid Mission (CAM), brother Samkutty traveled to the country after he was invited by Christian friends to speak in Indian churches. This spring, while on his way to a Bible study, Samkutty was arrested by religious police. His capture reportedly prompted the arrest of eight other believers on May 28 because Samkutty had on him the names and numbers of other Indian Christians. The arrests were carried out during raids on believers' homes or workplaces. Five of the eight were released in June, but Samkutty remains in prison, where he and fellow Indian inmates are subjected to continuous beatings. These men join more than 40 others who have been arrested in recent weeks in what Washington, D.C.- based International Christian Concern has called Saudi Arabia's largest crackdown on Christians in a decade, CAM said. Meanwhile, five East Africans arrested on April 29 and detained for a month for leading a private Christian worship service in Riyadh have been released and allowed to return to their jobs in the Saudi Arabian capital, Compass Direct reported. The

men were interrogated extensively, but were not physically mistreated. Under the rule of strict Islamic law, Saudi Arabia prohibits the public practice of any religion other than Islam.

**Chaos Reigns At Trial Of Three Indonesian Women Charged With Christianization** – Charisma News Service & Assist News Service. Three Christian women are on trial in Haurgeulis, Indramayu, Indonesia, for allegedly converting Muslim children to Christianity. Rebekka Zakaria, Eti Pangesti and Ratna Bangun were arrested on May 13. If convicted, they could each face a prison sentence of up to five years and a fine the equivalent of \$103,600. The trial began in the Indramayu District Court on Thursday, June 30, and is only in session for two hours a week, continuing each Thursday until a verdict is reached. Observers say the trial has been marked by boisterous disturbances. A Jubilee Campaign report says: "The trial has been marred from the beginning by boisterous Muslim protestors calling for the conviction, even the execution, of the women. The women were denied bail and remain in prison as their court case proceeds. Zakaria is the pastor of Gereja Kristen Kemah Daud (GKKD), or Christian Church of David's Camp in the small town of Harguelis, located in Indramayu District, West Java. The women of the GKKD church set up a "Happy Sunday" program, with Christian songs, games and Bible study for the children. Bangun and Pangesti ran the program under the direction of Zakaria. A guilty verdict in this case could have serious ramifications in a country that has already seen a great deal of inter-

religious violence in recent years, Jubilee Campaign stated. ([www.charismanews.com](http://www.charismanews.com))

**Iraqi Church Leaders Fear Imposition of Islamic Law** – ASSIST News Service. A letter signed by the leaders of nine Christian denominations in Iraq pleads that the new constitution should ensure the equality of all faiths in Iraq. The leaders' concerns arise from reports that the Shi'a majority is pushing for Islamic law (shari'a) to be enshrined in the constitution. According to an e-mail from the Barnabas Fund, the letter reads in part, "If there is a move towards the confirmation of the role of the Islamic religion in Iraqi society, then it is only natural to confirm the role of other religions that have been historically established in Iraq. We are only asking for ... equality, freedom and equal opportunities and the prevention of racial, religious and denominational discrimination." A draft constitution is currently being prepared by a sub-committee of the Iraqi Assembly, which must be completed by Aug. 15. Church leaders are fearful that if shari'a is given a place in the constitution, Christians and other non-Muslims will face the same kind of discrimination and second-class status which they experience in other countries where shari'a law is in effect. Iraq would become an Islamic state. According to the Barnabas Fund, Bishop Andreas Abouna, who presented the letter, said a pro-shari'a constitution would result in such a massive exodus of Christians from Iraq that the Christian presence could practically disappear.

# The Garden Patch



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## Pest Control Methods

### Biological Controls

#### Pests out of Control

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1:4

#### When Pests get out of Control

Does it sometimes feel like pests are out of control in your garden or in your life? Do you feel like the above verse seems to apply to your experience? Because of sin things will often get out of hand in even the best garden, but take courage! The promise of God is that He will help us overcome in all areas of life!

#### Biological Control

No discussion of pest control would be complete without mentioning the biological controls and their use in the garden. Biological control of pests can be very effective, economical and long lasting. Often, the gardener is unaware of the biological agents already active in the garden which are controlling various pests and even diseases – but just because you don't see them doesn't mean they aren't there. Just let something disrupt this "natural" control and you will quickly see how effective they were. The next step is

to not only encourage these helpful agents but to occasionally supplement their activity when necessary. Biological controls include such things as predators, parasites and even microbial control.

#### Encouraging Beneficials in your Garden

So, how do we encourage these beneficial agents to make their home in and around our garden? We have already talked some in the "Pest Prevention" article about the role of flowers – but I want to take this opportunity to emphasize again their importance in and near your garden. Most of the beneficial insects you want to encourage to work in your garden feed on pollen or nectar either in their adult stage, or as an alternate food source. Having a place for these beneficials to feed or overwinter is very important to establishing effective control of pests using biological controls. It is also helpful to select a variety of flowers so that you have something blooming throughout the growing season. Including plants of different heights can be very important. Some insects require the cover provided by low-growing



David Stottlemeyer

plants. Green Lacewings lay their eggs in shady, protected areas – so providing such places near crop plants is a good idea.

Another thing you can try to encourage beneficial insects is to spray a mixture called “Wheast” in your garden. It is usually a mixture of yeast, whey or sugar, and water. It is an attractive food for Ladybugs and Green Lacewings. You can either make your own or purchase a mix. A basic wheast recipe is as follows:

1 part sugar  
1 part yeast

Mix sugar and yeast with water to make a thin paste. Apply to leaves. Or, add more water to apply by spray bottle.

### **Purchasing Beneficial Insects**

Occasionally, one will find beneficial insects for sale at nurseries or garden centers – and you might wonder if it would help to add some of these insects to your garden. While there are times when adding a specific beneficial insect can help with a pest problem, it is usually better to provide a good environment for your existing beneficials. Ladybugs can sometimes be found for sale – just be sure they say “preconditioned” on the label. Ladybugs

are collected during winter/early spring and are in a sort of hibernation. When they wake up, they want to migrate or move back to their feeding areas where they will then start feeding. If the Ladybugs have not been “preconditioned” (brought to the point where they start eating) they will simply leave your garden when you release them.

Sometimes people will ask me about Praying Mantis for the garden. The Praying Mantis is an awesome looking insect, which should scare any pest away from your garden. But in reality, it is a general predator, eating anything that happens to cross its path – including not only pests but honey bees, ladybugs, and other beneficial insects as well. The Praying Mantis will keep the overall population of insects down in your garden but is not very effective in controlling specific pest problems.

### **Beneficial Insects (examples)**

You might ask, “what do these beneficial insects look like?” There are a large number of beneficial insects – many more than I could ever talk about in a short article – I’ve included a small sampling of some of the more common ones.

## Name and comments

## Adult

## Larvae

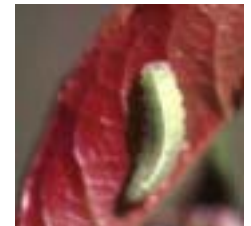
**Ladybugs:** These beetles are very valuable in the garden, controlling a wide variety of pests, including aphids. The larvae eat more aphids than the adult and can't fly out of the garden. Adults feed on both pests and pollen.



**Green Lacewings:** The adults are characterized by their large, transparent wings and are often out at night. The larvae are voracious in eating aphids and other pests. The adult only feed on pollen and nectar.



**Syrphid Fly:** Called "Hoverflies" because they tend to hover around flowers, the adult is a "vegetarian" feeding on pollen and nectar while the larvae feeds on various pests. The larvae may look like a caterpillar but does not damage plants.



**Praying Mantis:** Good for keeping the overall insect population down in your garden. Will eat pests and beneficial insects with equal vigor. Baby Mantids (right photo) have to scurry quick to avoid being eaten by their mother.



**Parasitic Wasp:** Most parasitic wasps are very small and do not have stingers. The adults feed on pollen and nectar, laying their eggs on the pest, which hatch and kill the pest. Notice the white eggs on the tomato hornworm to the right.



During one of my gardening talks I showed some of the above photographs including the one of the Syrphid Fly larvae. After the talk a gentleman approached me and indicated that he had seen the larvae in his garden. Thinking they were caterpillars eating his plants, he had been killing them! He admitted that he had not seen any "chewing" damage on his plants as would be caused by caterpillars. A key thing to

remember – if you don't know what it is, check to see if there is any damage to your plants. If not, it is probably beneficial or "harmless" and thus safe to leave in your garden. Also, there are many books and internet resources that can help you identify both pests and beneficial insects – so a little research can go a long way toward preventing a pest problem.

## Microbial Controls

Another form of biological control is to use microbes to control pests. These control agents are often specific to a particular pest and can provide effective control. An example would be the use of *Bacillus thuringiensis* (commonly called "BT") to kill plant-eating caterpillars, moth larvae, Gypsy Moth larvae and other leaf eating worms. This material is widely available and is specific to caterpillars – but will not harm other insects or animals. When the caterpillar eats a leaf sprayed with "BT," the bacteria causes the caterpillar to stop eating and eventually kills it. Another example is the use of Milky Spore (*Bacillus popilliae*) to control Japanese Beetles. Applied to a lawn area where the Japanese Beetles lay their eggs, this bacteria, once established, can last in the soil for 15 to 20 years.

## Conclusion

Hopefully you are beginning to see the intricate system of controls and interactions that exist in the natural world. To control pests naturally is not as easy as grabbing a can of bug spray off the shelf – but if you take the time and effort to study God's nature, you will find that the rewards can be great not only in the garden but spiritually as well.

## Sources

Wheast:  
<http://www.planetnatural.com/site/ladybug-lacewing-food.html>

## Beneficial Insects

Peaceful Valley Farm Supply: <http://www.groworganic.com/>

Natural Insect Control: <http://www.naturalinsectcontrol.com/>

Extremely Green: <http://www.extremelygreen.com/>

Planet Natural: <http://www.planetnatural.com/>

Gardens Alive: <http://www.gardensalive.com/>

## Photos

### Ladybug

<http://www.ento.vt.edu/~kok/>

[Biological\\_Control/PP\\_thumbz.htm](http://www.ento.vt.edu/~kok/Biological_Control/PP_thumbz.htm)

<http://www.extension.umn.edu/distribution/cropsystems/components/7488c05.html>

### Green Lacewing

<http://www.ento.vt.edu/~kok/>

[Biological\\_Control/PP\\_thumbz.htm](http://www.ento.vt.edu/~kok/Biological_Control/PP_thumbz.htm)

### Syrphid Fly

<http://www.ipm.ucdavis.edu/WATER/Unaten.html>

### Praying Mantis

<http://www.1000plus.com/Hbirds/>

<http://www.easyinsects.co.uk/mantis/>

### Beneficial wasp

<http://hortipm.tamu.edu/pestprofiles/beneficial/parawasp/parawasp.html>