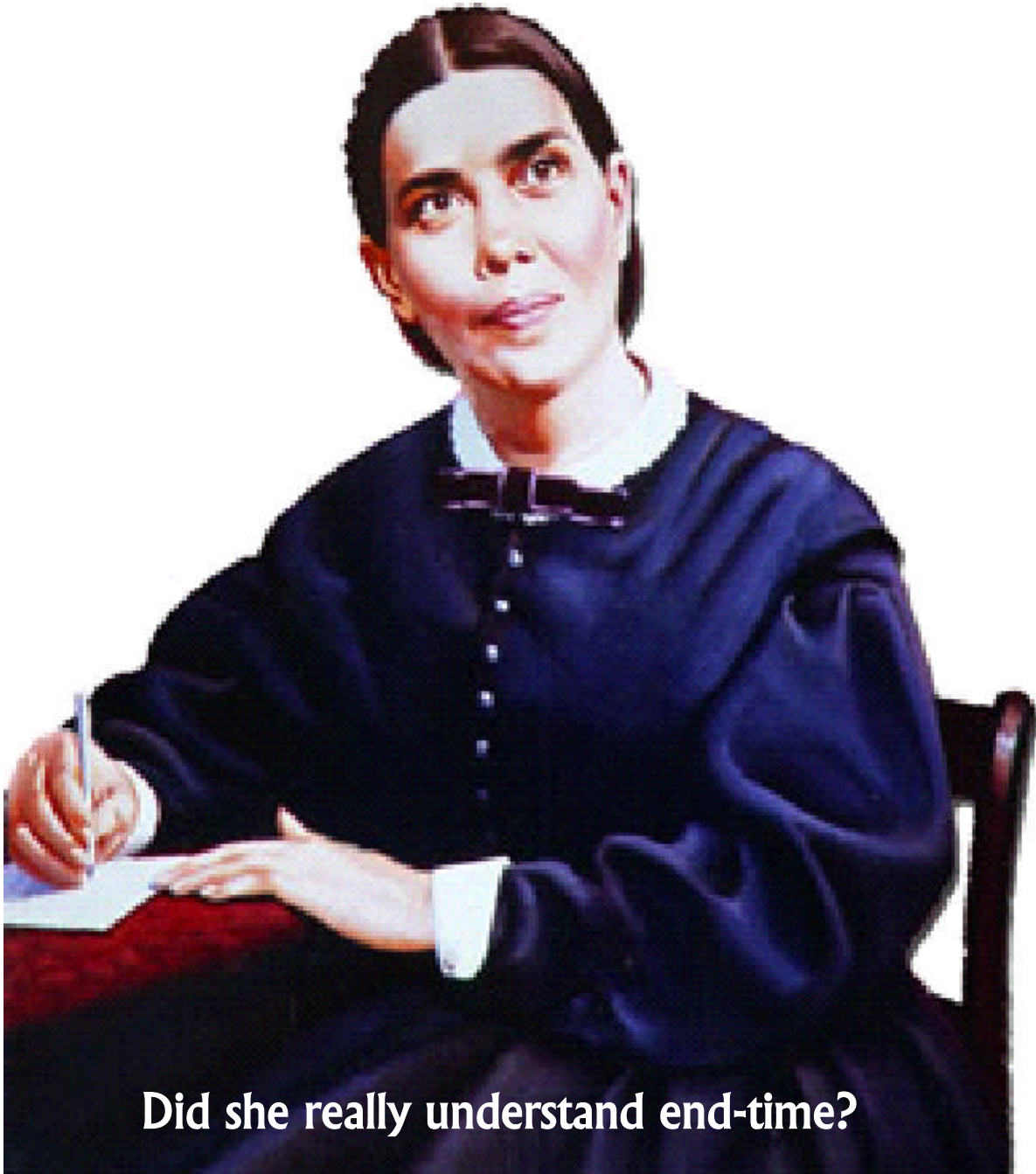


EndTime Issues ...

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

January 2007
Number 84

A Publication of the
Christian Heritage Foundation, CS
Member ASI



Did she really understand end-time?

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EndTime Issues... Magazine

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EndTime Issues... is published monthly through the Internet by the Christian Heritage Foundation, a corporation sole registered in Nevada July 26, 2001. *EndTime Issues...* is produced as a lay ministry to Christians with focused interest on the times in which we are living. This ministry is Seventh-day Adventist supportive. Support comes from donations made to the Christian Heritage Foundation, CS. We invite you to copy articles and the magazine to share with others.

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CHRIST'S DISCOURSE

BEGINS WITH THE END

– Unfolding Matthew 23 and 24 –

No, Jesus didn't make a mistake. The Jewish leaders did. They twisted and skewed the meaning of one of the Old Testament prophets so badly they rejected their nation's probation and failed to welcome the Messiah when He arrived. Jesus (that Messiah) would later remind the disciples of what those leaders missed. That Old Testament writer did predict when the Savior of the world would make His *début*! Then he gave stunning details, in a timing formula, of how to know the "when" regarding His *next* coming – the second Messianic arrival! The day and hour? No. But periods so close it comes to the "eve of the consummation." We're going to listen in on that profound discourse with those disciples. But before we do that, let's take a look at the *background* event that immediately preceded that session.

Denouncing Apostasy

Like an unflinching warrior, Jesus had just boldly pronounced doom upon the Jewish leaders (Matthew 23:2-39). Never before had He given those priests and Pharisees such a signal warning that their corruption would be followed by unrestrained woes on themselves and the nation. "Woe unto you, scribes and Pharisees, hypocrites!" – He repeated over and over.

The curses included:

1. **Guilt** of all the seed blood of the righteous from Abel to Zechariah (Matthew 23:35).

2. "**Damnation** to hell" [implied] (Matthew 23:33)
3. The "house" of Israel, the Jewish nation, where God had dwelt, would be left **desolate** (Matthew 23:38).
4. The temple would be totally **destroyed** (Matthew 24:2) (private notice given to the disciples).
5. Then, as with all prophecy, a timing statement: All these things would happen **within one generation** (Matthew 23:36).

Solomon's temple had stood there on Mount Moriah for over 350 years when it was destroyed by Babylonian armies in 586 B.C. With that fearful loss, the glory of God's presence left forever. The Shekinah had bid farewell. Later, Cyrus gave permission to rebuild the temple; this was accomplished by Zerubbabel. That stood for nearly 500 years when Herod the Great came to power as king of Judea. He lavishly rebuilt and refurbished the edifice, starting in approximately 19 B.C. The work was still progressing during Christ's life, extending right up to the onset of His ministry (John 2:16, 19-21). But there was no ark of the covenant.

Some of the stones Herod used were over 600 tons. The Most Holy Place was 30 x 30 ft. and veneered with 22 tons of gold. The structure was supported with

massive beams of cyprus and cedar.¹ The outer walls were made of white marble.² As Jesus left the temple on that fateful day of woes, it was the last time His sacred form would grace its precincts. He announced to the disciples its fate. Its destruction seemed mystifying and almost impossible. It was a fearful prediction. They would later see that His departure and prophecy symbolically represented heaven's abandonment of the Jewish nation as His chosen people.

The fate of Israel and its glory – the temple – was now on the disciples' minds. Undoubtedly, they were stunned at Christ's words. The great symbol of the Jewish nation, the world center of its seven annual feasts, the administrative hub of all Semitic peoples, was at that temple. Four of the disciples finally had a chance to query Jesus about the anticipated catastrophe. The questions they posed seem so simple, but that's all Jesus needed to begin an awesome story. We can be quite certain that it wasn't long until every ear would be riveted on what He would convey.

Timing Issues

With unquestioned intensity they asked, "When shall these things be?" "What shall be the sign of thy coming?" "What shall be the sign of the end of the world?" They associated these questions with those fearful curses. Jesus was immediately responsive to their concerns. But He also had far deeper issues to share. Two of their queries related to *events*; the other to *timing*. All prophecy has timing markers. It is also event-driven. It would be meaningless if predictive history didn't have that time association. Time brings motivation and urgency

to a message. It sets truth in a proper context. Jesus wouldn't disappoint their request. He answered all three questions.

The Savior unfolded a critical truth that ties to Biblical prophecy: *There are two ends of time!* Both relate to when God has two distinct groups of people: one, the Jewish nation; the other, the 144,000. Each relates to their terminal history!

His event-driven answers show us two fascinating *sequences*. Amazing – both can be *joined* through information from that wonderful Old Testament prophet the Jewish leaders abandoned: Yes, it was Daniel.

Time of Sorrows → Persecution → False Prophet → Hatred among Men → End (Matthew 24:7-13)

Abomination → Tribulation → False Christ → Celestial Signs → Second Coming (Mathew 24:15-30)

What about the "timing" of those two ends, these two sequences? For the Jews, one would occur in their generation, of which Jesus was a part. For the other end of time, Jesus had other clues associated with His second coming. They too, when started, would occur within one generation! He did say, "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). Could that mean He dismissed a timing answer related to His second coming? Jesus cautioned us to "watch!" several times. He said that we could know *when* it was "even at the doors" (vs 33). That means we will know what to watch for! Just how far *can* we go in "knowing" that second timing? So close we can see confirmatory events and, when associated with Daniel's *time periods* which go

¹ biblia.com/biblekings15.htm

² [en.wikipedia.org/wiki/Herod'stemple](http://en.wikipedia.org/wiki/Herod%27stemple)

to the eve of His coming, we can know He is *at* the door.

Years ago expositor E. G. White thought so much about what another author wrote that she quoted him. This is what Joseph Wolff, Jewish writer and missionary said: “Did our Lord say that that day and hour should never be known? Did He not give us signs of the times, in order that we may know at least the approach of His coming, as one knows the approach of the summer by the fig tree putting forth its leaves? [Matthew 24:32]. Are we never to know that *period*, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end [which was the case in his time], and that ‘many shall run to and fro’ [a Hebrew expression for observing and thinking upon the time], ‘and knowledge’ [regarding that time] ‘shall be increased.’ Daniel 12:4. Besides this, our Lord does not intend to say by this, that the approach of the time shall not be known, but that the *exact* ‘day and hour knoweth no man.’ Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark.”—Wolff, *Researches and Missionary Labors*, pages 404, 405.”³

It was a time of great religious awakening when she penned the above. White was telling that awakening story when she quoted Wolff, who was expecting Jesus to come then. He didn’t. But Wolff enumerated an important principle – the *extreme nearness* of the second advent can be known with precision. Wolff misinterpreted one verse, Daniel 8:14, which led to his (and thousands of others’) mis-

application of “when” to 1844. Our understanding today of Jesus’ answers to the disciples and the book of Daniel helps us *know*. How? They are filled with *additional* end-time timing clues that we now understand.

Here is one interesting example: “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (I Thessalonians 5:3). As labor pains progress, they become *more frequent* and *more intense*. That can be plotted on a graph and is called an *exponential curve*. The sudden destruction that occurs *just before* Jesus comes is just like that. Jesus really warned that the *time of sorrows* would be like an exponential curve. Luke 21 (a companion chapter to Matthew 24 along with Mark 13) says: “And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28). Why? It will follow a predictable path modeled after that curve!

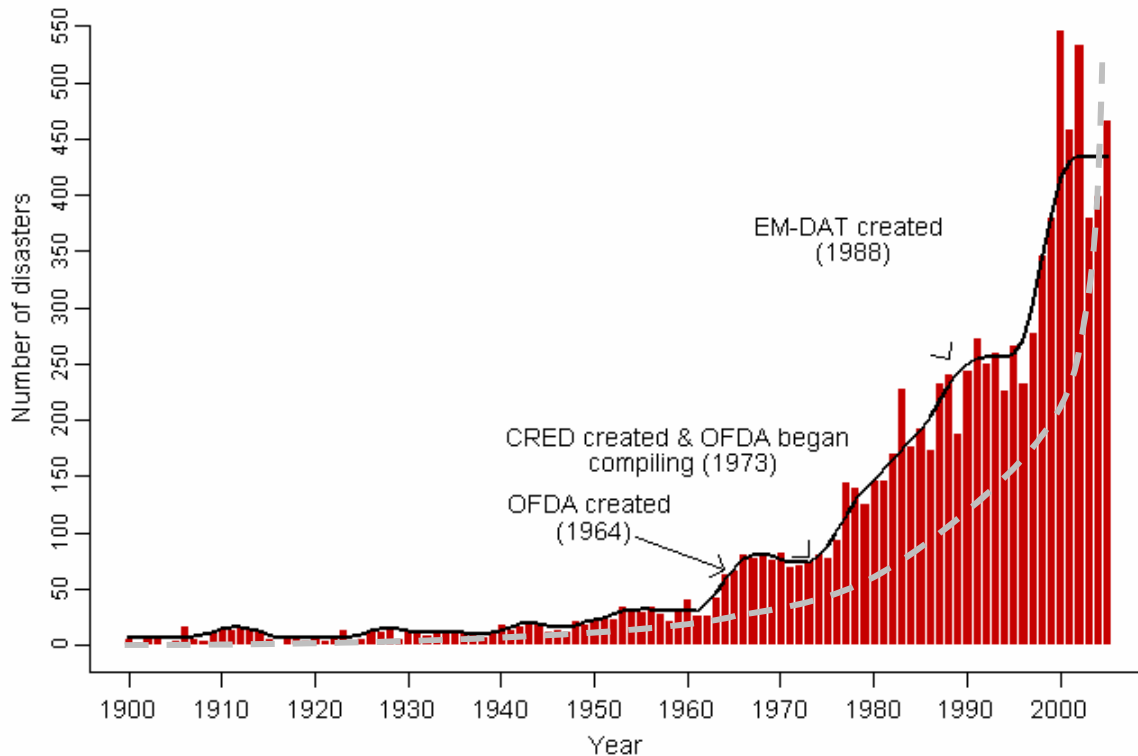
The events Jesus outlined as part of the “time of sorrows” *collectively* include:

1. Wars
2. Earthquakes
3. Famines
4. Pestilences
5. Celestial signs

When these destructive elements *begin* to occur *together*, in an exponential fashion, “look up, and lift up your heads, for your redemption draweth nigh” (Luke 21: 28).

³ White, Ellen G.; *The Great Controversy* (Pacific Press Publishing Association, Mt. View, CA), p. 359.

Natural disasters reported



EM-DAT: The OFDA/CRED International Disaster Database - www.em-dat.net - Université Catholique de Louvain, Brussels - Belgium

Jesus also said that when these things **begin** to come to pass, they would occur within one generation (Matthew 24:34; Mark 13:30, Luke 21:32). Have we moved into a period when these five issues have **begun** to occur in an exponential curve?

It's amazing – that gives us another “timing clue.” The “chosen people” will soon be faced with terrible strife. When an exponential curve is moving almost straight up, a crisis or some dramatic event occurs. Painful woes, in turn, with eternal consequences are about to come to those in rebellion. Matthew 24 outlines the issues that Jesus wanted to highlight to the disciples and for us today. Only by heeding a special call in which Jesus

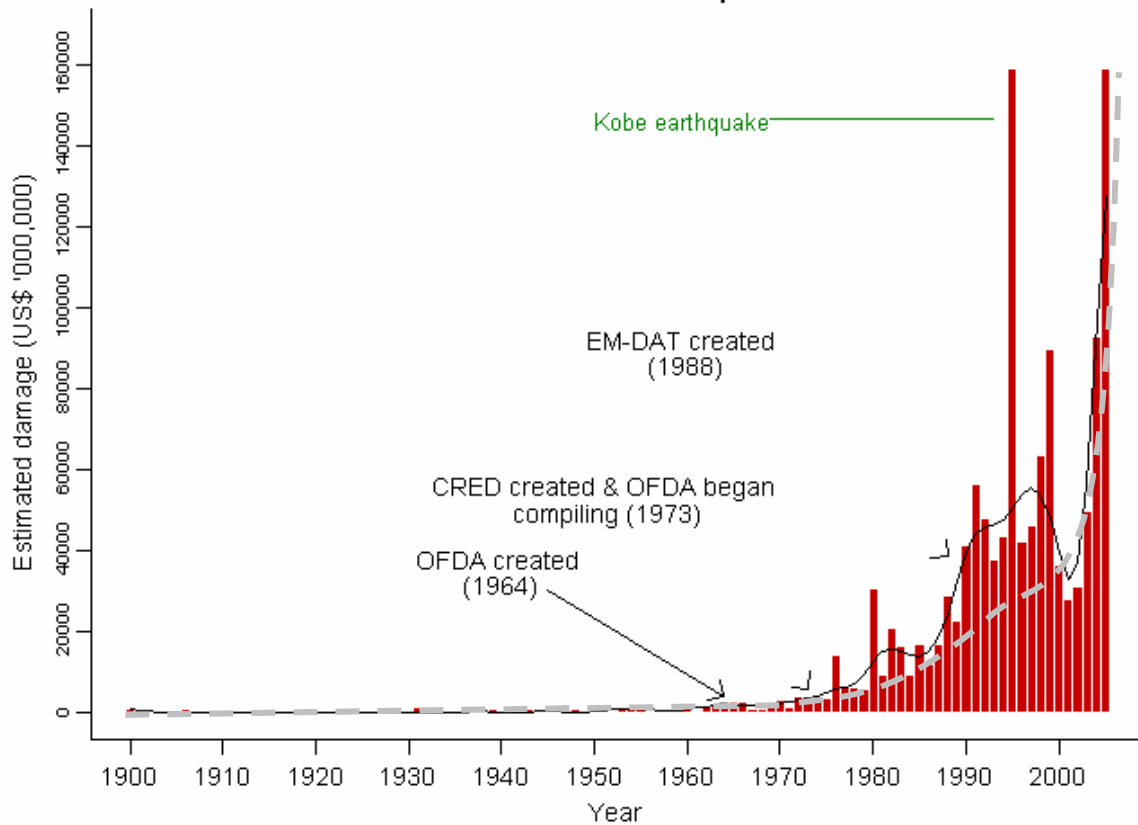
warned **when** to “flee” (Matthew 24:16, Mark 13:14, Luke 21:21) will a remnant be saved. Yes, the details are given by that misunderstood prophet Daniel. What was his message?

A Message Related to the “When” Factor

Jesus gave another incredible “timing clue!” One that Christians today seem to take lightly. Stunning as it may seem, He began by saying “when” – that’s a timing word – a significant event is unveiled, the signal to “flee” comes. Here it is:

“**When** ye therefore shall see the abomination of desolation” then “flee” (Matthew 24:15). That’s a divine order. It

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must be very significant! The Greek word for “abomination” is *bdelygma*. It refers to something God hates. It is a gender-neutral word. In Mark 13:14 He notes that the abomination is “standing where it ought not.” That participle is masculine. Thus, many scholars have concluded that it must relate to a person. The anti-christ or something associated with him is often portrayed as a person who steps into a place reserved for God (cf. II Thesalonians 2:4).⁴ Yet, the word *bdelygma* insinuates a detestable idol or some false standard. Could some person symbolize that terrible wrong? Luke clarifies even

more this timing issue by describing it as *when* “Jerusalem [is] surrounded by armies” (Luke 21:20). Jerusalem is to be encompassed by powerful forces, an anti-Jerusalem contingency carrying a false standard. There will be an *individual* who leads or is a great symbolic head. With the word “armies” being used, that force will be out to demand submission (surrender) or be destroyed.

How do we tie all this together? Is it literal or figurative? Will it be a middle-eastern issue? What does “Jerusalem” mean? What about those two sequences? What exactly is that false standard or abomination? Who could that “head” be? We will begin to address these questions next.

⁴ Brown, Colin; General Editor; *New International Dictionary of New Testament Theology* (Zondervan, Grand Rapids, MI), vol. 1, p. 75.

IMPORTANT PROPHETIC METAPHORS

– Symbols Jesus Used in Matthew 23 and 24 –

First – Understand “Jerusalem”

Between Christ’s bold denunciation of the scribes and Pharisees and the time the disciples questioned Jesus, came a plaintive cry. Jesus articulated His heart-wrenching response to His people’s rejection: “O Jerusalem, Jerusalem” (cf. Matthew 21:43), personifying the city. This lament follows the rhythm of a funeral dirge.¹ He then described that city as His chosen people who were to represent Him. He talks of its children, “I have gathered thy children (cf. Deuteronomy 32:12, Psalm 91:4), “even as a hen gathereth her chickens under [her] wings, and ye would not!”

Here, the city is seen as a special mother (cf. Isaiah 54, 62:1-4), a female symbol. God’s gathering together of them was for their protection. They were to be forever part of His family. But now, because of apostasy, He said, “your house is left unto you desolate,” announcing that there is no longer a place the mother and her children, the Jewish people, can call home. Something would destroy that “lady” symbol. Though that did not materialize until A.D. 70, this proleptic statement portrays its irrevocable doom! Though the Jewish people have now set up another “state,” it is fragmented geographically, occupancy is shared with others and it is controlled by secular interests. Jesus declared its favor with God at an end (cf. Isaiah 64:10-11). The word “Jerusalem” continued as a great meta-

phor for *God’s people* through all subsequent ages. A *woman* is symbolic of a church, His chosen, a remnant (e.g. Genesis 3:15). Again, the warning to *His people* (Matthew 24:15) relates to *when* they are surrounded by a militant false standard, preparing to force them to submit. *When* that occurs, He passionately said, “Flee!” A deeper study will show the issue relates to a false religious standard threatening His church. The Middle East related to its first literal and symbolic meaning. That, in turn, became a metaphor for the whole world at the last end. When the “gospel of the kingdom shall be preached in all the world ... then shall the end come (Matthew 24:14).

The “Abomination” – Historical Background

In Matthew 24:15 the abomination that leads to desolation is a warning to *flee*, separate, come away from or, as in Revelation 18:4, “come out of.” If the armies are surrounding Jerusalem, how do you flee or “come out of?” “There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it]” (I Corinthians 10:13). Its first “end-time” application helps us understand the final one. God made a way of escape.

In August of 66 A.D., a major Jewish revolt against Rome occurred. Twice-per-day required sacrifices honoring the Roman emperor (Nero) were stopped. They then assaulted and murdered the Roman

¹ Keener, Craig S.; *A Commentary on the Gospel of Matthew* (William B. Eerdmans publishing company, Grand Rapids, MI), p. 557.

garrison at Masada. Judah's curator and king, Marcus Julius Agrippa II, sent a Roman contingency of 3000 cavalry into Jerusalem to quell the unrest. Most of those troops were killed or captured by the Jews. Agrippa and his sister/wife queen, Bernice, barely escaped. News of the Roman defeat went quickly up the chain of command to Cestius Gallus, Governor of the Roman province of Syria. He was asked by Rome to intervene. Cestius was slow and indecisive and had no battlefield experience. It took several months for the Twelfth Legion, under his leadership, to leave Antioch and attack Jerusalem. He had 33,000 troops; 5680 were killed, forcing him to retreat in defeat.

Roman General Vespasian was then asked to take charge of operations. His son, Titus, and Legio XV Apollinaris from Alexandria joined him with a total of 55,000 troops in the spring of 67 A.D. By March of 68 A.D. most of Palestine was taken, except for Jerusalem. Vespasian carefully avoided that city until the country was secured. Meanwhile, Jerusalem suffered an internal reign of terror. Jewish factions had been fighting each other. Many of their military leadership lay dead.

The Roman efforts were suddenly halted with the news that Nero had committed suicide. Several Roman emperors followed in quick succession. Vespasian decided to wait for the Roman leadership to be stabilized before marching on Jerusalem. In 69 A.D. Vespasian was unexpectedly named the Roman emperor. He immediately left for the city of Rome.

Titus assumed command and was sent in early 70 A.D. to capture Jerusalem. During the siege the Jews resisted with an outside surprise attack. Titus nearly lost his life. He temporarily withdrew the Roman forces.

The armies that had surrounded the city were now at a distance. The Christians interpreted the words of Jesus as referring to this moment. It was at this time that they escaped. Not one was killed. *BUT – how could those armies ever be interpreted as an “abomination,” a detestable standard standing in the Holy Place?*

Wherever the Roman armies went, they carried a Roman ensign of loyalty. This was a straight staff capped with a metallic eagle. Immediately under the eagle was an image of a man's head, signifying the Roman emperor, who claimed to be divine.² The eagle was a Roman symbol representing its bearers as messengers of the gods. It portended death and destruction (Jeremiah 48:40-42, Hosea 8:1). It was a symbol of the power of the Roman Empire (cf. Ezra 11:1–12:30). In the Apocalypse it was further a harbinger of expected judgment.³ The man's head showed that they were loyal to a man – the leader of Rome.

In the four living creatures (Revelation 4:7), the fourth had the head of an eagle. It was this creature that asked John to “come and see” the pale horse of the fourth Seal. That pale horse symbolized death. The eagle was also a symbol of the tribe of Dan. His tribe was an abomination to God. Later, that tribe was represented by a serpent. Dan is not found in the “twelve tribes” making up the 144,000 (Revelation 7). He is a great end-time symbol for an evil power who wants to be like God. He was positioned north of the sanctuary and is a fit symbol for the antichrist – a bird and a man on

² Carroll, B. H.; *An Introduction of the English Bible* (1947)

(<http://www.preterism.us/abomination.htm>).

³ Osborne, Grant R.; *Revelation* (Baker Book House; Grand Rapids, MI), p. 360.

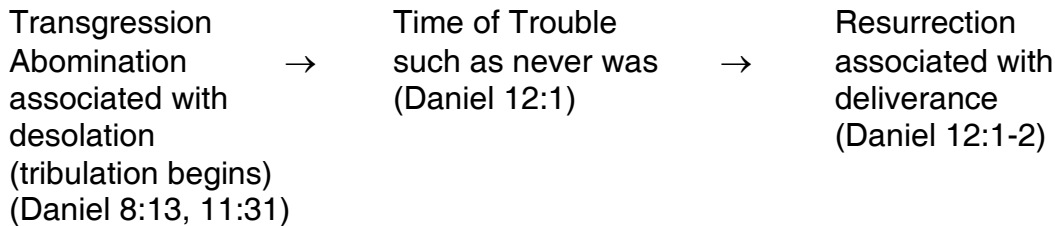
the Roman staff, a beast and its head, a Roman power situated within seven hills that calls herself “MOTHER.” In God’s plan, Jerusalem was to be a mother and, in the apocalypse, the bride. Rome tries to usurp that.

The armies were obviously an abomination. But what or who they represented are key to the deeper issue Jesus wants us to see. As Titus surrounded Jerusalem, so were the Christians surrounded with symbols that were abominable to God. It all related to worship. Those symbols elevated honor to man, not God. They also bore allegiance to gods other than God. The retreat of *what mocked God* was the Christians’ signal. They knew Providence was at work and they

logical urgency comes. By May, Titus’ attack was resumed, the city was finally taken and the temple burned. Desolation followed, just as Jesus predicted.

The “Abomination” – End-Time Application

There is a stunning contemporary application to Christ’s prophecy. It is crucial to observe that He was referring to events future to the time He spoke! Yet, the majority of expositors who go back to Daniel’s chapters (Jesus’ request – Matthew 24:15), which describe that abomination and desolation issue, suddenly revert to the B.C. era, making a literal Medo-Persian and Grecian application.



fled.⁴ The Qumranites also viewed those Roman standards as the epitome of idolatry (1QpHab6.3-4). Many felt it would be better to die than to permit these “standards” to enter the temple’s precincts. To where did those precincts extend? Several furlongs outside the city walls. That’s why it was called a holy city. That’s why, when the armies surrounded it, they were standing in a place they did not belong.

This is a great metaphor for the final and ultimate threat, which will be to God’s church – the temple. When standard(s) that honor man and not God stand in its sacred precincts, eschato-

That is where the tragic Antiochus IV Epiphanes application comes into so many discourses. The fall of Jerusalem in A.D. 70 was future. The prophetic allusions to the abomination were also to be associated with His second coming. Twice He refers to it in this discourse (Matthew 24:27, 30)!

In Matthew the tribulation follows the abomination and concludes with Jesus’ return. This eschatological re-application ties directly to the tribulation messages noted in Daniel 8 and 11 through 12:2.

How can we define more clearly the abomination associated with the desolation related to the second coming? If we were limited to Roman history in Matthew 24, Mark 13 and Luke 21, it would be fodder for endless speculation. In a

⁴ Schaff, Philip; *Creeds of Christendom*, with a History and Critical notes (Baker Contemporary Publishers – Vendor), vol. 1, pp. 397-398.

breathhtaking warning, bound only to a simple phrase, Jesus indicated that a deeper understanding of the end of time is found where “the abomination of desolation, spoken of by Daniel the prophet” is (Matthew 24:15). It is as if He were saying: “Look, the scribes and Pharisees didn’t know of My coming because they didn’t study Daniel. Anyone can now learn about My second coming if they also go to Daniel. Where? Where it talks about the abomination of desolation!” Amazing! Those exciting prophecies are then the preface to the book of Revelation. They are apocalyptic. They are filled with incredible details of earth’s final months. Way beyond that, they clarify who that “man” will be and tell of the struggles of God’s people right to the end. They also describe the final victory when God’s people will be delivered.

All that became the catalyst for writing this book. Those desolation messages begin in Daniel 8:13. Gabriel describes a sin that leads to desolation – the *peshah*. He will once again address it in 9:24, where he notes that it must be eliminated, even by God’s people, to bring in everlasting righteousness!

Thus, the *peshah* is the sin or act that brings in the abomination – God’s declaration. This book introduces the setting and general issues for that *peshah*. That is a signal to “flee” or “come out” of Babylon. The abomination issues weave their way from chapter 8 through chapter 12. It is to those areas that Jesus said, If you really want to know the second advent story – “the rest of the story” – study Daniel! That’s what we are now going to do!



Prophecy Unfolds

E. G. White and End-Time Prophecy

Franklin S. Fowler Jr., M.D.

In 1881 E. G. White noted that “the prophetic word shows clearly that we are living near the close of this world’s history, and that we may soon expect the coming of the Son of man in the clouds of Heaven.”¹

That belief and confidence was a crescendoing attribute of her writings after 1844. This brought criticism of that predictive hope because He didn’t come.

In 1883 she defended that confidence: “As the subject was presented before me, the period of Christ’s ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived?”

“Paul writes to the Corinthians: “But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that

weep, as though they wept not; and they that rejoice, as though they rejoiced not’ (1 Cor. 7:29, 30).”²

Numerous end-time letters and articles followed this 1883 document. She always perceived that we were on the verge of the eternal world. Then in 1901 a change: She noted that “We may have to remain here in this world because of insubordination many more years, as did the children of Israel.”³ That was a crucial turning point in her writings. A corporate blame became painfully evident.

In 1909 came this stern note: “If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.”⁴

¹ White, Ellen G.; *The Signs of the Times*, May 26, 1881.

² White, Ellen G.; *Selected Messages*, bk 1, p. 67.

³ White, Ellen G.; *Evangelism*, p. 696.

⁴ White, Ellen G.; *Testimonies*, vol. 9, p. 29.

In an in-depth study of her final earth's history statements, she notes that there is expectancy, appeals to be constantly ready and an always present beautiful message of the advent hope. But – the nature and spirit of her end-time discourses began to change in the mid to late 1880's as she was finishing her manuscripts for *The Great Controversy*. They became more tempered at a time when her writings were heavily focused on the end of time, when apostasy was accelerating within the church and when she appears to be having increasing light regarding Daniel and Revelation.

In that amazing book she warned: "Why, then, this widespread ignorance concerning an important part of Holy Writ [Revelation]? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy."⁵ She observed a unique contradiction between expectancy and lack of Biblical knowledge and preparation!

Later that year she said: "Increased light will shine upon all the grand truths of prophecy, and they will be seen in *freshness* and *brilliancy*, because the bright beams of the Sun of Righteousness will illuminate the whole."⁶ Resistance to deeper understanding of truth was mounting. It represented not only the result of the 1888 challenge over *justification by faith*, but became the early seeds of apostasy against truth within the denomination. In the church paper she expressed painful concerns: "A spirit of Phariseeism has been coming in upon the people who claim to believe the truth for these last days. They are self-

satisfied. They have said, 'We have the truth. There is no more light for the people of God.' But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth."⁷

Soon to be "banished" to Australia, her pen became sharper and more objective: "We must not for a moment think that there is no more light, no more truth, to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, 'I am rich, and increased with goods, and have need of nothing.'" [REV. 3:17.] While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send."⁸ Was her alarm only related to salvation and Christ's righteousness?

"He who commanded the light to shine out of darkness has issued the command to us, Let your light shine before me. Go forth as a lamp that burneth. Diffuse light. Each period of the fulfillment of prophetic history is a preparation for the advanced light which will succeed each period. As the prophecy comes to an end, there is to be a perfect whole."⁹

In spite of the monumental work of *The Great Controversy*, a deeper understanding of prophetic truths yet remained to be discovered. She not only saw the church in apostasy and defiance with its terrible consequences, but she began to share her unfolding insights into the future.

In 1899 she strongly affirmed: "The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for

⁵ White, Ellen G.; *The Great Controversy*, p. 342 (1888).

⁶ *Ibid.*, bk 3, p. 390 (*Manuscript 18*, 1888) (emphasis added).

⁷ White, Ellen G.; *The Review and Herald*, June 18, 1889.

⁸ White, Ellen G.; *Gospel Workers*, p. 310 (*The Review and Herald*, July 1894).

⁹ White, Ellen G.; *Manuscript Releases*, vol. 13, p. 15 (1895 (Ltr8)).

whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history." [Future to 1899] [This is a fascinating issue theologically called "now but not yet." – *Manuscript Releases*, vol. 21, p. 407. Daniel standing in his lot (Daniel 12:13) relates to the three time prophecies in that chapter. Is the urgency of a pre-1844 understanding to be a momentous message for the world? Hardly. She was seeing something not yet addressed before this time. The next year she focused more on these prophetic issues: "The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened."¹⁰

She enlarged on these issues: "In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. ***The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His Word*** [It now can be understood]. The very name 'Revelation' contradicts the statement that it is a sealed book. Revelation means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without, we are to enter; not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled. [Future application]

"This book ***demands close, prayerful study***, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord, which in its symbols and figures means so much to us. ***There is so much that we positively must understand in order that we may shape our course of action so that***

we shall not receive the plagues which are coming upon the world [Truths yet to unfold for God's people – there is expectancy, yet the people aren't ready]. In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. *Those thus honored are to communicate to others that which they have received* [the mission of those who understand]. And as they do this, angels make the impression on hearts.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein."¹¹

Two years later (1902) she *again* emphasized that there were issues in Revelation that needed clarification: "Let us give more time to the study of the Bible. ***We do not understand the Word as we should.*** The book of Revelation opens with an injunction to us to understand the instruction that it contains. 'Blessed is he that readeth, and they that hear the words of this prophecy,' God declares, 'and keep those things which are written therein; for the time is at hand.' When we as a people understand what this books means to us, there will be seen among us a great revival. We do not

¹⁰ *Ibid.*, vol. 19, p. 320 (1900).

¹¹ White, Ellen G.; *Manuscript Releases*, vol. 18, pp. 22-25 (1900).

understand [new truths yet to be revealed] fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.”¹² These stunning admissions were not heeded. The church was in the middle of a spiritual and administrative crisis. Interest in end-time matters became compromised. Her pen did not remain silent however. Over the decades since, there has not been the cautious review of her writings in relationship to when they were created. Thus, statements that were from an era when little light was given are often used as prophetic dogma. Thus we can see that the incredible book *Early Writings* and later *The Great Controversy* served as introductory tools for the unveiling of greater light.

New Prophetic Light

Is her appeal to get back digging into Uriah Smith’s Daniel and Revelation? She did say in 1899 while still in Australia: “The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?”¹³

Was that the major issue? Her concern, if we carefully study the quotations on new truth and light, invite us to look directly at the Bible. Smith’s work would remain a reference book, but she had already noted (after arriving in Australia): “The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that *our leading men have need of greater light, that they may unite with the messengers whom he shall send har-*

moniously to accomplish the work that he designs they should.”¹⁴

That is profound! There will be greater understanding of truth of *doctrine*. That will not come through the leading men. Special messengers will be chosen of God to unfold those truths. Then a shocker: “***There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error.*** The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. [New views of Biblical truth may come that correct error.] Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.”¹⁵

If there is:

1. New light and new truth to unfold
2. Far more than Uriah Smith, new understanding of Biblical prophecy is to unfold.
3. These issues go beyond the fresh and beautiful Righteousness by Faith matters that were introduced in 1888 to this denomination.
4. With such profound counsel, God must have given E. G. White more specific information regarding end-

¹² White, Ellen G.; *Manuscript Releases*, vol. 4, p. 287 (1902).

¹³ *Ibid.*, vol. 1, p. 63.

¹⁴ White, Ellen G.; *The Review and Herald*, July 26, 1892.

¹⁵ *Ibid.*, December 20, 1892.

time prophecy that we could evaluate! And He did.

“Why, then, this widespread ignorance concerning an important part of Holy Writ? [Daniel and Revelation – specifically, the Bible] Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions.”¹⁶

This was so fundamental to her deepening burden that in 1903 she warned:

“*The solemn messages* that have been given in their order in the Revelation **are to occupy the first place** in the minds of God's people. **Nothing** else is to be allowed to engross our attention.”¹⁷ Something profound must be yet discovered. It is a priority.

In the 1960's a young man in Central California who had not finished high school by the name of Carl (Hill) began to study the Bible like few others.

- He was given a Sabbath School class.
- One of its members was a physician.
- He encouraged Carl to finish high school – which he did.
- Then the physician offered to pay his college tuition to Pacific Union College.
- He enrolled, got a job to cover his room and board.
- Then he looked at curriculum – said, “No, I'm not wasting my time with Shakespeare and topics unrelated to Scriptural truth.” He quit.

You see, sometimes this young man would take 2-3 days just to study out one verse.

- He moved to Phoenix and started to attend the Camelback church.
- The pastor there had heard of Carl and had him take a Sabbath School class.

Then the pastor asked him to present an end-time application on Revelation for prayer meeting.

- They had previously 20-30 attend those meetings. Now it would be different
- The first night 100 people came.
- That remained his average for months.
- A revival of Godliness transformed that church.

Then Carl was taken seriously ill. He died shortly thereafter.

“The book of Revelation opens with an injunction to us to understand the instruction that it contains. ‘Blessed is he that readeth, and they that hear the words of this prophecy,’ God declares, ‘and keep those things which are written therein: for the time is at hand.’ When we as a people understand what this book means to us, there will be seen among us a great revival. **We do not understand fully the lessons that it teaches**, notwithstanding the injunction given us to search and study it.”¹⁸

Carl had a revival because with Daniel and Revelation are some of the most exciting and timely heart changing truths within the Bible. God longs for the same spirit to grip the church.

Deepening Insights

“The things revealed to Daniel were afterward complemented by the Revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time? [Daniel 12]” – *Testimo-*

¹⁶ White, Ellen G.; *The Great Controversy*, p. 342 (1888).

¹⁷ White, Ellen G.; *Testimonies*, vol. 8, p. 302.

¹⁸ White, Ellen G.; *Testimonies to Ministers*, p. 113 (1902).

nies to Ministers, pp. 114-115 (1896). Jesus responded to Daniel's questions: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Daniel 12:9).

- End of time – What period does she refer to? In her first application when the first angel's message was proclaimed.
- It then involved messages that carry one forward to the final events of earth's history. She later looks into the future.

What was sealed and then unsealed?

"The book that was sealed was not the book of Revelation, but that **portion** of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Dan. 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come [future] to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared [the preparation of God's people is to come through deepening knowledge of Daniel and Revelation] to stand in the latter days."¹⁹ [That includes the ram, he-goat and little horn (8:17, 19) and the time prophecies of his last chapter (12:4, 7, 9, 13).

There is a minor application to the 1844 era, but the greater meaning is for the very end of time: "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world.

¹⁹ White, Ellen G.; *Selected Messages*, bk 2, p. 105 (1896).

These matters are of infinite importance in these last days."²⁰

She now merged a forward-looking understanding: "Study Revelation in connection with Daniel, for history will be repeated."²¹

She affirms a reapplication of this prophecy related to the Revelation 14 angels.

"Daniel shall stand [future tense] in his lot at the end of the days. John sees the little book unsealed. **Then Daniel's prophecies** have their proper place in the first, second, and third angels' messages **to be given** [future tense] to the world."²²

Lest there be a misunderstanding of this reapplication, she noted in 1906: "A message will soon be given [future] by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony."²³

What is Daniel's testimony?

- The sealed portion of Daniel is very specific.
- It's the place Jesus said we should look for the "rest of the story" (Matthew 24:15).
- It is where the vision talks about the "abomination that leads to desolation."
- It is a portion of Daniel 8–12.

It is interesting that in those chapters Jesus personally appeared before Daniel three times. Each of those times:

- He gave a timing message
 - 2300 evening and mornings (Daniel 8)
 - Time of the latter rain (Daniel 10)

²⁰ White, Ellen G.; *Testimonies to Ministers*, p. 115 (1896).

²¹ *Ibid.*, p. 116 .

²² White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971 (1887) (emphasis added).

²³ White, Ellen G.; *Manuscript Releases*, vol. 2, p. 20, Ltr. 54 (1906).

- Daniel 12 time periods (Daniel 12)
- The era E. G. White progressively focused on (which relates to us) was the last generation.

“The **prophetic periods** of Daniel, extending to the **very eve of the great consummation**, throw a flood of light upon events **then to transpire**. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God.”²⁴

What prophetic periods extend to the eve of Jesus' second coming, that are part of the loud cry and the three angels' messages? The three time prophecies of Daniel 12. Jesus said so in Matthew 24:15-30.

Way back in Daniel 8:17 and 19, Gabriel (we assume it was he) told Daniel that the ram, he-goat and little horn messages were to be for the time of the end – at the “appointed time” (*moed*). In Daniel 12 Jesus noted the time times and half, using the word *moed*, would end persecution and bring deliverance to God's people. He is making it clear that that is the appointed time. If that is the case, and Jesus said it was, then the little horn message of Daniel 8, associated with the ram and he-goat, must have an end-time (second rise of the papacy) application. And it does!

Challenging Quotations

In light of the foregoing review of E. G. White's positions, there are a few “favorite

quotations” that people like to use *against* an end-time application of Daniel.

Why is this mentioned in such a forum such as this?

- Prejudice
- We find certain quotations from the “red books” (expositor White) that are often nothing more than an excuse to not evaluate the Biblical issues in Daniel and Revelation.
- Here is the first message: “Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming.”
- This, taken out of its context, can be made to say varied things.
- The words just preceding this quote are: “The world placed all time-proclamation on the same level and called it a delusion, fanaticism and heresy. **Ever since 1844** I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and **so that day come** upon us unawares.”

1. The first second coming time proclamation was 1844 and the world called it a delusion, fanaticism, and heresy.
2. Now we are to be careful, since 1844, to be fully prepared. Why?
3. So that day won't come upon us unaware.
4. Then she counseled there would be no time proclamation between 1844 and the second coming **when Jesus will come.**

²⁴ White, Ellen G.; *Review and Herald*, September 25, 1883.

5. Implication: We don't know the day and hour.
6. The time periods of Daniel do not predict a date or "time" of the second coming.
7. They only relate to events within a period of time, which urgently shows it is near.

Some say the old landmarks are being removed!

- What landmarks?
- In the 1888 materials (E. G. White), p. 518, listed them:
 1. Cleansing of sanctuary
 2. Three angels' messages
 3. Ten commandments and faith of Jesus
 4. Heavenly temple with ark and ten commandments
 5. Sabbath
 6. Immortality of the soul

Then she said: "I can think of no other." The end-time application of the prophecy has nothing to do with the landmarks.

Another challenging quotation: "This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from

1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844."²⁵

- There will be no longer any prophecy that we can look forward to state a definite time that an event will occur.
- There will no longer be any time prediction for His coming.
- There will no longer be any use of prophetic time – a day for a year.

Daniel's prophecies mark timing blocks (periods) that incorporate many key events. Those periods go right up to the eve of the second coming – Daniel says when the deliverance of God's people occurs.

"The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass [future] (Letter 57, 1896)."²⁶

"Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end."²⁷

Prophetic truths yet unseen lie ready to be discovered. The richest mines of gold are in Daniel and Revelation. Timing issues are to be seen and understood. They are to take priority within our Biblical studies. A clear and precise grasp of future application of prophecy is to be defined.

²⁵ White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971.

²⁶ White, Ellen G.; *Manuscript Releases*, vol. 16, p. 334.

²⁷ White, Ellen G.; *Manuscript Releases*, vol. 15, p. 228 (Ltr 161, July 30, 1903).



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