

# EndTime Issues...

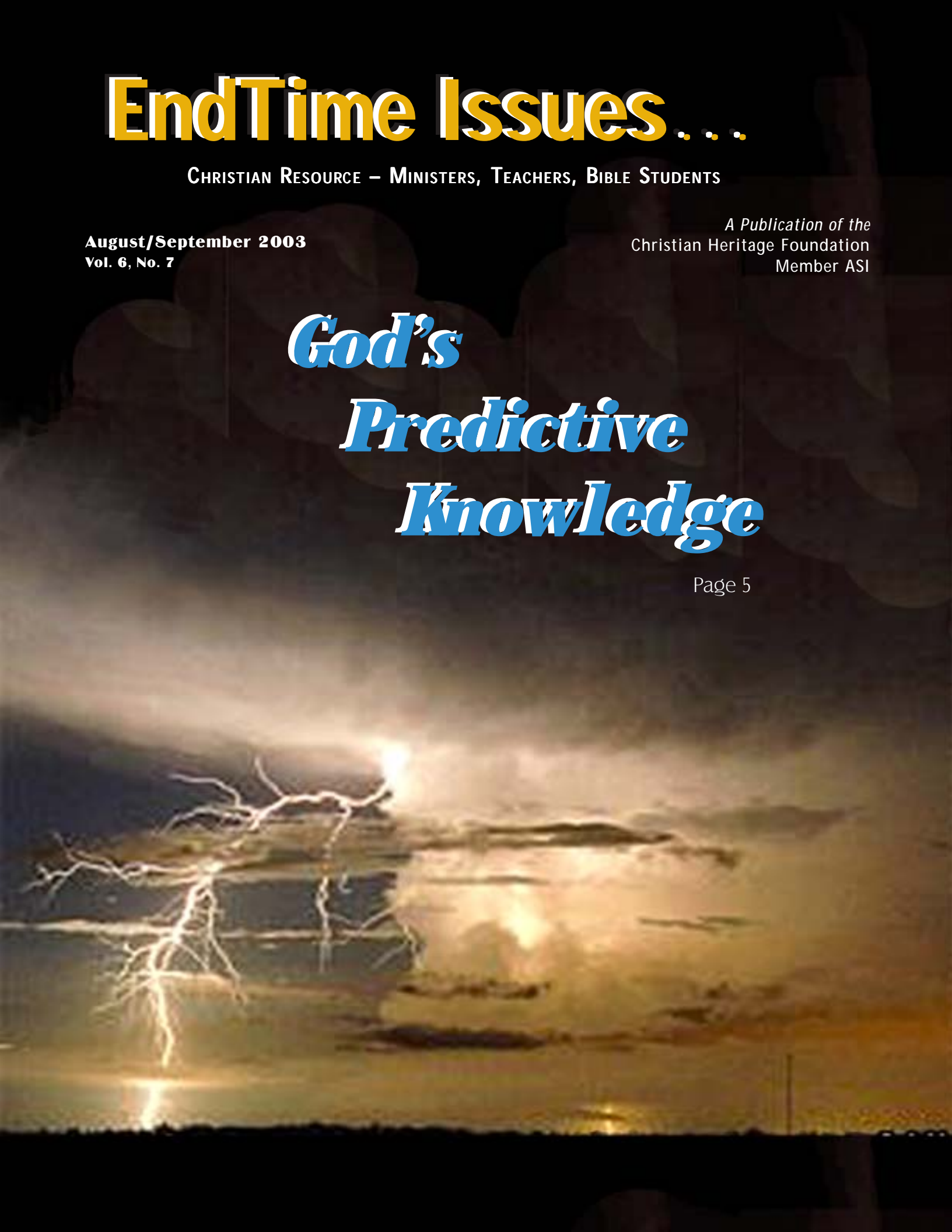
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## *God's Predictive Knowledge*

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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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# An Issue that Won't Go Away

## Evangelism vs. Proselytism

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# E D I T O R I A L

The words *to proselytize* are not found in the Bible. Four times people are called *proselytes*, referring in general to a convert.

To proselytize is an English transliteration of a Greek word *proselytos* that has gone through several definitions and now mainly refers to converting someone from one religious faith to another. In social, political, and of recent, in religious circles, it has taken on objectionable qualities, making it now a serious issue.

In 1975 Professor Carl Lawrenz from the Wisconsin Lutheran Seminary was commissioned by his church to study proselytism. His report was entitled *A Definitive Study of Proselytizing*.<sup>1</sup> Surprisingly, he concluded that a pastor of a "Christian church" should not interfere with a pastor or his members of another "Christian church" (even if non-orthodox) in any corrective or shepherding way, though that pastor might be teaching false doctrines. That would be, he said, *allotriepiskopus* or "meddling," as noted in I Peter 4:15. There, it is listed along with other serious sins such as murder and theft. He concluded in this supposed scholarly article that that would be acting as a "busybody" in other men's matters. Lawrenz then quoted Martin Luther from his *Lectures on Galatians*:

"So today we still call the Church of Rome holy and all its sees holy, even though they have been undermined and their ministers are ungodly. For God 'rules in the midst of his foes' (Ps 110:2), antichrist 'takes his seat in the temple of God' (2 Th 2:4), and Satan is present among the sons of God (Job 1:6). Even if the church is 'in the midst of a crooked and perverse generation,' as Paul says to the Philippians (2:15), and even if it is surrounded by wolves and robbers, that is, spiritual tyrants, it is still the church. Although the city of Rome is worse than Sodom and Gomorrah, nevertheless there remain in it baptism, the Sacrament, the voice and text of the Gospel, the Sacred Scriptures, the name of Christ, and the name of God. Whoever has these has them; whoever does not have them, has no excuse, for the treasure is still there. Therefore the Church of Rome is holy because it has the holy name of God, the Gospel, baptism, etc."

Sound far out? Professor Lawrenz didn't think so. He concluded:

"On the basis of these considerations we cannot approach an active member even of the Roman Catholic church as though he were an unchurched heathen and as though he had no relation to a Christian ministry, no matter how great our fears may be about his faith and his salvation because of the horrendous errors by which he is being tyrannized in his heterodox church and by its ministry."

He continued: One can share "judiciously and carefully" their Christian testimony in social work, leisure or travel settings. But – "... visiting members of Christian congregations of another denomination with the intention of persuading them to leave that congregation is forbidden; for a pastor or any other Christian has no right to break into the flock of another, ..."<sup>2</sup>

Two years ago (November 2001) a large contingency of pastors in Chicago, calling themselves *The Council of Religious Leaders of Metropolitan Chicago*, wrote a letter to the then President of the Southern Baptist Convention, Paige Patterson, to curtail a planned evangelistic campaign. The Baptists had organized 100,000 evangelists to penetrate the Chicago area. Those plans, the council said, would interfere with interfaith dialogue and might even encourage violence.<sup>3</sup>

Immediately, the Baptists cried, "censorship" and "intolerance" and told the Dallas Morning News that their religious liberty rights were being threatened. They then spearheaded the formulation of a major document called the *Chicago Declaration*, which was signed by many denominations and Christian agencies opposing the Chicago council's resistance. What happened to the 100,000 evangelists? They never went to Chicago. Only a simple outreach program was conducted by a few people. The Baptists were told they could not *proselytize*.

What Carl Lawrenz said over 25 years ago to the Lutheran Church is a crescendoing issue today all over the world. In the last two decades the Catholic Church has been pushing this also. This year they openly stated proselytizing is a *moral issue* religious leaders must address. *Evangelism* would be acceptable but *proselytism* is "meddling" in another's religion.

Talking about Jesus is “in.” Trying to convert to another Christian religion is “out.”

In May Catholic Archbishop John Vlazny of Oregon said:

“People often confuse the call to evangelize with the strategy to proselytize. When we proselytize we are actively seeking to increase membership in our own church community. But when we evangelize we spread the good news in word and deed so that God’s reign will sanctify and transform the world. Certainly if our efforts to evangelize result in an increase in church membership, we won’t complain. In fact, in order that we might be a more effective evangelizing church, we have acknowledged that we need to be more welcoming to strangers, newcomers and the unchurched.”<sup>4</sup>

At the same time that Vlazny spoke out, the Archdiocese of Cleveland published a pamphlet “for Catholics,” illustrating proselytizing by describing a Jehovah Witness, a Mormon or a Seventh-day Adventist knocking on “your door on Saturday morning.” They emphasized that Catholics evangelize but don’t proselytize.<sup>5</sup>

This matter is being pushed further as a social issue by a book that was recently published called *Second Exodus Evangelization*. It tells Catholics how to evangelize and “avoid” proselytizing. What does it say? Radiate the testimony of being a Catholic to Jews, Catholics, Protestants, Muslims, Atheists, Freemasons, Liberals and New Agers. Tell them that only the Catholic church has Christ’s direct authority and can prepare them for eternal life. Demolish the Protestant doctrines of *Sola Scriptura* and *Sola Fide*. Realize that as you testify, you are joining “God’s forces in an epic war against Satan’s forces.”<sup>6</sup>

What is this duplicit message saying? No church or other religious body can proselytize, but Catholics can. In fact, in June, Maria Jose’ Ciaurriz, a “Catholic legal expert” (professor of ecclesiastical law at Madrid’s Natural University of Long-Distance Education) was interviewed by the Vatican News Service about “Proselytism or Evangelization.”

This is what was reported of that dialogue:

“MADRID, Spain, June 10, 2003 –For Maria Jose’ Ciaurriz, ‘to evangelize is a legitimate act of proselytism....’

“Ciaurriz is the author of ‘The Right to Proselytize in the Framework of Religious Liberty,’ published by the Center of Political and Constitutional Studies. In her book, the author defines religious liberty as the framework within which to exercise *the right* to proselytize, and analyzes the right to proselytize in relation to confessions and states.”

Ciaurriz then concluded that proselytizing is a *legitimate religious liberty right* just so it is not accompanied by coercion. What is coercion? What religious “sects” are doing in Latin America, as an example, making Protestants out of Catholics.<sup>7</sup> That is Protestant proselytizing.

Is all this a concern to the Vatican? Repeatedly Pope John Paul II has been speaking out for nearly two years to make a “New effort to curb ‘sects’ in Latin America.”<sup>8</sup> Recently, this was reported:

“[D]uring the plenary meeting of the Pontifical Commission for Latin America in March, the proliferation of sects on that continent remained a key issue throughout the week. The Pope asked those participating: ‘Is not the phenomenon of sects, which also in your lands is spreading intermittently from area to area and with accentuated signs of proselytism among socially and culturally weaker people, a concrete sign of an unsatisfied aspiration to the supernatural? ...

“Speaking to the commission ... John Paul II also offered keys ‘to address with determination the grave and insidious problem of sect.’”<sup>9</sup>

Who are those sects? Evangelicals and Pentecostals – specifically Assembly of God and Church of God are mentioned. Many Protestant churches have been reaping a rich harvest of converts in both Latin and South America for over a decade.

As noted last month under the ecumenical umbrella and the rubric of “Christianity,” growing forces are projecting subliminal guilt on any church or religious body that is not within a defined witnessing “standard.” Passive neglect of this strengthening cultural trend will find many unready to effectively resist.

Be prepared for opposition. To those who cherish sharing their faith and honor their religious heritage, resistance will be experienced.

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<sup>3</sup>[www.baptiststandard.com/2000/6\\_12/pages/chicago.html](http://www.baptiststandard.com/2000/6_12/pages/chicago.html)

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<sup>9</sup>*Inside the Vatican*, August 2003.



# God's *PREDICTIVE* Knowledge

Incorporates Divine Moral Insight

"The lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the lord was sorry that he had made man on the earth, and it grieved Him to His heart. So the Lord said, 'I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them.' But Noah found favor in the eyes of the Lord." Genesis 6:5-8 RSV. God had finally reached a point where He turned against the human race because they did not follow His rules. We are told that "From Adam's day to the present time the great controversy has been concerning obedience to God's law."<sup>1</sup> God's long forbearance of disobedience came to an end. The *universe* witnessed a limit to His patience. A plan that would destroy the world was executed. Was that decision a capricious act on God's part or had He had enough rebellion and chose to destroy this evil? Was His unusual plan to not only destroy man but also animals and plants and ruin the face of the world an overreaction? Or, was God mercifully freeing the world of unbridled iniquity? If the world was enjoying its life-style, was it truly an act of "mercy"?

God had previously promised that an avenue for man's restoration would be made. Yet, at the time of the flood, it was still only a promise. Furthermore, it was conditional on obeying God. *What motivated God to destroy the antediluvian world was related to how sure God was that obedience was possible.* If obedience was possible, He had a right to punish disobedience. If it wasn't, the universe would forever question His character. *His certainty was based on divine moral insight.*

Speaking of the flood, E. G. White states, "God's plan was unfolding, showing both His justice and His mercy, and fully vindicating His

wisdom and righteousness and His dealings with evil."<sup>2</sup> How was righteousness being vindicated? If perfection was only a theory, could there be justice and righteousness? Satan had charged that God's standard for man was too strict.<sup>3</sup> He had additionally declared that self-denial was impossible, therefore not essential.<sup>4</sup> Though these accusations were not totally silenced until the first advent of Christ,<sup>5</sup> at the time of the destructive deluge the

universe was asked to rely on His foreknowledge of *promised perfection* so completely, they expected His justice, wisdom, mercy and righteousness would be fully vindicated.

Another prophetic act was extending eternal salvation to man before the cross. "By the translation of Enoch the Lord designed to teach an important lesson. There was danger that men would yield to discouragement, because of the fearful results of Adam's sin. Many were ready to exclaim, 'What profit is it that we have feared the Lord and have kept His ordinances, since a heavy curse is resting upon the race, and death is the portion of us all?'" "Satan was urging upon men the belief that there was no reward for the righteous or punishment for the wicked, and that it was impossible for men to obey the divine statutes."<sup>6</sup> God needed to dramatically reassure loyal mankind that the promised Redeemer would save and that a sinless hereafter was real. By translating Enoch before the flood, that hope was inspired. A similar message was conveyed with Elijah's translation at a time of great apostasy in Israel.

Abraham was given special assurance that God's redemptive promise was going to be a certainty. "The plan of redemption was here opened to him, in the death of Christ, the great sacrifice, and His coming in glory. Abraham saw also the earth restored to its Eden beauty, to be given him for an everlasting possession, as the final and complete fulfillment of the promise."<sup>7</sup> In

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***What motivated God to destroy the antediluvian world was related to how sure God was that obedience was possible.***

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vision Abraham saw the Savior on the cross. How confident was God in that revelation?

In the days of Israel, "Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."<sup>8</sup> "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God."<sup>9</sup> God saw that it was necessary to remind daily that chosen nation – in a dramatic, objective way – that a *perfect* atonement was forthcoming. That system was a proleptic expression of God's foreknowledge.

But in all of those experiences, how was righteousness going to be ultimately proven? Was it the divinity of Jesus that was to successfully resist temptation? Was it the divine nature of a Savior that would shed blood on man's behalf? Or, was it the human nature of Christ that would struggle moment by moment and experience victory over sin? Was it a real man struggling to maintain moral perfection as the last moments of life ebbed away? Redemptive foreknowledge saw the victory of that second Adam.

Time and again over four thousand years the world was reminded that a Savior would pay the sin penalty and fully redeem man. This was based upon anticipatory knowledge by God Himself. God was able to look ahead and view the moral choices of the man called Jesus. Otherwise it would have been a presumptuous act on God's part to take Enoch, Moses, and later, Elijah to heaven. The success of the redemptive plan was based upon the moral decisions of that Man. If the Father and Son could not penetrate the future perfectly, divine wisdom would have prevented the incarnation. It would have been a foolish risk. It was necessary that the prophetic eye could see events and moral choices. *Selective foreknowledge* would not permit God to know that Christ would be a Savior beforehand. "Our Savior, in His life and death, fulfilled all

the prophecies pointing to Himself and was the substance of all the types and shadows signified. He kept the moral law and exalted it by answering its claims as man's representative."<sup>10</sup> If there was no foreknowledge, then uncertainties about the New Testament must be raised. Salvation itself would be in question. The whole method of God's

dealing with man in the Old Testament would be presumptive. This issue transcends a philosophical religious consideration. Our relationship to His foreknowledge means everything. The gospel is an introduction to God's solution

of the great controversy.<sup>11</sup> "The temptations to which Christ was subjected were a terrible reality. As a free agent, He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted." "For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost."<sup>12</sup>

Though Christ was placed in a position where He could have fallen, He promised *beforehand* that His resistance to sin would be complete. This did not lessen His struggles. Every temptation was a painful experience. The difficulties in making a proper choice *consistently*, while still knowing the outcome, reveals how perfectly the plan of redemption was orchestrated. *Knowledge did not interfere with absolute freedom of choice.*

The Jewish nation, which God adopted for a significant period of time, eventually departed from the Object of its strength and greatness. National pride and prejudice became a barrier to understanding God's purposes. They were blind to what God had foretold, and they failed to recognize the Messiah. Their knowledge of the Scriptures was "deep." Scholarly study was carried out meticulously, but they lacked spiritual insight. Not only did their misconceptions blind them to the arrival of Jesus, but Satan's purpose was fulfilled as they lowered their concept of God.

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Of the Sadducees it is said, "They believed in God as the only being superior to man, but they argued that an overruling providence and a *divine foresight* would deprive man of free moral agency and degrade him to the position of a slave. It was their belief that, having created man, God had left him to himself, independent of a higher influence."<sup>13</sup> Thus the question whether God has the ability to look into the individual moral future of man is not new.

The problem this poses goes beyond the simple question of God's foreknowledge. One must address how much God can intervene into the daily lives of people if He knows what they will think or do. If man's freedom is not curtailed by God's advanced view of right and wrong decisions, would it be inconsistent with His character to intervene when one was faced with temptation before any choice is made?

The same concern could lead one to reject the right of the Holy Spirit to influence us — for it would be an intrusion into our free will. But if the Holy Spirit freed us from the barriers that Satan had created to make a moral choice, that would free us to make a choice. Man's freedom then would be preserved. Paul shows that even in temptation there is immediacy of foresight into man's moral resistance. I Corinthians 10:13. God balances out the inherent sinful nature with divine strength so man can truly choose between right and wrong. *Thus, correct understanding of God's foreknowledge shows it to be a vital characteristic of God to preserve moral freedom.*

### FORESIGHT PRESERVES THE WILL

As God looked ahead to this world's creation, He with His Son also made provision for a re-creation.<sup>14</sup> No precedent existed. To devise means to restore fallen man demanded a perfect understanding of wrong and sin before it occurred. God was able to clearly penetrate the future to develop ways to raise man from the degradation that opposition to His laws would bring. *Their foreknowledge, instead of restricting moral choice, became the means of restoring man's will.* The covenant of grace is based upon divine foresight. Divine exercise of this freedom opens the door to man's freedom — *the provision to choose alternatives.*

Foresight is not selective nor limited. It penetrated the future *without precedence*. Through it, heaven devised means to redeem man from sin before sin was an entity. Through it, He promised Adam and Eve that their moral freedom and their posterity's *free will* would be preserved. He could look ahead and see that His life and death would be a perfect atonement not only for sin, but that redemption would give man the right and possibility to choose Him again. Through this divine plan, Christ even assured the angels that by His death He would ransom many and would destroy him who had the power of death.<sup>15</sup> Man's freedom was bound, however, to uncompromising loyalty to Him. Once any choice was made to oppose His laws, it became impossible to remain free. "Man had become so degraded by sin that it was impossible for him, *in himself*, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. By repentance toward God and faith in Christ, the fallen children of Adam might once more become 'sons of God.'"<sup>16</sup> Thus, to maintain man's free moral being, God must be intimately involved with man. Is there freedom without divine power to help make a choice?

### FORESIGHT – A PART OF REDEMPTIVE INSIGHT

"God and Christ knew from the beginning of the apostasy of Satan and of the fall of Adam through the deceptive powers of the apostate."<sup>17</sup> "God did not ordain that sin should exist, but He *foresaw* its existence, and made provision to meet the terrible emergency."<sup>18</sup> Long before man ever was, long before God had the opportunity to judge the future by the past and present (there was no present nor past in that spiritual rebellion), His pervasive insight knew that Lucifer and Adam would sin.

After man came into this world, time and again God looked ahead and read the characters of men who had not even been born or conceived. How can we limit a God with so much depth and futurity, a God who "sees the far distant future with as clear vision as we do those things that are transpiring daily"?<sup>19</sup> "God knows the end from the



beginning. He knew before the birth of Jacob and Esau just what characters they would both develop. He knew that Esau would not have a heart to obey Him."<sup>20</sup> He foreknew their moral characters. Three hundred years before Josiah was born a prophet of God from Judea, He foretold that a man by the name of Josiah would be righteous and seek to do away with idolatry (I Kings 13:1-3). This was fulfilled in II Kings 23.<sup>21</sup> In the announcement to Zacharias before the birth of John the Baptist, the angel declared, "He shall be great in the sight of the Lord." Luke 1:15. His character was open to heaven beforehand. A year before Christ's betrayal He foretold that one was a devil (directly referring to Judas).<sup>22</sup> In John 6:70 Jesus told Peter "that this day, even in this night, before the cock crows twice, thou shalt deny me thrice." Mark 14:30. Peter did not consciously fulfill Christ's predictions. He was shocked after he denied his Lord and went out and wept bitterly as the penetrating silent gaze of Jesus made him realize that Christ foreknew he would fail his dearest earthly Friend.

Along with these examples of God's insight into moral decisions of man are the prophecies that accurately foretold future events (i.e., Isaiah 45:1-3 where 100 years before, God knew that a man would be born, receive the name of Cyrus, become a Persian king, overthrow Babylon, and be a shepherd of God's will). Another marked example of perceiving the future is the ease and simplicity with which God does it. During his first experience in cleansing the temple, as He stood on the steps with all eyes gazing on Him, "He *looks into futurity* and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right and forbid the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace."<sup>23</sup> God is so confident of the future decisions of the beings of this universe that when redemptive goals will have been met, He declares that, "Sin can never again enter the universe."<sup>24</sup>

God fully anticipates the future, so much so that the righteous dead "live unto Him."<sup>25</sup> He has divine foreknowledge.<sup>26</sup> God even determines if raising up a seriously ill person is prudent based upon what that individual's future moral decisions

would be if they were permitted to live.<sup>27</sup>

Perhaps one of the more interesting concerns of those who advocate selective foreknowledge is that God is only able to enjoy the future as it happens since He does not know perfectly what is going to happen. Simple logic would oppose that and advance the limitless ability of God to experience what He knows will happen as many times as He wants and when He wants (past, present or future). When the event actually occurs in His wisdom and power, He has full control to experience it emotionally and cognitively as intensely as He chooses. The most profound evidence that God can let the present deeply affect Him when He knew beforehand what would occur,<sup>28</sup> is when the plan of redemption was formally set into motion. "Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the results with an intensity of interest that words cannot express. Long continued was that mysterious communing — 'the counsel of peace' (Zech. 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the lamb slain from the foundation of the world' (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race."<sup>29</sup> We are told that God suffered with His Son in Gethsemane.<sup>30</sup> Yet, as we contemplate the marvels of God who sees the future as clearly as the present, His love, justice and mercy shine with added brilliance because it doesn't interfere with the moral choice of His creatures. Knowing that Lucifer would rebel, perceiving fully the implications of man's fall, yet creating Lucifer and bringing into existence man, ennobles and honors our God. It brings into focus, once again, that His foreknowledge never to the slightest degree hampers the free moral agency of His creation; it permits its existence!

## SUMMARY

Biblical and Spirit of Prophecy evidence reveals that God predicts the future historically and morally with penetrating wisdom. As the Sadducees of old, many today contend that if God could view the future decisions of man, He would not be relieved of the responsibility for those decisions, and man would not be free (His foreknowledge



would be permissive). This position rejects the beautiful evidence of God's determination to preserve voluntary submission in the heart of man. God can view *everything* ahead of time. This does not leave the creature void of decision. He foresees the creature's decision. It does not mean that God has arbitrary rule over man's will. With man the act is still free because it is derived from his choice of alternatives. God simply knows how man will exercise that freedom. *This knowledge is His divine freedom to be fully Omniscient. Not interfering with what decisions man will make is an exercise in Omnipotence.* "As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary."<sup>31</sup> Christ had foreknowledge into His own moral decisions which gave immediate hope to the world that continued for four thousand years before the cross.

Redemption embodied the restoration of man's freedom to choose. The plan of salvation guarantees His consistent desire to relate to man freely and man to voluntarily relate freely back to Him. Man's nature has taken from him that ability. God's foreknowledge is man's assurance of becoming free moral beings by providing the Spirit's power. Through faith, redemptive strength is received to overcome wrong and stand in defense of right – if we choose.<sup>32</sup> That is moral freedom restored. Man ultimately becomes responsible for the preservation of that quality God so deeply desires us to have. Free moral choice is a gift of faith. Once activated, it becomes a spiritual law in man's hand to exercise and retain. Its use is fully man's. Its origin fully God's.

Editor

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- <sup>20</sup>*The Story of Redemption*, p. 87.
- <sup>21</sup>*Patriarchs and Prophets*, pp. 398-402.
- <sup>22</sup>*Desire of Ages*, p. 720.
- <sup>23</sup>*Ibid.*, p. 157.
- <sup>24</sup>*Ibid.*
- <sup>25</sup>*Desire of Ages*, p. 606.
- <sup>26</sup>*Christian Service*, p. 74.
- <sup>27</sup>*Testimonies*, vol. 2, p. 147.
- <sup>28</sup>*Ibid.*
- <sup>29</sup>*Patriarchs and Prophets*, p. 63.
- <sup>30</sup>*Desire of Ages*, p. 693.
- <sup>31</sup>*Seventh-day Adventist Bible Commentary*, vol. 1, p. 1084.
- <sup>32</sup>*The Faith I Live By*, p. 82.



## STRENGTHENING ECUMENISM – SENSITIVE QUESTIONS

A growing number of thought leaders in various Protestant denominations are questioning the spiritual veracity of current ecumenical trends. Not only are truths being compromised, but artificial “religious,” social and liturgical issues are being created to rally over a “togetherness.”

The following questions represent provocative concerns expressed related to those issues. They address core interests that are undermining the spiritual integrity of denominations. They have been drawn from many resources. One thought leader we especially note is Dr. Robert Zins.<sup>1</sup> He has eloquently shown how ecumenism has become a serious apostasy.

By themselves, these questions may seem benign and almost trite to mention. Collectively, they define a path that Protestants along with Catholics are walking. These issues help bring “togetherness” without dealing with vital salvific Biblical truths. In that fearful light, we present them to stimulate thinking – deep thinking.

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Is the church increasingly a pastor-dominated fellowship? Are sermons *mainly* addressing social needs or do they draw on deep eternal concerns? Are leaders’ guiding authority *based upon* psychological problem resolutions or Spirit driven Biblical solutions? Is success being defined by the number of programs? Is a *permissive* cosmopolitan constituency detracting from spiritual growth within the church? Have music and drama become a tool to “attract?” Does the pastor use a “medicinal” gospel as his great appeal? Does concern for parishioners’ comfort

detract from presenting penetrating sermons of truth?

Do sermons appeal to the responsibilities of faith? Does the congregation know what sin is? Are Biblical doctrines sound and clearly presented? Are appointed teachers trained or are they left to “teach” opinion driven classes? Do parishioners *sense an urgency* and *wonderment* from continually learning gospel-driven messages? Are programs taking away time from Bible study?

Is there an appetite for spiritual growth? Does a distaste exist for sound exegesis of Scriptures? Are relevant issues driving to deeper study into prophecy? Does the church represent and honor the dignity of the Almighty? Does the congregation know the meaning of reverence? Is the church more of a para-church? Are the buzzwords “unity,” “cooperation,” “integration” and “tolerance” driving ideologies? Is the church possessed with its “ministries” and “gifts”? Do “nurturing women” leaders mellow church discipline at the expense of standing for right?

Is there any effort to help reclaim those in sin or is the focus on bringing comfort to those suffering the consequences of sin? Is the “mission” of the church denominationally unique or evangelically tasteful? Is the word “Christian” understood more in spiritual terms or social concerns? Is righteousness defined most by loyalties to the church or to God?

Is revelation defined by what the pastor says or how convicting the Spirit speaks? Are psychological “seeker-sensitive” themes emphasized over sin, repentance, forgiveness and restoration appeals? Has the congregation experienced recently an altar call or is that too “serious” for the worship style?

Does the pastor choose his own board of elders or deacons or are they chosen to advise and work with him? Is there fear that “spiritual” alienation will occur if spiritual subjects are addressed?

Are the results of the gospel emphasized more than the gospel? Do sermons appeal to heart change or are they enticing “Will Rogers” thoughts? Are man’s merited activities promoted over the Savior’s merits? Is doing good promoted as Christianity or being good? Do

leaders tolerate apostasy and falsehood or are unyielding spiritual principles governing the church?

Is the church willing to show its people who the antichrist is or is it afraid to mention *Rome* or *Catholicism*? Is altruistic egotism a barrier to healthy relationships among church leaders? Are lessons on apostasy understood from Luther, Calvin, Knox and Spurgeon's concerns or is the sum of "church" simply "Come to Christ"? Are there things the church formally loathes and detests or are most things acceptable in the name of peace?

At a time when theologians and scholars, teaching at denominationally-run colleges and universities, represent less of their employers' beliefs, many questions are being raised

regarding what their students exemplify. What kind of churches do their ministerial graduates run? Are they denominational or do they typify the Willow Creek Association? Are unique denominational roots honored? Do the sacrifices of the reformers and pioneers bring respect or are they fearful it might sound like protesting?

Does the pastor have concern that anyone might be eternally lost or is he too politically nice? Is the mission of the church relevant to heaven or is it relevant to earthly alliances? Has it ever been asked, "Why Church?"

#### Reference

<sup>1</sup>Robert M. Zins, Th.M., *On the Edge of Apostasy*, White Horse Publications; Huntsville, Alabama.



# HEALTH QUEST

## Overeating – Gluttony

"It's the fat," "Cut back on carbs," "High protein will do it," "This pill will firm up the abs," "Nutrient power powder makes you lose fast." Man's creative *answers* for overweight are limited only by his imagination. BUT – 99.999+% don't work – consistently.

The choice of food is important. A balanced fare is necessary for nutritional health. Those excess pounds in 60% of Americans have something to do with their "taste good" choices of food. Intriguingly, in 1998, of the 11,000 new food products that came to the market two thirds were candy, snacks, baked goods, soft drinks, ice creams and similar items that appeal to taste.<sup>1</sup> But is that the whole of the weight problem?

The food industry, in a growing litigious atmosphere, is being blamed for obesity and a growing number of associated diseases. In this new field of "food politics" (coined by Marion Nestle, Professor of Nutrition and Food Studies at New York University in her book by that name), the consumer is the victim and the producer is liable because of increasing serving sizes, seductive advertising and marketing poor unhealthful food. But, is that the solution society needs?

Scientists are working on pills to "regulate" the appetite. Surgeons can make the stomach smaller. Specialty low-calorie foods are a multibillion-dollar business. With all this, the problem never seems to go away.

The real issue underlying obesity is *gluttony*. Culturally, however, this is now addressed as a moral issue.

*Overeaters Anonymous* has adopted the "12 Spiritual Steps" to help the obese. Intriguingly, papal power really came of age during the leadership of Pope Gregory I (590-604 A.D.). He was a

prolific writer, composing 854 letters and 14 books. In one of his communiques' he noted there were seven sins:

Gluttony – Anger – Envy – Greed –  
Lust – Pride – Slothfulness

This led the Catholic Church to formally call gluttony a sin.<sup>2</sup> And this topic does make Catholics uncomfortable. Recently, the late Lionel Poilane's (a French Master Baker) daughter appealed to Pope John Paul II (who has a penchant for cream puffs) to remove gluttony from the list of seven sins.<sup>3</sup>

*Our Sunday Visitor*, a weekly Catholic newspaper, three years ago had an op ed piece called "Heavier Than Thou – Gluttony's one of the deadly sins. How come you've never heard a sermon on God and girth?"<sup>4</sup>

In this "Health Quest" topic we could load this article with pages of graphs, create an eloquent expose' against obesity, report on how overeating shortens life (whether obese or not), outline the diseases overeating causes and even discuss an issue that is even taboo in Christian circles – "perverted appetite" – all of which would be apropos. We choose to go briefly, at this time, the way the Catholic Church has. It is a Biblically moral and spiritual matter. This magazine is no apologist for the Catholic Church, as its readers know, but maybe Gregory I had some smarts one thousand four hundred years ago that seem to be sticking somewhere besides the *girth*.

It is impressive the number of websites that address *overeating* – 100,000 to be exact. More impressive is the observation that many of those are Christian sites and articulate eloquently the spiritual issue of overeating.<sup>5</sup>



Solomon noted, "The glutton shall come to poverty: and drowsiness shall clothe a man with rage." Proverbs 23:21. The depth of meaning even transcends economics. Paul said, "Let your moderation be *known unto all men.*" Why? "The Lord is at hand." Philippians 4:5.

There is a deeper meaning. Many Christians believe that when the rituals and services of the earthly sanctuary ceased at Christ's death, everything was transferred to the heavenly sanctuary. The Bible has a broader message. The tabernacle was the place where God dwelt. This was represented in both the Holy and Most Holy Places.

In the Holy Place the *tamiyd* or continual presence of God was represented by the shewbread – the *continual sabbath presence of God*. Paul talks about another temple that just may have a Holy and Most Holy Place – even a place of "shewbread" (I Corinthians 6:19-20). Study it out. Eating is a spiritual matter that affects His presence in us.

In ancient Israel twice each day the priest went into the Holy Place to dress the seven golden candlesticks, whose light symbolized the Holy Spirit. That was done each "evening and morning" (a Hebrew word order symbolizing a *divine appointment*).

Of all things there is a "candlestick" message in that I Corinthians 6 text. Our bodies are the temple of the "Holy Ghost" and a place for His continued sacred presence. God has a beautiful covenant *appointment* to tabernacle in us.

An inspired mind once said, "If man should overcome this temptation [appetite – overeating], he could conquer on every other point."<sup>6</sup> That's victory over sin! Have we been missing something? God's ideals are not virtual or philosophical. They are pragmatic and spiritual. The matter of overeating transcends longevity – it gets down to the very core of self-discipline and self-will. It helps define who comes into your temple?

Franklin S. Fowler Jr., M.D.

#### References

<sup>1</sup>Swartzberg, John; "The Downside of Abundance, *UC Berkeley Wellness Letter*, 6/2002, p. 3.

<sup>2</sup>[www.newadvent.org/cathern/06590a.htm](http://www.newadvent.org/cathern/06590a.htm)

<sup>3</sup>[digiverse.net/newreality/archives/00000010.htm](http://digiverse.net/newreality/archives/00000010.htm)

<sup>4</sup>*Our Sunday Visitor*, Jan. 2002, p. 19.

<sup>5</sup>[www.bible.com/answers/aglutton.html](http://www.bible.com/answers/aglutton.html)

<sup>6</sup>E. G. White, *In Heavenly Places*, p. 194.

"Gluttony kills more than the sword." George Herbert (1593-1633).

"He who distinguishes the true savor of his food can never be a glutton; he who does not cannot be otherwise." Henry David Thoreau (1817-1862).

"O gluttony, it is to thee we owe our griefs!" Geoffrey Chaucer (1342-1400).

"Gluttony is an emotional escape, a sign that something is eating us." Peter De Vries (1910-1993).



# Why Jesus is Coming Soon

~ Reason Eight ~

## The Great Week of Time

### Part 1 – Introductory Thoughts

Many Bible expositors believe that Jesus will come 6000 years after creation. The seventh millennium is spent in heaven – a Sabbath millennial rest – thus, the Great Week of Time (GWT). In looking at this it is clear that even among scholars a great deal of emotionalism gets in the way of rational analysis. There is ample evidence to state *firmly* that the GWT draws on sacred typological “rest” illustrations emanating from the Old Testament. The “seventh millennium” is a valid and important Biblical theme and points to (1) earth’s final *millennial rest of land* and (2) when the saints are enjoying a Feast of Tabernacle experience with God in heaven. This follows *six millenniums* of earth’s history.

The Old and New Testaments repeatedly draw on the cycle of seven. Within that *sacred set* there are various divisions that develop specific *restoration themes*. Thus, we find 7, 6-1; 2,2,2-1; 4,2-1 and 1,1,1,1,1,1-1; each conveying a special redemptive thoughts. This is not human numerology nor some mystic game God plays with man’s understanding. They *all* define some *appointment of time* within redemptive history. A day can represent a year and can represent a millennium. When six is noted, it is always in the context of preparation or anti-preparation. In the GWT it is exactly the same.

Interest in the GWT lies *not* in setting a date for the end of time or Jesus’ return. In the parable of the fig tree (Matthew 24:32-33) and the “this generation” message (Matthew 24:34), the *collective* signs Jesus gave to the disciples (Matthew 24, Mark 13 and Luke 21) were to show it was “even at the

doors” (Matthew 24:33) – *the final portrayal of time*. Paul said His coming should *not* be as a thief in the night (I Thessalonians 5:3-6) to those who understand the signs and expectantly wait. The GWT is one of those incredible messages that draws our thoughts to the final *appointed time* (*mowed* – Hebrew) that *immediately precedes* Christ’s coming and the “rest” which follows. That appointed time is the final preparation period announcing a “seven” will soon come.

We are going to approach this issue systematically. Concern for what the GWT means is not isolated to any single denomination. It is *not* dependent on whether Ussher’s chronology is precise nor does it rely on ongoing jubilee cycle calculations, which many have tried. There are typological clues that simply say – the seventh millennium is about to begin, the millennium of Revelation 20. There is also an Old Testament message that clearly shows Jesus’ second coming could *not* have occurred *anywhere* soon after His first coming. The *millennial cycles* had to play out. This makes it all the more urgent to *fully* understand John’s apocalypse in light of eschatological concerns. That book defines when those cycles play out.

First, we’re going to look at historical data – some extra-Biblical. Many of these are from “church fathers.” Though their dates of composition are not all clear, they come from hundreds of years ago (at least) as references to *past Christian thinking*. In that context, they are valuable.

## HISTORICAL REFERENCES TO THE GREAT WEEK OF TIME

Jewish history suggests that at the time of Christ prophetic schools existed which believed in the six thousand years of earth's history. They divided that period into three parts – the primitive, the Torah period (from the calling of Abraham to the Messiah) and the third, two thousand years – the days of the Messiah. Dr. Albert Edersheim notes this:

“And with a view to this new Law, which God would give to his world through the Messiah, the Rabbis divided all time into three periods: the primitive, that under the Law, and that of the Messiah.’ (Footnote: Yalkut on Is. xxvi.; Sanh. 97 a; AB. Z. 9a)<sup>1</sup>

### Epistle of Barnabas (A.D. 150):

“15:3 He speaketh, too, of the sabbath in the beginning of the creation: And God made in six days the works of his hands, and finished them on the seventh day, and rested in it and sanctified it. 15:4 Consider, my children, what signify the words, He finished them in six days. They mean this: that in six thousand years the Lord will make an end of all things, for a day is with him as a thousand years. And he himself beareth witness unto me, saying: Behold this day a day shall be as a thousand years. Therefore, my children, in six days, that is in six thousand years, shall all things be brought to an end. 15:5 And the words He rested on the seventh day, signify this: After that his Son hath come, and hath caused to cease the time of the wicked one, and hath judged the ungodly, and changed the sun and the moon and the stars, then shall he rest well on the seventh day. (Barnabas 15:35)

This millennium allusion comes from Peter's thoughts:

“But, 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 (KJV).

### Commodianus (AD. 240):

“This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned [martyrs], *when six thousand years are completed,...*” [Instructions of Commodianus, LXXIX]

### Irenaeus (AD. 120-202):

“For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: “Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.” This is an account of the things formerly created, *as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.*” [Against Heresies V. XXVIII, 3]

### Cyprian (A.D. 200-258):

“You have desired, beloved Fortunatus that, since the burden of persecutions and afflictions is lying heavy upon us, and in the ending and completion of the world the hateful time of Antichrist is already beginning to draw near, I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest.... For he cannot be a soldier fitted for the war who has not first been exercised in the field; nor will he who seeks to gain the crown of contest be rewarded on the race course, unless he first considers the use and skillfulness of his powers. It is an ancient adversary and an old enemy with whom we wage our battle: *six thousand years are now nearly completed since the devil first attacked man.* All kinds of temptation, and arts, and snares for his overthrow, he has learned by the very practice of long years. If he finds Christ's soldier unprepared, if unskilled, if not careful and watching with his whole heart; he circumvents him if ignorant, he deceives him incautious, he cheats him inexperienced. But if a man, keeping the Lord's precepts, and bravely adhering to Christ, stands against him, he must needs be conquered, because Christ, whom that man confesses, is unconquered.” [Treatise XI, 2].

### Methodius (AD. 260-312):

“For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.” For when a thousand years are reckoned as

one day in the sight of God, and from the creation of the world to His rest is six days, *so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years.*" [Extracts From The Work on Things Created. IX]

Lactantius (AD. 260-330):

"But we, whom the Holy Scriptures instruct to the knowledge of the truth, know the beginning and the end of the world, respecting which we will now speak in the end of our work, since we have explained respecting the beginning in the second book. Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, *know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place*, and the condition of human affairs be remodeled for the better, the proof of which must first be related, that the matter itself may be plain. God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works. But this is the Sabbath-day, which in the language of the Hebrews received its name from the number, whence the seventh is the legitimate and complete number. For there are seven days, by the revolutions of which in order the circles of years are made up; and there are seven stars which do not set, and seven luminaries which are called planets, whose differing and unequal movements are believed to cause the varieties of circumstances and times.

"Therefore, since all the works of God were completed in six days, *the world must continue in its present state through six ages, that is, six thousand years*. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says 'In Thy sight, O Lord, a thousand years are as one day.' And as God labored during those six days in creating such great works, so His religion and truth must labor during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, *at the end of the six thousandth year all wickedness must be abolished from*

*the earth, and righteousness reign for a thousand years;* and there must be tranquillity and rest from the labors which the world now has long endured.... Perhaps someone may now ask when these things of which we have spoken are about to come to pass? I have already shown above, that *when six thousand years shall be completed this change must take place, and that the last day of the extreme conclusion is now drawing near*. It is permitted us to know respecting the signs, which are spoken by the prophets, for they foretold signs by which the consummation of the times is to be expected by us from day to day, and to be feared. When, however, this amount will be completed, those teach, who have written respecting the times, collecting them from the sacred writings and from various histories, how great is the number of years from the beginning of the world. And although they vary, and the amount of the number as reckoned by them differs considerably, *yet all expectation does not exceed the limit of two hundred years*. The subject itself declares that the fall and ruin of the world will shortly take place; *except that while the city of Rome remains it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world?* It is that city, that only, which still sustains all things; and the God of heaven is to be entreated by us and implored – if, indeed, His arrangements and decrees can be delayed – *lest, sooner than we think for, that detestable tyrant should come who will trader-take so great a deed, and dig out that eye, by the destruction of which the world itself is about to fall*. Now let us return, to set forth the other things which are then about to follow." [The Divine Institutes, Book 7, Chapter XIV, XXV]

*"For six thousand years have not yet been completed, and when this number shall be made up, then at length all evil will be taken away, that justice alone may reign."* [The Epitome of the Divine Institutes, Chapter 70]. References of Commodianus through Lactantius:<sup>2</sup>

#### DIDN'T THE APOSTLES BELIEVE JESUS' COMING WAS IMMINENT?

If the disciples knew or were convicted that the second coming would occur shortly after the first,



the GWT would be an invalid Biblical concept. Let's analyze several apostolic thoughts.

#### James:

He pled for patience "unto the coming (*parousia*) of the Lord" (5:7). Then he said "for the coming of the Lord draweth nigh (*eggizo*)" (5:8). In present tense he is saying the *parousia* is spatially getting close. Jesus had said, "the kingdom of God is at hand" Mark 1:15. Though giving signs of his coming and the end of the world, in Matthew 24, Mark 13 and Luke 21, He told the Pharisees, "The kingdom of God is not coming with signs to be observed ... behold, ... [it] ... is in the midst of you" Luke 17:20. Jesus' presence was an eschatologic reality. Was James referring to the second coming, the fall of Jerusalem or grace within man? He didn't elaborate in his brief book. One could reasonably view his message as lying with all three meanings. His appeal, however, was *preparation*, "stablish your hearts" (vs 8). Though he said the "judge standeth before the door," he made it clear that Jesus is patiently waiting for the "fruit of the earth" in the context of completing the "latter rain" (vs 7). James develops an expectancy in the framework of patience, preparation, latter rain and Jesus waiting. The present and future are *all* appealed to. A physical event and a spiritual need are both addressed. How far out would that be? It is open ended.

#### John:

Little children, it is the last (*eschatos*) time (*hora*)" (I John 2:18). *Eschatos* refers to the endpoint of a succession of events. John has previously used this expression in John 6:39, 44, 54; 11:24; and 12:48, relating to the resurrection and time of judgment.

Here in I John 2, this "last time" thought is in context also with the "world passeth away" (vs 17) and Jesus' "coming" (vs 28).

*Hora* – In many Jewish writings this word took on gradually a strong eschatological and apocalyptic meaning. This relates to the events of the last days when God will come with cosmic signs.<sup>3</sup>

Once again, like James, one could see an appeal related to the fall of Jerusalem, the kingdom of grace in us or even the second coming. The message is one of *preparation* and remaining in the

faith: "continue in the Son, and in the Father" (vs 24), "abide in him" (vs 28), don't be deceived (vs 18, 22, 26). A future eschatologic emphasis, however, is clearly in evidence. How far out would that be? It is open ended.

#### Paul:

He teaches the doctrine of an apocalyptic day still to come (Romans 2:5; II Corinthians 1:14). Yet seemingly regarding himself as already involved in the eschatological event, he also appeals to the nearness of that day (Romans 13:12) and calls readers to walk as if in that day (Romans 13:13).

In Hebrews he notes, "God ... hath in *these* last [*eschatos*] days spoken unto us by his Son" (Hebrews 1:1-2), placing the *eschatos* in the setting of the first advent. Yet later he notes, "yet a little while, [then he draws on Habakkuk 2:3-4] "he that shall come will come, and will not tarry" (Hebrews 10:37). The phraseology "little (*mikron*) while" is simply a short space of time but *emphasizes a delay*.

What is happening here? The same as the writings of James and John. There is an intertwining of ages. The great concern is *readiness*. There is another message that comes through all of these. Because of Christ's death and resurrection, the end of all wrong is assured. The future is present. This is seen, as an example, in John 12:31, "Now is the judgment of this world: now shall the prince of this world be cast out." Does this draw on the great openness of God where He is always present (Revelation 1:17)? Perhaps, but when specific events are noted (resurrection, time of judgment, world passes away, tarrying time ends, or prince of this world is cast down), the message opens to the student eschatologic issues that invite deeper review. How far out would that be? It is open ended.

There is another more specific allusion to the GWT from Peter with ties to Paul's writings. In that context a very precise timing message is presented.

#### Peter:

Peter's first reference to the *parousia* noted in II Peter 1:16 distinctly refers to Christ's first coming. Then he draws on "last days" (*eschatos*) issues related to the *parousia*.

Peter begins that by creating a segue' message:

“Knowing this first” (II Peter 3:3). Then he develops a fascinating outline:

1. In the last days (*eschatos*) – the end of a series of events (vs 3).
2. Scoffers questioning, “Where is the promise of his coming? Nothing has changed since creation (vs 4).”
3. Peter calls that ignorance because (vss 5-7) of God’s sovereign control in:
  - a. Creation
  - b. Flood (where scoffers/world perished)
  - c. Current heaven and earth waiting – the sovereign Lord is still in control.

In these few verses the concept of a “delay” is introduced along with “waiting” – “the heavens and earth, which are now, ... are *kept in store, reserved* for fire. (vs 7).” Then *eschatos* is contextually explained. It is at:

- i The day of judgment and perdition of ungodly men (vs 7)
- ii The Day of the Lord is when the heavens pass away, elements melt, earth and works are burned up (vs 10)

Peter pleads, “be not ignorant” in between these two items. “Don’t miss the point” – and then he introduces a timing concept. These two items are clarified as “the last days” (*eschatos*), end of millennium events (Revelation 20:13-14). The end of the millennium is related to the Day of Judgment and the Day of the Lord.

There is a delay. Everything is in waiting – for the cleansing of the earth of wicked people and its very elements. Why? He says, “The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance” (vs 9).

The centerpiece of this restoration–covenant theme is the thought that God’s people shouldn’t be ignorant of “one day is with the Lord as a thousand years, and a thousand years as one day” (vs 8). This could simply mean time is not an issue with God as His sovereign will is being worked out, and that can be accepted as true. However, in the

context of *delay, waiting* for the completion of righteousness and the end of the millennium events related to the Day of the Lord, another message comes. There is a prophetic concept where a day represents a millennium and a millennium is expressed as a day. Verse 9 introduced a covenant atonement theme, and in verse 13 this is expanded: “Nevertheless we, according to his promise [*epaggalema* – a legal notice announced beforehand], look for new heavens and a new earth, wherein dwelleth righteousness.” Now let’s look at Paul.

He refers to the “Day of the Lord” (I Thessalonians 5:2; cf. II Thessalonians 2:1-2) as the time of the resurrection (4:16), sudden destruction (5:3) and the second coming of Jesus (4:15-17). That occurs at the *beginning* of the millennium. Between Peter’s and Paul’s thoughts, the *Day of the Lord* encompasses the millennium referenced in Revelation 20:13 – the Day of the Lord’s “seventh.”

Peter is making a significant statement regarding the completion of the covenant. In God’s sovereign timing, in His mercy for all those who would repent, within the framework of delay and waiting, think in the context of a millennium. The contextual evidence suggests the *first* phrase, “one day is with the Lord as a thousand years” is addressing the broad end-time theme in chapter 3. The second phrase notes God’s special reference to time in comparison to the first. He is out of the sphere of time. We will discover shortly that this is a significant echo to the Great Week of Time messages in the Old Testament – within a covenant context. Also, Jesus specifically placed the finishing of the Everlasting Covenant in millennial time! How? The *mareh* vision given to Daniel is clearly a vision couched within millenniums. Next we will begin to look at *Biblical Time*.

[This article continues in the next issue.]

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# Prophecy Unfolds

## DANIEL CHAPTERS 8-12 – PART 2

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

### Chapter 3

#### THE “END-TIME” DECLARATIONS

**G**abriel told Daniel in the twelfth chapter, “But thou, O Daniel, shut up the words, and seal the book, even to the *time of the end*.” (vs 4, emphasis added). How close is the “time of the end” to the end? If it is more than one generation, it’s far. Jesus said that all the signs He presented (including Daniel 8 and 12, Matthew 24:15) would occur within one generation (Matthew 24:34). That seems to be a good place to begin.

Shutting up the words and sealing the book simply meant it wouldn’t be *understood* until that *end time*. Gabriel had completed giving Daniel the *chazown* vision when he made the above statement (12:4).

Additional messages from that vision would yet be given (vss 5-13) – by Jesus Himself. Yet, they too would be sealed. That barrier to understanding encompassed Daniel and all of God’s people for the next 2500 years! This unique and crucial fact helps frame chapters 8–12. Repetitive allusions to the *chazown* vision occur in Revelation, but they also were not to be open to comprehension until the “time of the end.”

When does this “time” refer to? Are we close enough to the end to be part of “that” increase in knowledge? The Bible explains itself if we look carefully. The Hebrew for the words “the end” is *eth qets*. This relates to an *extremity of time*. Its Old Testament use, however, is very special, *conveying a message related to a time of judgment*. It also draws

upon a *period when* a people will be waiting for a wedding. The contextual imagery portrays a time when the great controversy between good and evil is closing. It represents a time when judgment is occurring and a people are ready for the marriage to the lamb. It is a time of “finality.” This is illustrated when the “end” of all flesh occurred at the flood (Genesis 6:13) or when the “end” of Israel came (Ezekiel 7:2-6). It is also used in the context where the *outcome* of the judgment and the wedding ceremony will “know no *end*” in God’s kingdom (Isaiah 9:7).

“The words of the angel to Daniel relating to the *last days* were to be understood *in the time of the end*. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.’ Dan. 12:4, 10.”<sup>1</sup>

If we believe we are in the time of the end, and most readers will, the time has arrived to fully grasp what the *eth qets* means. Incredible clues have already been given to us that it would be during the time of judgment and when God’s people are preparing in a special way to live with Jesus throughout eternity. We will discuss in greater detail the timing of the judgment later. However, to help us now, *that time* of final legal activity would occur *after* the end of the 2300 atonement evenings and mornings of 8:14.

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<sup>1</sup>*Desire of Ages*, p. 234.

"The message itself [Revelation 14:6-7] sheds light as to the time when this movement is to take place. It is declared to be a part of the 'everlasting gospel;' and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. *But that part of his prophecy which related to the last days [eth qets], Daniel was bidden to close up and seal 'to the time of the end.'*"<sup>2</sup> After the judgment was opened, another time period would occur that, for Daniel, was shut to understanding.

Let's now look at some of the *eth qets* insights Gabriel shared with Daniel. The remarkable *chazown* vision began in 8:1-12. Then Gabriel, on behalf of Daniel, asked Jesus, who was right there with them at the Ulai River, "How long shall be the vision?" (8:13). Jesus answered by not really answering. He gave that popular 2300 evening and morning prophecy in 8:14 (again, we'll deal with that later). Daniel was not satisfied (8:15). Jesus requested that Gabriel explain the "2300" *mareh* prophecy further – "make him understand"! But, amazingly, Gabriel began to explain verses 1-12, the *chazown* prophecy. Why? Because that was foundational to understanding the "2300" prophecy, which finally continued in chapter 9.

The reason the above paragraph is introduced here is to give a very brief background to something Gabriel now says in the middle of his *explanation* of the *chazown* vision. There he helps us understand the *eth qets*. There are two crucial things he observed:

First, "Understand O son of man [speaking of Daniel – an honorable way to address Daniel – he was favored of God]: for at the time of the end [*eth qets*] shall be the vision [*chazown*]." Daniel 8:17.

Did you catch that? At the *eth qets* (the end) will be the *chazown* vision. So *everything* that Daniel hears regarding that vision (which intermittently goes to the end of chapter 12) will be after the "2300" prophecy. In addition, the words "son of man," though here addressed to Daniel, draw upon

its only use in the Old Testament of a divine personage found in Daniel 7:12. That imagery referred to the glorified Son of Man in the *judgment scene*.

Gabriel goes on with the second amazing revelation:

"And he said, Behold, I will make thee know what shall be in the *last end* [future] of the indignation [God's wrath]: for at the *time appointed the end* shall be [8:19]." That's powerful. Let's study it further.

The Hebrew word for "last end" is *acharyth* and refers here to the *prophetic future*. In this context Daniel would be given specifics of what would occur in the future around the time of the *zaam* – God's wrath. When is that? That is answered in the book of Revelation. It is well after the "2300" prophecy ends. It is talked about in several places, including within the third angel's message of Revelation 14 and in chapter 10.

Now comes the most important information. "At the time appointed the end shall be."

If we know when the time appointed is (that's specific), we will know when the *eth qets* is. Isn't that incredible? Little clues are being dropped by Jesus and Gabriel to make sure that we make no mistake as to when the end of time is. What is the word for *time appointed*? *Mowed*. If we can understand when the *mowed* is, we will know when the *eth qets* is!

Will we be able to figure that out – that is, when the *mowed* is? Remember what Gabriel said at the beginning of the verse. "I will make thee know." He promised. That answer does come in a most wonderful way, but not for many years. In fact, it is so important and sensitive and full of legal and great controversy themes, Jesus *personally* will tell Daniel. Because there is so much other information we need to go over to understand Jesus' response, we will visit that story later. But to give a hint, it is carefully and thoroughly answered in chapter 12. In fact, Gabriel's questions of 8:13 awaited years for answers right in that same chapter. They, too, were *personally* answered by Jesus.

Let's go over what we have learned in little thought packages:

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<sup>2</sup>The Great Controversy, pp. 355-356.



1. After the 2300 evening and morning prophecy ends there would be a period of time called "a time appointed" (*mowed*).
2. That period was sealed from understanding until the end of time.
3. That time was, at the end of time, called *eth gets* or "the end" – at the time of judgment when all is ready for the wedding.
4. Thus, a puzzle is opened up for us: If we can figure out when that "appointed time" (*mowed*) occurs, we will know when the *eth gets* or "the end" really is.
5. God told us exactly how we can tell in Daniel 12.
6. This time is when the everlasting covenant *begins* to be completed.

We must now begin, once again, with the first part of Daniel 8 as Gabriel starts to unfold the *chazown* vision. Recall that chapters 8–12 are a unit. Now that we've noted the end-time, everlasting covenant setting, we can study more deeply the prophetic messages. Though the great controversy theme will start and develop as a preface to Revelation, it is crucial to grasp a great legal opus unfolding. This swells as a giant wave approaching the shore or the crescendoing sound of a beautiful orchestra till, finally, by the end of Revelation all charges brought by Satan against God will have been settled, all promises to God's people to escape his accusations will have been judicially resolved.

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## Chapter 4

### STRANGE ANIMALS REPRESENT WORLD POWERS AND – SOMETHING ELSE FAR MORE IMPORTANT (Daniel 8:1-8)

Standing by the beautiful Ulai River, perhaps relaxing, away from his pressing duties in Babylon, Daniel is now given details of the *chazown* vision (8:1-2). Supernatural revelations were not new to him, but this time it would be one of the most frightening revelations he would ever have. More on that later. As he went into vision he looked "up" and saw a ram (*ayil*). Let's see if we can discover why God began this amazing vision this way.

#### The Ram (8:3)

This animal, a male sheep, has a rich history in the Old Testament. In the context of what we are about to be introduced to, it is typified as a sacrificial animal used symbolically to make everything *right with God or in covenant dedication to Him*. This was illustrated in many ways, such as:

1. One of the animals slain when God instituted His covenant with Abraham (Genesis 15:9)
2. A guilt offering (Leviticus 5:15, 19:21-22)
3. One of the animals used in burnt offerings (Numbers 28:11, I Chronicles 29:21)
4. On Mount Moriah when Abraham was about to slay Isaac, it was a ram that became his

substitute (Genesis 22:13). It therefore symbolized Jesus.

5. And, of special importance, a ram was part of the Day of Atonement services (Leviticus 16:3, 5), even being called the "ram of atonement" (Numbers 5:8).
6. This animal was further illustrated by those Israelites who took vows to become a *Nazarite*. They offered a ram as a peace and *purification* offering. They became "holy unto the Lord" through that ritual (Numbers 6:8).

Yet, in 8:20 we're told it represented Medo-Persia. Why? This is so important for us to grasp! That *era* will help set the timing for atonement prophecies, which occur far in the future! The ram's typology begins to open the door to an incredible mystery into *how and when the covenant promise will be completed*. Chapters 8-12 are all about *finishing* the everlasting covenant with God's holy people and the opposition to that ever happening. That *atonement ram* was a perfect way to begin this amazing story.

On the Day of Atonement, the people became *holy unto the Lord*. The ram, on that Day, came to

the altar (note this) *from the east*, moving towards the west, proleptically pointing to the second coming of Jesus from the east for His holy people!

Does this sound like something exciting is developing? We are beginning one of the most amazing prophecies in the Bible. Already we have seen imagery from Daniel's day all the way up to the second coming of Jesus. Before we even go further, there is more to examine.

If the picture begins with Medo-Persia, something has happened to Babylon (from the sequence of the Daniel 2 image and beast vision of chapter 7) – Babylon is fallen. That ties to many prophecies in Revelation. Two immediately come to mind:

“Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, ...” Revelation 18:2.

How did physical Babylon fall? Daniel 5 said King Belshazzar saw that bloodless hand write a message on the wall – that God's representative, Daniel, interpreted. Babylon was found wanting, numbered and finished. How? At that moment Cyrus, *who came from the east*, had dried up the Euphrates (which ties to the sixth plague) so the kings of the east might come and enter the city, causing Babylon to fall!

Was Cyrus an important figure in prophecy? He not only brought down Babylon (a great symbol of apostasy in the book of Revelation), but he prefigured the Messiah.

Cyrus	Jesus
My shepherd (Isaiah 44:28)	Good shepherd (John 10:11, Hebrews 13:20)
His anointed (Isaiah 45:1)	God anointed Him (Acts 10:38)
Came from the east (Isaiah 46:11)	Comes as lightning from the east (Matthew 24:27)
Set captives free (Isaiah 45:13)	Deliverance of captives (Luke 4:16)
Called righteous (Isaiah 45:13)	The Righteous (I John 2:1) <sup>3</sup>

Suddenly, we find ourselves right at the very beginning of this prophecy, looking into the face of a message with broad duality of meaning! Let's outline what has been discovered so far.

Daniel's Day	End-Time
Babylon fallen	Babylon fallen
Time period when Babylon falls	Time period when Babylon falls
Rise of Medo-Persian period when 2300-year prophecy begins	Time period after 2300- year prophecy ends
Ram – symbolic of purification	White horse – symbolic of being purified (first seal)
Ram represents God's people becoming holy	144,000 represents God's people about to be sealed
Cyrus comes from the east	Jesus comes from the east (Matthew 24:27)
Cyrus symbolizes Jesus	Jesus is coming
Ram introduces the completion of covenant promise	Everlasting covenant finished

### Strange Behavior (8:4)

Suddenly, Daniel sees the ram pushing towards the west, north and south. Where, then, is he coming from? As noted under the Day of Atonement imagery above, he is coming from the *east!*

Pushing (*nagach*) means to thrust with its horns. As it exercised its power, coming from the salvic east, it became great. This ram's kingdom was so strong no one was able to defeat him. His influence and power filled the earth.

Daniel was astonished and intrigued. The Bible says he was diligently meditating on or “considering” this message. The ram was now in control of the four directions of the earth. Its influence was worldwide. The ram was even able to accomplish exactly what he desired. That is, until something most unexpectedly happened. And here another dual application is introduced.

### The Terrible He-goat (8:5-8)

The second beast to appear to Daniel was this swift male goat, moving so quickly that its feet

<sup>3</sup>Robertson, Patricia; “Cyrus – A Great Biblical Exemplar,” *EndTime Issues...*, February 2003.

didn't touch the earth. Knowing the sequence of kingdoms from Daniel 2 and 7, we see that this goat was a symbol for Greece. That is exactly what Daniel 8:21-22 confirms.

It displayed violent action against the ram as described in verses 6-8. Historically, its initial great horn represents Alexander the Great, who conquered Medo-Persia; and the four horns that came up afterwards were the four succeeding generals – Lysimachus, Cassander, Seleucus and Ptolemy. But – that is where the similarities to the previous *kingdom* stories end.

We've seen that there are no animals in the *chazown* vision to represent Babylon. Interestingly, there is no animal to represent what followed Greece – that is, Rome. This goat was the last. Why? The great spiritual truths God is presenting didn't require rehashing something already given two times before. The Persia-Greece *time period* serves as a time marker to the 2300-year prophecy of Daniel 8:14. Something else of end-time importance is introduced.

The he-goat was also a sanctuary animal. Recall that this part of Daniel was written in Hebrew for "Israel." From now on whatever will unfold in the rest of this chapter and book is specifically for God's chosen people to grasp. Since the atonement ram is a sanctuary animal *in this setting*, the he-goat must also relate to this sanctuary imagery.

Let's look at this he-goat closer. Jesus made an interesting observation in the New Testament that when He, the Son of Man, came in His glory at the great harvest, the *sheep* and the *goats* would be divided. The sheep would be on His right hand, the goats on His left. Then He explained: The sheep were blessed and were invited to inherit the Kingdom. The goats were cursed and ordered to depart to the everlasting fire prepared for the devil and his angels. Matthew 25:32-34, 41. The sheep and goats – God's people versus Satan's. Is that the message of Daniel 8? Let's look.

On the Day of Atonement two goats were chosen. One to represent Jesus and His blood that cleanses from sin (Hebrews 10:4), the other Satan. The sins of all repentant Israel, that were cleansed by Jesus' blood, were transferred to the goat, *symbolizing Satan*. That goat was led into the

wilderness to die with those sins (Leviticus 16:21). Satan will bear the "goat" sin curse of all the righteous during the millennium. During that time the earth will be *desolate* – an issue addressed shortly in *this* prophecy.

Something is starting to fall into place. The "atonement ram" is contrasted with the sin goat: Jesus versus Satan – God's people versus Satan's. This must be a time when Jesus is taking the sins of God's people in atonement and Satan's people or agents will fight them or persecute them, trying to prevent that. That is *exactly* what this vision is all about.

Daniel	End of Time
He-goat – Greece	Satan – time short
Harms ram	Makes war with saints

"I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power; he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep on the present truth or doubting it, so as to prevent their being sealed with the seal of the living God.—Ms 7, 1850, pp. 2, 3. (A Vision God Gave Me at Brother Harris', August 24, 1850.)"<sup>4</sup>

Note what the he-goat did to the ram goat:

1. Ran into the ram with the fury of its power (vs 6)
2. Smote (*nakah*) the ram – meaning strikes it, might even kill it
3. Cast him to the ground
4. Stomps (*ramac*) on him. In this setting, those not killed are persecuted.

What does this all means? Christ and Gabriel will lay out the beautiful meaning of all this. It will unfold like an orchestra unfolds its musical scores as our study continues. For now, let's simply look briefly at this foundational imagery for our later study.

Ram	He-goat
Atonement ram	Guilt/sin bearer
Jesus	Satan
God's people	Satan's representatives
Ancient/Spiritual Israel	Apostates

<sup>4</sup>Manuscript Releases, vol. 8, p. 220.

Everyone represented by the he-goat hates all those represented by the ram. They are in controversy, in fact, *the great controversy* between good and evil, right and wrong, sin and righteousness. And, that is what the rest of the chapter is all about. The Persian empire begins the time frame when the 2300 atonement evenings and mornings begin. It also heralds the onset of the final cleansing *period* allotted to God's people, the 70 weeks of years (Daniel 9). That, too, as we will discover, has a dual application.

The "ram of atonement," the ram of "peace/ purification offering of the Nazarite," focuses on the time *when* God's people will become holy unto Him. We will discover that this is when they become legally and morally perfect. Chapters 8-12 are full of legal language. Most of this prophecy relates to the time *after* the 2300 atonement years end. Then the antitypical Day of Atonement will begin. This will come to *focused* significance when the *mowed* or "appointed time," first mentioned in 8:19, comes. "For at the *time appointed* the end shall be." (Reviewed in the previous chapter.)

Two great time periods are opening up to us. One represented by the fall of Babylon – Persian empire setting, the other *after* the 2300 years are completed. From now on to the end of the book,

both will be addressed. The progressive focus is on the *end*. Remember the *eth qets* from the last chapter!

The imagery of the ram and the he-goat shows that at the time God's people become "holy," a power with "fury" or "choler" will smite or persecute them. When does this happen? At the sealing (Revelation 7). They will have no power (*koach*), which means, though weakened, they still endure. They might even *appear* as dead, like the two witnesses of Revelation 11. This all implies that though God's holy ones, His remnant, will be stomped upon, cast down, made "helpless," they still have the capacity to *endure*.

A very important piece of information must be emphasized. Satan and his agents will come to their end. This is part of the incredible message in chapters 8–12. The he-goat power will soon be *represented* by the *little horn power* which shortly thereafter will become the King of the North, which comes to its end.

Now, let's look at that little horn power. That is the next story in this astonishing saga. Gabriel put it right here in the *chazown* vision. There are two little horn time periods introduced in Daniel. We will now discover which one this little horn represents.

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## Chapter 5

### THE EVIL LITTLE HORN – WHENCE DOES IT COME? (Daniel 8:9-12)

The study of the ram and he-goat opens up exciting information of a – *restoration atonement typology*. In fact, soon we will see that it is a Jubilee Atonement. But what about that little horn? One immediately is tempted to go back and review the little horn of Daniel 7:8, 20-21, 24-26 that had a face, mouth and power to subdue kings and hurt the saints. In fact, the parallels are so close, many scholars have said they are exactly the same in repeated prophecy, called *recapitulation*.

Before we're tempted to go down that path, there are two other issues often overlooked that need addressing. One, there are significant *differences* between the two horns. Two, the timing clues reflect an altogether different period of

history. Keeping those in mind, let's see how the little horn is introduced:

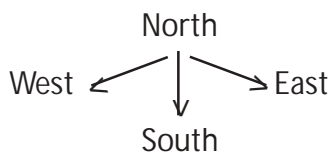
"Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, ..." Daniel 8:8-9a.

The little horn arises out of "one" of "them" and becomes exceedingly important and powerful (*gada!*) just like the he-goat did. What does the little horn arise from? Is it from "one" of the four horns, or Grecian kings of the he-goat? (In chapter 7 the little horn came out of the Rome beast.) The preceding noun is "winds" (the word "heaven"



explaining “winds”). Then, grammatically, it has to be from “one” of the “winds” of heaven, meaning one of the *directions* – north, south, east or west. The prophetic statement is *directional* and totally unrelated to empires or political origins. This can be shown through Hebrew studies.

The little horn waxed exceedingly great – *and here it comes* – “towards the south and towards the east and towards the pleasant *land*” or west (“land” is not in the original text) (Daniel 8:9b). Where did it come from? It came from the “winds” of the *north*. By coming from the north, its power spreads throughout the world.



Why did it come from the north?

Psalms 48:2 says God’s throne is in the north. But this is an evil power, as we shall see. We then look to a surprising text in Isaiah.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the *sides of the north*: I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:13-14.

Satan wanted to be like God and have His ruling and controlling power. *So do his agents*, such as the little horn.

We are told in Daniel 8:23-25 that that little horn:

1. Harms God’s holy people
2. Magnifies himself in his heart and

3. Stands up against the Prince of princes (Michael – God)

This little horn is anti-God and represents the papacy just like the little horn power of Daniel 7, which uprooted three kingdoms and ruled 1260 years. The latter came to its end by force in 1798 via Napoleon’s army (7:11). The little horn of Daniel 8 has power over the whole world and will come to its end “without hands” (8:25). The first rules until just before the judgment “sits” (7:26), and his rule is “taken away.” The second, *as we will see*, comes during the judgment, after the 2300 atonement evenings and mornings. These are the first clues that it is a second rise of the papacy after the wound is healed, being different from Daniel 7.

Putting this in perspective, there is a major time gap between the Grecian empire and this second rise of the papacy. The four he-goat horns rise toward the four winds (directional, over all the world). The little horn, in “the latter times” and when the “transgressions are full” (8:23), arises from *somewhere* in the four directional corners of the earth. This time it will become a Biblically defined global power. When it comes to its end, it will be without hands. God controls its final destiny. Imagine if we tried to make the papacy come up at the time the Greek empire ended. It just wouldn’t fit.

This second rise of the papacy is so important Gabriel gave Daniel 11 as a special message. There he, once again, presents two rises of the papacy.

In the next two chapters other clues of its last-day timing will begin to emerge. Next we look at how that evil horn misused its power.

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## Chapter 6

### THE LITTLE HORN ABUSES ITS POWER (DANIEL 8:10-11)

Just like the little horn power of Daniel 7, the end of time little horn defies God and hates His people. Satan dreamed of exalting himself above the clouds and stars, ascending right into heaven to the side of the north and trying to sit right on God’s throne, even appearing like Him (Isaiah 14:13-14). Revelation 13 shows the fulfillment of

his dreams through kingdoms and people, acting out his wishes. This little horn is the *first introduction* to how that will play out at the end of time. It personifies Satan so closely one could almost say it is he. Here the papacy is his perfect ambassador. Let’s discover why.

Daniel 8:10-11: The little horn “waxed great.”

This comes from the Hebrew word *gadal*, meaning it increased in power and authority. This didn't come suddenly but developed and crescendoed. In fact, its greatness was exerted against the "host of heaven." Host (*tsaba*) means a carefully regimented group of people, *God's army*. It implies that they are totally dedicated. Though the sun, moon and stars are called "host of heaven" (Genesis 2:1), that is always recorded as a singular word. Here in figurative Hebrew language "host" is plural.

Heaven (*shamayim*) means either the physical heavens or the abode of God. The stars (*kowkab*) are personified as God's people, especially His leaders (cf. 12:3). The immediate context relates here to the physical heaven. Therefore, the very first things that Gabriel notes about the little horn are:

1. It would have growing power and authority.
2. It would extend that power to or over God's loyal people.

Like an unexpected storm, the little horn imagery turns violent against the "host" and "stars." They are cast (*naphal*) fiercely to the earth. If that wasn't enough, the little horn stomps (*ramac*) on them. This immediately brings to mind the "Gentiles" *treading underfoot* God's church (Revelation 11:2) and satanic powers *warring* against God's people (Revelation 12:17; 13:7), all in an end-time setting.

Now we can begin to understand the little horn's mission:

1. Neutralize God's people, His loyal army and their leaders
2. Persecute them
3. War against them

This is a description of spiritual warfare at the highest level. A battle is now underway. God's people, for a while, become its victims.

Why would the papacy or little horn do these terrible things? Like the leaders of Christ's day, truth undermines the credibility and authority of falsehood. God's remnant people threaten the very foundation of that horribly false antichrist system.

That little horn doesn't stop there. Now the real *anti-God* spirit of this power is portrayed. It "waxes great" to heaven and to the "prince of the host" (vs 11). The same word (*gadal*) "waxed great" or "magnified" himself is used. It exhibits a growing defiance against God, the head or Prince

(*sar*) of His army. What else is this wonderful Prince called? Michael – "the great prince" (Daniel 10:13, 20-21, 12:1). He is also the "Prince of Peace" (*sar-shalom*) (Isaiah 9:5).

God is so intent that everyone understand what this little horn power represents, He embellishes many of these thoughts again! (Daniel 8:25 and 11:36-37). Together, we discover:

1. Craft and deceit is his policy
2. Arrogantly magnifies himself
3. By peace destroys (others do his evil work)
4. Does whatever he wants
5. Exalts himself above every god
6. Speaks against God
7. Doesn't honor the God of the early Christian church
8. Undermines the very dignity of women

Already we've seen how he persecutes God's people, those who represent Him. A picture now of unprecedented haughtiness and disdain for God is painted. It is so bad, the actions of the little horn so ghastly, shocking and horrendous, it will be repeated several times to convince any doubter how terrible the papacy is.

This is what God said through that mighty angel (8:11b). *Here it is:* "by him [the little horn – papacy] the daily [sacrifice not in original] was taken away, and the place of his [Prince of the host] sanctuary was cast down." First, there are arrogant actions against God by harming His people; now, it attempts to destroy two important things *directly related* to Him:

1. The "daily"
2. The "place of his sanctuary."

We can assume right here that these two things must be very important to God and very important for the papacy to get rid of.

Let's first look at the "daily" or *tamiyd*, meaning continual – perpetual. This is used as a descriptive adjective in most places in the Old Testament, referring to the morning and evening burnt offering. That's why so many translators added the word "sacrifice" after the word "daily." But here *it is a noun* – the *tamiyd* is "taken away." A similar message is noted in 11:31 and 12:11!

Let's pause and simply catch our breath. What has been happening in these two verses? The little horn is:

1. Against God's people
2. Against God

He persecutes and now takes away two very special things that belong only to God. To make sure we don't forget, E. G. White had an insightful reminder:

"Then I saw in relation to the 'daily' (Dan. 8, 11, 12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text."<sup>5</sup>

We are given beautiful discernment relative to this in Numbers 4:7. There God is instructing what goes on the table of shewbread. Of the many things, the last and most important is the "bread of continuity" – *lechem tamiyd*. That's our key to understanding the "daily"! This bread was refreshed every Sabbath morning (Leviticus 24:5-8).

The twelve loaves, representing each of the twelve tribes, symbolized God's continual presence among them. They depicted a holy unbroken relationship with them. The Sabbath became a symbol of *when* His presence was refreshed. The bread of life (John 6:37-38) came to them in a special way that day. The little horn does something to take that refreshing presence of God away! God's authority is somehow defied and His unbroken presence ceases. The holy Sabbath renewal between man's relationship with God and He with them is removed. This shewbread was often referred to as the "bread of His presence." That was part of the covenant relationship God had made with His people (Exodus 6:7, Deuteronomy 29:13). The little horn is trying to block the completion of that covenant relationship by taking away the "bread of His presence." How? We shall see shortly that it is by blocking God's law from being written in the heart (Jeremiah 31:33, Hebrews 8:10).

The "daily" is taken away by removing the Sabbath. That is the day the "bread of His presence" comes. In place of the life-saving presence of God, man's presence and power are appealed to through artificial acts and claims. The little horn's agents try to forgive sins, crucify Jesus over and over in the eucharist and claim salvation through an earthly organization.

What about the second act against God?

What does the place (*makown*) of the sanctuary (*miqdash*) mean? *Makown* is used very little in the Old Testament and refers to God's dwelling place in each usage except one. God's dwelling place, His place of refuge in the "temple" is cast (*shalak*) down or abandoned. The little horn promotes, as we will see shortly, a terrible sin against God. This breaks the covenant relationship with heaven, and it leads to a barrier to God's dwelling in or tabernacling *with us*. In that sin, claims of redemption are transferred to man. *In this, only Satan's presence can now be with man.*

Sin / transgression

Barrier to God's presence

Covenant relationship ceases

His indwelling presence in man ceases

Satan is now in control

There is an astonishing parallel in II Thessalonians 2. Just before Jesus comes, the man of sin will be "revealed" (*apokalupto* – unveiled to the world). Paul said, "Let no man deceive you" (vs 3). What does it say about that man of sin?

- ï He opposeth and exalteth himself above all that is called God
- ï He is as God
- ï Functions as if he is sitting in the temple of God
- ï He has deceivableness of unrighteousness
- ï They don't receive the love of truth
- ï Then the wicked will be revealed
- ï The mystery of iniquity will be taken out of the way
- ï Then Jesus comes

Paul outlined exactly what we have been studying here in Daniel! This little horn is the end-time rise of the man of sin.

The crucial question that we must now answer – "What mysterious sin could do this terrible thing and throw truth to the ground?" It is so vital we know the answer to that question(!), Gabriel will tell us very specifically. It is related to the *tamiyd*. That's what the next chapter is all about!

<sup>5</sup>Early Writings, p. 74.

## Chapter 7

### THE LITTLE HORN'S SIN (DANIEL 8:12)

The papacy exercises power against God's people, persecutes them, arrogantly speaks and acts against God and causes the refreshing *Sabbath of His presence* to be abandoned from the heart.

If this all seems overwhelming to you, we want to stop briefly, just for you – Gabriel is describing the most terrible persecution that God's people will ever experience. He is presenting Satan and his agents at their most powerful and devilish hour with overt hatred against man and God. But – as a good counselor and adviser always does, Gabriel says, Hope is coming. And what beautiful hope it is. Let's continue our study together. Wonderfully encouraging things will soon be shared.

We've seen so far this anti-God force impeding the atonement process, opposing the covenant relationship and, with resistance, trying to create a schism between God and His people. In what we have already learned, we can conclude that the papal little horn has become *exceedingly* powerful. He is doing something to take away the Sabbath Presence from the sanctuary of man's heart and His people.

The ram represents God's sacrificing people who are seeking to become a pure covenant host. The he-goat symbolizes Satan coming against them – just like Greece came against Persia. *The little horn is Satan's last-day representative to hurt the final stages of the redemptive process.*

We have seen what this papal power will do, but what is the great "sin" that causes all these terrible things to come about? The pivotal text in this message is verse 12:

"And an host was given *him* [little horn] against the daily *sacrifice* by reason [here it is] of *transgression*, and it cast down the *truth* to the ground; and it practiced, and prospered." Daniel 8:12.

Previously, the Hebrew word for host (*tsaba*) related to the "Prince" of heaven's people. Now, using the very same word Gabriel says the little

horn also has a "host" against the "daily" or God's *Sabbath refreshing presence*. This imagery of support ties with Revelation 13:3 where there is loyalty to the beast (another symbol of the papacy) from the *whole world*.

The basis for all the actions of the little horn is a *transgression (pasha)*. This word symbolizes those who reject God's *authority, laws and covenant*.

1. Authority – as Creator
2. Laws – standards of God's kingdom
3. Covenant – restoration agreement

In the context of the ram and the he-goat, we see the conflict between good and evil. In the abandonment of the "daily" we find a rebellion against God's Sabbath presence or rest. In the challenge against the dwelling place of God in the sanctuary we see a man-produced barrier impeding the convicting work of God in man's heart. This is rebellion against the very atonement covenant process.

Specifically – God's authority, the great symbol of man's restoration and His presence of rest is *all embodied in the Sabbath commandment*. The little horn, the papacy, uses its power to undermine God's holy Sabbath day. *All the symbology seen in the previous few verses comes to this focal point.* The *pasha* is against the law that God wrote on stone to "Remember." The little horn or papacy promotes a false Sabbath!

Amazing is the clarity of Scripture. The message defines the issue further by saying that truth is cast to the earth. Truth is *the* defining attribute of God. For man it depicts salvation and the way of life. This apostate power tears at that foundation. To make this blasphemous power more hideous, Daniel said it *practiced and prospered*. The linguistics here means it *fashioned its own standards and prospered*.

How does the little horn sin?

1. It makes its own moral standards ("practiced" – *asah*)

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<sup>6</sup>Harris, R. Laird, *Theological Wordbook of the Old Testament*, vol. II, p. 819. Brown, Colin; General Editor; *New International Dictionary of New Testament Theology*, vol. 2, p. 766.



2. Abandons truth
3. Blasphemes God – defies His authority
4. Takes away the Sabbath presence
5. Creates a barrier for the completion of the everlasting covenant
6. Impedes the Spirit working in the sanctuary of man's heart
7. Sets up a false sabbath against the fourth commandment

“In the last days those who are opposed to God shall prosper for a time through cunning and deceit (Daniel 8:12, 24f). But their success will be only temporary for God is preparing a time of judgment against all evil to accomplish His

indignation (Daniel 11:36). It must be clearly affirmed that transgression of God's law will never finally succeed (Numbers 14:41).”<sup>6</sup>

Some of you may want to go back and restudy the last two chapters. In special language the terrible antics of the papacy are outlined. When each is studied, an amazing picture is painted. It is not unlike the fearful activity of the sea and earth beasts of Revelation 13.

Next month we will begin laying the groundwork to see when all this will happen. Jesus told us when that appointed time would be. Of all things – at the *pasha!* Exciting surprises and wonderful messages are just ahead.



# LIBERTY

IN THE

# BALANCE

*Religion Today 0703*

## **Christians Charged with 'Hate Crime' in Brazil**

**Charisma News Service.** Two Christians were recently fined the equivalent of \$300 each for their participation in an annual evangelistic outreach on the beaches of Sao Paulo, Brazil. Umbanda and Candomble spiritist groups sued Baptist pastor Joaquim de Andrade, 41, and Aldo dos Santos Menezes, 33, accusing them of violating Brazil's "hate crime" law by distributing tracts that spiritists say disparaged the African goddess Iemanjá. They charged Andrade and Menezes with "inciting evangelicals to commit acts contrary to the liberty of religious belief." During an April 16 hearing, a Sao Paulo judge fined Andrade and Menezes and warned them that if they did not stop proselytizing spiritists, they would face stiffer consequences next time. "This is a precedent-setting case," said former Brazilian resident Paul Carden, director of the Centers for Apologetics Research. "If Christians cannot freely share their faith with interested bystanders in a public place without the potential of some punishment under the pretext of having committed a hate crime, then this profoundly alters the spiritual equation in that country."

## **Opposition to Missionary Teams Continues in India.**

Members of a missionary outreach team in the Andhra Pradesh State in India were beaten and arrested when they visited a village to do evangelistic work. According to Christian Aid Mission (CAM), the missionaries were preaching and distributing tracts during the April incident when a group of men sent by the village chief confronted them with knives, sticks and rods. After beating the missionaries, the men tied them up and took them to jail, where they were in custody for a week. The director of the mission that sent

the team met with the chief to plead for the Christians' release. At first the chief refused to hear him, but after much prayer, the leader told CAM: "The Spirit of the Lord moved him and he listened to my words and released the workers." Such opposition is common in remote villages of India. In April, this particular ministry sent missionaries to 355 villages, where they distributed 100,000 tracts, preached to 67,000 people and saw 457 commit their lives to Jesus. Also in the same month, the mission conducted five free medical camps that treated 6,045 poor people. Charisma News Service.

**Religious Liberty for Some, Not All, in Russia.** The president of Tatarstan, a republic located in the central part of the Russian Federation, Friday distanced himself from the question of allowing certain "non-traditional" churches to register in the republic.

President Mintimer Shaimiev suggested the more prevalent Russian Orthodox and Muslim churches may be playing a part in the process.

While Russian Orthodox, Muslim and most other denominations practice in Tatarstan with relative ease, the Mormon Church is still having problems registering with the government in Tatarstan and is challenging the government's refusal.

"Religion is separated from the state, but not from the public, not from the people, not from the society," Shaimiev said through an interpreter. "We have to explain to the people what is good and what is bad, and here, the (Russian Orthodox) patriarch and the Muslim clergy - they're very cautious with the feelings of the believers."

A U.S. State Department human rights report released March 31 noted that Mormons had

successfully registered in 38 places around Russia, but the church has had problems in Kazan, the capital of Tatarstan, and a few others cities in the Russian Federation.

The Mormon Church has filed suit challenging what the State Department calls the “repeated refusals of the authorities to register the church.”

Religious registration carries with it much greater latitude in terms of how a church may operate, and non-registered churches may be “liquidated” by the government, meaning they can lose their juridical status. Most of the churches that are not registered are considered “non-traditional” by Russian authorities.

“We are doing everything in order to heed the balance — the position — not to harm or not to bring damage to any other religion,” Shaimiev said.

The U.S. State Department estimates that roughly 90 percent of church groups seeking registration in the Russian Federation have successfully complied with the controversial 1997 “Law on Religion.”

However, some lesser known churches have had difficulty, including Mormons, Jehovah’s Witnesses, Pentecostals, Seventh Day Adventists, the Salvation Army, Scientologists, and certain Muslim sects regarded as more extreme practitioners of Islam.

“If there is some kind of, maybe, partisan approach or negative approach, mostly it comes from this patriarchy” of the Russian Orthodox Church, said Shaimiev. The Russian Orthodox Church is the largest and strongest in the Russian Federation, and some say it is too closely linked with the government.

In another State Department report from October 2001, it was noted that, “over the last two years there have been indications of a growing convergence between the Russian Orthodox Church and the state.”

The 2001 report noted the relationship appeared to give the Russian Orthodox Church a “preferred position” among government offices and administrators, and that the church has “entered into a number of agreements on such matters as guidelines for public education, religious training for government employees and military personnel, and, in certain cases, law enforcement and customs decisions.”

### **Religious liberty broadened, but not yet universal.**

While the Mormon and a few other faiths have had some difficulty exercising their religion in Tatarstan and elsewhere in the Russian Federation, others have not only practiced unimpeded by the government, but also are the recipients of efforts to revive and extend religious liberties in the former Soviet Union.

“We are trying, first of all, to return all of these religious buildings, which were used in a not-religious way, to the people — to the parishioners, to the believers,” Shaimiev said.

President Shaimiev spoke of his administration’s efforts to return to local Jews a synagogue which had been taken out of church hands during the Soviet era; and within a few hundred feet of Shaimiev’s office inside the Kazan Kremlin’s walls is a major renovation of the Orthodox Cathedral of the Annunciation, built in the 16th century but converted to an archive during Soviet dictator Joseph Stalin’s regime.

Thousands of square feet of centuries-old Orthodox icons and paintings had been white-washed by the communists, and today, Shaimiev’s administration is expending considerable money and effort to preserve and restore the cathedral.

There has also been the establishment of a Muslim university to permit the training of Muslim clerics without worries about what Shaimiev called “wahhabism,” which is considered by many to be an extreme practice of Islam that some say is linked to terrorism in Chechnya.

According to Shaimiev, young people seeking to enter the Muslim clergy had to leave Tatarstan for studies abroad, resulting in some returning to espouse a more extreme brand of Islam.

“The Islamic tradition of Tatarstan is more enlightened,” Shaimiev said. “Here, the Orthodox and the Muslims, they live side-by-side. So the coexistence of these two religions, it gives the chance not to go to extremes.” Scott Hogenson Executive Editor. Kazan, Tatarstan (CNSNews.com)

### **Couple Imprisoned Because of Conversion in Egypt.**

A Christian couple has spent months in prison because of the wife’s conversion. Naglaa, a Christian convert from Islam, and her husband, Malak Gawargios Fahmy, were imprisoned in mid-February in an effort to force Naglaa to give up her Christian faith. The pair was arrested at the

airport as they tried to leave Egypt for Cyprus reportedly because Naglaa had a forged passport and identification card. "Becoming Christian shouldn't be a crime punishable by a prison sentence," Egyptian church leaders said. "It is strictly forbidden to convert from Islam to Christianity ... although the opposite happens hundreds and even thousands of times. Freedom of religion should be a human right to all, and conversions should take place with each person's own accord." Prayer for the couple and for their 5-year-old daughter and 2-year-old son is being urged. "Pray for wisdom, guidance and strength for church leaders, lawyers and others involved in Naglaa and Malak's case," an article quoted. "Pray for the police and the authorities involved that they will have compassion and mercy on this family and allow their immediate release." Charisma News Service.

**Hawaiian City Sued Over 'Christian' Event.** The American Civil Liberties Union (ACLU) filed a lawsuit this week against Honolulu, Hawaii officials, accusing them of sponsoring an event for "fundamentalist Christians." For the second time in the last month, the ACLU sued officials Monday, saying the city sponsored what was essentially a Christian service in the form of Family Day Festival (FDF) at a Honolulu park on July 5. The ACLU claims the event violated portions of the First Amendment requiring separation of church and state, and city officials improperly used at least \$15,000 of taxpayers' money to organize and help conduct FDF. The lawsuit cited a musical segment of Family Day that included nine separate performances by Christian groups, while children's entertainment had a stated purpose to "save souls." The city's attorney Greg Swartz said the city "believes that it conducted the Family Day Festival in an appropriate manner and that further litigation by the ACLU" would be a waste of taxpayer money and the court's time and resources. The ACLU also sued on June 27, saying the city helped to organize an event called the Kids Parade in conjunction with FDF and that the parade's sponsor, the Hawaii Christian Coalition, would not allow gay and lesbian groups to participate in the parade. Charisma News Service.

#### **Christian Persecution on the Rise in Indonesia.**

Violence against Christians has been on the rise since a pastor and human rights advocate was recently sentenced to three years imprisonment on bogus illegal weapons charges. According to International Christian Concern (ICC), after Rinaldy Damanik was sentenced June 16, his legal team was threatened for filing an appeal to the Central Sulawesi high court. Meanwhile last Thursday, Julius Ledo Pamini, a Torajan Christian, was shot to death in broad daylight at his plantation, located between the Sa'atu and Pinedapa villages, ICC said. The same day, a bomb destroyed a Kawua village restaurant owned by a Christian couple. Four people were seriously injured and hospitalized in the bombing. Last Saturday, Christian policeman Petrian Malenge was shot in Lembomawo village while he was riding a motorcycle with his neighbor, said ICC, a Washington, D.C.-based human rights organization. Christians are also being targeted by a new bill that will force their private schools to build mosques and employ Muslims to teach Islam. On June 11, the Indonesian Parliament passed the controversial Education Bill. Charisma News Service.

**Christian Magazines Confiscated and Burned in Uzbekistan.** Authorities have confiscated and burned hundreds of Russian Baptist magazines. Two hundred eleven copies of "Vestnik Istiny," or "Herald of Truth," were confiscated from local Baptist Aleksei Yermolayev recently. The magazines were later burned after a court ordered them destroyed. Judge Marat Alimukhamedov defended his decision, saying the magazines were brought into the former Soviet republic illegally. The Tashkent court also found Yermolayev guilty of breaking a customs law, and was given a fine the equivalent of \$23, which is five times the minimum monthly wage, Baptist officials said. Local Baptists have protested against the court-ordered destruction of the magazine and Yermolayev's fine because he was not informed that a hearing was taking place. Human-rights activists say there has been growing pressure on churches and Christian groups to end their activities in the mainly Islamic nation of about 24 million people. Charisma News Service.



### **Muslim Tensions Rise and Churches Burn in Kenya.**

On 13 June, Muslims rioting over the arrest of one of their clerics torched five churches in Bura, Tana River district, in Kenya. Of great concern to Christians in Kenya is the fact that no one has been charged over the burning of the churches. Christian leaders are still waiting to see if the arsonists will receive justice or impunity. As impunity equals permission, this is a serious issue of national significance at a time when Muslim tensions are rising to boiling point. The Reverend Simon Mungumba, the Assistant Chairman of the Bura Pastors' Fellowship, wrote a report of the incident. On the previous evening officers were stoned by youths, forcing them to retreat into their vehicle. The local Muslim youths had been visiting a preacher in town. This 'visiting preacher', Sheikh Khalifa Mutiso, is a former Christian pastor who now preaches aggressively against Christianity, with offensive and obscene messages that "border on incitement." When he was arrested, Muslim rioters stoned the police station and commenced burning and looting the churches, while others chanted, "release our sheikh, we want him to continue preaching." Christians are calling on the Kenyan government to investigate the incident and compensate the churches that have lost their buildings. This incident is only one of several issues raising the heat between Christians and Muslims. Assist News Service.

**Christian Persecution Continues in Vietnam.** Authorities recently destroyed a church, but believers prevented the destruction of their pastor's house. The incident occurred June 22 in the Phuoc Hau village of Vietnam. Police bulldozed the 200-member Phuoc Dong Evangelical Church's meeting hall. They came back the next day to destroy the parsonage of pastor Luong Vinh Quoc, but church members formed a ring around his home. Earlier, police confiscated personal belongings from a pastor because he had Bibles and Christian literature. Authorities also sentenced a pastor to four months in prison because they found Bibles in his church. Meanwhile, for the second time in three years, authori-

ties have halted the construction of a church building. On June 9, an estimated 200 police seized and hauled away the church's building materials in Ho Chi Minh City. Elsewhere, a minister and his family were recently beaten with rocks and clubs because of their faith. Pastor Sung was hung upside down from the ceiling and his son's arms were tied to his back because they would not renounce their faith. After being repeatedly tortured, Sung fled. He was fined on his return. Sung and his family are reportedly under house arrest. Another pastor was beaten and put in jail for a week for refusing to set up an altar for ancestor worship in his house. Charisma News Service.

**Police Use Lure Of Registration To Arrest Chinese Church Leaders.** Church leaders in Yunnan Province, China, were thrilled when police said they could get government registration for their church group. The group had sought registration, which would give legal sanction to their church meetings, since the Chinese government changed the church registration law in 1994. They were told to bring their leaders to a meeting to sign the needed documents, but when 12 leaders arrived, officers of the Public Security Bureau (PSB), the Court Marshall's office and the prosecutor's office awaited them. The 12 were arrested without warrants or required documentation. "Police say these are law-breakers," said a spokesman. "But this clearly shows that these are patriotic citizens trying to follow their country's laws if they can do so in good conscience." Eight of the leaders were sentenced to three years of "laogai," so-called re-education through labor. This sentence can be given in China without filing formal charges or a formal trial. The other four leaders were indicted and held for trial, which likely means they will face sentences longer than three years. During a 1997 "anti-cult" campaign, eight of the group's leaders were sent to a labor camp. Some were put on public display, where police encouraged passers-by to spit on them. "This is business-as-usual for the underground church in China," said the spokesman. Voice of the Martyrs.

# The Garden Patch



By David E. Stottlemyer, M.A.  
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(1988–present)

## Preparing the Garden Bed

### SITE SELECTION

“And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.” Genesis 2:8

The earth was perfect. Yet God had a special location for the garden he prepared for Adam and Eve. The selection “eastward” was probably due to symbolic reasons but it still demonstrates an important principle that we should take care when locating our garden. There are several things we should take into consideration when locating our garden (this list could be very long but I will try to keep it brief):

- ï Sunlight: the garden should receive at least 6 hours of direct sunlight each day with more being better.
- ï Soil: deep, rich soil is best (if you have less than 2 feet of soil, you may have to bring soil in or make a raised bed).
- ï Avoid low spots: this is not only for water drainage, but to protect from frost as well since cold tends to “flow” to low spots.
- ï Water source: unless you are fortunate enough to live in a location where nature

provides regular, dependable watering, you will need to locate your garden close to a source of water.

### SEED BED DESIGN

Having decided where to locate your garden, you

now need to decide how you are going to design the seedbed. Since most gardens are either laid out in rows, or in beds, I will briefly run over the advantages and disadvantages of each method.

**Rows** are designed so the plants are grown in a single row with 18" or more between rows.

- Soil Preparation: It is easy to prepare the soil using this method – one can do it by hand, rototiller or even using a tractor.
- Easy access: The 18" space between rows makes a nice walking space and makes it easy to weed and harvest your plants.
- Efficiency: This method is not as efficient a use of garden space since it was designed mainly for mechanized agriculture – the 18" spacing between rows has more to do with the spacing of tractor tires than growing space needed by the plant (more on this in a later article).



David Stottlemyer



An example of row planting. Perfectly suited for mechanical agriculture and furrow irrigation.

**Beds:** The plants are grown within a bed, which may be up to 4 feet wide. Once the bed is prepared and planted, all work is done from around the edges of the bed.

- Setup: Initial bed setup requires more work – usually must be done by hand.
- Bed Width: One must be able to reach into the middle without stepping on the bed.
- Raised bed: A raised bed is easier on the back and helps with drainage.
- Efficiency: Depending on the planting method used, the bed can be a much more efficient use of garden space than planting in rows.



Raised bed design. This bed belongs to my daughters and contained lettuce, broccoli, cauliflower and Brussels sprouts.

### **SEEDBED PREPARATION**

“For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.” Jeremiah 4:3

Now it is time to “break up the fallow ground” and prepare your seedbed for planting. No matter what seedbed design you choose, it is always best to work the soil when it is evenly moist – and not too wet or dry. You can dig down with a shovel and look at the soil to determine if it is evenly moist. But knowing if it is too wet or dry is a little more difficult depending on the type of soil you have. I will pass along the method taught to me which works for sandy and loam type soils (but does not work as well for clay soils). Take a hand-full of soil and squeeze it into a ball in your fist. When you

open your fist, the lump of soil should maintain its shape – if it falls apart and does not hold its shape the soil is too dry. To see if it is too wet, with the soil still in your hand, take your thumb and gently press on the soil – you should be able to break it apart. If it mashes without breaking, the soil is too wet, let it dry a few more days before checking again.

As you prepare to work the soil, keep the following in mind:

- Loosen the soil as deep as possible: two feet deep is optimum. Yes, it is a bit of work but worth it in the long run. One of the best ways to loosen the soil is by using the double dig method. We will cover this in detail in the next article.
- Avoid compaction: once the soil is loose, don't walk or do anything to compact the soil where your plants will be growing
- Work any organic matter into the top layers of soil: in nature the richest soil is the top layer, and this is where most plants concentrate their feeder roots. So, it makes sense to put any fertilizer or organic matter in that top layer of soil where most of the feeder roots will be.

There is good reason why the Lord compares the heart to soil – proper preparation will enhance the germination of the gospel seed in the heart and encourage it to take root and grow.

“The Lord expects us to work in order that we may obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation the flourish. God works and man cooperates with God. Then there is seedtime and harvest.” *Letter 35, 1890. Medical Ministry*, p. 230-231.

## CORRECTION

An editorial error occurred in last month's gardening article. Our apologies to David Stottlemeyer. The third to the last paragraph should have read:

"From studies of end-time events there will come a period of time during what is sometimes called 'the little time of trouble.' Then those who are living in the country will benefit greatly from being able to grow their own produce. That is why Gabriel told John that a point in time would come when God's remnant could not buy or sell (Revelation 13:17). For these reasons, this section will provide basic gardening information to help one get started...."



# CALAMITY BULLETIN

(July 2003 Calamities – with damage)

## CALAMITY WATCH TOTALS

	July	Yr to Date	Avg./Mo.
Deaths	1052	20,844	2,978
Homes destroyed(!)	714,391	1,630,146	232,878
<b>Resume' July:</b>	<b>Deaths</b>	<b>Homes Destroyed</b>	
Floods	890	704,518	
Earthquakes	16	9,373	
Storms (typhoons, cyclones, hurricanes)	41		
Sand storm		500	
Avalanch/landslide	41		
Cold	62		
Fire	2		
	<hr/> 1,052	<hr/> 714,391	

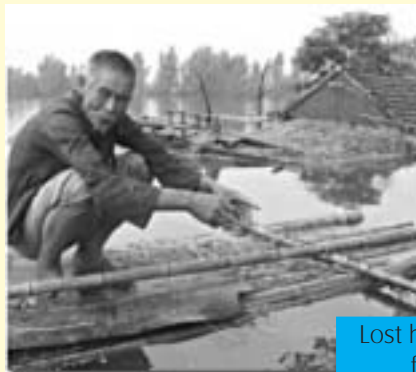
### July Extremes:

- Flood: China – worst in history  
Sudan – worst in 70 years
- Sand storm: Afghanistan – worst in history

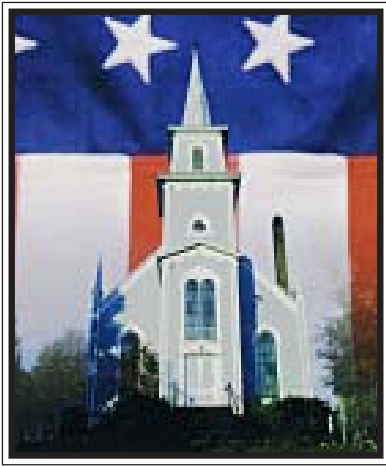
### WORST FLOODING IN CHINA'S HISTORY



Flooding in China  
She lost her home



Lost his home and  
fish farm  
– he's on flimsy raft



# Focus on the **Sabbath**

[This section is devoted to news, articles, special messages, laws, sermons and political events that draw attention to the Sabbath. We are especially interested in how the Christian world views a weekly “rest day” – a pivotal prophetic end-time issue.]

“Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism.” *Signs of the Times*, 7-17-1907, p. 7.

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy – there symbolized by the beast ‘like unto a leopard.’ ... this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy.” *The Great Controversy*, pp. 578-579.

“The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” *The Great Controversy*, p. 558.

“There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests.” *Testimonies*, vol. 5, p. 711.