

# EndTime Issues...

CHRISTIAN RESOURCE – MINISTERS, TEACHERS, BIBLE STUDENTS

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**Who Molds the Clay?**

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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."

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

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We need your support in prayers and funds. As our financial base broadens, it opens doors for a greater number to hear and see these special truths.

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## “What” Are You Watching For?

A growing number of publications in and out of the religious world are raising concern that some type of apocalyptic end must be near. Several end-of-time magazines have sprung up over the past decade. Evangelicals have sensationalized their dispensationalist views through books and movies. Sociologists are increasingly fascinated with the *subculture* of individuals who develop followings when they predict an “end” event or even a date for the end to occur. The FBI has a dossier of such groups, fearing they might call for a sudden panic action such as mass travel to Israel, large liquidation of assets or possibly a disruption of the media. Apocalyptic clocks have appeared on the web, showing “midnight” is almost here.

“This is the first age that’s paid much attention to the future. Which is a little ironic since we might not have one.”<sup>1</sup> Since 9/11 the militant Islamic terrorist threat has brought the world to a new type of apocalyptic reality it never faced before.

“Men never do evil so completely and cheerfully as when they do it from religious conviction.”<sup>2</sup> Every city is at risk to an invisible enemy. In the little country of Palestine over 2000 people have volunteered as suicide bombers.

Christians have preached for 2000 years that we must live in a state of an imminent end because *time was short* – “The end is near – again and again.” Adventists – those who preach of that soon return – had their roots in the Millerite movement, which had set a date for Christ’s return in 1844. Following that bitter disappointment, E. G. White in a very fascinating series of proclamations noted that Christ’s return was at the door: “We hear the footsteps of an approaching God.”<sup>3</sup> Those clarion calls remained true to the imminent spirit of being ready.

It is a sad and dramatic study to review the apocalyptic mentality of the year 2003. The messages and warnings as to why a

cataclysmic end is near is much the same between a Protestant minister and a secular commentator. They both talk about natural disasters, war, terrorism and morality. But are there no distinctive Biblical prophecies that alert God’s people to truly know *when*. Has God left us to struggle in the muddied waters of a 2000-year running apocalypse?

The sermons that declare a “stupendous crisis lies just ahead” are no different than the thought-provoking books and manuscripts from Godless pens that sensationalize a “stupendous crisis lies just ahead.” Both appeal to generic concerns usually based upon some “recent” dramatic event.

A Bible scholar recently noted: “The details about the final conflict’s climactic moments are not available.” Then he went on to say without justifying his comments, “Unquestionably, there will be significant, radical, and unexpected shifts in world religions, global politics and economic systems.”<sup>4</sup> What does that all mean? It is nothing more, as usual, than a generic mouthful. Secularists say exactly the same thing. Is this all we’re “watching” for? Hasn’t God given very specific revelations within the vast prophetic messages as to exactly how the climactic moments will unfold, who is involved and how the great controversy will end?

There is another issue on which concerned Christians need to be jolted to their senses. When most of prophecy is relegated to history, it is a *disincentive* to “watch.” It numbs even the most ardent Biblical expositors.

Jesus told his disciples to “watch” and “tarry” when He was in the Garden of Gethsemane – “stay awake” and “patiently wait.” *Why were they to stay awake?*

In the parable of the ten virgins, the ten slept. The bridegroom tarried. At midnight the cry came, “Behold, the bridegroom cometh.” Who made that call? It wasn’t the ten who slept! It wasn’t the bridegroom!

There were some who were awake, watching. Who were they? The 144,000 – those who were watching and giving the Loud Cry.

What were they watching for? When Jesus answered the queries of the disciples about the end of time, He didn't "beat around the bush" with, "I can't tell you the details!" He answered their three questions, filled in incredible details, then referred them – and us – to Daniel 8–12 (Matthew 24:15). That, in turn, refers us to the book of Revelation with amazing particulars – hundreds of them! – about the climactic moments of earth's history, including timed prophecies.

We can remain with the secularist or we can "watch" for things so specific we will be able to give a rational "loud cry" of His imminent return.

It is time to move beyond a generic message to one that is filled with objective information, leading the world to crave the eternal wonders of glory. There is no reason we can't be accurate with precise predictive knowledge as we move into 2004. Protestants prize and even flaunt Bible exposition but talk about it as if it were more of a literary work than a heart-changing, thought-provoking sacred document guiding His people every step in the final battle with sin.

Our over 2000 pages of research into Revelation is leading us to unquestionably conclude that there are details never dreamed of regarding coming events we urgently need to grasp and proclaim. Daniel is beginning to "stand in his place." Truth that reveals how the *tarrying time* is to finish and the "*appointed time*" begins are opening up. Their relationship to the Jewish economy is taking on new meaning. It is time that the word "Advent" be rediscovered, cherished, used and preached.

"The sermons preached by some of our ministers will have to be much more powerful than they are now ... Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar.

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of

the eternal world."<sup>5</sup>

"The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world... The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ His people will become new bottles, He will fill them with the new wine. *God will give additional light, and old truths will be recovered, and replaced* in the framework of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to *search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others.* One interest will prevail, one subject will swallow up every other, – Christ our righteousness."<sup>6</sup>

"Faith in the soon coming of Christ is waning. 'My Lord delayeth his coming' is said not only in the heart, but expressed in words, and most decidedly in works. Stupidity in this watching time is sealing the senses of God's people as to the signs of the times."<sup>7</sup>

"My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis."<sup>8</sup>

What are we to "watch" for? Many will say "the coming of Jesus" – Wrong. We are to watch for the signs that tell us He is about to come. That, then, gives urgency to our message to a dying world. That can bring conviction because there is *objective* prophecy being fulfilled. It will be then – and only then – that we can convincingly tell everyone, "Wake up – behold – the bridegroom comes!"

## References

<sup>1</sup>Arthur C. Clark, quoted in R. A. Swenson, *Hurting toward Oblivion* (1999), p. 20.

<sup>2</sup>Blaise Pascal (1623-1662).

<sup>3</sup>*Evangelism*, p. 219 (1914).

<sup>4</sup>Reference withheld.

<sup>5</sup>*Testimonies*, vol. 8, pp. 36-37.

<sup>6</sup>*Sons and Daughters of God*, p. 259 (emphasis added).

<sup>7</sup>*Review and Herald*, 9/16/1873.

<sup>8</sup>*Ibid.*, 8/20/1903.



## WHO MOLDS THE CLAY?

AGAINST OUR WISHES!

RETAIL PORNOGRAPHY AND LEGISLATED RELIGION

In a nation that was founded on Christian principles, early social and business standards were by-and-large self-evident. Over time, as spiritual influences guided less of men's lives, ethical controls were replaced by greed and the need for power. The meaning of freedom has become increasingly defined by the granting of "rights" with marginal responsibility. Opinion and sensuous speech has been granted authority and the "right" of passage. They have become, in turn, a permissive umbrella to protect vice and an excuse to denigrate morality.

Businesses and agencies now take advantage of this *protected freedom* to promote life-styles most churchgoing people are afraid to call sin. Such is the case with Abercrombie and Fitch (A&F), a sportswear outfit retail outlet. In fact, Teddy Roosevelt considered it one of his favorite stores as did Dwight D. Eisenhower.

The passing of years brought new marketing ideas to A&F. Recently they chose to change their consumer base. Today it has become a nudist agency for 18–22-year olds. In November, when its quarterly catalog (*The Christmas Field Guide*) came out, parents and others cried out because many of the subjects posed in the nude, were sexually explicit and sexual advice filled its retail catalog pages.

Though pornographic, it didn't rise to the level of the law. Thus, young people were exposed to retail smut permitted by *free expression*. What does a community do to deal with such permissive indecency?

James Dobson of Focus on the Family spent a whole radio program on it, and he appeared on MSNBC *Scarborough Country*, urging a nationwide

boycott of Abercrombie's 651 stores. The American Decency Association (ADA), the National Coalition for the Protection of Children and Families, Chuck Colson of Prison Fellowship and Joe Gibbs (former Redskins) formed a coalition and began threatening managers and malls that housed the retail outlet.

Result? All catalogs were pulled from the stores. CEO Mike Jeffries and staff wouldn't appear in public or apologize. A spokesman told the press that they received 300 calls per hour, which led to the pulling of the nude document.<sup>1,2,3</sup>

Just two weeks before Christmas A&F announced the *spring* catalog would have the same "enticing themes."<sup>4</sup>

Many cheers for the few who influenced many. But – the moral harbingers of right, the Protestant churches, haven't spoken out. The Catholic Church, however, did. William Donahue of the Catholic League in his fiery rhetoric disparaged A&F, their catalog, anticatholicism and pornography.

A&F is promoting what more and more Americans permit to come into their homes (via TV), schools evangelize through sex education and churches encourage by their *absence of discussion* of sin and repentance. Pornographic internet sites numbered 71,831 in 1998. This year there were 1,300,000 sites dedicated to porn.<sup>5</sup>

The FCC has relaxed its rules on foul language over prime time media. A democratic candidate for the president (supposedly an icon for right) recently exercised that "right" while Bush-bashing, using a foul, four-letter word to describe President Bush.

When laws do not shield the minds and hearts of Christians and youth from corruption and sin, what will the outcome be? Sadly, *tolerance* to wrong creeps in. But, there are some activists that are raising the standard, such as James Dobson and Chuck Colson. The evangelical world is reacting. How is it with you? How is it with your church, its leadership, its pastor? Is sin even talked about anymore?

"Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many

men and women who profess the religion of Christ are guilty. Even some who profess to be looking for His appearing are no more prepared for that event than Satan himself. They are not cleansing themselves from all pollution. They have so long served their lust that it is natural for their thoughts to be impure and their imaginations corrupt. It is as impossible to cause their minds to dwell upon pure and holy things as it would be to turn the course of Niagara and send its waters pouring up the falls.... Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this, he is unworthy of the Christian name.”<sup>6</sup>

“We are living in an atmosphere of satanic witchery. The enemy will weave a spell of licentiousness around every soul that is not barricaded by the grace of Christ.”<sup>7</sup>

A great polarization of values is sweeping across this nation. This month (December 2003) the Connecticut Meriden Public Library asked Artist Mary Morley to put on a display entitled, “Vision, Hopes and Dreams.” Her exhibit included paintings of a Nativity scene, Jesus carrying the cross, His crucifixion and resurrection and Christ with a halo, portraits of Pope John Paul II, Mother Teresa, Moses and the prophet Elijah.

Library officials objected to the five images of Jesus, saying they were offensive and inappropriate. Strange, libraries across the nation are objecting to pornography *internet filters* but they will filter out Jesus. Morley was disgusted and cancelled her own exhibit.<sup>8</sup>

Another nail was driven into the moral coffin by the California State Board of Education. They mandated that all seventh-graders were to take a “course” in Islam. They were to know the names of key Islamic leaders, recite prayers in class and memorize and recite verses from the Quran. Amazingly, the kids were to fast for one day to get a feel of Rhomadon. The textbook the children were to use prompted the students to imagine they were Islamic soldiers fighting for “God” as they chanted “Allah Akbar,” *God is great*. This was designed as a distinct anti-Christian move.

The public schools are prohibited from reading the Bible, praying, displaying the Ten Commandments or mentioning the word “God” by itself. But they must teach a form of militant Islam. This textbook, incidentally, painted Christianity in a very negative light. A suit was filed against school officials in Byron, California, as a test case against

Islamic teaching. Attorney Shroeder of the Thomas Moore Law Center said, “California has been planting some big seeds for Islam while hardening hearts towards Christianity.”

On December 13, 2003, U.S. District Judge Phillis Hamilton ruled that the Islamic curriculum was acceptable and dismissed the suit. This judge was from the court that ruled “Under God” in the pledge was not constitutional.<sup>9</sup>

As judicial and administrative rulings (law) increasingly vilify Christianity, the culture flounders for some standard, some guidance. Hollywood, TV and the printed media are working hard to make hedonism the standard. Sensuous behavior and sentimentalistic forces are being driven into the minds of young people – and parents. A pall of deepening guilt is settling over this world. *It tries to heal its scarred soul by encouraging others to be as evil as it is*. If others follow, the vices of pornography, illicit sex and anti-Christian rhetoric seem justified – for awhile.

An evangelical–fundamental backlash is gaining momentum. In despair, a point will soon be reached where a sympathetic government will legislate “right behavior.” Trends are moving into the fast track through politically-motivated Christian organizations to see dramatic changes come into America’s fiber. It won’t be long before boycotting a retail chain will be too simplistic. Moral action will become law. Then, what was to protect Christianity will become its noose. Freedom will then ride on the shoulder of tyrants.

## References

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<sup>2</sup>Buckley Jr., William F.; *National Review*, 12/09/03, <http://www.nationalreview.com>.

<sup>3</sup>Morse, Anne; *National Review Online*, “‘Field Guild’ Bye-Bye,” <http://www.nationalreview.com/comment/morse200312010917.asp>.

<sup>4</sup>McCullough, Kevin; “Abercrombie: The Catalogue will be back – next month!,” [www.worldnetdaily.com/news/archives.asp?AUTHOR\\_ID=224](http://www.worldnetdaily.com/news/archives.asp?AUTHOR_ID=224).

<sup>5</sup>Collum, Jason and Brown, Jody; *Agape Press*, “Child Porn Bust Nets Thousands, but Number of Internet Sites Up,” <http://headlines.agapepress.org/archive/2/112003e.asp>.

<sup>6</sup>*The Adventist Home*, p. 328.

<sup>7</sup>*Mind, Character, and Personality*, vol. 1, p. 146.

<sup>8</sup>Martin, Allie and Brown, Jody; *Agape Press*, “Porn Can Stay in Library – But Jesus Has Got to Go,” <http://headlines.agapepress.org/archive/2/112003e.asp>.

<sup>9</sup>*World Net Daily*, “Judge rules Islamic education OK in California classrooms,” 12/13/03.



# HEALTH QUEST

## Wash Your Hands – More Often Too Elementary? Read On

**A**s the rules governing the camp of Israel were matured, God told Moses that Aaron and his sons had to wash their hands and feet before entering the tabernacle “that they die not” (Exodus 30:19-21). Though that was part of a purification ritual before entering God’s house, it was a *statute* depicting a type of cleansing.

Rules in how to wash with water were detailed and included the washing of clothes if they had been in contact with a dead animal or had a skin disease. Cleansing with water was so important that it became part of the camp’s written regulations for safety.

Washing our hands may sound trivial to you – but it is not a trite issue. For many years in restaurant lavatories I have observed men finish their toilet needs and leave the restroom without washing their hands (often food workers). Toilet-body-hand-doorknob-bacteria spread – one wonders if these people were ever told how crucial this is. It is the single most important way to prevent the spread of germs, yet ignored by so many.

This has been studied in both the U.S. and Canada. On the average, 17% of women who use a public restroom leave without going to the sink. 26% of men finish their duty and walk right out. Intriguingly, in Toronto, Canada, better than 95% of adults who used restrooms washed their hands before exiting – the best in North America.<sup>1</sup>

It takes 13 seconds to sing *Happy Birthday*. It takes 10-15 second

to do a good washing of the hands. “If the bugs were in color on our hands and we could actually see them, we probably would all desperately wash them all the time.”<sup>2</sup>

Not sure how to do it correctly?

- Wet your hands under warm, running water.
- Keep your hands lower than your elbows while rinsing them.
- Apply soap or antiseptic products. Wash and rub vigorously for 10 to 15 seconds. Use friction to scrub all surfaces of your hands.
- Pay particular attention to your fingernails and between the fingers.
- Rinse well under a steady stream of warm water.
- Dry your hands thoroughly using a paper towel, single-use towel, or air dryer.
- Avoid recontamination of hands on the sink. Turn off faucet with the paper towel used to dry your hands.<sup>3</sup>

Some centers even recommend the paper towel be used to open the lavatory door upon exit – really, a very good idea.

To minimize the germs passing around your family, make frequent hand washing a rule for everyone, especially:

- Before eating and cooking.
- After using the bathroom.
- After cleaning around the house or changing diapers.
- After touching animals, including house pets.
- After visiting or taking care of any sick friends or relatives.



- After blowing one's nose, coughing, or sneezing.
- After being outside (playing, gardening, walking the dog, etc.).
- After handling money.
- After handling trash/garbage.

Still sound trite? Next time you use a public restroom at a restaurant or even a church (No, Christian germs aren't any safer), note those who bypass the "hand thing." Something simple? Yes. It is all about common sense – good judgment. But many people don't take 15 seconds for it.

Franklin S. Fowler Jr., M.D.

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<sup>1</sup>*CBC News Online*, 9/15/02

<sup>2</sup>Hall, Melissa, *Augusta Chronicle*, 7/25/03, as quoted by Billingsley, Gary, M.D.; *West Australia Pediatrics*.

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# Why Jesus is Coming Soon

## The Great Week of Time

Part 4

### INSIDE THE JEWISH ECONOMY

– Clues Were There All the Time –

The Sabbath was given to man – before sin entered. It was the model for rest, reflection and remembrance. It was the *appointed time* to be with God. It was a period set aside to look *backward* at man's origins – creation with the sovereign God as its originator.

When sin came new worship engagements were given to man that looked *forward*. Beginning with the sacrifice of a lamb to finally a whole system of ordinances and sacrifices within the great Jewish economy.

That theocracy was Christocentric. Its rituals and routines served three great purposes.

1. To create a setting where God's presence could perpetually be with them.
2. To engage in ordinances that drew their attention to the first advent of Jesus – the Lamb to be slain.
3. To participate in ritual ceremonies, regulated by detailed statutes, which looked *forward* to the restoration of everything back to the original creation.

The pillar of fire by night and the cloud by day (Exodus 13:21; Psalm 105:39; Nehemiah 9:12, 19) was their assurance of the divine presence.<sup>1</sup> Every cultic activity that required the shedding of blood looked forward to the spotless Lamb of God who would be the Savior.

“For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.” Leviticus 17:11.

Before we look at the *forward-looking* message of restoration, which has the Great Week of Time

(GWT) built into it, there is another amazing issue that God opened up to the students of ancient Jewish ritual. God told them, *before the time of Daniel*, when that first advent would be.

### The Amazing Timed Message of the Passover

The Passover recalled the deliverance from Egypt but also looked forward to Christ as the Passover sacrificed for us (I Corinthians 5:7) – the Lamb of God which would take away the sin of the world (John 1:29).

In the Passover ritual great restorative themes were presented:

1. The Lamb was prepared whole without a bone being broken, representing the completeness of Christ's sacrifice (Exodus 12:46, John 19:36).
2. The flesh was eaten, symbolizing the eating of the flesh and drinking of the blood of Jesus (John 6:53-54, 63). This was life-giving.
3. The Lamb was eaten with hyssop, representing the purification of the heart (Psalm 51:7).
4. All was eaten with unleavened bread, showing that the leaven of sin was purged from them.
5. The Lamb's blood was sprinkled on the door post, showing that the divine/human Lamb's blood to be sacrificed protected the portals of their heart.

“The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the

springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful....

"On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type."<sup>2</sup>

Central to this great festival was "the Lamb." This was by regulation a male of either a sheep or a goat of one year of age (Exodus 12:5). It was to be without blemish (Exodus 12:5). This was important because it represented Christ (Leviticus 21:17-20, 22:19-25) who offered Himself without spot (I Peter 1:19).

On the 14th day of Abib, between 3:00 and 5:00 p.m., the Lamb was killed. The blood was used as a salvic ritual. Then the lamb was roasted by fire. By morning the next day it was to have been consumed (Exodus 12:6-7).

Here, now, are the fascinating instructions given. The Lamb was chosen *four days before* on Abib 10. The chosen Lamb waited and was ready four days before it was slain. Jesus was the Lamb slain from the very foundation of the world (Revelation 13:8).

Many Christian scholars and rabbinic traditions have tried to explain what those four days symbolize. The views are diverse, some being very liturgically creative. Here, a day represents a thousand years. Though the *decision* for the Lamb was made from earth's very foundation, Jesus would wait until the fulfillment of time (Mark 1:5) when the kingdom of God was at hand.

"Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for *four thousand years* had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages....

"The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds."<sup>3</sup> That happened nearly two thousand years ago.

The GWT once again is given to us. Hosea 6:1-2 says, "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days* will he revive us: *in the third day* he will raise us up, and we shall live in his sight" (emphasis added).

After *four days*, or four thousand years from Adam, would be the Crucifixion of Christ. There will be another *two days*, or two thousand years, before the *third day* or one thousand years when we are raised to be in God's glorious kingdom. Seven days or seven thousand years are once again accounted for in the Bible.

But there's more, much more, GWT information within God's sacred Word. First, let's look more deeply at the Jewish economy. There is another remarkable picture of 6000 years, then the end in the great festival sabbaths given as statutes to Israel.

### The Messiah Lamb Is Chosen

The Jewish Passover was on Friday, Abib (Nissan) 14, of the passion week. It is of significance that Jesus observed the Passover meal with His disciples *the evening before* to "commemorate the deliverance wrought out as the result of the death of Christ."<sup>4</sup> The type of celebration and its meaning changed when Jesus instituted the ordinance of the Lord's Supper.

This was done *the evening before* the time it was to be normally celebrated. Thus Jesus not only sets aside, in advance, that feast day but *its liturgical timing was broken*. Yet Jesus was to die on the traditional Passover Day, fulfilling His role as the Passover Lamb.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified

and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the *third day*, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21."<sup>5</sup>

Jesus would have to be set apart with a space of four days before the Passover. Would it be from the Friday Passover or the time on Thursday, the night before?

Jesus rested on the Sabbath at Lazarus' home in Bethany. Either that evening or the next morning He was guest at the home of Simon, the man Jesus healed from leprosy. At that feast Mary anointed His feet with expensive ointment. Jesus said that "she hath poured this ointment on my body, she did it for my burial" (Matthew 26:12). Some expositors claim that that was the "choosing of the Lamb." It was for the burial. It is not clear exactly *where* that feast took place.

Insightful commentary is given to us by E. G. White:

"It was on the *first day of the week* that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up."<sup>6</sup>

This was five full days before Friday, Abib (Nissan) 14 or four full days before the celebration Jesus had of Passover with His disciples. Then comes this thought:

"While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene.

"The events connected with this triumphal ride would be the talk of every tongue, and would bring Jesus before every mind. After His crucifixion, many would recall these events in their connection with His trial and death. They would be led to *search the prophecies*, and would be convinced that Jesus was the Messiah; and in all lands converts to the faith would be multiplied."<sup>7</sup>

The Messiah, Savior, Redeemer – the Lamb – set Himself apart for the ordinances of the Lord's Supper four full days before that Thursday evening with His disciples and for the great festival day of His crucifixion to come on Friday. The great antitype of the Paschal sacrifice was *set* as a blood offering.

Jesus was raised from the tomb on the *third day* (I Corinthians 15:4). Jesus also gave other helpful clues when in Matthew 12:39-40 He noted a sign of the prophet Jonas would be His entombment for three days and three nights. *In the great typology of this Passover feast of Thursday night, He would accomplish that prophetic declaration.*

His being, therefore, in the tomb for two days and rising on the third, a great while before dawn, fulfills the symbolism of Hosea 6:2 again and looked forward to the two thousand years ahead when in the third millennium we would be with Him in heaven.

### The Spring and Fall Festivals – Restoration Themes

The Jewish calendar began in the month of the Israelites' exodus from Egypt. "And the Lord spake unto Moses and Aaron in the Land of Egypt, saying, This month shall be unto you the *beginning* of months: it shall be the first month of the year to you" (Exodus 12:1-2). The Bible called that Abib and later the term we relate to was adopted as Nissan. That was when the Passover was celebrated – the first sacred typical feast that was set aside, pointing forward to an antitypical fulfillment of one part of redemption's history.

The names of the months of the Jewish calendar were adopted during the time of Ezra after the return from exile in Babylon. They are Babylonian month names. (See those divisions in table, next page).

It is of interest that of the twelve months (13 periodically to make up for the shorter Jewish length of days over time), *seven* only are set aside as a calendar of *times appointed*. Those seven months are fixed and are unaffected by the makeup time occurring every two to three years.

Hebrew	English	Number	Length	Gregorian Equivalent
	Nissan	1	30 days	March-April
	Iyar	2	29 days	April-May
	Sivan	3	30 days	May-June
	Tammuz	4	29 days	June-July
	Av	5	30 days	July-August
	Elul	6	29 days	August-September
	Tishri	7	30 days	September-October
	Cheshvan	8	29 days	October-November
	Kislev	9	30 days	November-December
	Tevet	10	29 days	December-January
	Shevat	11	30 days	January-February
	Adar	12	29 or 30 days	February-March
	Adar II	13	29 days	March-April

Collectively, these seven months are a metaphor for the final period of earth's history. Six sacred times of preparation and holy presentation and one for the time of Jesus' return and our tabernacling with Him (Feast of Tabernacles or Booths).

Individually, they have a final antitypical fulfillment at the end for God's people.

### Spring Feasts

#### Passover

- justification
- deliverance from sin – 144,000

#### Unleavened Bread

- sanctification (I Corinthians 5:8)
- cleansed from sin – 144,000

#### First Fruits

- 144,000 – firstfruits of those who will be translated

### Summer Feast

#### Pentecost

- Latter Rain, Sealing
- purified from sin

### Fall Feasts

Trumpets – Final call – Loud Cry  
(Acts 3:19-20)

Day of Atonement – Sanctuary cleansed and judgment

Tabernacles – Coming of Jesus

## The Seven and the New Moon

God instituted those seven holidays that would cover a seven-month period. Leviticus 23 is the only place in the Bible where they are listed in chronological sequence. All these holidays were

called *feasts unto the Lord* (Leviticus 23:4). They were "appointed times" of meeting the Lord. All were based on a *lunar calendar cycle*. The month began with a new moon (the dark unseen phase). The days were counted from these new moons. The phases of the moon were signals or points in time during that cycle for the feasts.

Ezekiel is full of detailed apocalyptic prophecy. One fascinating verse that is often passed over is:

"Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening." Ezekiel 46:1-2.

The seven-day week is *not* based on lunar cycles. This verse notes a Sabbath on a new moon, preceded by six days. This is symbolic language for one of the appointed times of the Lord. The only "Feast of the Lord" that has a new moon on a Sabbath is the Feast of Trumpets. There is no Levitical precedent of a preceding six then the Feast of Trumpets. This is another apocalyptic end-time GWT-message.

The "prince" is Michael or Jesus (Daniel 8:25, 9:25, 10:13, 12:1). He is coming toward the east gate. This depicts His coming by way of the east to the "inner court" to receive "His people." This is second-coming language.

The "Feast of Trumpets" setting is the end-time Loud Cry to repent for the hour of His judgment is come. Probation is soon to close and the Day of the Lord is about to come – ending with the Feast of Tabernacles.

The six days here represent the Great Week of Time – six thousand years of earth's history is about to come to an end with the Sabbath millennial rest of the land. The prince comes by the way of the porch – felt to be Orion.<sup>8</sup>

"The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: 'Christ our Passover is sacrificed for us.' 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: 'Christ the first fruits; afterward they that are Christ's at His

coming.' 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

"These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the *third day*, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21.

*"In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service."*<sup>9</sup>

These two verses in Ezekiel announce the beginning of the Fall Feasts. This occurs *during* the last 1260 days of earth's history and coincides with the beginning of the seven Trumpets of Revelation 8 and 9. The first four relate to God's judgments still mingled with mercy. Trumpet five is the appearance of Satan acting against his own people to enrage the wicked against the saints. The sixth ties to the seven last Plagues. The seventh is at the time of Jesus' coming.

"My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth.' ...

"Revelation ... [8 and 9] are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth."<sup>10</sup>

"The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to

those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time (RH July 5, 1906)."<sup>11</sup>

A Jubilee Day of Atonement has been waiting to be completed for nearly 2000 years. The Feast of Trumpets is the announcement that the seventh month has come. It is the last call to repent before the final judgment or Jubilee Day of Atonement.

"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Exodus 32:32-33.

Even today, Jewish tradition calls this day Rosh Hashanah: A call to Repentance before Wrath.

Again, the GWT is alluded to in this end-time imagery. Revelation 10 ties together many of these apocalyptic thoughts. We are currently in a tarrying time. At the "appointed time" (Hebrew word is *moed* – the same used for the solemn feasts) that will cease – "it will not tarry." Habakkuk 2:2-3. Jesus made a declaration during a trumpet interlude that time would be no longer delayed (Revelation 10:6 – the same thought as Habakkuk). To make sure this issue was not missed, in the next verse Jesus said at the time of the seventh trumpet, the "mystery of God should be finished." Revelation 10:7. When the destructive judgments are complete – He comes.

Inherent in our understanding of the GWT is a deepening understanding of the end of time. By what has been reviewed thus far, that "appointed time" is about to begin.

In our next issue we will look into the myriad of other GWT allusions in the Bible. Plus the great jubilee cycle that has built into it a final restoration message at the "seventh," which comes when that final appointed time begins.

## References

<sup>1</sup>*Patriarchs and Prophets*, p. 282.

<sup>2</sup>*Ibid.*, pp. 537, 539.

<sup>3</sup>*Desire of Ages*, pp. 652-653.

<sup>4</sup>*Ibid.*

<sup>5</sup>*The Great Controversy*, p. 399 (emphasis added).

<sup>6</sup>*Desire of Ages*, p. 569.

<sup>7</sup>*Ibid.*, p. 571.

<sup>8</sup>Drake, Melody and Richard; *God's Holidays* (Last Generation Ministries; Ridgecrest, CA).

<sup>9</sup>*The Great Controversy*, pp. 399-400 (emphasis added).

<sup>10</sup>*Maranatha*, p. 284.

<sup>11</sup>*Seventh-day Adventist Commentary*, vol. 7, p. 979.



# Prophecy Unfolds

## DANIEL CHAPTERS 8–12 – PART 5

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

### Chapter 16

#### AN APOCALYPTIC ALLUSION NOT TO BE MISSED

**B**efore we listen to the rest of that incredible *mareh* vision by Gabriel, it is very important that we take a trip to the library of Revelation. John's book helps to explain Daniel's book, especially the sealed portion. In fact, what we have been talking about ever since we started looking at Daniel 8–12 is all noted in Revelation: The fall of Babylon, the development of a holy people, papal power, persecution, the fulfillment of the everlasting covenant and time prophecies – just like Daniel 12! When the two are put together, they actually complement each other and a beautiful picture of what God wants us to understand is painted in our hearts. That's what we want to do before we go further in Daniel 9.

#### Jesus Appears to John

*"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: ... and he set his right foot upon the sea, and his left foot on the earth." Revelation 10:1, 2b.*

Daniel was honored to have Jesus personally come and visit with him three times. This is the second time for John. This "mighty angel" *comes down* from heaven itself. This message or vision is part of an *interlude* or *pause* within another vision to add special information. It refers back to the time of the first Seal – the white horse – when the Latter Rain begins to be poured out.

Remember the picture Daniel had of Jesus. It was different each time.

- Daniel 8:14-16 – Just a "man's voice," he didn't actually see Him that we know of.
- Daniel 10:5-6 – Dazzling picture symbolizing advocacy and judgment, very similar to Revelation 1:13-16.
- Daniel 12:6-7 – A "man" clothed in atonement garb above the waters.

John's vision is a combination of the latter two of Daniel's. "The mighty angel who instructed John was no less a personage than Jesus."<sup>1</sup> There were times in the Bible when a pending judgment of enormous proportions was about to occur. God Himself often came to give the warning. These times represented the *last opportunity* given to repent or be saved.

- Christ and two angels visited Abraham before Sodom and Gomorrah were destroyed (Genesis 18).
- Ezekiel was carried to Jerusalem by a Being like fire or glowing amber just before Judah and Jerusalem was destroyed (Ezekiel 8).
- Ezekiel was shown the glory of the Lord and His throne just before that glory departed forever from the temple (Ezekiel 10).
- Jesus came to this world as the Savior before Jerusalem was destroyed (A.D. 70). He finally pronounced the sentence, "Behold your house is left unto you desolate" (Matthew

<sup>1</sup>Manuscript Releases, vol. 1, p. 99.

23:28). At the cross the Jewish people ceased to be His chosen people – forever.

John is here experiencing the exact same thing. Just before the destructive judgments of the seven Vials, a final warning is to be given. Jesus personally comes down with characteristics of a judge (face and feet) but still mediating and guiding (rainbow and cloud).

In Daniel, Jesus was above the waters, symbolizing His sovereignty and atoning care over all people. Jesus' feet now stand on the sea and the land. This has very special meaning.

“Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a *loud voice*. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.”<sup>2</sup>

We are seeing fulfilled in Revelation what was only a proleptic message in Daniel. Here begins the final battle between the claimed sovereignty of Satan and the sovereignty of Christ. Why is this so important in our study of Daniel? What Gabriel is about to share with Daniel in chapter 9 talks about that very battle. So we urgently need to know the outcome of those sealed books of Daniel as depicted in Revelation to finish our study of that book!

### An Open Book in Jesus' Hand

“And he had in his hand a little book open.”  
*Revelation 10:2a.*

In the hand of Jesus is a “little book” (*biblarion*), and amazingly, it is open. That means it is not sealed *and* is open to our understanding. This scroll or book is not the same one noted in Revelation 5. That scroll will not be opened until the

saints are en route to heaven with Jesus. It is opened by Jesus and is a timing seal – when there is silence in the courts above. This little open book is about to be eaten by John. What is the meaning of this “little book?”

“The book that was sealed was not the book of Revelation, but that *portion* of the prophecy of Daniel which related to the *last days*. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Dan. 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer’ (see Revelation 10:6). The book of Daniel is now unsealed, and the revelation made by Christ to *John is to come to all the inhabitants of the earth*. By the increase of knowledge a people is to be prepared to stand in the latter days.”<sup>3</sup>

Isn't that astonishing news! Everything we have been studying in Daniel's sealed *chazown* vision is now open to us – including chapter 12 with those three timing prophecies! In Revelation the Book of Daniel becomes *Present Truth*. And it is to go to all the world!

Recall if you will the *mareh* vision that Gabriel is so anxious to continue there in Daniel 9. That was never sealed. But to understand it fully, we need to know the greater picture of the part that was sealed. Why? One part describes Satan working through his agents (the sealed portion). The other, God working through His agents – the *mareh* vision – the 144,000. When they both are revealed, we can see the final events of the great controversy that is unfolded in miniature, in a Daniel look-a-like, in Revelation 11.

“As we near *the close of this world's history*, the prophecies recorded by Daniel demand our special attention, as they relate to *the very time in which we are living*. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter

<sup>2</sup>*Ibid.*, vol. 18, pp. 318-319 (1900).

<sup>3</sup>*Selected Messages*, p. 105.

days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' Revelation 1:3."<sup>4</sup>

We don't know when that book was opened, but it relates to what Jesus promised Daniel (12:13): "But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Yes, the Hebrew word for end is once again *qets* – the very end of time at the time of judgment when God's people are waiting for the wedding. E. G. White presents in her writing a *progressive* message of Daniel "standing in his lot." Which extends from 1798 to 1906. Little by little that sealed "little book" was to be open to our understanding.

But we can be even more precise as to the timing. There is a "little message" about the "little book" that keeps getting denied.

### When is the "Little Book" Fully Opened?

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart....

"A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that

maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days....

"The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history."<sup>5</sup>

Revelation 10 shows that book already open. Thus we know Daniel, that chapter specifically, refers to:

- A time of revival
- The end of time and the last days
- This was written in 1896 – thus it applied to then or afterwards
- These prophecies relate to the last scenes of earth's history.

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven." Revelation 10:5.*

In a gesture reminiscent of Daniel 12, Jesus raised His hand to heaven to make another oath. In Daniel 12 He raised both hands, here one. Why the difference? The right hand is a covenant against the Almighty Father that this promise will come true. The left hand is from a Jewish court scene and seals the promise with the blood of the one making the guarantee. Here Jesus only needs to raise His right hand because Daniel's timing prophecies are *now* coming true and the blood covenant is being completed!

But – He does raise His hand with another oath. Why? Jesus is going to give another time declaration. This time it is specifically for the last generation. This is so important that the rest of the book can't be fully understood without knowing what is happening here.

*"And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Revelation 10:6.*

<sup>4</sup>*Prophets and Kings*, pp. 547-548.

<sup>5</sup>*Testimony to Ministers*, pp. 114-115.

His right hand (by Jewish and Biblical custom) is raised, and He *swears* by the Creator of all creation. This ties to the incredible declaration of Exodus 20:11. Three times the words “all that in them is” are used in this verse. This compels us to acknowledge this oath of Jesus acting as a covenant angel, tying this timing message to the fourth commandment. Wonder of wonders – that is exactly what we saw in Daniel 12 – timing messages tied directly to the onset of the abomination of desolation when the fourth commandment was broken!

	<u>Exodus 20:11</u>	<u>Revelation 10:6</u>
Heaven	All that in them is	And the things that therein are
Earth	All that in them is	And the things that therein are
Sea	All that in them is	And the things which are therein

Are you beginning to see why all of this is so important? Both Daniel and Revelation tie end-of-time prophecies to the Sabbath issue!

“Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was *the message in relation to time*.”<sup>6</sup>

There it is. God is extremely interested in *time*. He has very important timing messages in Revelation that we *must* understand if we will successfully traverse the events at the very end.

Did you notice in the previous thought from E. G. White what else those timing messages were to be tied to? The three angels’ messages. Part of those messages must include a message regarding *time*. Why? It will be the last call with a loud cry, and we will know how soon it will be before the deliverance of God’s people and approximately when the Plagues will begin. Will we be setting a time for Jesus’ return? Absolutely not – never. God Himself will reveal that. Those timing messages are specifically to couch the final message to the world

in every urgent appeal possible – probation is about to close. Upon the 144,000 is given a message of moral consequences. The eternal destiny of the world hangs now on those last entreaties.

What does Jesus swear? “That there should be time no longer” (*hoti ouketi estai chronos*). In context this means “that there should no longer be a *delay* in time.” Delay of what? Daniel 8–12!

This is exactly what Habakkuk was talking about years ago: “For the vision [*chazown*] is yet for an appointed time [like Daniel 8:19], but at the end [*qets*] it shall speak, and not lie: though it tarry, wait for it [where we are now]; because it will surely come [Jesus’ two oaths], it will [then] not tarry.” Habakkuk 2:3. Jesus is declaring to John that it’s now time for it to “not tarry.” The vision is no longer to be delayed.

“Revelation 10:6-7 speaks of the end of this period [when Christ is ready to come], which is the end of history. Daniel ‘could not understand’ this prophecy fully (cf. Dan. 12:7-8). He asked the angel *how long* it would be until the prophecy would be fulfilled (Dan. 12:6) and *how* it would be fulfilled (Dan. 12:8: its ‘outcome’). The angel told Daniel that he would not be able to understand these things because the full meaning of the prophecy was to be ‘concealed and sealed up until the end time,’ when finally it would be fulfilled and all would be revealed to the ‘wise’ (*maskilim*) living then (Dan. 12:9).

“In contrast to Daniel 12, the angel’s oath in Revelation 10 begins an emphasis on *when* and *how* the prophecy will be completed, which is amplified in ch. 11. When the seventh angel sounds his trumpet, the prophecy of Daniel 11:29-12:13 will be fulfilled and history will come to an end; that is, God’s purposes in history will be completed, so that no more time is needed in this historical epoch for him to execute such purposes (in this sense ‘time will be no longer’).”<sup>7</sup>

### Jesus Doesn’t Want Any Misunderstanding

*“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and*

<sup>6</sup>Manuscript Releases, vol. 19, p. 320.

<sup>7</sup>Beale, G. K.; *The New International Greek Testament Commentary: The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1999), pp. 539-540.

*measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months. And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.” Revelation 11:1-3.*

John, representing the 144,000, ate (at God’s command) the “little book” of Daniel. It was sweet because it became an exciting message for God’s people. But it turned bitter. Why? That final message brought persecution. At the time all those claiming to be God’s are being judged (the living), persecution (“tread under foot”) occurs.

Now notice how long – 42 months – 1260 days that is to occur. Amazing, the same period of persecution of Daniel 12:7.

But there is a beautiful message in Revelation 11:3. The saints will prophesy for 1260 days. The same period. This is when under the Latter Rain the final message goes to all the world.

Now let’s go back to Revelation 10, verse 7.

*“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” Revelation 10:7.*

What does this mean? When the seventh Trumpet angel sounds – the last trump – the

mystery of God is finished. Do you grasp this incredible picture that suddenly is before us?! Daniel 12 tells us when the Mystery of Iniquity will end. Revelation 10 and 11 tell us when the Mystery of God will end. They are both exactly the same time! That is why Daniel and Revelation need to be studied together. They unfold each other with dramatic information that we all will need to know if we want to be among the 144,000.

### Time to Visit Daniel 9 Again

Now that we know the two mysteries are being worked out in these books, we can resume our study of what Gabriel is about to tell Daniel. We will shortly find that the incredible message he is going to tell us more about shows how those *two mysteries* finish.

Some of you might be wondering, “What happened to the 1844 era applications?” It is not the purpose of this book to deal with those historical incomplete applications. They were a great metaphor for what is to happen at the very end of time. God hid the meaning of many of the timed prophecies so the Advent movement would occur. Now that we are at the end and the appointed time is about to begin, a full and precise understanding is vital to the last generation.

## Chapter 17

### TIMING OF THE RESTORATION

#### *Daniel 9:24*

*“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:24.*

The most important prophecy in Daniel now begins. God wants to eternally establish His everlasting covenant with a group of loyal subjects – “thy people.” The little horn is trying to thwart that by a specific sin, removing God’s presence, defying Him and persecuting the saints (Daniel 8:9-12). In response to this, Gabriel asked Jesus when all this would occur (8:13). Jesus answers that question, as we have seen, in Daniel’s last chapter (12:11-12). But He did give another very special answer. He gave a personal message to Gabriel (for Daniel’s sake) that *after* the 2300 atonement evenings and mornings there would be a holy

group of people who would be legally and eternally made right with God. Remember those very important Hebrew words, *qodesh tsadaq*, “holy, justified.” That refers to the final jubilee atonement. They are now vindicated and, in turn, vindicate the character of God. That is the culmination of the mystery of Godliness. In Daniel 9:24 God gives “thy people” seventy weeks (of years) to accomplish that.

The 2300-“day” prophecy indicated when the *mareh* vision was to begin. This vision wasn’t sealed (8:26). And now, this amazing, urgent, quick response to Daniel’s prayer – Gabriel comes to

share more information with him about that *mareh* vision. "I am come to show *thee* [understanding] ... consider the vision [*mareh*] (9:23).

### Gabriel Begins an Awesome Discourse

"Seventy weeks are determined upon thy people and upon the holy city" (9:24a).

"Weeks" comes from the Hebrew word *shebua* or *shabua*. It literally means "sevens." It was used in various ways in the religious life of Israel. It could refer to an oath since it represented the sacred or perfect number. It is commonly translated as "weeks" in the Old Testament, referring to a "period of seven." This can be seen as early as Jacob working for seven (*shabua*) for Rachel after he completed his time for Leah (Genesis 29:27). It always refers to "seven" in the twenty times it is used in the Old Testament.

There is another connotation that bears notice. God appointed *Shabua* of the harvest (Jeremiah 5:24). Between Passover and the celebration of the Feast of Weeks were seven *shabuas* (weeks) or 49 days. The next day began the Feast of Weeks, which later was called Pentecost. This was a time to present the firstfruits of the wheat harvest (Deuteronomy 16:9). During those *shabuas* several things occurred:

1. It *began* at the first fruits of the barley harvest (Leviticus 23:15-16).
2. That was the Feast of Unleavened Bread – celebration without sin.
3. The latter rain (March–April) fell early in this time.
4. The harvest of *wheat* ripened.
5. Everyone was ready for the harvest.
6. At the festival (Pentecost) firstfruits of the *wheat* were presented to God.
7. It was called the "Feast of Fifty Days," occurring at the end of May.

"Seventy weeks" or *shibim shabuas* are given to God's people. Why given in this language? It is more than a numeric probation. It is a time to receive power from heaven, prepare one's heart and be ready as an acceptable gift unto God. That is what Gabriel is about to tell Daniel – his people needed to be *restored*. Wheat represents God's people ready for the harvest.

Seventy weeks – *shibim shabuas* – is 490 years. This is remarkable and prophetically provocative.

Daniel and his people had been in captivity for 70 years, one year for each sabbatical year of rest missed (II Chronicles 36:21, Jeremiah 25:12). That was a total of 490 calendar years that ancient Israel didn't observe. In answer to Daniel's prayer, Gabriel informs him that Israel's *restoration* will not be complete until she goes through *another* 70 periods-of-seven (*shibim shabua*) or 490 years! That sabbatical year (*shemita*) is often called the Sabbath of Release (Leviticus 25:4-5).

Those Sabbath years were sacred and, as the land rested, it was a time to rest in the Lord. *Shenat Shabbaton* ("Year of Restfulness"). The symbolism for the Feast of Weeks (*Hag Hashavout*) is within the spiritual ministry of this time. It is sometimes called the *Hag Habikkurim* or the Feast of Firstfruits (Numbers 28:26) (that is a rabbinic name). It has also been called by the Jewish people *Hag Atzeret* or the closing festival because it ended the cycle for the spring feasts. There is a profound message in this for the 144,000. They will be the firstfruits (Revelation 14:4c). This group has a very special preparation and sealing experience to ready the world, the great multitude, for His coming, which occurs at the fall festivals.<sup>8</sup>

What does this mean to us today? The ministry of the Spirit had its beginning at the Feast of Pentecost, the Feast of Weeks. Paul said, "For by one Spirit are we all baptized into [and this is key] one body, whether *we be* Jews or Gentiles (I Corinthians 12:13). That is exactly what Jesus said would happen after the 2300 atonement years. That is exactly what Gabriel is about to tell Daniel – what Israel must do to be holy and fully restored. Israel had missed 490 Feasts of "Pentecost."

Pentecost represented the completion of the wheat harvest that is tied to salvation in the gospels and relates to the Latter Rain. God sent His Son, made of a woman, made under the law, to redeem or restore us. How? By adopting us now as His sons and daughters. God sends the "Spirit of His Son" right into our hearts and we, too, as did Jesus, can call God our Father! (Galatians 4:1-7). That is the completion of the everlasting covenant. That is what Daniel 8–12 is all about. That is a Pentecostal experience. That is what Israel is about

<sup>8</sup>*The Great Controversy*, pp. 399-400.

to be told they must experience to be *restored*.

Long ago God said that failure to keep all the statutes, judgments and commandments would result in the "breaking of my covenant" (Leviticus 26:15). Daniel understood that – that is why he prayed the way he did. Thus we find the whole *mareh context* relates to a broken covenant and now its *restoration*. Daniel also grasped the 490 years. In the next chapter he said, "The appointed time was 'long:' and he understood the things, and had understanding of the vision (*mareh*)" (10:1). Daniel also understood the dual meaning of all these prophecies! One related to the appointed time or warfare at the *es qes*, the other right then – his people needed to be *restored*.

What did Gabriel mean by "are determined" for his people? Determined (*chathak*) is unique in that this is the only place in the Bible it is used. Its root comes from a word "cut." In this context it is best seen as "marked out" or "decreed" for thy people and the holy city.

Who are "thy people" noted here? The immediate context is Daniel's people – ancient Israel – still in captivity. *It also refers to spiritual Israel "still in captivity."* Several years from now Gabriel explains this further: "At that time *thy people* shall be delivered" (after Michael stands up and during a great time of trouble). What does all this mean? Everyone that "shall be found written in the book" (12:1) are called "thy people." Once again this whole issue of finishing the everlasting covenant of *restoration* has a dual application. One for ~550 B.C., the second for the remnant at the final "appointed time" (*mowed*) right at the end.

What about the meaning of the holy city? The word "holy" or *qodesh* we have seen several times

before. God longs for His people to become holy (8:14). He wants the same for the "city" (*ir* or *lyr*). This is an unusual use of this word in relationship to God's people. It suggests in a literal application a walled city or a fortified city. Its allusions are distinctly to Jerusalem. But – Jerusalem's walls were destroyed at Nebuchadnezzar's invasion. What could this intimate? Is a "probation" being put on a walled city? That would be out of context.

Jerusalem is a metaphor for God's people, especially as a corporate body. There is grave danger in literalism in interpreting prophecy. It tends to draw away from covenant language, promises and spiritual restoration themes. The issue of the holy city is visited again in Revelation. This represents God's church, His corporate body, which symbolizes all those who will be citizens of the promised New Jerusalem.

This is why we've already seen "the holy place and the host are to be trampled" (8:13; cf. Isaiah 63:18, Zechariah 12:3, Revelation 11:1-2 – "[A]nd the holy city shall they tread under foot forty and two months"). The temple, Mt. Zion, Jerusalem and "thy city" all refer to Israel, God's people. It is part of the beautiful language we even saw in Daniel's prayer.

"Daniel, your nation, your people, what God still calls 'My people' have 490 years to become holy." God's people – *all* those written in the Book of Life. Remember the Danielic thought – this message refers to us also.

We've just dealt with the *timing of the restoration*. Next we'll look at the *conditions of the restoration*. Could that refer to us too?



# LIBERTY

IN THE

# BALANCE

*Religion Today*  
November 2003

**Calvary Chapel Singled Out.** The church is among dozens of businesses and organizations willing to pay up to \$15,000 to take part in Broward County's annual "Holiday Fantasy of Lights." The two-mile light festival takes place at a public park in Coconut Creek, Fla., and it draws thousands of people during the holidays.

Earlier this year, Broward County rejected Calvary Chapel's design proposal because of its religious message – "Jesus is the Reason for the Season." That's when Calvary Chapel turned to the Rutherford Institute for help.

Rutherford attorneys filed a federal lawsuit defending the church's constitutional right to participate in a community event.

Attorneys pointed out that Broward County officials have routinely permitted displays expressing a secular viewpoint about Christmas and Chanukah, while systematically excluding displays expressing a religious viewpoint about the holidays.

"Many Americans would agree with Calvary Chapel that Jesus is the reason for the season, and the First Amendment protects their right to publicly proclaim that belief," said John W. Whitehead, president of the Rutherford Institute, in a press release.

"This ruling clearly sends a message that the First Amendment protects religious speech just as it protects secular speech. Government may not, in the name of political correctness, single out the views of religious persons for discriminatory treatment," Whitehead said.

Whitehead said government officials across the country might want to remember that lesson as the holiday season draws closer.

**Eritrea Jails 18 More Evangelical Christians.** Eritrean police arrested and jailed another Protestant evangelical pastor on November 23 in the town of Mendefera, taking him and seven of his church members off to prison. "The police are treating them like criminals," local sources reported. "They are in prison only because of their faith." A second new arrest of 10 young women from various Pentecostal churches has also been confirmed this week. The women are all incarcerated at Sawa, a military training camp. Earlier this month, two women were released from the Assab military prison. They had been jailed for the past 21 months. Fourteen other women soldiers, along with 63 men, are still being held at Assab, where authorities have used torture, isolation and cruel threats to try to force them to retract their evangelical beliefs. According to lists compiled by local Protestants, currently at least 334 evangelical believers are imprisoned for their religious beliefs in nine known locations across Eritrea. *Compass Direct.*

**First Amendment Defenders Win Suit For High School Bible Club.** There has been an important religious freedom victory at a public high school in Washington State. A student-led Bible club at Shorecrest High School was initially denied recognition as an official "associated student body." School officials cited concerns about violating the "separation of church and state." But after the Rutherford Institute applied legal pressure, the school backed down. Attorney Casey Mattox does not believe the school officials intended to discriminate against Christians specifically, but rather they were acting out of ignorance of the Constitution. He says it was

“basically just an issue of misunderstanding what the First Amendment provides and what it means.” So the legal team set about correcting that misunderstanding. “We spoke with the principal and then worked with the school board attorney,” Mattox says, “and they quickly recognized that they could not deny official recognition to the Christian Bible study group.” After the Institute made it clear to officials at Shorecrest High that they were violating the students’ First Amendment rights, the Bible Club was granted the same access that other non-curricular clubs enjoy on campus. The club will now have equal access to school funding and be allowed to advertise their events over the loudspeaker and on school bulletin boards.  
*Agape Press.*

**Journalist Says China’s Regional Politics Influence Christian Persecution.** A man who spent many years covering the events of Communist China says while there is definitely Christian persecution going on in that country, it is not happening unilaterally. In fact, he says in some areas, believers are largely left alone. As a former bureau chief for Time magazine in Beijing, Aikman had an opportunity to observe the lives of China’s Christians first hand. The writer says government persecution of adherents to the Christian faith depended on where the believer lived. He says even though Chinese officials have instructions at the national level to “suppress any social or religious activity that is not controlled by the government,” not all regional authorities carry out those instructions in the same way. “At the provincial level,” he says, “depending entirely on who is running the province, that order is either implemented in a very nasty way ... or it is substantially disregarded.” The author says this results in sporadic, intense persecution happening in certain parts of some provinces, while in other provinces Christians are generally left alone. “It’s a confusing and a contradictory situation,” he says. Aikman believes Christianity in the Communist nation is growing at such a tremendous rate that eventually it will bring about a political change there. He expects the Church in China to play a major role in global events in the future.  
*Agape Press.*

**Bombs Found in Christian Schools, Pupils Threatened.** Christian schools have been leafleted with threats demanding the students should become Muslims or face death. Last week bombs were discovered in two schools, one in Baghdad and another in Mosul (northern Iraq). The bomb at St Thomas’ School in Mosul was discovered on 11 November; it was a cluster of low explosive hand grenades that could have caused significant injury or even death. The school has around 500 pupils of whom approximately 450 are Christian and 50 are Muslim. Thankfully the bombs in both schools were successfully defused. The schools have received intimidating written warnings demanding that the children should become Muslims. If they failed to do so, the warnings read, they should expect to be killed. It is thought that a Saudi backed Wahhabi Sunni group are responsible for both the warnings and the bombs. *Barnabas News Fund.*

**ACLU Aiming to Censor Christmas in Colorado.** The Colorado ACLU is threatening to sue the Elbert County Charter School if the principal refuses to censor Christmas for the school’s children. On November 10, 2003 the Colorado ACLU, in a letter joined by the Anti-Defamation League, alleges that, “Jewish students no longer feel safe or welcome at the Elbert County Charter School .” The letter demands that Principal Les Gray censor Christmas, and the school “must take immediate steps to comply with the constitutional separation of church and state.” Barry Arrington, the school’s attorney, an ally of the Alliance Defense Fund, said this week that the “ACLU’s suggestion is outrageous and inflammatory. These scarcely-veiled charges of anti-Semitism hurt the innocent and cheapen the painful experiences of those who suffer real bias.” As for the so-called separation of church and state, Arrington points out that those words do not appear in the Constitution. “The truth is that no court has ever ruled that public schools must ban the singing of religious Christmas carols, and no court has ever held that celebrating Thanksgiving and Christmas as religious holidays requires recognition of all other religious holidays. The ACLU has a different vision for America than our founding fathers.” The

ACLU demanded the school remove any reference to Christmas from their holiday program. "How tragic that these organizations would use children as pawns in their political game," Arrington said. *Alliance Defense Fund*.

### **Muslim Rioters Destroy 13 Churches in Nigeria.**

Muslim rioters have burnt down 13 churches in Kazaure, Nigeria. On Tuesday evening, 18 November, a crowd of Muslims tried to enter a girls' school where a pupil had allegedly blasphemed against Islam. When they were prevented from doing so by police they rampaged through the town torching thirteen churches, 40 businesses and many Christian homes. Firstly Christian market stalls were targeted, then houses, other businesses belonging to Christians and the thirteen churches. Muslim shops were also looted as the mob grew further out of control. The crowd had gathered outside the school because they were unhappy with what they considered to be the lack of action against the pupil and attempted to gain entry in order to enforce their own punishment. When police shot a 17 year-old protester in the neck whilst trying to protect the school the crowd turned on local Christians and their property. The incident which had enraged Muslim anger occurred two weeks earlier when a 12 year-old Christian girl reportedly responded to taunts from Muslim classmates by insulting the Islamic prophet Muhammad. Tensions provoked by the adoption of full Islamic law (shari'a) in twelve states in northern Nigerian since 1999 has led to widespread religious riots in which over 5000 people have been killed. *Barnabas News Fund*.

### **Christian Students Sue Their School over First Amendment Rights.**

An Illinois school board is being accused of violating the First Amendment rights of Christian students. Florida-based Liberty Counsel has filed a lawsuit on behalf of students in Marion School District #2 who were barred from handing out flyers advertising a revival meeting featuring Texas evangelist Ronnie Hill. Yesterday, a federal judge allowed Hill to give anti-drug assemblies in the district, but prohibited students from distributing invitations to the service at nearby Cornerstone Community Church. Hill says the students' actions do not violate the mythical "separation

of church and state" because they are simply inviting their classmates. "This is not just about students," Hill says. "We are inviting people to come and hear the simple gospel message of how Jesus can change their life." According to Hill, Marion residents are angered by the censorship. "There are a lot of people in this area who are very upset because of their students not having the right to their freedom of speech and their freedom of religion," he says. A parent of a fourth-grade student sued to block Hill's secular anti-drug assemblies in Marion schools. *Agape Press*.

### **Christian Center Attacked by Army.**

The Egyptian Army has once again carried out a totally unprovoked attack on the Patmos Christian Centre 30km to the east of Cairo. Just after midnight on November 18th, an army dump truck was driven repeatedly into the perimeter wall surrounding the Patmos Christian Centre. Considerable damage was caused. This is the eighth attack on the centre in the past six and a half years. Soldiers from the local army unit are seeking to destroy the wall supposedly in order to conform to a new law which requires all buildings to be at least 100 metres from the road. The wall stands 50 metres from the road and was built ten years ago in full accordance with the law at the time. Workers at the centre point out that some 15 mosques stand only 5 - 10 metres from the road and receive no attacks. Church leaders say that the Minister of Defence ordered extreme Muslim officers from the local army unit to enforce the law on the Patmos Centre. They believe the repeated attacks are a result of anti-Christian prejudice amongst Muslim officers. The Patmos Centre has been serving the local community in Egypt for fifteen years. The centre is providing care and support for mentally and physically handicapped children and orphans, and is legally registered with the Egyptian authorities. *Barnabas News Fund*.

### **Four Christians Killed as Muslims Protest Against Arrests.**

Four more Christians, including the treasurer of the prominent Central Sulawesi Christian Church (GKST), have been killed in the Poso area. Two thousand police and soldiers have been put on alert as Muslim anger erupts over attempts to arrest those responsible for

previous anti-Christian violence. On Sunday 16 November the bodies of Mr Tadjodja and his nephew were found in their car between two Muslim villages near Poso. Mr Tadjodja, 58, was the GKST treasurer and had been sent by the church's synod to preach in one of the villages hit in the 12 October attacks. His 26 year old nephew was his driver. That same day another member of GKST, known as Dennis, was travelling through Poso on the way to Palu, when an irate Muslim mob forced him to come to a halt and then beat him to death. His body was found near the market area in Poso along with the body of another Christian and GKST member assumed to be Mr Bowo, though his identity is as yet unconfirmed. The Muslim mob had been venting its anger outside the police station in Poso because of the arrest of Muslim suspects in the 12 October attacks. *Barnabas News Fund.*

**Largest Ever International Christian Human Rights Conference Held in London.** More than 1,000 people heard speakers from around the globe give first-hand accounts of the growing hardship faced by the Christians around the world who are persecuted for their faith. Impassioned pleas went out for British Christians to use their freedom to speak out for the persecuted church at what is believed to be the world's largest Christian human rights conference in London on Saturday, November 15. The conference was held jointly by two British human rights organizations, Christian Solidarity Worldwide and Release International at Westminster Chapel. Delegates heard stories of faith under fire from Indonesia, India, Peru, Nigeria, North Korea, Iraq, Sudan and the Middle East. Christian Solidarity Worldwide's President, Baroness Caroline Cox, warned: "The church is asleep. Militant Islam is rapidly gaining ground." "In India, if we raise our voice, we become targets for assassins," said Joseph D'Souza. "In the West, if you raise your voices, you become weapons in the hands of God." "I have a problem with the phrase silent majority," said Eddie Lyle of Release International. "We are praying today for a noisy majority that will become the voice of the persecuted church. We have been quiet for too long." *ASSIST News Service.*

**Attorney Says City Discriminates Against Christians While Endorsing Other Faiths.** A federal judge hears oral arguments today on a motion to temporarily restrain New York City from enforcing a ban on nativity scenes in its public schools. In 2001 and again last year, officials with the Catholic League attempted to convince New York City public school officials to allow Nativity scenes as part of Christmas displays. Under current policy, city officials only allow Christmas trees and similar non-religious symbols in displays commemorating the Christian celebration, while they encourage display of the Jewish menorah and the Islamic star and crescent during their respective holidays. Robert Muise is an attorney with the Thomas More Law Center, which is suing the City of New York. The attorney contends that the city's ban on nativity scenes is both discriminatory and unconstitutional. Muise is representing a mother and her two children, both of whom are elementary school students in the New York City public school system. He says his legal group's view is that even a policy that excluded all mention of religion from the public schools would be intolerant, since religion is "part of our culture, part of our heritage." *Agape Press.*

**Alexandrian Converts & Supporters: All but 5 Released.** Seventeen of the 22 Christian converts and their supporters who were arrested in Alexandria in late October have been granted bail; the five remaining in prison are still suffering degradation and abuse. Between 21 and 24 October twenty-two converts to Christianity and those who had helped them were arrested in Alexandria. Whilst in custody they were all severely beaten, tortured and some were raped. They were put under tremendous pressure to convert back to Islam. Seventeen have now been released on bail with cases pending against them, while five others are still being detained. One Christian died in prison. The detention of the five remaining in prison comes up for review on 20 November when they will either be released or have their period of custody extended. Those released are being kept under close surveillance by the police in the hope of finding out the identities of yet more converts. *Barnabas Fund News.*

### **French Bishops Dismayed at Religious Symbols**

**Ban.** French Roman Catholic bishops expressed dismay Monday (Nov. 10) over new efforts to ban the wearing of religious symbols, like crosses, in public and some private schools in France. "The proposal to ban students from wearing all religious symbols in schools, when it does not trouble public order, seems to us a regression of freedom of expression," said Bishop Jean-Pierre Ricard, president of the Council of Bishops in France, during a closing speech of the group's annual meeting in Lourdes. The question of wearing religious accessories to public school surfaced earlier this year, after Muslim girls refused to take off their veils or head scarves in French public schools. The furor sparked calls for new French legislation that would ban wearing not only veils in public schools, but also Catholic crosses, Jewish skullcaps and other religious symbols. The issue of banning religious symbols in school is being debated elsewhere in Europe, notably in Italy and Germany. France's center-right government is divided over passing a law. A government-appointed secularity commission is expected to give its opinion on the matter next month, and President Jacques Chirac is expected to make a decision early next year. The French parliament has formed a similar commission.

*Religion News Service.*

### **Turkish Christians Refused New Religious Identities.**

Two months after Deniz Kasan and Turgay Papakci said their wedding vows before 200 relatives and friends at the Istanbul Presbyterian Church this summer, the bride's application to change her religious identity was refused. Her local population bureau told her she could not change her religious identity from Muslim to Christian, as her new husband had done two years earlier, because her church was "not recognized as an official house of worship." Begun nine years ago, the steadily growing Istanbul Presbyterian Church congregation has met in the historic All Saints Anglican Church in Istanbul's Moda district since late 1997. Another new Christian in the church, 21-year-old Beyza Gun, received an identical refusal the same week. The pastor, Rev. Turgay Ucal, responded, "Any Turkish citizen over the age of 18 has the legal right to change his religious affilia-

tion by signing a simple statement to that effect." Accordingly, Ucal's congregation has hired a local lawyer to contest the rejection of both applications. *Compass Direct.*

**More than three years ago, a Nepali man with a heart to reach his country for Christ was arrested on false murder charges and thrown into jail, leaving his wife and two children alone.** Before his imprisonment, Manja Tamang - a native missionary with Gospel for Asia - courageously brought the Gospel to unreached villages in the rugged mountains of Nepal and led a congregation of 25 new believers. Even in his desolate prison cell, Manja remains steadfast in his passion to shine the light of Christ. Several prisoners have received the Lord through his witness.

Christians sharing their faith in Nepal live in constant peril due to the threat of Maoist terrorists and anti-Christian extremist groups. Each day, Gospel for Asia's 305 Nepali missionaries wake up knowing they could face imprisonment—or even death—for spreading the Gospel. Yet, like Manja, they boldly choose to trek narrow mountain paths to reach villages with the Good News of Christ.

### **Chinese Christian Sentenced to Two Years in Labor Camp.**

Mr. Zhang Yi-nan, a Chinese house-church writer and historian, has been sentenced to two years of lao jiao—"re-education through labor"—by the Re-education Through Labor Commission in Henan Province. He was allowed to see his wife at the gate of the Lu Shan County Detention Center at 10 a.m. Monday morning, then escorted to a police car and driven away to an undisclosed labor camp. Zhang was arrested on September 26 and charged with "subverting the Chinese government and socialist order." The Commission apparently used Zhang's personal prayer journal against him, quoting sections like, "We ask the Lord to destroy the strongholds in China." He also wrote out prayers that God would destroy Atheistic organizations in China. Those words, according to local PSB official Li Hai Tao, constituted "anti-Party, anti-Socialist" writings. All of the evidence was confiscated from Zhang's house during a search on September 28, the day his wife was also arrested. She has since been released. Zhang's sentence is set

to end on September 25, 2005. In his writing and research, Zhang has met with countless Christians who have been arrested, mistreated and imprisoned by Chinese authorities. "The Lord has prepared him in unique ways to face this persecution," said a spokesman. *Voice of the Martyrs News*.

**Pastor, Evangelists Tortured in Vietnam.** A pastor in the Kontum province of Vietnam was reportedly hung on a cross by authorities. During the August incident, A En, who leads the Chu Pa Evangelical Church, was forced by local police to stand with arms outstretched on the cross for three hours. En was beaten and kicked when he moved. When the police finally released En, an elder from his church had to carry him from the police station. His congregation of 70 members was subsequently disbanded. Other ministers have also been targeted in the remote province of Kontum, which borders Cambodia and Laos. Earlier this year, A Yen, an evangelist in Dak Rim, was beaten severely by police because he would not give up his faith and pastoral activities. Meanwhile, two evangelists were beaten in separate incidents. After he was beaten, Ksor Lui was ordered not to leave his home in Kontum's Sa Thay district and propagate his faith after he returned from a Bible study seminar. Evangelist Ksor Lor was beaten unconscious by authorities that forbade him to gather Christians for public worship. Although Lui and Lor no longer hold church services, they continue to meet with a family or two. *Charisma News Service*.

**Teacher Protests School District Razing Religious Holidays From School Calendar.** A Florida school district has dumped Good Friday as a school holiday, sparking outrage among members of its predominantly Christian community. In an effort to have an all-secular holiday calendar, the calendar committee for Sarasota County Public Schools has decided it will no longer give students Good Friday off. Joseph Cirienco has taught for 34 years in the district and is parliamentarian for the local teachers union. He has been fighting the secular calendar idea, and also warned the Sarasota School Board of the

committee's motives. The longtime educator says there are only two conclusions to be drawn from the committee's actions. "One, that the members — some, if not all — on the calendar committee have an agenda ... to eliminate religion from everything," Cirienco says, "or two, they showed — to use the liberals' word — complete 'insensitivity' to Christians." However, the Sarasota County School Board's position is that recognizing the Good Friday holiday would be insensitive and that it would alienate other religions. But Cirienco feels that, rather than heeding the anti-religious recommendations of the calendar committee, the board should be following the lead of the neighboring school districts, that recognize Good Friday. Years ago the Sarasota County School District dropped all references to Christmas vacation, and began calling the last two weeks in December "winter break." *Agape Press*.

**Pope Seeks Laws Guaranteeing Religious Freedom in Multicultural Europe.** Pope John Paul II, addressing European interior ministers, on Friday (Oct. 31) said laws are needed to guarantee religious freedom in an increasingly multiethnic and multicultural Europe. The Roman Catholic pontiff praised efforts by Christian Europeans to enter into dialogue with the tide of immigrants, many of whom are Muslims, seeking work on the continent, but he said more was needed to insure "unity in diversity." John Paul called for "an adequate recognition, even legislative, of specific religious traditions in which all peoples are rooted and with which they often identify in a particular way. The pope received EU interior ministers concluding a two-day meeting in Rome on interreligious dialogue as a "factor of social cohesion in Europe and instrument of peace in the Mediterranean area." Despite his frailty caused by Parkinson's disease, the 83-year-old John Paul has continued to hold a series of daily audiences. Before addressing the EU ministers he received a delegation of ambassadors to the Vatican, who congratulated him on the 25th anniversary of his pontificate, celebrated Oct. 16.

# The Garden Patch



By David E. Stottlemeyer, M.A.  
Staff Research Associate  
University of California – Riverside  
Avocado Breeding Program

## Transplanting

### TRANSPLANTING

#### Care in Transplanting

"In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character."

*The Adventist Home*, p. 142.

#### Purpose

From the above quote you can see that Ellen White was not only familiar with the process of transplanting, but was also well aware of the care needed to ensure success. And if we are careful, we

too can reap great rewards through the transplanting of plants into the garden. What transplanting allows us to do is to start plants in a protected place (indoors, greenhouse or other spot), then 'transplant' them into the garden for optimal growth. By starting seeds this way one is able to avoid seedling hazards such as frost and pest, besides which it is also helpful when starting seeds that have a poor germination rate. For example, the tomato plant does not like cold weather – even a light frost can cause severe damage. Rather than wait for the last frost in the spring, then planting your seeds in the garden, you can get a head start on the season by starting your seeds in a protected area several weeks ahead of time. By the time the warm weather comes, your tomato is already several weeks old and will quickly start producing tomatoes while your neighbors are still waiting for their seeds to sprout! Well, maybe not that quick but I think you get the point.

#### What can I transplant?

With sufficient care and experience, almost any type of plant can be transplanted. But for a beginner, there are some plants that take much easier to the transplanting procedure – so I'm going to provide a list below of plants that are easy, and more difficult, to transplant. It is my recommendation that you start with the easy and



David Stottlemeyer

graduate to the more difficult ones as you gain experience.

Partial Transplant List
<p><b>Take well to transplanting:</b></p> <p>Tomatoes Peppers Eggplant Cabbage family:     Broccoli, Cauliflower,     Brussels sprouts Onions</p>
<p><b>More difficult to transplant:</b></p> <p>Root crops:     Carrots, Turnips, Beets Beans Peas Corn Melons</p>

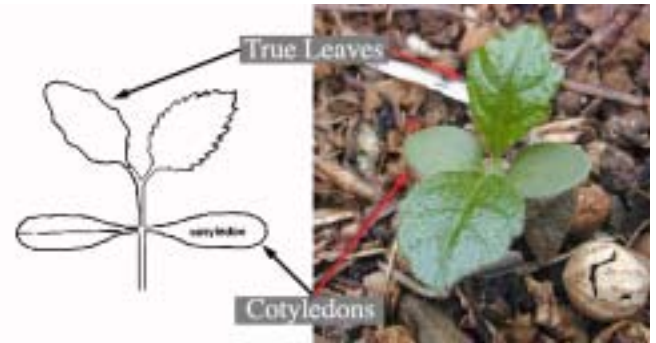
### Starting the Seed

To start the seed one can use containers such as pots or drinking cups (as long as there is a drainage hole in the bottom) filled with potting soil. One can also use peat pot containers which can be planted directly in the ground resulting in less root damage to your young seedling. I usually plant two seeds per container to insure at least one seedling. If both seeds germinate, pinch off the weaker seedling. Plant the seeds at the same depth as called for on the seed package. Keep the soil moist and in a few days (depending on temperature) you should start seeing your seedlings.

### Preparing to Transplant

Now that you've started your seedlings what is the next step in the process? First of all, make sure your seedlings are old enough to be transplanted. Usually, if the seedlings are 1/2 to 1 inch tall, and the first "true leaves" have formed, the seedlings are old enough to be transplanted. What are "true leaves" you may ask? When a seed germinates, the first "leaves" that you see are not actually "true leaves" but are cotyledons – part of the food storage of the seed. These food storage structures

provide nourishment to the plant until the true leaves are mature enough to take over this important job. The cotyledons usually look very different from the "true leaves" – for example, the cabbage leaf is large and somewhat oblong, but the cotyledon will be small and shaped like two hearts connected at the tips (or kind of like a 4-leaf clover). With each plant it is different. But with a little experience, you will quickly learn what the true leaves look like. These are what you look for before you transplant (see below).



### Hardening Off

Prior to transplanting, you need to "harden off" your seedling. To "harden off" is to gradually expose young plants to outdoor conditions by setting them outside for greater periods of time each day – up to two weeks before you intend to transplant. If you are in a hurry, it can be done in as little as two days – but I usually get better results if I do it more gradually.

### Transplanting

Time to transplant your seedling into your garden. Below are some steps to help increase your chances of success.

1. Keep as much soil around the roots as possible (if root-bound, spread roots – note what E.G. White says about roots being crowded in initial quote)
2. Make a hole in the soil a little deeper and about twice as wide as the pot or container the seedling is growing in
3. Plant in hole up to first set of true leaves (see example – next page)
4. Press soil firmly around roots, but do not pack!
5. Water thoroughly (shade may help in hot, dry conditions)



Tomato planted in hole up to first set of true leaves

### Special note on Tomatoes

Sometimes tomato plants can get quite tall prior to transplanting. When this happens the plants are referred to as being "leggy." Tomato plants are unique in that any part of the stem can produce roots when buried. Therefore, with a tall plant, one can either plant it deeper, or make a trench to bury most of the stem underground where it can root rather than leave it above ground where it results in a tall, unstable plant (see below).



Leggy tomato planted in hole up to first set of true leaves

### Resources

- The New Bionomic Grower by Ian Jones.
- A good book on gardening and agriculture published by a Seventh-day Adventist: Visit the "Voice of Nature" web site at: [www.voiceofnature.org](http://www.voiceofnature.org) for more information. If the book is not yet listed on the above web site, contact "Voice of Nature" by email from their web site.
- How to Grow More Vegetables by John Jeavons. Ten Speed Press, Berkeley, Ca.
- I have mentioned this book before. It has an excellent section on intensive planting, and a list of vegetables that do best with this planting method -- but it also has material in it that I consider to be "New Age" in its philosophy.

### Photo Sources

- <http://en2.wikipedia.org/wiki/Cotyledon>, <http://www.extension.umn.edu/distribution/cropsystems/DC0776.html>

# CALAMITY BULLETIN

(November 2003 Calamities – with damage)

## CALAMITY WATCH TOTALS

	November	Yr to Date	Avg./Mo.
Deaths	783	42,893	3,899
Homes destroyed	603	2,216,027	201,542
<b>Observations:</b>	<b>Deaths</b>	<b>Homes Destroyed</b>	
Floods	398	402	
Storms	260		
Tornadoes	1		
Typhoons	5	200	
Earthquakes	10		
Landslides	35	1	
Pestilence	34		
Freezing	40		
	<b>783</b>	<b>603</b>	

### November Extremes:

Australia – Worst rain storm in 100 years

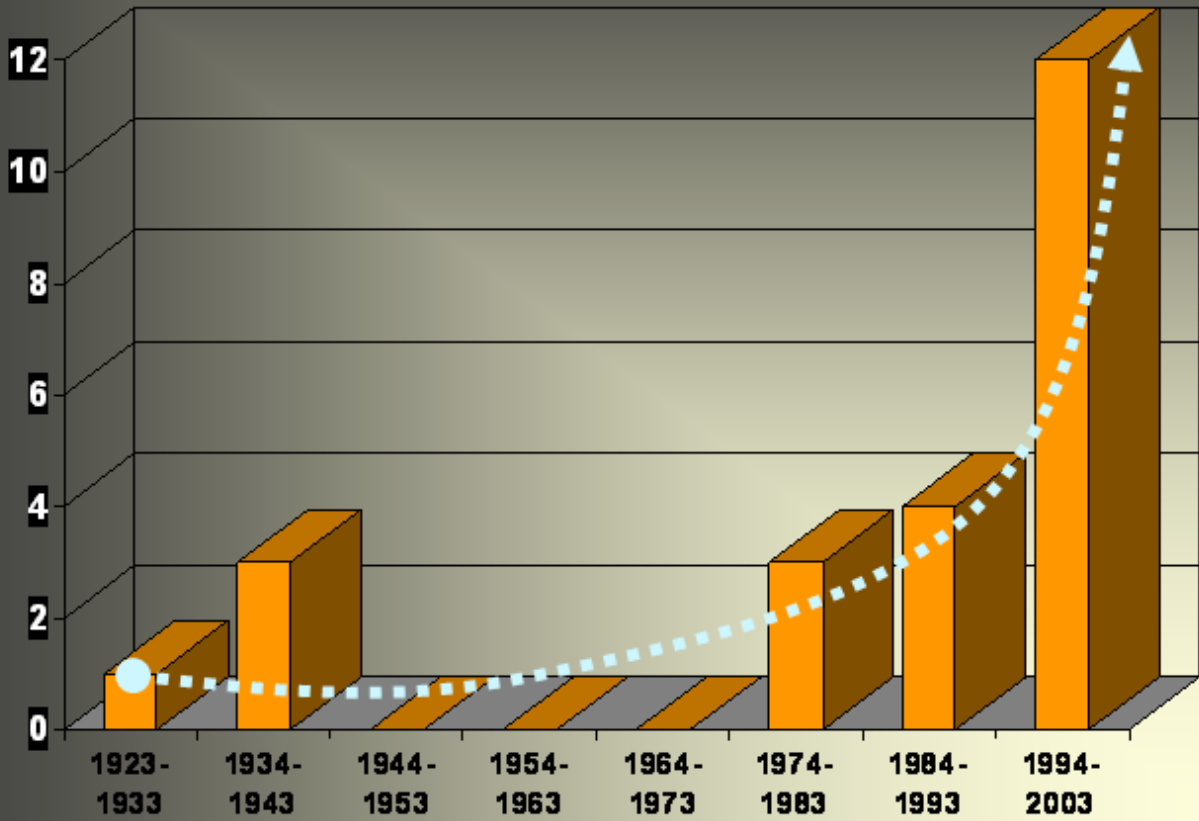
Atlantic Ocean – First time since 1887 that two cyclones formed late in year

Somalia – Worst drought in recorded history.

Iran Earthquake  
December 2003  
These lost their homes  
30-40,000 dead



# Frequency of Major\* Earthquakes Since 1923



\*Greater than 100 Deaths



# 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.]

## Whom Do You Trust: God’s Rest or the Cash Register

(AgapePress) – “Remember the Sabbath Day,” God commanded Moses. We remember that God commanded, but here in the 21st Century, we are not sure what that means.

For the believer in Jesus Christ, the old ritual of the Sabbath, the last day of the week — actually from 6 p.m. on Friday through 6 p.m. on Saturday — is no longer a day demanded by the Law. The Law was fulfilled in Jesus. The moral principles remain, the ritual principles were fulfilled. So to legislate “Blue Laws” and Sunday closings is to miss the point of what the Sabbath means for believers today.

The prophet Amos gave a clear statement of what the Sabbath means in our modern world of merchandise, 24 hours a day, 7 days a week:

“Hear this, you who trample the needy and do away with the poor of the land, saying, ‘When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?’ — skimping the measure, boosting the price and cheating with dishonest scales, buying the poor with silver and the needy for a pair of sandals, selling even the sweepings with the wheat.” (Amos 8:4-6)

This passage expresses the impatience of the marketplace: When will the Sabbath be over, when will the things of God be out of the way so that we can get on about the business of making money?

It is an especially sad day when a major Christian retailer — a seller of Bibles, Christian books and Christian music— announces that it will abandon its historic practice of being closed on Sunday, the Lord’s Day, to more vigorously pursue profit.

On August 24, 2003, Family Christian Stores began opening its outlets on Sunday. The first I heard of it was when I opened our billing statement and found a coupon offering deals which were good during Sunday hours only.

Dave Browne, the president and CEO of Family Christian Stores, wrote an open letter to his customers:

“Family Christian Stores has decided to open on Sunday afternoons after prayerful consideration and seeking the counsel of other respected Christian leaders. We believe that opening on what has become, for many, the primary ministry day of the week, is what the Lord would have us do. While we are aware that our decision to open on Sundays invites some debate, we are compelled to follow the ministry mission of Family Christian Stores by providing our guests with Christian resources that meet their needs — especially on the day when they are most often thinking about their spiritual needs.

“We understand that some may question this move. However, we have been personally convicted by several verses that clearly call us to make disciples and reach people regardless of the day of the week.

“Matthew 12:1-14, but in particular, Matthew 12:12 (NIV): ... ‘for it is lawful to do good on the Sabbath.’

“Colossians 2:16-17 (NIV): ‘Therefore, let no one pass judgment on you in questions of food and drink or with regard to a festival or a new moon or a Sabbath. These are a shadow of things to come, but the substance belongs to Christ.’

“Studying this subject also reinforced that we need to support regular times of worship, which is why we will not be open Sunday mornings. We are also committed to and encourage regular times of rest for our staff, and our approach to scheduling will reflect this.

“We look forward to the opportunity to minister to more guests on this day and would ask your



By David Sisler  
Nov. 19, 2003

prayers and encouragement as we make this change.”

How sad that a store selling materials to honor the Lord and build up His Church (and granted, to make a profit, too) is now staying open on Sunday. The statement that they will be open “between services” is incredibly short-sighted. I predict that the day will come when FCS will be open during all merchandising hours on Sunday. Dave Browne would undoubtedly say, “Not so!” But I wonder how long ago it was that FCS said they would never be open on Sunday?

Forgive my natural cynicism, but Mr. Browne’s statement that he wants to provide his “guests with Christian resources that meet their needs — especially on the day when they are most often thinking about their spiritual needs” rings false. I don’t ever remember, on any Sunday, thinking, “Oh! I wish a Christian bookstore was open so I could buy a Bible!” The real resources that are being met are the FCS’s bottom line.

Browne says they are “called to make disciples ... regardless of the day of the week.” By keeping his company open for business on Sunday, he is not targeting making disciples, he is targeting making sales goals.

Matthew 12:12 does indeed say “it is lawful to do good on the Sabbath.” This new Sunday opening policy is looking forward to doing good for their profit margins.

Bruce Munns, director of retail store operations for LifeWay Christian Stores, said, “LifeWay Christian Stores has never had a practice of opening on Sunday and there is no intention of opening on Sunday across the chain. Even orders which are placed by customers on Sundays through our website are not processed until Monday. We see Sunday as an important day for our employees to spend in church and with their families.”

About 20 years ago, I managed a jewelry store in a local mall, and we were open mall hours, seven days a week. We had monthly meetings of all the managers and we received sales figures for every store. Chick-fil-A, a restaurant that is always closed

on Sunday, did in six days what any two of the other food court stores did in seven days combined. They were consistently in the top two or three in sales per square foot in the mall, and frequently they were number one. Those figures remain true today.

Dave Browne, in a company news release, said, “After prayer, study and seeking the counsel of others, it became clear to us that the ministry opportunity of opening on Sundays vastly outweighs the operational preference of the status quo.”

Dan Cathy, son of Truett Cathy, Chick-fil-A’s founder, said, “Being able to be closed on Sunday is a great way in which we can be a good steward. We’re out here in the street corner, maybe a busy mall, and I think our light shines the brightest when the mall is packed out, you can’t find a parking place, go into that food court, and the only place in there that’s closed is Chick-fil-A. To me that’s being a beacon. Even when our lights are physically turned out, I sometimes think that’s when our light shines the brightest. That’s when people see that your values are more important than making money, that people are more important than just making a profit.”

Being open an extra five hours a week may add sales for Family Christian Stores, but it will subtract from their reputation. What seems to be important for Family Christian Stores is sales and making more money. Dan Cathy said, “People are more important than just making a profit.”

Christians are supposed to be different. Dave Browne made the wrong choice. The purpose of a day of rest is to trust the Lord God Almighty to take care of us as we leave the seventh day to His care.

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David Sisler’s newspaper column — “Not For Sunday Only” — is in its 14th year of weekly publication. “Not For Sunday Only” is based on news events, sports, popular songs, motion pictures, and personal glimpses. The message is: “The Christian faith is an every day happening — it is not for Sunday only.” “His columns are thoroughly researched and never indicate denominational bias.”