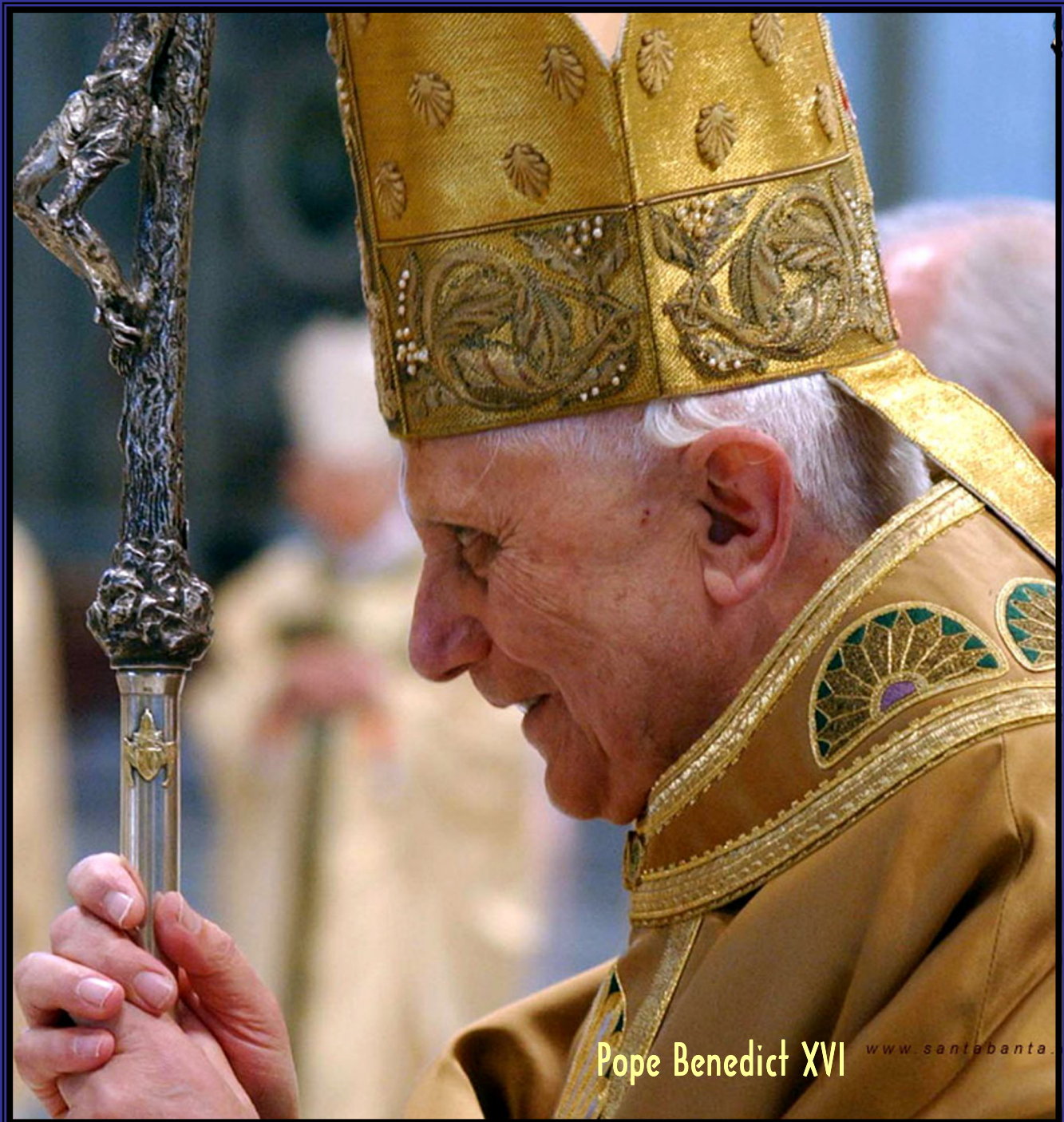


EndTime Issues ...

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EndTime Issues... Magazine

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PRICE TAG MOUNTS

Cover-up Deepens

Revelation 13 Cracks Open a Little More

No system exists, religious or secular, whose hierarchical and homogenous character is so closely bound with sex and power as the Roman Catholic Church. The origin of this ecclesiastical structure is traceable to Christian documents back to 309 A.D., according to former priest/attorney A. W. Richard Sipe of LaJolla, California.

Within this homogenous structure, clerics have violated the celibacy oath through-out the Catholic Church's history. It is not a recent aberration. The extent of improper sexual activity of the priests is not known. What is known through careful study between 1960 and 1985 is that six priests out of one hundred are pedophiles. That adds up to nearly 3000 religious leaders of the Roman Church in the U.S. alone.¹

It was in the 1950's that abused victims began to speak out. The church, alarmed by its implications, issued a most interesting document in 1962. This was entitled *Crimen Sollicitationis* – the Crime of Solicitation. It came from the Vatican and was written by Cardinal Alfredo Ottaviani. For nearly 40 years it was classed as “sacred archives” and always to be under lock and key. It ordered Bishops to pursue sexual cases “in the most secretive way” “restrained by perpetual silence” and even the victim must be ordered to “observe the strict secret ... under penalty of excommunication.”²

This became the Catholic Church's a blueprint for deception. Since pedophilia is a crime, it is nothing short of racketeering. The 1962 document was allegedly a device to “protect pedophiles from adverse publicity.” It was to shield the Church from exposure to illegal

activity. It's now becoming clear that illegal sexual activity cover-up has occurred in every diocese in the United States.

The church has gotten away with most civil actions by its fascinating appeal to its own Canon laws, which are allegedly *better able* to deal with priestly misconduct. Most action, however, has been nothing more than changing the priest to another parish with occasional “treatment” and released back to “duty.”

In spite of pedophilia being an extremely serious crime, “As recently as May 20, 2002 a judge on the Roman Rota (highest Vatican court) wrote in a Vatican approved periodical that bishops should not report sexual violations to civil authorities lest the image and authority of the Church be compromised and victims harmed instead of being protected (P. Gianfranco Ghirlanda, S.J.).

According to Richard Sipes, secrecy is a strict code within the clerical system, even when they have to lie. That rationalization is common on the basis of “protecting the church.”

“Cardinals make a vow to the Pope to keep secret anything confided to them that if revealed would cause harm or dishonor to the church. [‘I vow ... not to reveal to anyone what is confided to me in secret, nor to divulge what may bring harm or dishonor to Holy Church’] That promise of secrecy forms a template within the clerical system to keep internal scandalous behavior under wraps, ‘for the good of the Church.’”³

“Bishops and priests being, as they are, God's interpreters and ambassadors, empowered in His name to teach mankind the divine law and the rules of conduct, and holding, as

¹ www.richardsipe.com

² www.cbsnews.com/stories/2003/08/06/eveningnews/main566978.shtml

³ www.richardsipe.com

they do, His place on earth, it is evident that no nobler function than theirs can be imagined. Justly, therefore, are they called not only Angels, but even gods, because of the fact that they exercise in our midst the power and prerogatives of the immortal God.”⁴

Celibacy has collapsed as a Church dictum in the United States. In addition, enough priests know about other clerical sexual activity, extensively against female adults, that the fear of being exposed rivets the secrecy more tightly. In recent documents from the Conference of Bishops dealing with the sex scandal, then in a subsequent document, decisions were formulated so shrewdly that the bishops were excluded from oversight! Only underling priests could be held accountable. Only recently have victims of abuse been treated with respect. This has *not* been from any action of the Catholic Church but only as a response to the courts of law and the press. Yet the church continues to resist divulging information and releasing files, even when subpoenaed.

“In spite of the church’s regard for the preservation of documents, I have interviewed a person who was hired as a personal assistant to an archbishop (Atlanta, 1988). One of his duties was specifically to ‘cleanse’ the personnel files of priests. That meant to destroy some, secrete others in separate files or the Secret Archives of the archdiocese. I also interviewed a priest, abused as a young seminarian, who was investigating the trail of his own priest abuser. When he went to the chancery office of another large archdiocese (NY), secretaries there told him that some files had been cleaned out. A bishop, recently appointed in the U.S., reassured his priests that his diocese was starting with a clean slate; the old files had been removed. It is well known that when Bishop James Quinn addressed all the American bishops (1991), he instructed them on proce-

dures to secrete documents in the office of the Apostolic Nunciature in Washington DC, where they would be protected by diplomatic immunity.”⁵

Since 1950 the Roman Catholic Church has paid out \$1.19 billion in compensation, mainly in pedophilia cases of a known 4,983 accused priests. Very few have been incarcerated. Most have been put into rehabilitative tasks. Thirty-three percent of religious orders and six percent of diocese never reported their data, which makes these figures as under-reported.⁶

Tom Doyle, former Vatican Attorney is speaking out. The then Cardinal Joseph Ratzinger in 2001 issued a “sacred” Vatican edict to Catholic bishops – worldwide – instructing them to put the Church’s interest ahead of child safety. All parties must be compelled to remain secret. Hush funds were to be encouraged if needed.

Ratzinger’s report came out of the Congregation of the Doctrine of the Faith that he headed for twenty-four years, charged in promoting Catholic teaching on morals and matters of faith. This put enforcement teeth into the 1962 documents, *The Crime of Solicitation*. One man, Patrick Wall, who was a “cop” for the Vatican to enforce its laws said recently, “I found I wasn’t working for a holy institution but an institution that was wholly concentrated on protecting itself.” Attorney and Priest Tom Doyle is now publicly declaring that the Church is involved in a major worldwide cover-up of illegal activity.⁷

This is most interesting. At a time when the pope is trying to mend ties with Muslims who have strict sexual codes, this issue is receiving growing international attention. Silencing the opposition has been the *modus operandi* over the centuries. What technique will they use now? In 2002 the late Pope John Paul II

⁴ *The Catechism of the Council of Trent* (The Roman Catechism), translated by John A. McHugh, O.P., S.T.M., LITT.D. and Charles J. Callan, O.P., S.T.M., LITT.D., published by Tan Books and Publishers, Inc., Copyright 1992, Rockford, Illinois, 51105, Sacrament of Holy Orders, *Dignity of this Sacrament*, p. 318.

⁵ <http://www.richardsipe.com/Articles/Knowledge%20of%20sexual%20activity.html> – item 54

⁶ Kevin Eckstrom, *Price Tag on Catholic Sex Abuse Scandal Tops \$1 Billion*, *Religious News Service*, 2006.

⁷ <http://www.thisislondon.co.uk/news/article-23369148-details/Pope+%2527led+cover-up+of+child+abuse+by+priests%2527/article.do>

said that the sexual issue was only a problem because of how the world “perceived [the Church] to have acted.” That dismissive spirit was Vatican “spin,” which is now coming also directly from Pope Benedict XVI. At the end of 2005 Benedict was the target of a civil law suit. He was personally accused of conspiring with the archdiocese of Galveston (Houston, TX) in a pedophilia cover-up case.

There were documents implicating his direct involvement in a conspiracy to break the law and block justice. The judge dismissed the law suit on the basis of “Diplomatic Immunity.” Papal lawyer Jeffrey Lena stated that the pope “is entitled to immunity like any foreign sovereign without any special limitations imposed upon his immunity just because he is a religious leader.”⁸

Prophecy notes that at the end of time “the world wondered after the beast” (Revelation 13:3). But it says more. It notes that the dragon

who is “that old serpent, called the Devil, and-Satan” (Revelation 12:9) gave power to that papal beast. Then the world asked two intriguing *rhetorical* questions: “Who is like unto the beast? Who is able to make war with him?” (Revelation 13:4). The answer is clear. For 42 months (vs 5) he will have special power, working with the demonic earth beast that works unobstructedly. That time limitation is presented in several Old and New Testament passages. It will end when “he shall be broken without hand” (Daniel 8:25), “he shall come to his end, and none shall help him” (Daniel 11:45), when “the great city was divided into three parts ... and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath” (Revelation 16:19). End-time issues are starting to exude from God’s prophetic mold! Abhorrent papal activity is one of those event-driven prophecies!

⁸ *Fox News*, December 23, 2005.

Time Period of the End – *es qes*

The amazing prophecies of Daniel are replete with *timing statements*. From the year of a king's reign to fascinating numeric periods to words such as “finish,” “end,” “appointed time,” “to complete” or “later end.” Adding very important clues as to *when* these apply is the record of specific associated events. These are the keys to God's prophetic clocks. *Prophecy*, in fact, is *event driven* but always in a *framework of time*. Contextually, these two must remain together or theory and speculation supervene.

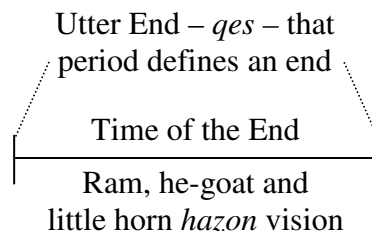
When Gabriel asked Jesus “How long?” (Daniel 8:13), really asking “until when,” he identified within his question several *events*, which made Jesus' *numeric period* answer interpretive of *when*. Though it is not the purpose of this document to elaborate on His answer, the 2300 evening and morning response meant that those events would be *at* or *after* that period of time.¹ Thus, for the first time in Daniel 8, a serious contextual prophetic clock is introduced. The “evening and morning” sequence relates to a sacred period. Most notable was the timing of the yearly Day of Atonement. Though decreed as on the tenth of Tishri, it was to begin the *evening* before (Leviticus 23:32), making it an evening and morning festal event.

The Day of Atonement was a time when, once the he-goat was taken from the camp, holiness came to the sanctuary and the congregation. Daniel 8:14 notes that after 2300 atonement evenings and mornings holiness would be *restored*; in actual legal language, *vindicated* or *adjudicated*.

It became apparent that Daniel was confused by what he heard. In language that clearly God's people needed to hear and study for generations after, Jesus told Gabriel to “make this man understand the vision” (8:16). Specifically, the ram–he-goat–little horn vision (*chazown* or *hazon vision*).²

Gabriel had three instructive paths that he took: (1) he addressed the timing issue of the vision, (2) he hinted on the ram and he-goat's meaning and (3) then described the little horn's behavior. Our interest in this study relates to the timing of that vision. There is much confusion relative to this period. The vision was given in the third year of Belshazzar's reign (8:1). That was the year Babylon fell. But the *vision was not for that* time but far into the future – when Babylon “had fallen.” (It begins with a ram – a symbolic Medo-Persia). Jesus wants that clarified and made crystal clear. The 2300 period was the foundational statement. All vision issues were to occur at its end and beyond.

Gabriel deals first with Daniel's emotions and then began to speak (8:16-17). “Understand, O son of man, for at the *time of the end* shall be the vision.” Time (*es* or *eth*) of the end (*qes* or *qets*) shall be the vision (*chazown*). The word *qes* indicates a cut off point of some time period.



¹ Hasel, Gerhard J.; “The Little Horn , the Heavenly Sanctuary, and the Time of the End: A Study of Daniel 8:9-14,” *DARCOM*, vol. 2, p. 434 (Symposium on Daniel).

² *Ibid.*, p. 429.

Contextually, there would be a cut-off *period* when the ram, he-goat and the little horn would choreograph these visionary events. A prophetic block of time would be set aside for a theater of conflict.

Qes was the word used when God declared: “The end (*qes*) of all flesh is come before me” (Genesis 6:13). Then the flood came. “And it came to pass at the end (*qes*) of the four hundred and thirty years, even the self-same day ...” (Exodus 12:41) Israel left Egypt. Most of *qes* usage defines a “point in time” that severs or ends a forward-moving period.³

In a symbolic vision of the end of summer fruit, Amos was told: “The end (*qes*) has come upon my people Israel” (Amos 8:2). It defined the end of God’s mercy to Israel. It will be clear shortly that Daniel’s “point in time” is a very brief *period* which ends in the deliverance of God’s people and the special resurrection.

Gabriel said to Daniel that the vision of the ram, he-goat and the little horn was for the *es qes*. Was it to occur at the point the 2300 years ended? Or, was it after that period that can be further refined by either events or other timing clues. At the very end of the 2300 years could, by definition, be a possibility. But Gabriel gave more information to specifically clarify when the *es qes* would be.

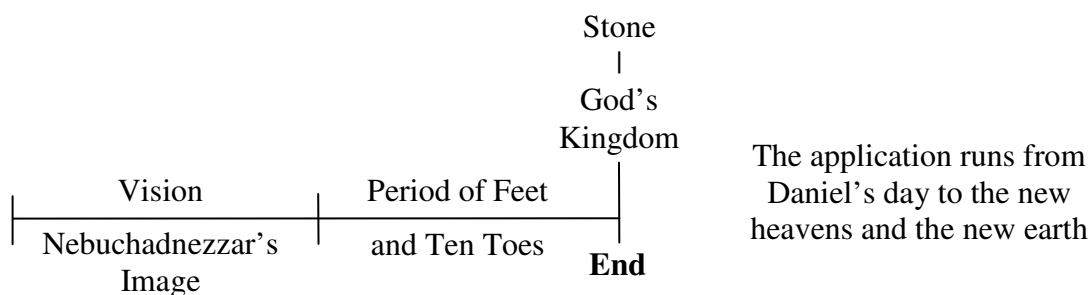
Es qes is used five times in Daniel (8:17; 11:35, 40; 12:4, 9). It is found as this little phrase nowhere else in the Old Testament or even extra-biblical Hebrew documents.⁴

This means we must find its meaning within the writings of Daniel’s book. Do the chapters framing this expression have event-driven prophecies with identifiable ends? The answer is intriguing and described in various vision settings through parallel issues that occur at the same point in time. Opinions vary as to what this all means with most expositors being influenced by the invasion of the Selucid King Antiochus Epiphanes IV. It appears that this opinion actually biased the Septuagint translation. This prejudice has been a corrosive “wound” against exciting Biblical truth.

Let’s look within Daniel at a few prophetic “ends” that are event driven to see what the vision terminus might refer to.

Danielic Stories that Have an “End”

Nebuchadnezzar’s image is the first key prophecy that has a defined sequence. The metallic parts of the image were described from head to feet (Daniel 2:33-34) and finally toes (Daniel 2:42). Then a cataclysmic **end** comes when a stone, cut out of a great mountain, destroys the metallic iron/clay kingdoms. The stone filled the earth, symbolizing the everlasting kingdom that the “God of heaven” sets up.



The next stunning exposé relates to Belshazaar’s feast. He was the last king of Babylon. Mocking God by using golden vessels from Solomon’s temple in a night of revelry, he was unaware that Cyrus and his armies were entering the city. The handwriting on the plaster wall above the candlesticks, through Daniel’s interpretation, declared the King’s doom – **the end of Babylon**.

³ Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press, Chicago), Vol. II, p. 809.

⁴ Pfandl, Gerhard; *Adventist Theological Society Journal*, 7/1, 1996, 141:158.

Note the message context:

Meni represents the fate of the kingdom (cf. Isaiah 65:11-12) related to the filling of a cup of wine.⁵ The kingdom was “numbered.” It had reached God’s endurance. It conveyed that an appointed time of destiny had arrived.⁶

Teqel described that the kingdom was coming to its end, specifically his reign. God (implied) had weighed him in divine scales and found his *weight was wanting or short*.

Peres – the Babylonia kingdom is now taken over by the Medes and Persians.

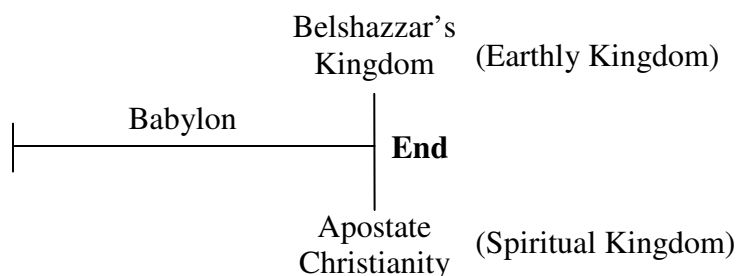
Babylon fell – came to its **end** – by a kingdom from the east. This was presented in an amazing prophecy long before the Babylonian captivity:

“The word that the LORD spake against Babylon [and] against the land of the Chaldeans by Jeremiah the prophet.... Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.... Behold, I [am] against thee, [O thou] most proud, saith the Lord GOD of hosts: for thy day is come, the time [that] I will visit thee.... Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, ... The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, [and] pangs as of a woman in travail.... the LORD hath raised up the spirit of the kings of the Medes: for his device [is] against Babylon, to destroy it; because it [is] the vengeance of the LORD, the vengeance of his temple.... Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this [is] the time of the LORD’S vengeance; he will render unto her a recompense.... The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.... And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.... Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.... A sound of battle [is] in the land, and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! ... Babylon [hath been] a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up [even] to the skies. The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.... Their Redeemer [is] strong; the LORD of hosts [is] his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.... And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and [there shall be] none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve” (Jeremiah 50:1, 13, 31; 51:27; 50:43; 51:11, 6; 50:28; 51:29, 36; 50:36; 50:22-23; 51:7-10, 34, 19-20).

Not only does Babylon come to an end in Jeremiah’s prophecy, but statements are made that tie directly to the Book of Revelation: “Babylon is fallen” (Revelation 14:8, 18:2). Come out of her “my people” – flee (Revelation 18:4-5). She was proud and arrogant in her rebellion (Revelation 18:7). Segments of the world stand afar off in fear (Revelation 18:10, 15, 17). It comes to its end at the time of God’s wrath (Revelation 16:19).

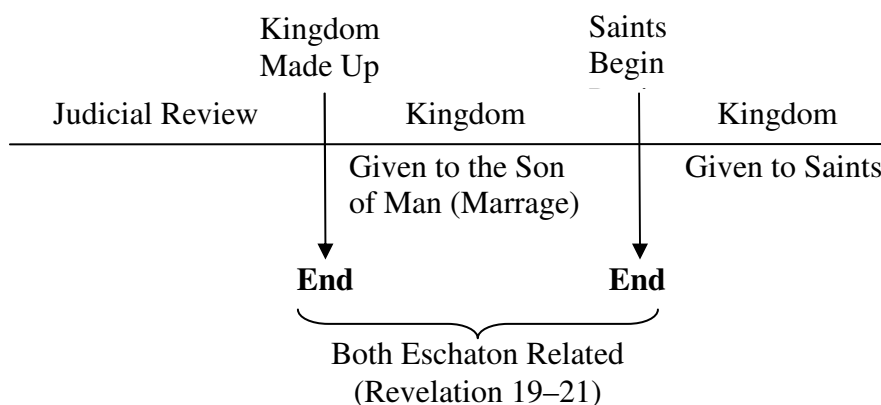
⁵ Collins, John J.; *Daniel* (Augsburg Fortress, Minneapolis, MN 55440), p. 252.

⁶ Lucas, Ernest C.; *Daniel* (InterVarsity Press; Downers Grove, Illinois, 60515), p. 134.



Related to Daniel 5 will be Daniel 8. There, something very interesting is portrayed! The kingdom allusions (Medo-Persia and Greece) come suddenly on the scene. Where is the vision of Babylon? It's not to be found. If Medo-Persia, the ram, the deliverer, is the initial imagery when Daniel "lifted up mine eyes" (8:3), Babylon had fallen already. Suddenly, we are confronted with a question: Is this the *time* literal Babylon falls or is it when apostate Babylon falls, noted in both Jeremiah and Revelation? We will easily answer that but our study of the "end" of Daniel's "stories" must be completed.

The next key vision is in Daniel 7 with the four surreal beasts, the ten horns, then an emerging little horn. Amidst the imagery of symbolic beasts is a contrast with the Ancient of Days, and the son of Man, divine beings with the saints! The Son of man is depicted as human in form. From highly imaginative creatures comes these real figures, portraying fascinating imagery of hope. Studying books in judicial review (7:9-10), Son of man with kingdom anticipation (7:13), kingdom reception (7:14), judgment review given to saints (7:22) and saints taking over the kingdom (7:18, 22, 27) is a remarkable sequence *not* in surreal language. In that intriguing segment we note:



There is another "end" message in Daniel 7. The little horn is the final earthly "power" in that chapter. *During* some judgment, the little horn's power (domain) comes to an end (7:26). It is consumed. This ends one half a septennium or three and a half years. This ties to the half week of years in 9:27 and the three and a half years of 12:7. In Daniel this *period* is seen as a *time of evil*. Is this also 1260 years within the Dark Ages? That is another study. The results of the judgment and *end* of the little horn is "until the end." This implies that it has come to its end – forever.⁷

⁷ Collins, *Op cit.*, p. 322.

Little Horn			Dominion Removed	Kingdom Given to Saints (7:27)
Appearance (7:8, 20)	– Its Message (7:8, 25)	– Its Action: – War against Saints (7:21, 25) – Changing Times and Laws	Forever (7:26)	
Time, Time and the Dividing of Time Period is of Power			End	

Another end is noted by another “little horn” vision in Daniel 8. Out of the four winds (depicted as the one from the north) comes this little horn. It too wars against the saints (8:10) *and* the Prince of the saints (8:11).

The imagery parallels much of Daniel 7. Other differing details are introduced, however. Timing events are noted. It is the time of God’s wrath (8:19), sin reaches its zenith (8:23) and it occurs *after* the end of the 2300 evenings and mornings. In addition, it notes the period of the vision will be called a *moed* – an “appointed time.” This is a special time set aside or permitted by God. The little horn comes to its end “without hands.” It is assumed that this means without human intervention.

Little Horn’s End			
Little Horn	War with Saints (8:10, 24)	Against God (8:11, 25)	Broken Without Human Intervention
	Zenith of Sin God’s Wrath		Holiness Vindicated (8:14) God’s Church Adjudicated (8:14)
<i>Es qes</i> (8:17, 19) Appointed Time (<i>moed</i>)			
			Sanctuary Anointed (9:24) Cleansed

Next we will review the final vision – an important finale – that is in Daniel 11, relating to the “king of the north.” There is an amazing prophetic sequential flow of information in this chapter ending with the deliverance of God’s people and a special resurrection (12:1-2). The chapter 11 and 12 break is inaccurately placed. The message of Gabriel continues through chapter 11 into the fourth verse of chapter 12.

Daniel 11 is divided into four segments:

- Era of Daniel’s writing (vs 1)
- Key kings/leaders during the 490-year Jewish probation (ending at the birth of Christ) (vss 2-20)
- First rise of a papal era (vss 21-27)
- Second rise of a papal era (vss 28-45)
- Jacob’s Trouble, deliverance, resurrection (12:1-4)

It is to the latter and more detailed two noted areas that our “end of time” interest lies.
It follows *this* general *event-driven* sequence:

- Papacy re-established in his “land” – church/state with riches
- Begins travel outside of Rome
- Open interest in Islamic World
- Unhappy with growing influence of God’s true people (remnant)
- Ecumenical interest against God’s law and character
- Sets aside true Sabbath – by decree, sets up false Sabbath
- God’s people remain strong but will be persecuted
- Some of “God’s people” will be shaken out
- Everything happens at the “appointed time” – a repetitive Danielic message related to Habakkuk and Revelation.
- Papacy exalts himself above every god/God
 - It is against women
 - Its interest in mysticism and spiritualism rises
- At the time of the end (*es qes*), conflict between apostate Christianity and Islam will rise – even militarily
- Middle East will be a focus
- Unusual global power will be given the papacy (“king of the north”) – even monetarily.
- The papacy – apostate Christianity – will now be very troubled at the message of the remnant (144,000)
- Supernatural attempts will be made against God’s people
 - Papacy will come to its end (Revelation reveals details)
- Michael stands up (probation closes) – review of books is completed
- Great Time of Trouble
- Deliverance of God’s people
- Special resurrection⁸

This dramatic chapter unfolds the final event-driven sequence of world events surrounding and within that amazing “appointed time.” Nearly one hundred years ago expositor White was inspired as to the meaning of this chapter. The information she step by step uncovered in her beautiful work, *The Great Controversy* (Pacific Press Publishing Association, 1911), amazingly shows that she penetrated the significance of Daniel 11 (especially verses 36-41).

“The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment [written in 1904 – Daniel 11:1-27 completed] of this prophecy will be repeated [second rise of the papacy]. In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’ [Verses 31-36, quoted.] [a move against God’s covenantal conditions].

“Scenes similar to those described in these words will take place [future – civil enactments]. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. **Let all read** and understand the prophecies of this book.”⁹

What “end” comes in Gabriel’s last explanation of Daniel’s prophecies?

⁸ Fowler, Franklin S., Jr., *End-Time Secrets of Daniel 8–12* (Trafford Publishing; Victoria, Canada), pp. 114-134.

⁹ *Manuscript Releases*, vol. 13, p. 394 (1904).

Second Rise	Church/State Established	Appointed Time Begins	Daniel 11:31-45 Events	Michael Stands Up	End Great Time of Trouble
Papacy	Travel Outside of Rome Interest in Islam		Loud Cry Persecution Ecumenical/ Civil Ties		Deliverance of God's People Special Resurrection

Now we have a remarkable series of “ends” that have been given to Daniel – some distinctly associated with the *es qes* – ***time of the end***. An astonishing picture appears when they are brought together:

Pre- <i>es qes</i> Message of Daniel 8–12								
Daniel 2							Stone – Probably Second Coming	God’s Kingdom established
Daniel 5				End – Babylon Apostate Christianity				
Daniel 7							Second Coming	Millennium – saints begin to rule with Christ
Now <i>es qes</i> Message of Daniel 8–12								
Daniel 8 Post-2300 years	Time Appointed (at <i>es qes</i>) (8:17, 19) (9:24)			Papacy comes to its end Sanctuary Anointed				.
Daniel 11–12	Anti-covenant Anti-Sabbath Pro-false Sabbath movements at <i>es qes</i>	Loud Cry Persecution	Anti-God Ecumenical ties Spiritualism	Papacy comes to its end	Jacob’s Trouble	Deliverance of God’s people Special Resurrection		

The “time of the end” (*es qes*) linguistically reflects a *period of time*. Daniel 11, verse 28 on reveals what is included in that “appointed time.” It **ends** with the deliverance of God’s people and the special resurrection. Contextually, the second coming and God’s kingdom follow.

Deeper Look at the *Es Qes*

“The vision concerns the time of the end” (NIV). This *hahazon* (vision) *qes* (end) *es* (time) is a direct translation.¹⁰ In 8:19 Gabriel tells Daniel, for additional clarification, that the **end** comes at the “time appointed” – *qes* (end) *moed* (time appointed). This period of time has been pre-determined.

This echoes Habakkuk 2:3. This passage is cited in Qumran text (1QpHab7:5-6) – “For there is yet a vision concerning the appointed time. It testifies to the end and it will not deceive.” *Qes* has an escha-

¹⁰ Kohlenberg, John R., III; *The Interlinear NIV Hebrew-English Old Testament* (Zondervan Publishing House, Grand Rapids, MI 49530).

tologic connotation. “In the Qumran scrolls the meaning ‘end’ is attested, but most often the reference is to a period of time.”¹¹ This relates to the “final generation.”¹²

Verse 19 adds helpful clues. Daniel is now promised that he will receive help to understand what will be that “future end” – *aharit* (*achariyth*). This Hebrew word is instructive. The Jewish people read Numbers 24 and Genesis 49 as classical eschatological text that used this reference. Elsewhere there are specific second advent allusions in Isaiah 2:2, Micah 4:1, Hosea 3:5, Ezekiel 38:16. The Dead Sea Scrolls use this word to point forward to the Messianic age (1QSa1:1; 4QpIsa7.3.22; CD6:11; 4QFlor1:2,12).¹³

Gabriel then notes that it will be at the time of wrath. The word *zaam* usually means “wrath of God” at the eschatological end¹⁴ (Isaiah 26:20; Ezekiel 22:22, 24, 81; cf. Matthew 3:7). Some scholars apply this wrath to Zechariah 1:12, which notes God’s wrath “indignation” against Jerusalem during the seventy years of Babylonian captivity. That could hardly apply because Daniel is being given the *hahazon* while in captivity during those seventy years. Gabriel already said that it would be in an eschatologic future! Contextually, the “end” (*qes*) is the *period* during which God’s wrath is manifest.

There, *qes*, a punctular word, represents “cut off” or “extremity” or “edge.” It is at the extremity of time in earth’s history that is being unfolded to Daniel. Riveting this more deeply is another clue that Gabriel introduces. The *qes* is at “a set moment” or “assigned time” represented by the word *moed*. Thus, this “appointed time” is also punctular.¹⁵ Daniel will wait for many years to have this clarified more deeply. Chapter 12 defines what that period of time is – 1260 days. That is set within two other event-driven time periods, which all mesh together.

Tying It All Together

The *es qes* of Daniel 8 and 12 relates to a period of time *after* the 2300 years. During this time, the second rise of the papacy occurs and comes to its end. That period relates to the three and a half years noted in Daniel 12:7. That period ties directly to Revelation 11:1-2, 12:13 and 13:5. It is when God’s people are persecuted in relationship to their end-time Loud Cry message. It also reveals a timing catalyst when the true Sabbath is set aside and a false worship day is set up. This all culminates when probation closes, at the time of Jacob’s trouble, at the deliverance of God’s people and when the special resurrection occurs.

The *es qes* links the prophecy (8:17, 19), its incredible events (11:35, 40) and its timing framework (12:4, 9). We now have come full circle. End-time prophecy is event driven, spiritually discerned and always within a timing structure. Daniel, through many visions, has met this criterion perfectly with contextual conflict! Finally, lest there is any doubt about the era of earth’s history that this sets in, Jesus – who is the timing Messenger in chapter 12 – notes that this all occurs when the world is divided into two camps: “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Daniel 12:10.)

Es qes is the *period* of time, the appointed time (*moed*), immediately before Jesus comes.¹⁶

¹¹ Collins, *Op cit.*, p. 337.

¹² *Ibid.*, p. 338.

¹³ *Ibid.*, p. 161.

¹⁴ Harris, *Op cit.*, vol. 1, p. 247.

¹⁵ Goldengay, John E.; *Word Bible Commentary* (Word Books, Publisher; Dallas, Texas), pp. 215-216.

¹⁶ Sir 36:10 (www.abu.nb.ca/Courses/NTintro/InTest/Daniel.htm)



Prophecy Unfolds

The Seven Trumpets of Revelation

Chapter 22

Blessings and Curses at the Seventh

“The second woe is past; [and], behold, the third woe cometh quickly” (Revelation 11:14).

This is a verse of passage. Revelation 10:1–11:13 was a stunning interlude. It contributed details to end-time activity like no other prophecy. It reached right back to the very time of the first Seal. In 8:13 Gabriel announced that the last three Trumpets would be called “woes.” Something most awful would accompany them. The fifth Trumpet sounded (9:1) and then the sixth (9:13).

There were no summation statements at the end of the sixth woe – as there was in the fifth (9:12). The reader was abruptly taken into the interlude messages.

This new verse (11:14) is the passage between that sixth Trumpet and the last. Many scholars say it would have been more logically placed at the end of the second woe (sixth Trumpet). But it wasn't.

John is using this transitional verse to announce that the third woe is about to begin. It “cometh quickly.”

It is so interesting that the expression used here, “cometh quickly” or “comes soon” (*erchetai tachy*), is the same that Jesus used in sev-

eral places in this Book for His return (Revelation 2:16; 3:11; 22:7, 12, 20). Why? The seventh Trumpet will begin and extend to the “last trump” (I Corinthians 15:52) to sound. Its events encompass the second coming of Jesus.

Each of the first two woes were event markers for God's people. They were hope-filled messages of Jesus' imminent return.

“Thou shalt not be afraid for the terror by night; [nor] for the arrow [that] flieth by day; [nor] for the pestilence [that] walketh in darkness; [nor] for the destruction [that] wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the LORD, [which is] my refuge, [even] the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Psalm 91:5-10).

These verses apply in a special way to the woes of destruction that come from the sixth Trumpet, sixth Seal and the first four Vial judgments (Revelation 15–16). It will be a time of terror to all. But God will protect His people.

The message is striking and firm. The third woe comes soon. That represents the great earthquake associated with the last of the Vials, plus the lethal brightness of Jesus' coming (6:16-17). To the wicked, it is the "great day of His wrath!"

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever" (Revelation 11:15).

Jesus had told the disciples that His Father had appointed a kingdom for Him. Then in a loving declaration, He promised His disciples that they would sit at His dining table in that kingdom. They would even sit on thrones as rulers (Luke 22:29-30; cf. Matthew 19:28). How those beings, who were once sinners, will one day rule with The Divine is unfathomable. It is simply inconceivable!

When does that all occur? When will the kingdoms of this world merge into the kingdom of Christ?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ... And before him shall be gathered all nations: ... Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:31, 32a, 34b).

At the time of Christ's second coming, He is on the throne as "King of kings and Lord of lords" (Revelation 19:16). This ties directly to the sixth Seal when the wicked cry for the rocks and mountains to hide them from "the face of him that sitteth on the throne" (Revelation 6:16).

It is important to note that the Trumpets are in sequence (they are numbered). The kingdom declaration does not come until the seventh Trumpet begins to blow. The aorist verb "has become" is proleptic, which looks forward to this great event after the Trumpet sounds.

There is much scholarly geographical debate as to where this kingdom is located. These are key points regarding this time.

1. Christ descends (I Thessalonians 4:16, Revelation 19:11-16)
2. The dead in Christ rise (I Thessalonians 4:16, I Corinthians 15:52)
3. Those who had been alive are given immortality (I Corinthians 15:53-54)
4. All the saints rise to *meet the Lord in the air* (I Thessalonians 4:17)
5. That begins our physical eternal association (I Thessalonians 4:17) with Jesus (I Thessalonians 4:17b).
6. Saints reign with Christ one thousand years (Revelation 20) in heaven

Jesus said His kingdom was not of this world but of another place (John 18:36). No wonder "we meet" Him in the air. He comes to take us on a journey away from planet earth.

The heavenly kingdom has replaced the earthly kingdom. The *reality* of God's great "mystery" is in heaven. Heaven is where the divine throne resides – the great "throne of sharing" promised to overcomers (Revelation 3:21). Out of this divine "oneness" comes the announcement that *"he* will reign for ever and ever" (cf. 22:3-4). The "One" who laid aside the crown and throne has returned to His oneness with God. That will now never change!

"He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" (Daniel 7:14 – NIV).

"The coming of Christ to usher in the reign of righteousness has inspired the most sublime ... utterances of the sacred writers.... The psalmist sang of the power and majesty of Israel's King: ... 'Let the heavens rejoice, and let the earth be glad ... before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.' Psalm 96:11-13.

"About His coming cluster the glories of that 'restitution of all things, which God hath spoken by the mouth of all his holy prophets

since the world began.’ Acts 3:21. Then the long-continued rule of evil shall be broken; ‘the kingdoms of this world’ will become ‘the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.’ Revelation 11:15.”¹

Does this kingdom come *at* the second coming or shortly before? The answer fills our imagination with fresh truths of wonder.

The seventh Trumpet introduces restoration language. This begins the culmination of covenant promises started in the Garden of Eden right after Adam and Eve’s fall (Genesis 3:15). This unfolds the “restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21). The glory of the Lord is now being revealed to all humanity (Isaiah 40:5).

Lest there be any doubt regarding the exact time of this whole series of events, Jesus himself said, “**When** the son of man shall come in his glory [His kingdom at the second coming] and all the holy angels with him, **then** shall he sit upon the throne of his glory” (Matthew 25:31-32).

This brings into view an amazing transition in redemptive history. In beautiful typology this was *anticipated* in a liturgical celebration by ancient Israel.

On the great Day of Atonement the sins of all Israel, that had been carried into the sanctuary for mercy and forgiveness, were blotted out. They were in symbol taken and placed on the head of a goat called a “scapegoat” (Leviticus 16:8, 10, 20-22). There was something missing during their sojourn in the wilderness – the restoration of their land. The “promised land” – Canaan – was still in the future.

When they did enter the “promised land,” they were told to begin a new series of celebrations. That land of Canaan was a type of heaven, the promised land where Jesus said He was going to go to: “I go to prepare a place for you” (John 14:2b).

One of those “new times” of celebration was outlined in Leviticus 25:8-10: “Count off seven sabbaths of years – seven times seven years – so that the seven sabbaths of years amount to a pe-

riod of forty-nine years. Then have the trumpet sounded

everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan” (NIV).

There would be seven (God’s sacred number) sets of seven (there it is again) years before a most special time would come – a Jubilee year. Forty-nine Days of Atonement would pass by. Then the next year, the fiftieth, came the Jubilee. That celebrated the restoration of land. Canaan, the promised land, was returned to its rightful owners. That became a symbol of heaven, where Jesus takes the saints, His bride, back to that wonderful place where God’s throne is.

The Jubilee came *after* a *final* seven-year cycle. There would be a final six annual “Day of Atonements,” but on the seventh a new event occurred. When all liturgical activities had ceased and the “camp” of Israel was pure and sin free, a trumpet was blown to mark the beginning of the Year of Jubilee.

That was a holy year, a Sabbath year of rest. When ancient Israel rebelled and dishonored that year, God laid Jerusalem and Palestine to waste so the “land would rest.”

They waited in captivity 70 years (one year for each seventh year they didn’t have a Sabbath land rest) (II Chronicles 36:21).

When Jesus comes again, the earth will be desolate. He even said, when talking about end-time signs, that the abomination would lead to earth’s desolation (Matthew 24:15). Where are the details? Jesus said, Look at the book of Daniel. What is the abomination? Dishonoring the Sabbath!

While the saints are in heaven for one thousand years (we’ll get into that more in verse 18!), this old wicked earth will be desolate in a “millennial rest.” In fact, that will be the seventh millennium since the fall of Adam and Eve!

Keep this in mind – it is one of the most important timing prophetic issues in all the Scripture! It relates to **when** everlasting righteousness

¹ White, Ellen G.; *Maranatha*, p. 21.

comes in. But, what “final seven-year cycle” was completed to begin this Jubilee? Stay tuned. Something has been waiting to be completed. A tarrying time is clearly over, and something most wonderful has come. Could it be the completion of a period of time when Jesus noted that “time would no longer be delayed” (Revelation 10:6)? Could it be the completion of something in Daniel 9, where a 490-year probation was put on God’s people to “finish everlasting righteousness?”

That 490-year period covered ten (a complete number in prophecy) Jubilee cycles. A Jubilee year *was to follow* the last cycle of seven. Interesting!

“Then commenced the *jubilee*, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven.”²

What inside information did E. G. White have that we need to understand? The weight of evidence is unequivocal – she was precise. When the seventh trumpet begins to sound, the mystery of God is finished (10:7). The Day of Atonement is completed. It was on that afternoon that the Jubilee Trumpets sounded. God’s people were delivered. The sins of the sanctuary record were now on Satan. Daniel states that at this time God’s people are not only delivered but that a special resurrection occurs (before His coming) (Daniel 12:1-2)! When Jesus comes with His Trumpet, He heralds the last trumpet blast of this final “trump.” E. G. White saw this so clearly!

What follows? The Feast of Tabernacles (seven days); and on the eighth day, the great banquet, the Marriage Supper of the Lamb. Incredible! When the Trumpet begins to sound,

Christ’s kingdom is made up and the “wedding or marriage” occurs.

In both I Corinthians 15 and I Thessalonians 4 it is noted that Jesus comes with the “trump of God” at the “last trump.” If there is a “last,” there must be a previous trumpet sound(s). The saints are “changed,” and when the “trump sounds,” the dead in Christ are raised. The imagery of the Trumpets moves from heaven at Christ’s coronation to a blast from the cloud of glory when He arrives here at earth. Is there more than simply a sound from this seventh Trumpet? That is an interesting question! Jesus said that when the seventh Trumpet “*begins*” to sound, the mystery of God will be finished. The picture is distinct. It will be heard either continuously or more than once over a period of time. The latter is our understanding by the various references noted. Christ sounds the “last trump.”

“Every case was then decided for life or death. Jesus had blotted out the sins of his people. He had received his kingdom, and the atonement had been made for the subjects of his kingdom. While Jesus had been ministering in the Sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. The subjects of the kingdom were made up. The marriage of the Lamb was finished. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus, and the heirs of salvation, and Jesus was to reign as King of kings, and Lord of lords.”³

The word for “Lord” (*kyriou*) is a title used for God the Father. Christ (*Christou*) refers to Jesus. The Father’s anointed (Luke 2:26, 9:20; Acts 4:26) make up that kingdom. It is no longer “of this world” but of “our Lord and His Christ” – for ever and ever. This declares their inseparable unity! This announces their eternal oneness! (cf. 5:6, 7:10, 14:4, 20:6, 21:22, 22:1). The kingdom belongs to both equally (cf. Psalm 2:2).

When the angel sounds the seventh Trumpet, “great voices” from heaven make the king-

² White, Ellen G.; *Early Writings*, p. 35.

³ White, Ellen G.; *Early Writings*, pp. 280-281 (emphasis added).

dom announcement. It is not revealed who makes that proclamation. The word “voices” (*phoniai*) is plural. One might easily surmise that it is the whole host of heaven. This would parallel a crescendoing choir of praise in Revelation 5:11-13. Note there the words that “every creature” is singing to the Lamb on the throne, wishing Him blessings, and honor and glory and power for ever and ever.

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, [be] unto him that *sitteth upon the throne*, and unto the Lamb for ever and ever” (Revelation 5:11-13).

That is coronation language. This was preceded by an anthem of praise that the Lamb was worthy to open the book. That occurred three and a half years before. In this anthem the Lamb is on the throne with glory and power. The mystery of God is now finished (10:7).

Some have questioned why this is called a “woe” when its content is praise. The associated ties to other verses reveal that it is when the wicked will cry for the rocks and mountains to fall on them (6:16). It is the time of God’s wrath (6:16). It is when the wicked are slain (19:21). This is the final woe that settles on this earth. Messages revealing this finality will soon come in verses 18 and 19.

One can only imagine the horror, the terror that the wicked experience. They will know at this time that they are lost. They will realize that a doom of indescribable proportions has come.

“Then I saw Jesus lay off his priestly attire, and clothe himself with his most kingly robes—upon his head were many crowns, a crown within a crown—and surrounded by the angelic host, he left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God, and cursing him. Others

rushed to the people of God, and begged to be taught how they should escape the judgments of God. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden had been borne. The sweet voice of mercy was no more to invite them. The last note of warning had been given. When the saints, and all heaven were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life; but did not make any effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the sinner. No compassionate Saviour to plead for them, and cry, Spare, spare the sinner a little longer. All heaven had united with Jesus, as they heard the fearful words, It is done, It is finished. The plan of salvation had been accomplished. But few had chosen to accept the plan. And as mercy’s sweet voice died away, a fearfulness and horror seized them. With terrible distinctness they hear, Too late! too late!”⁴

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God” (Revelation 11:16).

God introduced the 24 elders to John in chapter 4. There they:

- Were clothed in white raiment (their characters were pure just like Jesus’)
- Were on thrones that surrounded God’s throne
- Wore crowns of victory (*stephanos*)
- Are the first beings redeemed from the earth described in heaven in this Book
- Their first “activity” described was falling in worship:

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for

⁴ White, Ellen G.; *Spiritual Gifts*, vol. 1, pp. 199-200.

thy pleasure they are and were created” (Revelation 4:10-11).

They would do obeisance again in 5:8, 14 and 19:4. The 24 elders appear to occupy a position closer to the throne than even the angels (7:11). In the hymn they sing in 4:10-11 the elders celebrate the God who created and sustained the work. Here we are about to be treated to a new song – praise to God for bringing an end to this world and inaugurating eternity.

The “group” picture of these elders is breathtaking. Once sinful human beings, now in such a privileged state, they are working with the very God of the universe! John is given an incredible honor. In 5:5-6 one of those elders talks personally to him and says: “Weep not.” The answer to your sorrow is “the Lion” and then “the Lamb.” Amazing! Jesus is always the answer, isn’t He? Another time one of the elders engaged him regarding the great multitude (7:13). Do you think they might have talked about other things? Is it possible that since God permitted this personal contact, the elder may have even told who he had been on the earth? I think that is very likely. The disciples saw Elijah and Moses in the transfiguration. Could John have met, maybe, even Enoch?

In ancient tradition royal attendants usually stood before the king or queen (I Samuel 16:21-22; Jeremiah 36:21; Daniel 1:19, 2:2). Solomon even had “elders” who stood before him (I Kings 12:6). Heavenly beings are standing before God (I Kings 22:19, Isaiah 56:2, Daniel 7:10). But here, it is so different – very different.

Because they occupy thrones that surround God’s throne, they are kings engaged in a high and lifted office with Him. This fulfills the promise that was made to John early in these apocalyptic visions: “And hath made us kings and priests unto God and his Father” (1:6). This is further embellished with the millennial reign of the saints (20:4).

The worship imagery is dramatized by these elders “falling on their faces.” These selected saints now realize that all the redeemed of the ages will be presently joining them. This moment of wonderment continues a great transition

of time for the universe. The *climax* of the heavenly plan to rid the universe of sin has begun. The commencement exercises of the saved has been initiated. We are about to hear the music that begins the entrance to earth of the Grand Marshal.

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth” (Revelation 11:17-18).

The 24 elders make a summary statement in this anthem of the meaning of this crucial time in history. Lest there be any misunderstanding of the events that have just been described *in this chapter* through a praise song, the elders list what brings the deepest gratitude to their hearts.

Our imagination is provoked. They are on their faces in a position of utmost respect and honor to God. Yet they sing! When we enter heaven, we will undoubtedly learn how that all happens. That respect is heightened by how their words begin.

First, they say “why” the song: to give Him thanks. But it is done like no other place in Revelation. *Eucharistou* – men – “we” give thanks. Isn’t that beautiful? Together, as one body, thinking alike with a heart going out to the throne, “we” are so grateful for what you have done!

What is striking the chords of their hearts? God is completing the plan of salvation. The end of evil from “thy work” has come. Eternity has been introduced. Then they address God in elevated language – “Lord God Almighty.” “Lord” acknowledges his rule over the universe. “God Almighty” testifies of their wonder at His omnipotence and power over all.

The elders identify a special perspective of God that Jesus Himself introduced early in this Book and often repeated. “I am Alpha and Omega, the beginning and the ending” (1:8), “I

am the first and the last” (1:17), “I am Alpha and Omega, the beginning and the end, the first and the last” (22:13; cf. Isaiah 41:4). The song notes “which art [present], and wast [past]. The “art to come” is not in the original. But the God of eternity has now come! That’s who He is! The God who is even above time.

This declaration is awesome. It asks the universe and mockingly the wicked who are about to be judged, “How could anyone ever honor a God other than the Almighty of Eternity?” It is a metaphor of loyalty, a statement of sovereign honor and a possessive message for the redeemed – This is *our* God, we give Thee thanks.

The elders add an explanation as to why they just shared this solemn praise: “*Because* thou hast taken to thee thy great power, and hast reigned.” Why would they say this? *Because* they have been waiting. The world and even the universe has been waiting for this moment. It is a giant “thank you” on behalf of every intelligent being in the cosmos. At least for 6000 years the wait has gone on. We don’t know how long that rebellion was in heaven before the devil and his angels were cast out (12:7-9). The wait, however long, is over.

We don’t know when these elders arrived in heaven or took their “seats” around the throne. They were introduced in this Book at a time that judgment was about to begin. It appears that it was fairly recent and perhaps at the moment Daniel said, “I beheld [when] the Ancient of days did sit.... the judgment was set, and the books were opened.” It isn’t long after Daniel sees the “Son of man” receive his kingdom (7:14) – exactly what we just saw in verse 15! Isn’t that interesting. There is a wonderful tie between Daniel and Revelation. The play and interplay of event-driven themes hold hands in a bond of amazing beauty.

Well, that incredible time has come, because the moment of the eschaton has arrived. To emphasize the passion of victory, God’s power was used when the nations were angry – His wrath came. Then He prepared to reward His servants, “the prophets.” In Revelation 10 and 11 they are those who spread the gospel. The saints receive their reward (all those who accepted the invitation to be loyal to heaven). This is even ex-

pounded upon: “Them that fear (*honor*) thy name, small and great.” That is marvelous. God is the great equalizer as judge and as a friend. Everyone has the same chance!

The details of this event are unfolded more in chapters 18–22. They occur at the seventh Trumpet period. Their God overcomes all opposition. Finally, in what appears to be a statement of great relief, the song ends with “and should’est destroy them which destroy the earth.”

What does that mean? Under the sixth Trumpet the terrible battle of Armageddon engaged the wicked. For the first time in history, God permitted Satan to have nearly full control of his people. The result? Destruction of each other. God has finally demonstrated that sin ultimately is self-destruction. Through special divine acts of plagues, supernatural celestial signs and, finally, a “great earthquake,” the wicked come to their end.

This is prophecy fulfilled that was first penned by Isaiah: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isaiah 52:7). And later in Zechariah: “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one” (Zechariah 14:9).

Within this song is a unique statement: “The time has come.” Contextually, it means that a point of prophetic significance has arrived. It means even more. For six thousand years God has been preparing for this time. God’s character was to be revealed in such a way that the lessons from sin would become its eternal deterrent.

The millennial Sabbath that is described in Revelation 20, when the earth rests (the final *shemita*), is when the redeemed saints on thrones judge. Judge who? The wicked who are dead. Daniel saw thrones cast down, nations subdued (as noted in these verses – Daniel 7:9). In Revelation 20 John sees thrones occupied in final judgment.

“During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to

this judgment as an event that follows the second advent. ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with Him a thousand years.’ Revelation 20:4, 6. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.”⁵

“And I saw the dead, small and great, stand before God; and the books were opened” (Revelation 20:12).

There is an interesting literary sequence that unfolds within the celestial hymn.

- Nations are angry, wars with end-time calamities (Matthew 24:7-8 – beginning of sorrows) – sixth Trumpet, Armageddon (Revelation 9:14-19)
- God’s wrath comes – first four Trumpets (Revelation 8:7-12). Predicted by Daniel, it would be at the end of time during the appointed time – Daniel 8:17, 19. It encompasses the Seven Last Plagues (Revelation 15:1)⁶ and goes through His second coming (Revelation 6:16). It contemplates the vision of Daniel that the kingdom of God “will crush all those kingdoms and bring them to an end” (Daniel 2:44-45).

- Judgment of the dead (wicked) noted in the saints’ millennial reign on thrones with Christ (Revelation 20:4, 12-13). This fulfills Daniel’s prophecy that when Jesus comes judgment is given to the saints – Daniel 7:22.⁷
- God’s people – servants, the prophets, and saints, defined as all those that fear His name, are rewarded by being with Jesus in heaven.
- Final destruction of the wicked – this is described as destructive fire (Revelation 20:10, 14-15).

Who are destroyed? This is noted as “death” and “hell” (Revelation 20:14) but summarizes all the evil agencies that have previously been introduced – Babylon, the beast, the false prophet and Satan. The universe will then be finally pure – without sin. Not even a residual, save for nail prints in Jesus’ hands.

The elders scan the great end-time themes that Jesus opened to a few of the disciples on the Mount of Olives (Matthew 24, Mark 13, Luke 21). It is a reminder to all students of prophecy as to how the end-time scenes occur. From the exodus or deliverance of God’s people from “Egypt” to the New Heavens and Earth in Revelation, God presents metaphors, specific prophecies, stories and timing periods that consistently portray a precise sequence of event-driven issues, couched in a framework of time that make explicitly clear how everything comes to an end. This little song joins that amazing chorus. The harmony is perfect.

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:19).

The summation thoughts in this chapter are majestic and sublime. Notice the forward-moving events and what rich information God has given to us:

⁵ White, Ellen G.; *The Great Controversy*, pp. 660-661.

⁶ White, Ellen G.; *Early Writings*, p. 36.

⁷ White, Ellen G.; *The Great Controversy*, p. 480.

There is one theme to be shared with the saints regarding this Trumpet. In transcendent vision God opens the sanctuary or temple in heaven at specific times to reveal what stage redemptive activity is in.

The last time we were *in* the temple Jesus was at the Altar of Incense. God gave to Him extra incense because of increasing prayer activity of the saints. It was at the time of increasing persecution. But there was something very special about Jesus' activity. He was holding a Golden Censer. This portrayed final preparation for the Day of Atonement when all the sins will be purged from the records of repentant saints. But Jesus did something most unusual. He filled the censer with coals from the Altar and threw those coals to the earth. That sealed the saints and also began judgment with mercy against the wicked. Those incidents occur the same time chapter 11 begins. That goes back to when the first Seal is introduced.

John was told to measure "the temple of God," its "altar" and its "worshippers" at the beginning of chapter 11. It was a specific message to John, typifying the onset of the judgment of God's *living* church. We know that is Most Holy Place activity, but God didn't permit us to see that. Perhaps the reason is that it was already given to us in Daniel 7.

Well, we have gone through the Seals, two interludes and now the Trumpets. What does

God bring into view as the grand finale of these urgent and indispensable messages? An open Most Holy Place! It is now seventh Trumpet timing, which begins immediately preceding Jesus' coming.

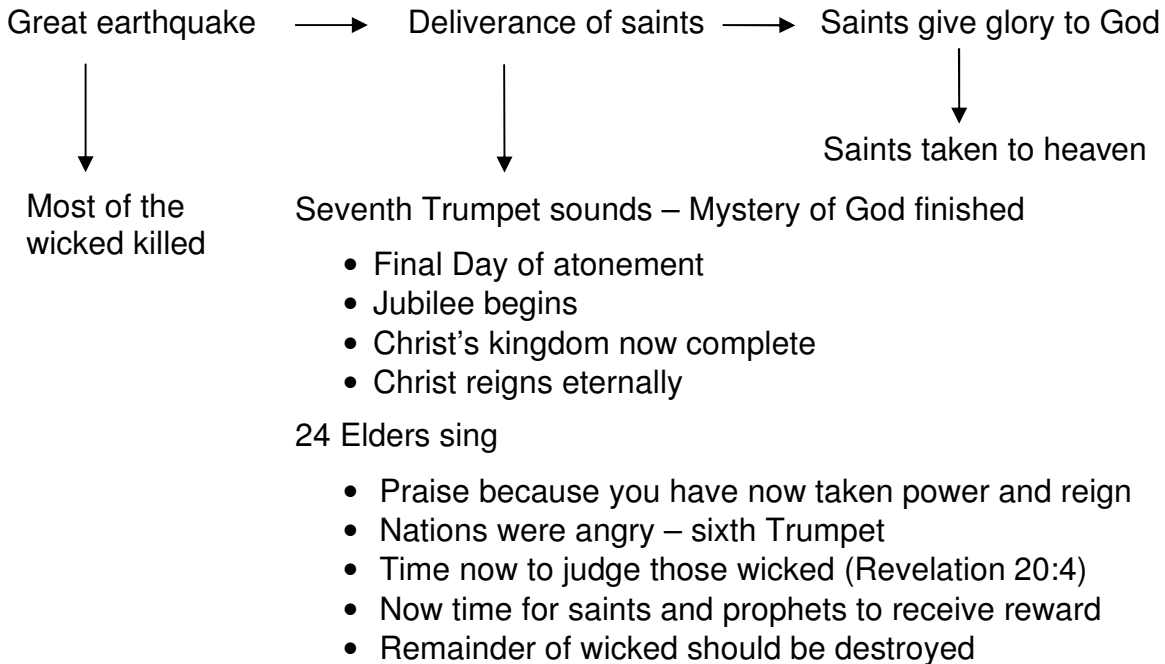
The very first comment reveals that the "Temple of God" is open. Lest we conclude that this is one of the many earthly temples, God told John it was "in heaven." God's intercessory activity had been going on. Judgment and sealing were proceeding. But, lo, something dramatic has changed!

The ark of the testament was God's central symbol of His presence. It was also called the ark of the covenant. The covenant is based on the Ten Commandments, housed within the ark. The lid was called the mercy seat. This imagery represents the heart of the Atonement for God's people.

"The temple of God was opened in heaven, and there was seen in His temple the ark of His testament. Revelation 11:19. The ark of God's testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served 'unto the example and shadow of heavenly things,' this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary."⁸

⁸ White, Ellen G.; *The Great Controversy*, p. 433.

Church is judged – God is selecting His witnesses
Persecution begins – bitterness from others over Daniel
Loud Cry of those witnesses under persecution
Voice of witnesses silenced



“When God’s temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true. In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God’s law. These tables of stone will be brought forth from their hiding place, and on them will be seen the ten commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God’s law.”⁹

We last saw Jesus prepared to enter the Holy of Holies, ready for the Atonement. But now there is here only the ark! There is no description of glory, a rainbow or even of the angels that cover the ark – just the ark. The Atonement rituals are completed! Sins have been cleansed from the sanctuary. In unmistakable imagery, the scene makes a statement: “The law of God

was the basis for all rewards and judgment. It is finished!”

How do we know? There were reports of a storm theophany in 4:5 and 8:5. But now great hail is added. This is another storm theophany fitting the exact description of the seventh Plague (16:21). That parallels the events described in the sixth Seal (6:12-17). All these events occur *immediately* before Jesus returns. Storm theophanies *draw to a close* dramatic event-driven messages.

What a vast amount of beautiful information God has given to us. As we experience the terrible ravages of persecution and see the most devastating calamities earth has ever experienced, we will know the timing and sequences of things that must transpire and know that as soon as they are complete, Jesus comes. What mercy, what grace, to give His saints so much to keep their hopes high and courage strong!

Most scholars do see in the seventh Trumpet that eschaton. Thus the ark without any other depiction of beings or heavenly assets means that the redemptive work is completed. It is, as

⁹ White, Ellen G.; *Manuscript Releases*, vol. 20, p. 221.

the 24 elders sang, time to reward the saints and prophets.

It is fascinating to review the fall of Jericho (Joshua 6). There were seven priests with “trumpets” of rams’ horns. The ark *followed* the trumpet-bearers. The vision of the ark in Trumpet seven is the last scene. Israel was on their way into the promised land. Rahab symbolized those who come out of Babylon. She hid God’s messengers like they will hide the precious truth in their hearts and respond to the Loud Cry. That is depicted by the people shouting after the trumpet call.

There is another Trumpet that will sound. It is the last part of the seventh Trumpet. Paul, in writing to the Corinthians, calls it the “last trump” (I Corinthians 15:52).

“Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man’s hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, ‘Who shall be able to stand? Is my robe spotless?’ Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: ‘Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.’ At this

our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.”¹⁰

“At his second coming all will be changed. Not as a prisoner surrounded by a rabble will men see him, but as heaven’s King. Christ will come in his own glory, in the glory of his Father, and in the glory of the holy angels. Ten thousand times ten thousand and thousands of thousands of angels, the beautiful, triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way. In the place of a crown of thorns, he will wear a crown of glory – a crown within a crown. In the place of that old purple robe, he will be clothed in a garment of whitest white, ‘so as no fuller on earth can white’ it. And on his vesture and on his thigh a name will be written, ‘King of kings, and Lord of lords.’

“*Then the last trump will sound*, the voice of God will speak, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear that voice. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, and it will be obeyed. It is the same voice that said, ‘Come unto me, all ye that labor and are heavy-laden, and I will give you rest,’ – the same voice that said, ‘Thy sins be forgiven thee.’ And those who obeyed that voice when it said, ‘If any man will come after me, let him deny himself, and take up his cross, and follow me,’ will now hear the words, ‘Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’ To them that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of the One who has been touched with the feeling of their infirmities.”¹¹

¹⁰ White, Ellen G.; *Early Writings*, p. 15.

¹¹ White, Ellen G.; *The Review and Herald*, November 13, 1913 (emphasis added).



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