

N.A.A.D.

ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

SEPTEMBER 1994

SPECIAL
Insert on Prophecy

Alcohol & Your Heart



IMPLICATIONS OF RECENT STUDIES...

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Shocking? Compelling?

Your cover story "My Gripe With Hollywood" (July 7), was personally shocking. Not that I didn't know about Hollywood's moral decline in film and TV production, but that we needed to inform our *Review* readers about it. One would expect this interview of Michael Medved by Gary Swanson to be in some secular periodical. When searching for guidelines to movies or TV, haven't we been given these by a higher authority?

*H. E. Mullen, Pastor
Temecula, California*

The July 7 *Review* seemed to be of unusually compelling interest. Gary Swanson's interview with Michael Medved took me back to conversations I had years ago with the NBC manager for San Francisco. We had some rather stormy discussions about TV programs and children's listening hours.

Could the interview be submitted to the *Reader's Digest* for them to reprint? It was outstanding!

*Jessie Mae Hamilton
Citrus Heights, California*

Pass It On

I have a friend who is a member of the Seventh-day Adventist Church. She receives the *Review* and gives it to me. I read it and pass it on to my daughter, who reads it and passes it on to a friend. Sometimes she (my friend) has copies of the children's Sabbath school leaflet, which I also receive and mail to my 6-year-old granddaughter in Michigan. We all enjoy the publications and tend to be in agreement with you, although we do not belong to the Adventist Church.

I want to thank you, and tell others how much I appreciate sharing the *Review*. May God bless you each day.

*Helen S. Moore
Jacksonville, Florida*

OnLine Videos

The latest edition of the *OnLine Edition* that I received mentioned that this is to be the final *OnLine*

video production from the *Adventist Review*.

I thank you for this marvelous tool that we have had over the past two or three years. Many of our pastors and churches have greatly appreciated receiving this information and news of the church's activities around the world. I have personally used them wherever I could in sharing with our

Our Prophetic Heritage

In the center of this issue of the *Adventist Review* you will find a 16-page insert: "Daniel 8, 9: The Sanctuary and Its Cleansing," by Dr. Angel Rodriguez of the Biblical Research Institute. The insert can be easily detached for future reference.

The November North American Division edition will carry a second insert on prophecy—an exposition of the great controversy vision of Revelation 12-14, authored by *Review* editor William G. Johnsson.

These prophecies of the Bible motivated our pioneers and shaped the Seventh-day Adventist Church. We commend them to you.

Only in the Adventist Review!

people and helping them to gain a worldwide perspective, which is desperately needed by some. You people have done a marvelous job in producing these videos.

I am extremely disappointed to see the demise of the *OnLine* videos. Our members need so much to hear the good news that is happening around the world as opposed to the bad news that seems to flow from various channels and cloud the picture. Any investment that the church makes in sharing material such as you have shared through *OnLine* is of incalculable value. I hope that in some way those of us who are outside of North America will be able to get the material that is obviously going to be received by North American churches by satellite.

*C. G. Stanley, Secretary
South Queensland Conference
Australia*

Yes—this programming is still available via videocassette. The Adventist Communication Network (ACN) quarterly video features 60 minutes of the best of OnLine Edition and other segments produced for ACN on the satellite network. These videos are available on a subscription basis. Write: Adventist Communication Network, 12501 Old Columbia Pike, Silver Spring, Maryland 20904; or in the U.S. call: 1-800-901-7171

Image

While I in no way condone "unbiblical sexual behavior," it concerns me that church leaders are asked to decline invitations to speak to these groups (see "GC Expresses Concerns," June 30). How else will they hear truth? Jesus associated with sinners, prostitutes, beggars, etc. Are we also going to discontinue prison ministry because of the sins of prisoners?

Sometimes I think church leadership is more concerned about the image of the church than in helping people develop in the image of Jesus.

*Lucile Lewis
Yountville, California*

Electronic Review

I'm pleased to see your address on CompuServe/Internet. I receive the printed *Review* here in Guam, but it is from three to four weeks late. I would like to subscribe to an electronic edition of the magazine. When might that be possible?

*Alan King
Guam*

When the demand is sufficient.

I do not like the new church, the Adventist Radio Shack we are becoming. Unless one invests in a computer and signs up with Internet or Prodigy, one gets left behind.

We who still depend on the postal service are not snails. We are people.

*Marilyn Carpenter
Not a snail, a person*

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Ginger Church
Consulting Editors Robert S. Folkenberg, Matthew Bediako, D. F. Gilbert, Robert J. Kloosterhuis, A. C. McClure, Kenneth J. Mitteldeier, Leo Ranzolin, Calvin B. Rock, G. Ralph Thompson
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Consulting Editors: Alfred C. McClure, Jack Calkins, Robert Dale, Don Jacobsen, Monte Sahlin, Owen Troy, Denise Valenzuela
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Apocalypse Now!

"This is the beginning of the final days. This is the apocalypse."—A resident of Goma, Zaire.

The words, superimposed over a scene of hundreds of dead bodies, jump out from the cover of a recent issue of *Time*. No headline for this story—nothing else needed to focus the horror.

Goma, Zaire! A million and a half refugees from Rwanda crowded together. People starving, dying of cholera. Thousands of children orphaned. The misery and hopelessness numb the mind, drain our reserves of compassion.

Ever notice how, when the scope of tragedy and devastation pushes descriptive powers off the board, people fall back on the language of apocalyptic? Only the images from the book of Revelation seem adequate to convey incredible upheaval and suffering.

And we hear that language more and more. The scourge of AIDS, worldwide, taking hundreds of thousands to an early grave, decimating societies, wiping out fathers and mothers and leaving the kids to be raised by feeble grandparents—the scourge of AIDS seems like nothing in our experience.

Apocalypse now! Over and over we hear it.

The destruction of the ozone layer.

The denuding of the rain forest.

The ennui that grips world leaders in the face of national crisis.

Apocalypse—apocalypse now!

But this current despair that so often reverts to the language of apocalyptic has a strange side for Seventh-day Adventists. We've been preempted! Revelation is "our" book—but the voices crying "Apocalypse!" aren't ours but those of relief workers and

sociologists and social scientists.

Biblical apocalyptic—in particular Daniel and Revelation—shaped our church. These books led William Miller and many others to expect Jesus' return on October 22, 1844. Although that event didn't occur, a small group, a remnant, held fast to the belief that Jesus was coming again soon. They studied further. Soon Revelation 14, with its prediction of a worldwide proclamation of the everlasting gospel before the Second Coming, came to loom large in their thinking. The Seventh-day Adventist Church, with a

*Have Adventists been
preempted by the social
scientists?*

distinctive message and mission, was born.

The pioneers unrolled prophetic time charts. Later evangelists used black light displays, slides, or videos. The methods changed, but the content didn't. Adventists were people of Daniel and Revelation.

Something has happened to us. Especially in North America, the life has gone out of Adventist apocalyptic. Although Revelation seminars and Daniel seminars have tried to inject a new interest in these books, college classes in apocalyptic have become academic and uninspired, and many Adventist pastors never preach on the Apocalypse.

Why?

Perhaps because apocalyptic has

been linked to speculation and sensationalism, to bringing people into the church through fear and trembling. And such approaches are wrong. Jesus is the center of Daniel and Revelation, and the keynote of these books is hope.

Perhaps because of doubts about the interpretation of Daniel and Revelation. Some teachers and preachers no longer feel confident in the Adventist understanding of key prophecies, so their voices are muted or silent. The Glacier View conference of 1980 left them with a residue of uncertainty.

But a great deal of study of biblical apocalyptic has been going on since 1980, especially by the committee of scholars set up to explore Daniel and Revelation. They worked for 12 years and produced a series of studies in critical areas. Their work came to fruition in seven volumes on prophetic interpretation, which are available through Adventist Book Centers.

In the center of this issue you will find an insert on the interpretation of Daniel 8 and 9, focusing on the sanctuary and its cleansing. This study distills the work of the Daniel and Revelation Committee. It isn't light reading, but it's important.

Our November 1994 North American Division issue will feature a second insert. That one will take up Revelation 12-14. These two studies together bring you up-to-date on the latest research on the most vital prophecies of biblical apocalyptic.

People today need to hear the message of Daniel and Revelation. They need something that helps them make sense of our troubling times. But most of all, they need to find hope.

They need the Apocalypse—now!

WILLIAM G. JOHNSON



Witnessing in the Workplace

Have you noticed? The primary location for personal witnessing has moved from the neighborhood to the job.

In part it happened because the typical North American is spending more time at work. One study reveals that the average hours worked in 1976 was 38 per week, but by 1988 it had moved to 47 per week.

It has become common for working couples in the baby boom generation to hold down the equivalent of three jobs. One consequence is that people are not home much anymore. In many communities, door-to-door witnessing teams find few places where anyone is present to answer the doorbell.

"The friendly advice that parents once got from their neighbors is now coming from officemates," reports a study by Purdue University. "Many working parents are forgoing the traditional 'neighborhood' spots for social interaction . . . in favor of trading information at the workplace." They "seek less help from relatives and far more contact with friends . . . in the workplace."

Of course, if the primary location for such meaningful dialogue and friendship has shifted to the workplace, then Seventh-day Adventists must be interested in bringing a positive witness to that place. It must not be allowed to continue to be the most highly populated unreached mission field on the globe.

Some Adventists will have difficulty relating to this new evangelistic opportunity. One in five Adventist households in the North American Division includes at least one breadwinner who works for a church-related employer. In some offices and institutions there may be few, if any, nonbelievers to talk with.

A large number of Adventists are owners of small businesses or are self-

employed as professionals or artisans. They have for many years had a vision for taking Christ into the marketplace, as evidenced at the recent ASI convention in Texas. Many thrilling stories were shared, but a common characteristic is the amount of control that business owners have that is not available to employees of large corporations.

It Works!

There are pioneers on the corporate missionary frontier. A former Adventist found his way back to church in one Midwestern city last fall because an anonymous friend in his office clipped the ad inviting people to the Adventist Church from *USA Today* and put it up on the note board in his cubicle.

Bible study groups meet over lunch in large office buildings. One of the first continues to meet weekly at the World Bank headquarters in Washington, D.C. It has helped a number find their way to baptism over the years.

Recently an informal network of Adventist media professionals in Portland, Oregon, created and arranged for the release of TV spots that challenge viewers to think about the spiritual needs in their lives. Sean Carney and other young adults who work in computer and scientific jobs have created TAGnet to learn to evangelize in cyberspace.

The possibilities are limited only by how much imagination each Adventist who works in an office, factory, classroom, shop, or laboratory is willing to put at the disposal of the Holy Spirit! Models of ministry with nurses and long-haul truck drivers, as well as among public school teachers, state park workers, and flea market entrepreneurs, have already been pioneered. Where will the Spirit lead next?

Does the evil one also see the

tremendous potential for workplace witness? Of course. And certain political forces recently raised quite a ruckus over what they saw as an intrusion into this evangelistic opportunity.

A copyrighted story released by Associated Press states that nearly 56,000 people wrote to ask the U.S. Equal Employment Opportunity Commission "to scuttle its proposed guidelines defining religious harassment in the workplace." The EEOC, which has been particularly helpful to many Sabbathkeepers threatened with the loss of their jobs, says the guidelines issued last October are merely a digest of existing laws.

Some observers see the episode as political grandstanding on the part of political forces that want to position themselves as speaking for Christians.

Nonetheless, "it is unnatural for people not to talk about . . . religion . . . in the workplace," AP quotes John Alquist of Charlotte, North Carolina, as saying. Obviously we don't want "religion-free work zones," or freedom from religion instead of freedom of religion.

At the same time, sensitivity, compassion, and a listening ear are more representative of Christ and His truth than are pushy, uncaring witnesses who are so focused on the message they want to convey that they have no time for two-way communication.

What can the Adventist Church do to encourage and support your witness in the workplace? What information, resource materials, prayer networks, support services, training, and consultants would be helpful? Let us know.

MONTE SAHLIN

*Assistant to the President
of the Seventh-day Adventist Church
in North America*

Thousands of Pathfinders Gather in Denver

Set in the western outskirts of Denver, Colorado, near the Rocky Mountain foothills, the Dare to Care Pathfinder Camporee provided a truly spectacular site for guests and campers alike. The international camp, held August 2-6, brought together 10,000 Pathfinders from 48 states and 15 countries.

"Many more [campers] wanted to come," says Ron Whitehead, director of the Rocky Mountain Conference Church Ministries Department and camporee director, "but we were limited to 10,000 by the camp capacity and the seating capacity of the Red Rocks amphitheater." For five days the Pathfinders camped at the Bandimere Speedway, a 150-acre drag-racing operation.

Registrations sold out nearly five months ahead of the event. North American Division Pathfinder director Norm Middag says, "This is the first time we limited the attendance of a Pathfinder camporee."

Sponsored by the Rocky Mountain Conference, North American Division, and Porter Memorial Hospital in Denver, the camporee's main purpose was to give the Pathfinders an event to build their commitment to Jesus Christ. "This was God's camporee, not ours," says Whitehead. "Along the way we encountered numerous challenges, but every time it was clear that God's hand was involved."

Endless Activities. The camp program was crammed with a wide assortment of activities. Some 2,000 Pathfinders volunteered their services in the Denver community conducting a food and clothing drive, feeding the hungry, cleaning up graffiti, and

By Ed Gallagher, camporee communication director and manager of public information for Rocky Mountain Adventist Healthcare.

All worship programs for the international camporee were held in the Red Rocks amphitheater.



marching in an anti-drug parade in the city's downtown area.

On the camp site, 16 large tents provided more than 100,000 square feet of space for daytime activities, vendors, and displays. Pathfinders kept up with activities through a daily newspaper and an on-campus AM radio station that presented music and interviews for 17 hours each day.

Union College provided \$97,000 in scholarships in connection with the Soap Box Derby. Worthington Foods set up a mile-long string of vegetarian hot dogs. The hot dogs were then sold and the proceeds donated to an AIDS project.

A sanctuary tent provided a presentation of Christ through Old Testament symbols. The display was open to the public for a few days before the camporee. Other daily events

included hang gliding, waterskiing, drill and marching teams, horseback riding, go-kart racing, and an obstacle course.

Melissa Worley, of Grants Pass, Oregon, says, "There were lots of activities to do, and you were never bored. I learned that you can have fun with friends doing things for God."

"I liked meeting people from different countries," says Eric Harwood, 15, of Tillamook, Oregon. "It was good to see so many Pathfinders in one place. I learned that people from other countries and cultures are not that much different from me."

Spiritual Themes. The Pathfinders filed into the Red Rocks amphitheater where the nightly programs were held. The open-air amphitheater is unique with rocks standing 400 feet tall on either side. Operated by the city of Denver, the amphitheater offers a view of the large red rocks and the Denver lights.

It was in this nature setting that the Pathfinders worshiped. The programs included music, drama, and preaching. These elements were enhanced through state-of-the-art sound engineering and video projection.



On Sabbath 29 Pathfinders were baptized.

The programs centered on related themes, including Dare to Care About Missions, About the Environment, About Mind and Body, About God, About Family, and About Friends.

Keynote speaker was LeClare Litchfield, the chaplain of Collegedale Academy in Collegedale, Tennessee. Litchfield drew illustrations from the surrounding scenery to portray the love of God and the supreme sacrifice of Jesus Christ.

Along with the preaching, the camporee presented a series of original dramas written by Andy Strong and Sam Morris. Skits included themes on caring for the environment; and the foolishness of alcohol, tobacco, and drugs. Video crews recorded events of the day and presented the reports on the large screens each evening.

The Friday night drama portrayed the crucifixion of Christ as seen through the eyes of the Roman centurion. The play, produced by the camp staff from Glacier View Ranch in Colorado, traced the events from the Garden of Gethsemane to the cross.

"I never thought I would see 10,000 Pathfinders in one place, all quiet and still," one counselor said. "But when Christ went up on the cross, in the play, it happened."

At the close of the program, many Pathfinders responded to an invitation to accept Jesus as their personal Saviour.

John Evans, of Spartanburg, South Carolina, echoed the sentiments of many Pathfinders when he said, "The drama on the crucifixion of Christ really moved me. It touched my heart."

About 80 Master Guides were invested at the camporee.

Another high point of the program came when 29 Pathfinders demonstrated their acceptance of Christ through baptism. A baptismal tank was set up on the campsite, and afterward the baptismal candidates wrote notes to God and attached them to wooden crosses by the tank.

Volunteer Support. A major reason for the success of the camporee was the enormous amount of planning and support. For two years Whitehead and other youth leaders in the Mid-America Union worked with hundreds of lay members who contributed their time and talents. Gary Barnes, a lay member who codirected the camp, took hundreds of hours from his personal business to organize the camp staff.

About 40 area coordinators looked after everything from registration to medical needs, concessions, trash disposal, security, and transportation. A medical staff of 50 volunteers handled between 57 and 100 daily medical requests.

In addition to the three major sponsors, Rocky Mountain Conference, NAD, and Porter Memorial Hospital, many Adventist institutions, and Adventist and non-Adventist businesses alike donated everything from building materials to drinking water.

"It's exciting to see non-Adventist companies that value an



Some Pathfinders marched in a parade, which promoted a drug-free lifestyle.

Adventist youth event," Whitehead said. With the support of hundreds of volunteers, scores of corporate donations, and the registration income of \$95 per Pathfinder, camp officials are assured of covering

expenses for the event.

Whitehead also believes the campers made a positive impact for the church on the Denver community. The two daily newspapers featured several stories on the camp. One of the newspapers, the *Rocky Mountain News*, featured a front-page photo on the camp and carried a positive story on the beliefs of the Seventh-day Adventist Church.

Perhaps the most accurate gauge of the camporee's success will be seen in the lives of Pathfinders who renewed their relationship with God. Brandy McIntyre of Tucson, Arizona, illustrated the lasting effects that the five-day camp will have when she said, "The camporee made me want to try to be nicer to others when I get home."

Car Accident Kills Adventist Professor



Gerhard F. Hasel

Dr. Gerhard F. Hasel, 59, professor of Old Testament and biblical theology at the Seventh-day Adventist Theological Seminary at Andrews University, died August 11 in a car accident in Ogden, Utah. Police attributed his death to massive internal injuries.

He had been attending joint meetings of the Biblical Research Institute and the Geoscience Research Institute.

Hasel most recently directed the Ph.D. in religion and Th.D. programs for the seminary and was seminary dean 1981-1988. An Adventist educator for 31 years, he wrote prolifically and was widely recognized as a biblical scholar.

Robert Kloosterhuis, chairman of Andrews board of trustees and a General Conference vice president, highlighted Hasel's concern to uphold the Bible and the doctrine of Creation. "He believed strongly in the authority of Scripture," said Kloosterhuis. Hilde, his wife, survives with children Michael, Marlena, and Melissa.



Sept 7

Adventist Communication Network Broadcasts

First Wednesday (7:30 p.m. all time zones, Galaxy 4, channel 13)

Sept 24

Net '95: Recapturing a Vision for Witnessing (4:00-6:00 p.m., 7:00-9:00 p.m. EDT, galaxy 4, channel 20)

Final Appeal

God's Urgent Message for Our Time

BY JAY GALLIMORE



"And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; and he said with a loud voice, 'Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters'" (Rev. 14:6, 7).*

Three angels flying in the heavens! They grab your attention. They grab everyone's attention. Their messages, like those of Elijah and John the Baptist, are startling, urgent, frank, foreboding.

Yet in those messages is revealed a mercy so powerful it could have been given birth only in the heart of God.

Love Screams

The first angel, John declares, has the eternal gospel to preach—the message that "God so loved

the world, that He gave His only begotten Son . . ." (John 3:16). Together, on Golgotha, the Father and the Son saved a rebellious and ungrateful race from well-deserved annihila-

tion. From the old rugged cross gushes the holiest of all truth. In Christ's sacrifice we find God taking our just penalty, sacrificing Himself to His own justice, and gloriously setting



STEVE TRAPER

us free. Freedom from sin's curse and guilt is now ours. What a gift!

At the cross, justice and mercy embraced to save the world. The three angels' pleading voices are more urgent now, for their messages are God's last effort to rescue Planet Earth from a meltdown. The pain of their abruptness is the measure of God's love. It is no time for soft platitudes when a child is about to be run over by a truck. The greater the love, the louder the shout.

This angelic mission is no local affair. It embraces the world. And the potency of the announcements will create from every tribe, nation, and tongue a united people who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12, KJV). Like great harvesting machines, the messages separate the wheat from the chaff, the corn from the husks. The world will be galvanized into two groups.

The message to "fear God" will not be popular with today's pop psychology that more often than not pictures Jesus as an indulgent enabler of vice. But in those nail-scarred hands Jesus holds justice and mercy in perfect balance. He can speak the Beatitudes, but He can also proclaim judgment—as the powerful language employed makes clear: "the hour of His judgment," "the wine of the wrath of God," "the cup of His anger," "tormented with fire and brimstone," "the great wine press of the wrath of God" (verses 7, 10, 19).

Such sentiments worry us. They threaten our image of God as a kind heavenly Father. We tend to see a contradiction between God as Father and God as Judge (see 1 Peter 1:17). But on the cross God revealed the essence of His character, making it clear that while God hates

sin, He loves the sinner. At Calvary God's justice and mercy come together.

"Fear God" is the declaration of God's justice. It confronts us sinners with the stark reality of our rebellion—the reality that we jeopardize our eternal well-being when we cling to sin, since we leave God with no other choice than to destroy us with our sin. The awful summons of the first angel is meant to prevent this, to awaken us from sin's dangerous stupor to accept the everlasting good news of the gospel. These messages will shake individuals. They'll shake the world.

Meanwhile, demonic forces, capitalizing on humanity's own sinful nature, will mesmerize the masses into rebellion against God and His law, in a final attempt to blow out the light of God's love.

As these messages break on the world, the final phase of Christ's ministry in the heavenly sanctuary will be taking place. And the announcement that "the hour of His judgment has come" is an appeal from the sanctuary to the human race to turn away from the fires of Sodom. To follow the example of Nineveh. To choose life, not death.

Some say that "sin brings its own justice" and that "God is too merciful to destroy anyone." But however sincere their proponents, such ideas cannot be supported from Scripture. To execute justice is not to break the law. God does not abandon His responsibility for executing justice on the devil. The devil is the *object* of justice, *not its protector*.

The angel continues: "Fear God, and give Him glory."

How does one give God glory? By accepting the everlasting gospel. By being born again. By accepting God's

adoption. By becoming God's child. It's both simple and profound. As simple as a 180-degree turn. As profound as the sun going backward. Only the supernatural force of heaven can turn a natural sinner into a natural saint. The new life, lived out of love, brings God glory in the hour of judgment.

The first angel continues his call to humanity to "worship Him who made . . ." Even though this is a last-day message given in the last book of the Bible, the call is to return to the beginning. For without Genesis, without the Creation, the gospel has no meaning. If humanity evolved, then we are not accountable to a Supreme Being. If we are not accountable, then there's no need for judgment, for there's no sin. And if there is no sin, there's no need for a Saviour.

Hence the importance of the first message. It proclaims a Creator who requires accountability.

But God wants more. He wants to walk with us, to talk with us. He wants us for His children. That's why He gave us Sabbath—to tie us to our birth, to provide time for bonding. It was sin that broke the bonds of love and trust. But the power of the cross fixed the problem.

As human history draws to its close, the first mighty angel of Revelation 14 calls the world to worship God as Creator. Like a desperate parent calling a lost child, God calls the human race to leave

The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)—Fundamental Beliefs, No. 12.



the pignons of evolution and the charms of human religions and to come home to Genesis, home to the Sabbath, home to His embrace. It takes time to bond, time to be God's children—time that only the Sabbath can bring.

Love Warns

The second angel announces the fall of Babylon: "*And another angel, a second one, followed, saying, 'Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her*

immorality'" (verse 8).

What is Babylon?

The Old Testament church had many enemies. But its enemy of enemies was Babylon. Babylon was the power that destroyed Jerusalem and its Temple, that scattered and oppressed the people of God. Through Isaiah, God had announced the fall of Babylon: "Fallen, fallen is Babylon; and all the images of her gods are shattered on the ground" (Isa. 21:9). The religion of Babylon was the perverted religion of Nimrod, the great-grandson of Noah, with its false sacrificial system.

Modern Babylon represents a perverted religious system with charms so passionate and attractive that they bind the forces of the world into one great confederacy. Like her ancient counterpart, modern Babylon intends to dominate the world. Sooner or later, those who keep the commandments of God and have the faith of Jesus are bound to get in the way.

Both John and Paul had predicted the rise of such a power from within the Christian church. And history has proved them true. After the breakup of the Roman Empire, the church made peace with paganism, "baptizing" its rituals and adopting its holy days. Filling the power vacuum left by pagan Rome, the church seized the reins as the Holy Roman Empire, flourishing in the superstition and confusion of the Dark Ages.

Its influence critically damaged by developments in the sixteenth, seventeenth, and eighteenth centuries, this false religion, in fulfillment of Bible prophecy, is making a comeback today. And prophecy indicates that in the end-time the whole world will follow its leading. Even the children of the

Reformers will fall for its seduction. The Dark Ages will return.

The second angel's message is repeated in Revelation 18, this time given with great authority and with a mighty voice. Sincere and honest-hearted people who may have been dazzled by Babylon's charms or been held to her by ties of heredity will hear the voice of the true Shepherd saying, "Come out of her" before I rain down My plagues to destroy her, as I did to ancient Egypt.

Love Judges

The third angel comes right to the point about this whole cosmic war: "*And another angel, a third one, followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.'* Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus" (Rev. 14:9-12).

The "beast and his image" are parallel symbols for the same scenario.

This powerful lamblike beast (see Rev. 13:11-18), like ancient Rome, is the world's superpower today. With horns like a lamb, it speaks like a dragon. Enraptured with the charms of medieval Rome, it becomes its mirror image, confusing church and state together. Bloody persecution will result.

The Message of Justification by Faith

BY ELLEN G. WHITE

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him (*Testimonies to Ministers*, pp. 91, 92).

Ellen G. White was a cofounder of the Seventh-day Adventist Church, which recognizes her as possessing the prophetic gift.

Scary? Yes. It will be like a big cult that attracts everybody. And it will all be done in the name of Jesus. But the Jesus promoted by this beast, this Babylon, will be no more the Jesus of the New Testament than the old Babylonian gods were the real creators of the universe.


We must beware, however. This new Babylon has persuasive powers. If we can't be persuaded intellectually, then it will do it through our pocketbooks. But despite its hypnotic power, many will cling to their Bibles and will not be deceived. Like Mordecai, they will stand committed, loyal, not bowing the knee to Haman—a complete contrast to those hav-

ing the mark of the beast. Babylon will then reach the logical conclusion that to bring about a "new world order," this dissident group must go! It's the "final solution." And all those not having the mark of the beast will suffer.

God will now have just one option. It's ugly. But Babylon's cup of crime will be full, and divine patience exhausted. Mercy will fold her wings. Justice will finally arrive.

The angel of mercy still hovers over the earth. As Seventh-day Adventists we exist to give a human voice to these messages. Let us do it—across the globe. Now is not the time to slack off, or to sit still, or debate.

Now is the time to preach!

With the love of God in our hearts let us speak, let us urge, let us plead, in the words of these three angels. Let's not leave a nation unentered, a single tribe untouched, a single language unreached. While justice lingers at Abraham's tent, mercy knocks at Lot's door. But not forever. 

* Unless otherwise noted, scriptural quotations in this article are from the *New American Standard Bible*.



Jay Gallimore is president of the Michigan Conference of Seventh-day Adventists, Lansing, Michigan.

VOICES OF ADVENTIST FAITH

With each AnchorPoint we will run a cross section of Adventist voices responding to the topic presented or one related to it.

Question: What excites you about the three angels' messages?



Roger Walter, 32
Pastor
Lebanon, Oregon

The messages excite me because of the urgency they bring to the gospel. Every great movement in Christian history happened with a sense of urgency. Early Adventists felt the urgency of Christ's second coming. We again need to regain that urgency to reach the lost. The three angels put an urgency back into us to reach out to them.



Vincent arap Serem, 37
Agricultural Engineer
Quebec, Canada

The three angels' messages are presented beautifully. First, the gospel invitation to receive Jesus as the only way of salvation. Second, a warning against generating any other process of salvation. And third, the consequences of such apostasy. It is reassuring that God brings the good news before He sends the judgment.



Jayne Rop, 31
Graduate student
Quebec, Canada

It excites me that the three angels' messages are being fulfilled right before our very eyes. It is almost unbelievable to think we once thought we would never reach certain areas because of Communism. Today people in these very areas cannot get enough of the good news! It excites me to know that Jesus will soon burst the clouds as He comes for His chosen ones.



Douglas L. Janssen, 42
Pastor
Pine Grove, California

I get excited because the messages show that God is a God of action. Angels flying, loud proclamations, clear warnings—all indicate that God is not waiting idly while His people try to figure out what to do. God is actively involved in saving a dying world today, just as He was in the gift of Jesus almost 2,000 years ago.



Dolores Allen, 35+
Insurance Employee
Greenbelt, Maryland

Looking at the world picture realistically could leave me in a very despondent state. I'm excited about the three angels' messages because they not only unveil the mystery of today's events, but give positive meaning to everyday life.

The messages portray God who not only helps me through the daily challenges of this life, but also promises me a secure future.

Alcohol & Your Heart

Why not drink? It's a question we must answer in the wake of an intense promotional blitz for alcohol's so-called health benefits.

BY PATRICIA B. MUTCH

Well, why not?" Jack asked his golfing buddy as they teed up for the sixteenth hole. "I mean, it sounds good for the French. They're supposed to be even healthier *because* they drink some wine. Not too much, of course. And didn't the apostle Paul say that a little wine is good for you? So even the Bible suggests it! Why be a teetotaler?"

Dennis frowned. It was a tough question for a good Adventist to answer his Christian neighbor. And he really didn't know what to say. It was a question he'd never heard discussed in his Sabbath school class. He chuckled inside—what a glare Mrs. Jones would give him if he asked it there!

After he'd sliced his ball he started a new subject to avoid giving a direct answer about drinking. But he wondered just what he'd say that evening at the barbecue if Jack offered him some Chardonnay.

In the wake of an intense promotional blitz for the "health benefits" of drinking alcohol, "Why not drink?" is being asked among many younger Adventists—and even quietly by some older ones as well. At least a third of adult Adventists in North America, according to a 1988 survey by the Adventist Church's Institute of Alcoholism and Drug Dependency, may either be undecided about or in disagreement with the value of abstaining from alcohol. And many, hearing that moderate drinking



Early studies citing wine as a health aid were financed by the liquor industry.

lowers one's risk of heart attacks, are wondering if abstinence isn't a bit too stringent for today's world.

A candid look at this question seems apropos to see if abstinence is an asset to the Christian, or simply old-fashioned legalism. Let's begin with God's Word.

What Is the Biblical Position?

The scholarly debate continues about the precise meaning of the biblical words referring to wine or grape juice. And while newer translations such as the New International Version help to distinguish between intoxicating wine and "new" or unfermented wines, some verses remain in dispute. However, the overall message is clear:

First, the warnings against intoxication are numerous. The difference in biblical wine and today's wine should be noted: the wine spoken of was probably weaker in alcohol content than modern wines, since widespread distillation of spirits first occurred in the seventeenth century.

Proverbs contains such well-known admonitions as "Wine is a mocker and beer a brawler; whoever is led astray by them is not wise" (Prov. 20:1, NIV). And with Solomon's excellent description in Proverbs 23:29-35 of the alcoholic's woes he gives this direct admonition on the subject: "Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper" (verses 31, 32, NIV).

The "love affair" of the addict with drink is also portrayed and condemned in Isaiah 5: "Woe to those who rise early in the morning to run after their drinks, who stay up late at night till they are inflamed with wine. . . . They have no regard for the deeds of the Lord, no respect for the work of his hands" (verses 11, 12, NIV). Isaiah here points out how drunkenness creates irresponsibility.

The Bible has numerous stories about the destructive power of wine in the lives of Bible characters: Noah, Lot, Nabal, Ahasuerus, Belshazzar. Furthermore, the metaphor of intoxicating wine is used to represent God's wrath and judgments (Isa. 51:17, 22; Jer. 25:15; Rev. 14:10).

With this quick overview we can say that the biblical descriptions of the deleterious consequences of drinking "mixed" wine or "old" wine seem clear. However, a specific "thou shalt not drink wine" directive—to abstain from all fermented beverages—appears to be lacking.

What the Bible does provide us is a paradigm for living that is productive of the most fulfilling, satisfying type of life. In some Bible verses "new" wine—or unfermented grape juice—is associated with positive attributes: happiness, joy, hospitality, bountiful harvests and wealth (Num. 18:12; Deut. 7:13; Deut. 33:28; Jer. 31:12).

It is just such an "abundant life" that Christ said He came to reveal and provide to humanity (John 10:10). The Christian philosophy of life is described in 1 Corinthians 3 through several metaphors: Christians are God's fellow workers in the garden (verses 6-9); God's builders (verses 10-15); God's temple (verses 16, 17); and God's stewards (1 Cor. 4:1, 2). In other words, the believer is a partner with God in this world and empowered by His indwelling Spirit.

The concept of the body belonging to God is elaborated further in 1 Corinthians 6. Paul writes: "'I am free to do anything,' you say. Yes, but not everything is for my good. No doubt I am free to do anything, but I for one will not let anything make free with me" (verse 12, NEB). Note how Paul raises the issue of control—will we be self-controlled, or controlled by some external behavior?

This is a most apt analogy for drinking alcohol, for liquor immediately begins to inhibit good judgment and dull the senses, lowering one's ability to think clearly. Even one drink makes measurable differences in the brain waves of the frontal lobe.

Paul continues: "Do you not know that your body is a shrine of the indwelling Holy Spirit, and the Spirit is God's gift to you? You do not belong to yourselves; you were bought at a price. Then honour God in your body" (verse 19, NEB).

The healthful living doctrine of the Adventist Church that includes abstinence is founded on these principles of our com-

mitment to the Lordship of God over our entire being, including our body.

The biblical view of health behavior is infused with the philosophy of *wisdom*. Much of what is written about wine comes from the wisdom of Proverbs. And that wisdom appears to be avoidance of alcohol. It seems that God, as the source of all wisdom, gives His followers, His children, special insights into what will lead to a positive, fulfilling life and what will lead to unhappiness and self-destruction. Like any loving parent, God hopes we will see wisdom in His counsel and heed it, so that we may be spared the pain and tragedy that unwise behavior causes.

Puzzling Texts

A few troublesome texts exist, however. In a few cases the meaning of the word for "wine" is not clear. But the main text, quoted by those who are allured by the apparent benefits they see in drinking, is Paul's advice to Timothy to "use a little wine for the sake of your stomach and your frequent ailments" (1 Tim. 5:23, RSV). The exact situation is unclear—the water may have been safer if alcohol was added (alcohol is bactericidal). The context suggests this was medical advice to Timothy, not a recommendation for Christians in general. The same Paul said that church leaders should not be given to drunkenness. I would say an honest use of this passage in Timothy does not justify using wine for social purposes.

Wine as a Proposed Health Drink

Recent research findings that suggest "moderate" amounts of wine reduce the risk of heart attacks have been given great attention by the press and media.

What has not been said widely is that most of the early studies were financially supported by the liquor industry.¹ In addition, these findings have been a financial bonanza to the alcohol producers, whose profits had been declining as people became more health-conscious.² And is it any wonder that great attention has been paid to the apparent benefits of social drinking by the media? They are heavily influenced by the liquor industry because of alcohol's massive advertising dollars.

And what about the French, who consume quite a bit of wine? When the CBS TV program *60 Minutes* aired "French Paradox," the idea was given that the French, in spite of a diet Morley Safer said was 30 percent higher in fat than the American diet, are protected from their eating habits by the red wine they drink.

But Safer told only part of the story, and not all of that accurately. The French diet is actually comparable to American diets in fat. But it contains much less red meat and other flesh foods; it is relatively higher in fiber, vitamin-rich fruits, vegetables, and grains.

The timing and size of meals also differs, according to Dr. Curtis Ellison, researcher at the Boston University School of Medicine.³ The French eat their largest meal at midday, consuming more than half their daily calories before 2:00 p.m., compared to Americans, who eat only 38 percent of their calories by that time.

Other facts about the French were conveniently overlooked in *60 Minutes*. According to Lawrence Lindner, executive editor of the *Tufts University Diet and Nutrition Letter*, "before you pick up your glass, consider that French men are three times more likely than American men to die of cancer of the esophagus, that both French men and women are more than twice as likely to die of stomach cancer, and that both types of cancer are linked to alcohol consumption. . . .

"Excessive alcohol consumption is also the cause of cirrhosis of the liver, which may have something to do with the fact that the French die of cirrhosis and chronic liver disease at almost two times the rate of Americans."⁴

We should also note who is *not* advocating drinking a glass or two each day—public health policymakers, medical professionals, and substance-abuse therapists. They do not draw the same conclusions as the industry-influenced media. In fact, in 1992 the U.S. Bureau of Alcohol, Tobacco, and Firearms (BATF) got a court order to make E. and J. Gallo remove from grocery and party stores its "shelf talk-



ers" that proclaimed that Gallo Burgundy was a suitable accompaniment to a healthy meal.

According to the BATF order, "the bureau believes the promotional representations on reduced heart disease in the Gallo Burgundy advertising is a misleading curative and therapeutic claim," which was inconsistent with the required warning labels on wine.

A 1992 commentary on moderate drinking by Dr. Enoch Gordis, director of the National Institute on Alcohol Abuse and Alcoholism, points out the trade-offs involved in accepting a lower risk of heart attacks versus the adverse consequences that occur when one consumes relatively low levels of alcohol.⁵ The consequences include stroke caused by bleeding; motor vehicle crashes (impairment begins at 0.05 percent blood alcohol level or lower); negative interaction with more than 100 medications; cancer; and birth defects. According to Gordis, "abstinent individuals should not be advised to begin to drink two drinks a day solely to protect against coronary artery disease."

In November 1993 the conclusions of an international symposium in Toronto on moderate drinking and health were quite pointed: there are better ways to protect one's heart: quit smoking, exercise more, and eat less fat. Those who don't drink shouldn't start and those who rarely drink shouldn't increase their alcohol consumption to prevent heart disease. The evidence cited by these scientists shows that having just a few drinks on a regular basis increases the risk of traffic crashes, high blood pressure, and for women, breast cancer. "Drinking small amounts of alcohol on a regular basis can reduce coronary heart disease for some older adults, but it also can increase the risk of health problems such as cancer and high blood pressure," said Dr. Eric Single, research director of the Canadian Centre on Substance Abuse.⁶

A December 1993 report in the *New England Journal of Medicine*, which supported the theory of alcohol's "protection" from heart attacks, has not shifted the majority of medical opinion. "The risks of teetotaling are nothing compared with the dangers of too much

alcohol, including high blood pressure, strokes, and cirrhosis of the liver—not to mention violent behavior and traffic accidents," says *Time* in reporting this study (Dec. 27, 1993).

A recent study at the University of Wisconsin highlights the dangers for women who drink moderately. "Women who consume more than 10 drinks per

*What the ads don't say
is that alcohol increases
so many risks—for
cancer, strokes, liver
disease, car accidents,
and birth defects.*

week have a 33 percent increased risk for colon cancer and a 25 percent increased risk for rectal cancer," reports Dr. Polly Newcomb, research professor. This risk is enhanced by the well-documented greater vulnerability of women to alcohol compared with men. "Recent studies indicate when consuming equivalent amounts of alcohol, women have increased blood ethanol concentrations compared to men—even allowing for differences in size. . . . This factor may enhance vulnerability of women to acute and chronic toxicity of alcohol—in other words, [females] becoming inebriated faster and being more susceptible to alcohol-related diseases such as cancer."⁷

So Why Not Drink?

If the wisest course is to stay sober, in full control of one's mental powers; if the least overall risk to health is to be abstinent—why would one want to drink alcohol? The advertisers of the legal drug alcohol tout drinking as a way to relax, socialize, enjoy a celebration with friends.

Of course, they don't show the whole picture; it wouldn't serve their commercial interests. Is it possible that people who depend on alcohol to enjoy a social occasion already are under the control of alcohol—that it has become an emotional crutch that makes them "socially" dependent?

Natural highs are possible without depending on such chemical coping methods. Endorphins, the body's natural way to feel good and cope with pain, can be stimulated by many harmless and positive pleasures.

And people who believe they need alcohol to alleviate emotional pain, handle stress, or cope with crisis situations find that when their alcohol-induced rosy haze has passed, they still own the same difficulties as before. But they may have embarrassed themselves, damaged relationships with people they care about, and entered the downward slide into addiction—all without conscious intent. Depending on a depressant drug to manage daily life is a trap only those who profit from pushing legal drugs can justify.

So why not drink? Dennis could answer his friend's offer for a glass of wine with both scientific and spiritual logic: "No, thanks! I've got better ways to feel good!"

¹ Marin Institute for Prevention of Alcohol and Other Drug Problems, "Booze for Health: Let the Drinker Beware," *The Bottom Line on Alcohol in Society* 12, No. 4 (1992): 45-50.

² B. Sherwood, "Wine and Poses," *Washington Monthly*, May 1993.

³ "Better to Eat the Main Meal Earlier?" *Tufts University Diet and Nutrition Letter*, June 1993.

⁴ L. Lindner, "'60 Minutes': Not Enough Time to Tell the Whole Story," *Tufts University Diet and Nutrition Letter*, February 1992.

⁵ E. Gordis, "Moderate Drinking," *Alcohol Alert*, April 1992. *National Institute on Alcohol Abuse and Alcoholism*.

⁶ *Recent Developments in Alcoholism* 11 (1993): 143-152.

⁷ "Women and Liquor—A Dangerous Mix," *USA Today Magazine*, October 1992, p. 3.



Patricia B. Mutch, Ph.D., is director of the Seventh-day Adventist Church's Institute of Alcoholism and Drug Dependency based at Andrews University, Berrien Springs, Michigan 49104.

A Heritage to Be Proud Of



Robert Folkenberg

There are nations today not proud of their heritage. And many individuals in recent years have researched their personal family roots, only to discover elements that have embarrassed them. How do we Adventists look upon our past?

From the emotional turmoil following the 1844 episode, four distinct groups emerged: "One group rejected the validity of their past experience, believing it was all a mistake. A second group saw the 1844 failure as evidence that the 2300 days had not yet ended, a conclusion that led to further time setting. Yet another group, not rejecting their former experience outright, nevertheless became afflicted with doubt. A fourth group expressed confidence in the integrity of the Millerite calculations and believed that the prophecy in Daniel 8:14 had been fulfilled."¹

The last of these developed into the Seventh-day Adventist Church. And only it has continued to grow. Why?

They Went Back to the Word

Of all the reasons that might be advanced, perhaps the most persuasive is that this group returned to the Word. It was in the Word that they discovered the reason for the recent crisis. It was from the Word that they hammered out those truths that came to be known among us as "the old landmarks": the ministry of Christ in the heavenly sanctuary, the three angels' messages, the law of God, the Sabbath, and the nonimmortality of the wicked.²

Much of our heritage we share in common with all Christians: the inspiration of the Bible, monotheism, the Trinity, the Incarnation, salvation by faith in Jesus Christ, the resurrection, the reality of eternal life with God. We should never underestimate the importance of these aspects of our faith.

But ignored or rejected by most Christians, "the old landmarks," combined with the prophetic ministry of Ellen G. White, have proved vital for us as a people. Like sentinels in the night, they've protected us from specious error. Like beacons in the storm, they've guided us through the Scylla of modernism and liberalism on the one hand, and the Charybdis of extreme conservatism and legalism on the other.

Such manifest evidence of divine leading should never make us arrogant or conceited. On the other hand, we cannot be effective in the world unless we are convicted that ours is a movement of destiny, raised up by God in fulfillment of prophecy to perform a special end-time mission. Straight out of Scripture, our mandate is the three angels' messages of Revelation 14—God's last love-call to humanity. This is our heritage.

Neither our numerical smallness nor our prestige rating in the world should distract us from the conviction of our divine calling as a people. Scripture makes it clear that God chooses "the weak things of the world to shame the strong" and "the lowly things . . . to nullify the things that are, so that no one may boast before him" (1 Cor. 1:27-29, NIV).

Exciting Potential

Our pioneers did not permit their otherworldly orientation to blind them to the issues of their time. Many of them were abolitionists, temperance activists, health reformers, visionaries in community development, and champions of religious liberty.

Suppose everyone truly lived out the teachings that have come down to us as a people. What kind of world would we have? I think it would be a world of true international friendship. Businesses would operate on the basis of honesty

and integrity. Crime would cease. There'd be no more war. No more exploitation of the poor and the disadvantaged. No more artificial poisons to kill and maim—the entire world would be smoke-free, booze-free, drug-free. The generation gap would disappear under the power of the Elijah message. People would walk the streets of their towns and cities without fear of robbery, mugging, or assault. The sanctity of marriage and home would be respected. Stress levels would go down as the entire globe, disavowing the tyranny of materialistic exploitation, paused 24 hours a week to keep the Sabbath. Righteousness and peace would reign throughout the whole wide earth. What a heritage!

And this heritage is yours, my brothers and sisters, whoever you are, wherever you live. For the accomplishments of this movement are not of human origin and ingenuity. We owe it all to God, our common Father. There are no second-rate latecomers in God's remnant church. Whatever our name or nationality, we have equal access to all the privileges of the gospel.

Much has been said and written on how one generation transmits its heritage and core values to the other. One thing is certain: we will never do it—we can never do it—if we ourselves are not proud of it. So let us, with renewed faith in our heavenly Commander, press forward with the task committed to us, faithful to—and proud of—the splendid heritage that is ours.

¹ Roy Adams, *The Sanctuary Doctrine* (Andrews University Press, 1981), p. 20. Cf. Apollon Hale, "Editorial Correspondence," *Advent Herald*, Sept. 10, 1845, p. 40.

² *Counsels to Writers and Editors*, pp. 30, 31.

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.



Confessions of a Yuppie Lawyer

Why I decided to reorder my priorities

"This is what the Sovereign Lord, the Holy One of Israel, says: 'In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it. You said, "No, we will flee on horses." Therefore you will flee! You said, "We will ride off on swift horses." Therefore your pursuers will be swift! A thousand will flee at the threat of one; at the threat of five you will all flee away, till you are left like a flagstaff on a mountaintop, like a banner on a hill' " (Isa. 30:15-17, NIV).

"Living in a community with very wounded people, I came to see that I had lived most of my life as a tightrope artist trying to walk on a high, thin cable from one tower to the other, always waiting for the applause when I had not fallen off and broken my leg."—Henri J. M. Nouwen, *In the Name of Jesus* (New York: Crossroad Pub. Co., 1989), p. 37.

This article isn't about legal advice. It's about the questions and faith of a yuppie lawyer. What do you do when everything you ever wanted or were told that you should have isn't enough? When you find that the American dream

of a home, two cars in the driveway, and a boat and/or RV parked alongside has imprisoned you in debt and in a freeway commute to a job that you don't even like—instead of releasing you to the good life?

Do you know what it is like to find your idealism and plans "to really make a difference" lost in the effort to just hang on to what you've attained? Despite career achievement memberships in groups and organizations that stand for lofty purposes, do you feel powerless and impotent as your convictions and beliefs are compromised to gain acceptance and avoid making waves?

Does it distress you to find that the critical decisions in the life of your spouse and child are made at the workplace and school, with strangers, and not at home? Do you find yourself caring about things that those you love most don't care about at all?

There is a phenomenon at our law firm after holidays and long weekends: The number of appointments by clients seeking divorces goes up noticeably.

These persons frequently have married, bought the house, bought the car, had the kids, only to find out that they have to drive 60 to 100 miles a day to support the whole scheme. When holi-

days keep them home, they find out their work is their friend and their family members are strangers. In the resulting disillusionment, a divorce, the quick fix of a fast-food society, is often the solution of choice.

Cold Shower

You may think a really depressed person is raising these issues. Or you may think that I'm a time-share salesman setting you up for a pitch. Neither is correct. I'm a 40-year-old attorney who is waking up to a cold shower, and I'm sharing some of the water here.

There are several reasons I'm writing this. Recently the spouse of a colleague died. She was a good woman and the loss hurts, but as I watch him deal graciously and positively with his grief I observe a man with sorrow, but without regrets. He always worked hard, but at 5:00 p.m. he went home to his wife and family. He spent his weekends at home and took his vacations on time and didn't leave the phone number of places where he could be reached. In the very best sense of the word, he was faithful to his marriage vows.

The same colleague told me in an especially harassed and overworked moment, "Your work won't be any

good if you don't take time to think."

The other day a business associate told me that he would get his life in order as soon as he got his business in order. I told him that it isn't supposed to work that way, but I wonder if I have treated the issue any differently.

Two and a half years ago I determined to reorder my priorities to place my spiritual and family life first. At that time I held seven civic or charitable board memberships in addition to my law practice. I was overtaxed. Today there are still six memberships, and it is too much.

The week before this article was written saw me away from home Sunday night and four of five weeknights. These were nights when the only glimpses I had of my son were of him curled up asleep. Add to 6:00 workday starts to catch up or call back east, and you have the beginnings of "estrangement," what the dictionary defines as "putting at a distance or alienating the affections of." This week was an unusual week, but is it that unusual, and do I want it to become usual?

The time-honored way for any young attorney, or any other professional or businessperson, "to make it" is to join the right organizations, make the right connections, and "go along to get along." The late U.S. senator Everett Dirksen gave this advice to aspiring young leaders: "Join all the clubs." Lyndon Baines Johnson added this advice to Dirksen's: "Attend all the meetings." Dirksen's daughter became an alcoholic. Johnson died an alienated, bitter man.

A mentor once told me, "Attorneys should always work for the status quo." He said that because it is the establishment that runs things, pays the bills, and can afford lawyers. But what's to be said when you can easily support a family you rarely see, or serve on the library board of trustees, but don't have time to read?

I am outlining this article in a park on a Sunday afternoon. I came here with my 4-year-old son to make up for the absent nights last week. This is what my generation of yuppie time-bandits

euphemistically calls "quality time."

Sitting on a bench watching the sun glint off my boy's hair, I am poignantly reminded of my own father, a carpenter and contractor, who worked hard but was home every night. One of my fondest memories was to climb up in his lap and smell the salt sweat and fresh sawdust from his workday, and I was safe and loved.

Even now, three decades or more later, I sometimes walk past the railroad tracks with my son and smell the new lumber off-loaded at the siding, and tears come to my eyes at the memory of the good man who was always there for his son. Those were simpler times, to be sure, but just because life is more complicated, that doesn't mean that same loyalty and security is valueless or unrealistic.

On the central coast of California where I grew up, we often swam and

*Some professionals find
out their work is their
friend and their family
members are strangers.*

bodysurfed in the ocean. It is a place of dangerous riptides, swift currents that suck you in and down. The worst thing to do when caught in such a current is to stay in and fight against it. Those who struggle often wear out and sink and are carried out to sea. The thing to do is to pull your feet up and swim parallel to the shore. Eventually calmer waters are reached, and you can drift back to the beach.

Day after day we fight in the riptide of our life, working longer, driving harder, but the current carries us farther away from where we want to be in terms of life and safety. In the emotional hangover of a week in overdrive, I see quite clearly that I need to swim out of the current to calmer water, not fight that tide. A radical

change of position is needed for healing and peace.

Slaying the Beast

Much of my business results from someone telling me that I am "indispensable." "We need you with us, Kent." "What you say makes a difference." "You have good ideas." "If you could just take care of things for us now, we won't bother you anymore."

This is what one writer has called "the tyranny of the urgent." Are the urgent demands in your life and my life, the phone calls, the memos, the agendas and checklists, reflective of what is really important? I don't think so.

In the time I have lived in Corona and acquired these memberships and positions, the population has more than doubled in size. Am I indispensable? The answer, whether measured by the laws of statistical probability or common sense, is plainly no. So I am chasing an illusion, and, like other monsters of imagination, the "indispensable" beast must be slain for there to be peace.

I recently heard a speaker talk about the word "repent." It means "to change direction." He said that in ancient biblical times, when this word originated, people would venture into the vast, trackless wastes of the Middle East. When they became lost, they had to stop and ask where they were going and change direction or die. So the word "repent" had a real and immediate meaning to them in terms of change of direction from a confused and ambiguous wandering. Is it any less meaningful for you and me?

First Things First

So I have decided to change direction, to live out what I believe. It makes no sense to spend hours in meetings about community crime, drugs, and blight if I am not paying attention to helping my own child become a good citizen.

It is hypocrisy to counsel my clients to respect their contractual commitments if I don't honor that most basic of commitments, my own marriage. It is meaningless to work on the issues of the unemployed and the homeless or spend hours developing business contacts if I am not taking care of my employees and

making the effort necessary to see that my work is of the highest possible quality.

It takes ruthlessness to kill the indispensable beast. I have to say no to myself and others. I have to edit some pleasant but unnecessary things out of my life.

I have to decide that there are things I can live without and, therefore, they only take from my life, not sustain it.

I have to face the fact that working for a good community and building a strong business don't mean anything if I don't leave a good person to inherit them. The knowledge slowly soaks into me that my business must support my life, and my life does not exist to support my business.

A friend recently reminded me of the ancient army who, having invaded the land of their enemy by sea, burned their ships so there could be no retreat and to let their adversaries know that they meant business. There is a lesson there.

In my reflection I have concluded that the lesson applies to me. The safety net of my memberships, of my

schedule of contacts and meetings, is my straitjacket.


What good is this life if it is lived only to be like everyone else? If the ships are burned, I can't go back, so I have written several letters of resignation today. Someone in a different place in life, perhaps without children, perhaps with a more manageable work schedule, can take my place.

My Goals

With the time I gain, I need to talk to my wife more and play more with my child. Regular mealtimes in my house at my table will be a goal. Snacks grabbed on the run and meals consumed in the tension of business meetings have taken a toll on me. I need exercise. I need to read and think and replenish the ideas that led someone to think I should be involved in all these activities in the first place.

This is no quick solution, but it's a journey toward a goal. I have written these things because I sense there are many who read this who will recognize

the problems talked about here and identify with what I say.

If you and I really want to make a difference—the difference of unconditional love in a crassly commercial world, the difference of peace in a hectic, violent world, the difference of truth in a manipulative, guilt-ridden society, then we have to be those things! We shouldn't "go along to get along," because what we are getting, frankly, isn't worth having. Having more than what I have now will mean that I will have less in the future. 

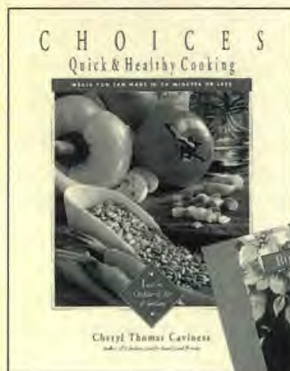


Kent A. Hansen is an attorney in Corona, California. He and his wife, Patty, have a small group and renewal ministry for young professionals.

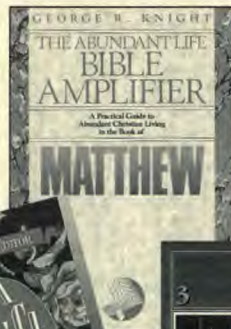
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Sunday, September 25, 1994



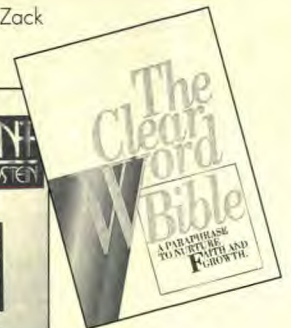
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We're Losing Our Daughter-in-law



By Miriam Wood

Our son and his wife have been married for 14 years. They have two children and seem to be very happy.

But our daughter-in-law seems to be drifting away from the church. She was never a vegetarian, but lately she's been eating unclean meats. She wears more and more makeup and has had her ears pierced. She uses profanity in conversations. She and my son see every new movie that comes out.

My husband and I are sincerely fond of her. And we've always shown her in many ways how we feel about her. But she does not take criticism well, no matter how well-intentioned.

Yet I can't stop thinking about them. I try not to let on that I am concerned about their spiritual condition, for I don't want to build a wall between us.

How can I make my feelings known without alienating her and my son and grandchildren? I want to witness for the Lord. But I don't want a family schism. Please help me.

Your problem is a complicated and serious one. Parents must be careful about seeming to want to "run the lives" of their grown children.

But on the other hand, does not the Lord expect you to defend the standards of the church that we love?

After much thought and prayer, here's my suggestion: Don't do anything without asking for and receiving the assurance that the Holy Spirit will guide the way you approach this very delicate situation.

Then invite your daughter-in-law out for lunch, just the two of you. It could be part of a shopping trip, or an occasion in itself. Pick a place where the

atmosphere is pleasant and relaxing.

While you're enjoying your meal you could say gently, "It's taken me a long time to get up the courage to discuss with you something that is lying very heavily on my heart. I would do anything to avoid offending you, because I love you and I appreciate your love for my son and for the nice home you have created for him and your children. You are a wonderful wife and mother.

"But I've noticed for some time that you seem to be drifting away from the traditional beliefs and practices of our

Don't do anything

without asking the Holy

Spirit to guide you.

church, and I wonder what has caused this. Are you willing to tell me?"

I don't know how far you'll want to go in the conversation regarding the specific points you've mentioned here, but the conversation will go on from there. Continue to pray all the while that the Lord will give you just the right words and attitude, and that He'll soften her heart and make her cooperative and willing to listen.

Try to draw her out and let her do the talking, rather than have it appear that you are "laying down the law."

There's no way to know how the conversation will end. She may tell you kindly but firmly that she no longer believes in what she regards as the needless rigidity of the church's beliefs and practices. If this should be the case, you may suggest that she have a visit with

her pastor. Or the Lord may give you a graceful way to defend the church you love. You may urge her to rethink her life and her influence on her children and others.

In any case, I would conclude the conversation in a spirit of warm friendship. Hug her and mentally set aside some time each day when you will pray for her alone.

There's no way to suggest anything further until the first step has been taken. I would appreciate hearing from you as to the outcome of this crucial meeting.

The husband of my 80-year-old sister-in-law has been almost completely bedridden for two years. He is confused and incontinent. Someone helps her care for him on weekdays, but on weekends she is his only caregiver. She is very loyal, but the burden is beginning to be a problem.

How can I—nearly 3,000 miles away—convince her to place him in a nursing home where he would get good care?

Have you heard the saying "A man convinced against his will is of the same opinion still"?

It goes for women also. I don't think there's much you can do. With her love and devotion for him, she might never forgive you if you "overpersuaded" her and he died soon after he was away from his familiar surroundings.

I suggest that you pray earnestly for the Lord to work this out, and then be willing to accept the outcome.

Miriam Wood, author of 16 books, is a retired English teacher, whose lifelong hobby has been "observing human nature in all its complexity."



Growing Churches in the 1990s

How your church can experience growth—and know when it's happening.

BY JAMES W. ZACHRISON



Long-range dreams and goals for the Seventh-day Adventist Church in North America were developed last fall when the presidents of the local and union conferences, division officers and staff, and a number of pastors and lay representatives met for a strategic planning weekend retreat.

Since March we've been sharing these major objectives with you in a series of articles written for these monthly NAD editions of the Adventist Review. Following is the seventh of the seven.—North American Division officers.

Maybe you've experienced the feeling that something in your church is not quite right. There are baptisms, transfers in, and steady—but not outstanding—increases in tithes and offerings.

But looking around the sanctuary during Sabbath school and church, you notice the same faces you've seen for years. And some of the new members who came just a few months ago you haven't seen in weeks.

You haven't seen some of the people on your church list in years. And they live just down the street!

If you take a look at the objective in the box on this page, you will notice that it states two basic goals for your congregation. One is that it adds new members. The other is that it finds a

way to create a system—called here a “climate”—in which your congregation will lend itself to winning converts and turning them into effective, participating disciples.

There are two things to consider. First, how is this climate created and sustained? And second, how will your congregation know that it has accomplished this objective?

Using the Right Yardstick

The usual way of measuring numerical growth in an Adventist church is by the church membership list. Church records, however, often contain names of people who have died, left the church, or long since moved away. They're not the most accurate way of measuring church growth.

This objective uses a different yardstick: actual church attendance. Sabbath attendance, because of the climate created, should be larger than the book membership.

CHURCH GROWTH

Steps will be taken to create a climate of faithful, effective community-driven worship and outreach. There will be clear evidence of dynamic growth in the number of men and women becoming Jesus' disciples through the church. Sabbath attendance figures will be emphasized over book membership, and the net membership increase from 1993 will be doubled.

Creating a Climate

What is the climate you need to create, and how is it created?

Every church has its own collective personality. You can feel it when you walk in the door for the first time. Church members, however, don't usually "feel" the climate of their own church. It's too familiar. They've become immune to it through long association. To design an environment that will attract new people, churches need to go through a process of self-examination.*

Here's the problem: When people get together in groups such as a church congregation, they inevitably spend most of their time and energy taking care of themselves. The climate of the church involuntarily—and usually unknowingly—takes on the characteristics of a stained-glass barrier new people can't get through.

Is that what the church is really supposed to be about?

What the Church Is Really All About

Jesus summarized the biblical mandate for the church in the Great Commission: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age'" (Matt. 28:18-20).†

That's the command. But let's look at how it is built on other Bible teachings.

Psalms 87 presents a unique picture of God's perception of the world's population and its relationship to the church. According to this psalm, everyone's heritage resides in Zion, the city of God—even nations like Egypt, Babylon, and Philistia, Israel's historic enemies. From the Lord's perspective, these are actually "born" in Zion (verse 4), and Jerusalem is considered the hometown of all humankind.

Jerusalem, in this psalm, is a symbol of your church. In God's view, the people walking around on the streets of your town were "born" in your church. They just don't know it! (You have to tell them.) God considers all of them His. He created them, and He wants to see them saved. That's what the plan of salvation is all about.

This is what Paul told the pagan philosophers in Athens: "From one man he [God] made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.

God did this so that men would seek him and . . . find him, though he is not far from each one of us" (Acts 17:26, 27). According to Paul, God structured the entire world in a way that makes it easy for people to find Him.

Abraham, for example, was transferred from his hometown to a geographical area that put him in contact with all kinds of people coming and going along the main north-south trade routes of the ancient world. He was supposed to be a blessing to all the people groups of the earth (Gen. 12:3). His assignment was to tell anyone who would listen about the Lord and His plan of salvation.

**Strategic Outcomes:
Goals for North America**

(March 3)

Spiritual Life—*living and projecting a Christ-centered, relevant, and joyful message.*

(April 7)

Local Church—*developing a mission-driven, inclusive, and accepting body.*

(May 5)

Leadership—*continually evaluating, supporting, and empowering leaders.*

(June 2)

Denominational Structure—*restructuring and transforming the organization, making the local church the central focus.*

(July 7)

Information and Communication—*utilizing technology and improving two-way communication.*

(Aug. 4)

Christian Education—*effectively providing direction and spiritual growth opportunities for students.*

▶ *(In this issue)*

Church Growth—*creating a climate for effective worship, outreach, and dramatic growth.*

The Focus of Jesus' Ministry

From the very outset, Jesus' life and ministry focused on winning disciples and training them to win others. Simeon, the man who recognized Jesus as a baby in the Temple, specifically announced that Jesus would be a "light for revelation to the Gentiles" (Luke 2:32). Jesus' role in the plan of salvation was intended to go to everyone. Simeon gave that purpose prophetic authority from the very outset.

Throughout His ministry Jesus emphasized a sending message. His words "As the Father has sent me, I am sending you" (John 20:21) were a prominent focus of His ministry. The church may be involved in many laudable activities, but when it grows it causes headlines in heaven: "I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent" (Luke 15:7).

The church, then, regardless of whatever else it may involve itself in, is by nature a missionary enterprise. When a church closes in on itself and spends most of its time and energy taking care of itself and its people, it loses the key element of its existence and inevitably begins to decline.

Organizing your church so that the



Great Commission becomes its central focus establishes a climate that produces growth—both numerical growth and development of disciples.

Many Ways to Do It

Don't confuse a climate of growth with a specific method of communicating the gospel. For instance, many Adventists equate the word "growth" with evangelistic meetings. Evangelistic meetings, Bible studies, Revelation seminars, etc., are all methods of communicating the gospel. They produce numerical growth, but not necessarily disciples.

Disciples—born-again Christians and productive, participating members of

the church—are produced by the overall philosophy of ministry, sociological environment, and operational system of their church. This is a church's climate.

How Urgent Is Soul Winning?

So my church needs this climate. On the other hand, we are a nice group of people. We get along reasonably well. Why should we suddenly refocus attention on adding a lot of people we don't even know?

Matthew 11:12 illustrates in a vivid way the urgency the Lord attaches to getting the message out. Here's how the verse reads in the New International Version: "From the days of John the Baptist until now, the kingdom of

heaven has been forcefully advancing, and forceful men lay hold of it."

The King James Version interprets the Greek here as a passive voice, making it sound like the kingdom itself is being persecuted: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Other translations, however, choose the middle voice, taking a hint from the parallel passage in Luke 16:16. In this case, it is the kingdom that is taking the world by storm, and *forceful* people—that is, bold, dedicated disciples—are getting the message out.

So when it comes down to it, you can't sleep your way into the kingdom!



Ellen White put it on the line when, referring to Matthew 11:12, she said: "With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy seat . . . , kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation" (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1089).

Developing Church Growth Eyes

In John 4:35 Jesus pointed out that though the disciples could calculate the time between the two rainy seasons in Palestine ("Do you not say, 'Four months more and then the harvest?'"), they didn't see that the fields were

already ripe for harvest, even before the latter rains came!

People in your community are just waiting for the good news, just like the Samaritan woman Jesus found at Jacob's well. The problem isn't a lack of people to get. The problem is the lack of harvesters to get them.

His disciples had no church growth eyes. They didn't see any Samaritans ready to harvest. Jesus saw whole villages of them. People just waiting to be seen also fill the city, town, or village where you live!

What Does "Growth" Mean?

Let's go back now to our church climate. How do you know if your church has this kind of climate? Some things are obvious. If you are losing more members than you take in, your church is not growing.

If most activity in your church is directed toward keeping the saints happy for a couple hours on Sabbath morning, your church is not growing.

Consider this definition of growth: For a church to grow means consistent growth in three areas: the number of converts it wins, the spirituality of its members, and the multiplication of ministries it carries out.

This kind of church will find ways and means of attending to the needs of members, but it will not allow those activities to absorb all its time

and energy. It will be continually looking for creative ways and means of developing new and effective ministries that will enhance and advance its mission.

This Is a Test

Answer these questions, using a scale of 1-10 (with 10 being the best).

Rate yourself:

___ **Personal Zeal:** How dedicated are you to a growth climate in your church?

Rate your church on the following indicators of growth:

___ **Finances:** For every \$10 received by the church, \$1 is invested in outreach.

___ **Visitors:** Five of every 100 people in the worship service are visitors from the church's ministry area.

___ **Sabbath School Class:** Seven of every 10 people attending worship on Sabbath morning are members of adult Sabbath school classes.

___ **Sabbath School Attendance:** Seven of every 10 people enrolled in Sabbath school are in class on Sabbath morning.

Answering these questions will give you a pretty good idea whether or not your church has a climate for growth. Whether it does or doesn't, there's a lot we can do—together—to see that the primary focus of Christ's church is the growth of Christians.

* Two resources are available that will help your church do this. The Shared Vision for Mission process will help your church develop a new mission for itself. Contact your local conference church ministries department for information on this system. A workbook entitled *Does Your Church Need a Doctor?* is available through the NAD Distribution Center (800-328-0525). It is a complete analysis system that your church can use.

† Unless otherwise noted, Bible quotations in this article are from the New International Version.

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James W. Zackrison is an associate director in the Church Ministries Department of the General Conference.

The Comforter

BY EDNA MAY OLSEN

Vera and John received a shoe box as a wedding present. In it they found a tiny puppy. John immediately called him Hero.

By the time baby Paul arrived, Hero had grown to be a big dog. As the years passed, Hero and Paul became inseparable pals.

The time came for Paul to go to school. The school bus pulled up outside the house, and Paul ran to the front door with Hero at his heels. "Goodbye,"

he said, giving Hero a hug. "I'm going to school now and can't take you with me. I'll be back this afternoon." And Paul closed the door in the dog's face. Poor Hero! He felt so sad as he sat staring at the door. He couldn't understand. Never before had he been left behind.

Finally he wandered into the kitchen, sprawled in a patch of sunshine, and moaned. The moaning continued, interspersed with yelps and shrieks, until Daddy came out of the study and

shouted for him to stop.

"Hero, if you can't be quiet, I'm going to put you outside," said Daddy. "I can't concentrate with all that noise." Hero began to think nobody loved him anymore.

Missey, the cat, stretched and strolled over to where Hero lay whimpering. She weaved around him for a moment and then began licking his shaggy coat before snuggling up to him, purring loudly. It was her way of saying, "I know how bad you feel, but you've got me."

At last Hero stopped moaning, gave a big sigh, dropped his head onto his paws, and went to sleep.

Just like Hero, all of us need comforting at times. When we do, isn't it nice to have a Friend who cares for us? Jesus knew His followers would be lonely when He left to go back to heaven. And so He sent the Holy Spirit to comfort them. The Holy Spirit is still with us today to comfort those who are sad and lonely.

A Reasonable Faith

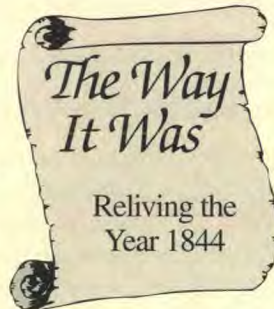
Camp meeting at Exeter, New Hampshire, opened on August 12, 1844.¹

As Joseph Bates had traveled from his home in Fairhaven, Massachusetts, he sensed very strongly: "You are going to have new light here! something that will give a new impetus to the work."²

James White, on the other hand, found himself plagued by a group of shouting fanatics camped in a tent close to his own.³ This group from Watertown, Massachusetts, had the idea "that scriptural sanctification, purity and holiness, consisted chiefly in happy flights of feeling, and being led in the minutiae of the Christian life by impressions."⁴

White described their meetings as "irregular, very lengthy, frequently extending . . . nearly all night, and attended with great excitement, and noise. . . . Some shouted so loud and incessantly as to become hoarse, and silent, simply because they could no longer shout, while others literally blistered their hands striking them together."⁵

Elder Plummer, of Haverhill, Massachusetts, who had charge of the camp meeting, eventually spoke out. After praying, he stated "that he had no objections to shouts of praise to God, over victories won in His name. But when persons had shouted 'Glory to God' nine hundred and



ninety-nine times, with no evidence of one victory gained, . . . he thought it was time for them to stop."⁶ Although the fanatics remained unmoved, this helped stem the tide of support for them.⁷

Soon an event occurred that caused people to forget the shouting fanatics. Samuel S. Snow electrified his audience by pinpointing the end of the 2300-day prophecy. In just weeks Jesus would return!⁸ Joseph Bates recalled that Snow's message "worked like

leaven throughout the whole camp. And when that meeting closed, the granite hills of New Hampshire were ringing with the mighty cry, 'Behold, the bridegroom cometh; go ye out to meet him.'

"As the loaded wagons, stages, and railroad cars rolled away through the different states, cities, and villages of New England, the cry was still resounding, 'Behold, the bridegroom cometh!' Christ, our blessed Lord, is coming . . . ! Get ready! get ready!"⁹

¹ *Midnight Cry*, Aug. 1, 1844, p. 24.

² Joseph Bates, *The Autobiography of Elder Joseph Bates* (1868), p. 297.

³ James White, *Life Incidents* (1868), p. 157.

⁴ *Ibid.*, p. 156.

⁵ *Ibid.*, p. 157.

⁶ *Ibid.*, pp. 158, 159.

⁷ *Ibid.*, p. 159.

⁸ F. D. Nichol, *The Midnight Cry* (1944), pp. 214, 215.

⁹ Bates, p. 298.

By James R. Nix, associate director, Ellen G. White Estate.

THE

LOMA LINDA REPORT



United States senator Dianne Feinstein visits with Leonard L. Bailey, MD, professor of surgery, about the Loma Linda University Medical Center infant heart transplant program. Senator Feinstein is holding an infant who received a new heart.

United States senator visits LLU Medical Center

United States Senator Dianne Feinstein was the guest of Loma Linda University Medical Center and Loma Linda University Children's Hospital during a visit to the Southern California area on July 8.

During her two-hour visit to Loma Linda, Senator Feinstein was the guest of honor at a luncheon hosted by LLUMC president David B. Hinshaw, Sr., MD.

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

In his remarks, Dr. Hinshaw invited Senator Feinstein to find out more about the University and Medical Center and to see some of the unique things at Loma Linda.

Following Dr. Hinshaw's remarks, brief presentations were made by senior vice president for children's services J. David Moorhead, MD; Leonard L. Bailey, MD, chair, department of surgery, and professor of surgery; and Jerry D. Slater, MD, associate professor of radiation medicine.

Dr. Moorhead presented an overview of the new Loma Linda University

Children's Hospital; Dr. Bailey updated Senator Feinstein on the infant heart transplantation program at LLUMC; and Dr. Slater reviewed progress of the Proton Treatment Center. Senator Feinstein's remarks centered on national healthcare reform which is now under discussion by the United States Congress.

"It is going to be very difficult in the coming months, as at least five health-care plans will be presented to Congress," Senator Feinstein said. "My job will be to cast my vote on the one

Please turn to next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

that I believe best serves the people of California. Those are the interests of the people who have no health insurance today; the interests of hospitals; the interests of consumers and providers; and the interests of employees and employers.

"Those are the categories," Senator Feinstein said, "but they are living categories, and each one has its own set of challenges that health-care reform has to respond to."

Senator Feinstein, hosted by Drs. Hinshaw and Moorhead, then toured the Proton Treatment Center and the neonatal intensive care unit of the Children's Hospital.

Senator Feinstein examined a treatment room where patients receive precise proton radiation doses. Proton radiation allows the physician to deliver higher doses of radiation to diseased sites while largely sparing normal tissues.

Compared with standard x-ray treatment, a proton beam delivers low quantities of energy until it reaches the tumor site where it releases most of its energy.

A highlight of Senator Feinstein's tour was the opportunity to visit the Children's Hospital neonatal intensive care unit. On the unit, Senator Feinstein visited with the parents of a newborn girl who had received a heart transplant a few days prior to her visit and held their baby.

Senator Feinstein commended the Children's Hospital on its 72-bed neonatal intensive care unit. The senator expressed interest in working with the Loma Linda facilities to provide better healthcare for the community.

Another recent visitor to Loma Linda University Medical Center and Loma Linda University Children's Hospital



Senator Feinstein tours the Loma Linda University Proton Treatment Center during her July 8 visit to Loma Linda. She was led on the tour of the center by Jerry D. Slater, MD, associate professor of radiation medicine.

was California state treasurer and gubernatorial candidate Kathleen Brown.

During her visit, Ms. Brown was hosted on a tour of the Children's Hospital by Dr. Moorhead. Ms. Brown had the opportunity to visit with Amber Landers, age 8,

and her mother, Barbara Landers. Amber recently received a heart transplant at the Children's Hospital.

Following her visit to the Children's Hospital, Ms. Brown toured the LLU Proton Treatment Center.



California state treasurer Kathleen Brown visits with Amber Landers, 8, and her mother Barbara Landers, during a tour of the Loma Linda University Children's Hospital. Amber recently received a new heart.

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Students from unentered areas in Burma are invited to attend a school owned and operated by the Adventist Church. The track record is thrilling; 80% have become Adventists and have gone back to their unentered villages to share the good news of Jesus' coming and to establish groups of believers. Global Mission asks your participation in this venture.

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Myanmar/Burma



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BERLIN, GERMANY #411: <i>Evangelistic work among Koreans and Muslims</i>	<p>Goal: \$35,000 Still needed: \$35,000</p>
BOMBAY, INDIA #504: <i>Metro evangelism to four language groups</i>	<p>Goal: \$60,000 Still needed: \$6,166</p>
ISTANBUL #612: <i>Establish an English language school</i>	<p>Goal: \$100,000 Still needed: \$18,242</p>
Myanmar/Burma #705: <i>Provide education evangelism for students from unentered areas</i>	<p>Goal: \$7,300 Still needed: \$2,300</p>

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The Miracles Continue

Mini-demonstrations of the Holy Spirit's power indicate a movement gathering speed.

Conversion. The very word means change.

For some, becoming an Adventist Christian means making minor changes in diet or worship, or some other lifestyle adjustments.

But for Mr. Chellayyah, a Hindu in the village of Munnar, Idukki district of North Kerala, India, the change was more drastic than he—or anyone else—

could have imagined.

It began late last year when three Adventist evangelists, Kunjumon Varghese, a local pastor; N. Subaraj, North Kerala Section Publishing Department director; and Jacob Padian, local director for the Adventist Development and Relief Agency (ADRA), came to Munnar and rented a house.

The idea was to begin meeting the material needs of the people of Munnar while conducting Bible studies and distributing religious literature.

When Chellayyah heard the story of Jesus Christ, his heart and intellect were captured. Through continued studies he found himself responding to the leading of the Holy Spirit.

But he was a Hindu. Since childhood he was a devoted follower. As an adult he was a priest, like his father and grandfather before him. For more than 16 years he had been a member of the Munnar Panchayat, or village council, having been elected to several terms—many times unanimously—because of his sincere and dedicated service.

And now Chellayyah was challenged by the claims of the gospel. How would accepting Christianity affect his family? his standing in the community? his means of making a living?

Fully convinced of Christ's claim on his life, he gave up his position as temple priest. He threw away the idols he formerly worshiped and the temple sword he used in the temple rituals. He became a follower of Jesus Christ. His wife and children were also baptized, along with nearly 50 others in the village.

Mr. Chellayyah has since donated a portion of land for the building of a church in the village of Munnar, where he and his family continue to influence people—now for Christ and His kingdom.

It's Not Over Till It's Over

When God closes a door, He opens a window.

That could well be the philosophy of Philomin Bucksing and M. Jeyaram, two volunteers who began working in Ramanathapuram, an unentered area of the South Tamil Conference in India.

Bucksing and Jeyaram en-



Persistence and divine intervention resulted in this small group of believers being started in a previously unentered part of the South Tamil Section in India.

tered a small village a little more than a mile from Ramanathapuram and began enrolling people in the correspondence course on health produced by the Voice of Prophecy. As the lessons began arriving by mail, the postmaster, a devout Hindu, refused to deliver them, knowing that they were produced by Christians.

Moving on to another village, Bucksing and Jeyaram began making house-to-house Home Health visits. They were well received and even gained the tacit endorsement of another Christian agency—until the agency learned that Bucksing and Jeyaram represented the Adventist Church.

For a brief time the two volunteers experienced some stiff resistance. But because of their Christlike ways and faithful perseverance, barriers began to fall.

Conference evangelist D. Rajarathinam came to the village to conduct meetings. A small book outlining the fundamental beliefs of the Adventist Church was given to those who attended regularly. Many people accepted the church's cardinal doctrines even before the subjects were presented publicly!

Thirteen people dedicated their lives to Christ at the close of the meetings. Some of the new members have experienced persecution from villagers and former friends. But opposition has raised the profile of the church and its message. Forty people now worship in the church at Pudmadam because the Lord blessed the efforts of those who didn't stop trying to tell the good news of Jesus Christ.

Forced Relocation Spreads the Good News

News reports of refugees fleeing their homes dominate the media, it seems.



The Adventist Church in Kpagnie, Guinea, began as an outreach project of a refugee who had to flee his home in nearby Liberia.

But in the republic of Guinea, refugees from Liberia have exploited some unique opportunities to share the gospel with others who are living under conditions that are less than ideal.

When an Adventist Church elder named Tokpa from Salaye had to leave Liberia, he came to live with his brother in Kpagnie, a town in the Yamou district of Guinea. Soon after he arrived, the transplanted elder began leading a group Bible study on the balcony of his brother's house.

When the group grew to include nearly 50 people, it was clearly time to find a new place to meet.

Tokpa approached a prominent member of the community, Mr. Bakole, about the possibility of getting some land. The man responded by donating a piece of land that happened to be quite a distance from the city.

Recognizing the difficulty of having a church so far away from the city, Mr. Bakole took it upon himself to meet with the village chief. Mr. Bakole told the chief, "This beautiful message needs to be heard everywhere."

In response to this request, the new group of Adventist believers were given a choice lot in the center of the community. They began meeting in a temporary building on the property, and 13 people have already been baptized—including Mr. Bakole, his wife, and his three children.

These stories from the Africa-Indian Ocean and Southern Asia divisions represent the work going forward in many countries where, until recently, the Adventist Church had little or no presence. But prayers and financial support for these Global Mission projects are making it certain that people know about God's message of hope before Jesus returns.

Correspondents for this article were Joseph Skariah, director of the Hindu Study Centre; V. M. Arockiasamy, ministerial secretary of the South Tamil Section, India; and Ety D. Justin, district pastor, Guinea.

To New Posts

Regular Missionary Service

Raya Mohabbat Abadir, returning as assistant director of education and superintendent of elementary education, Euro-Asia Division, Moscow, Russia, left Boston March 31.

Edgar E. Archbold, to serve as medical director, Karachi Adventist Hospital, Pakistan, **Elsie Angulo Archbold**, and two children, of Chicago, Illinois, left Chicago October 13, 1993.

Gordon Todd Bruce, to serve as ADRA/Laos director, Vientiane, Laos, and **Linda Rotua Sormin Bruce**, of Oshawa, Ontario, Canada, left San Francisco March 10.

Kroylon Jay Christison, to serve as elementary school teacher, Kendu Bay, Kenya, East Africa, and **Susan Carol Christison**, of Lacombe, Alberta, Canada, left Halifax, Nova Scotia, Canada, September 26, 1993.

Tae Woong Im, to serve as physician/family practice and dentist, Guam SDA Clinic, Tamuning, Guam, **Helen Hae Eun Im**, and one child, of Redlands, California, left San Francisco November 17, 1993.

Neville Osborne Matthews, returning as president, Spicer Memorial College, Pune, India, left Boston September 12, 1993.

Thomas Patrick Miller, returning as auditing director, Africa-Indian Ocean Division, Abidjon, Côte d'Ivoire, West Africa, and **Vera Miller** left Honolulu September 16, 1993.

Gladys Ethel Muir, to serve as nurse/midwife, Guam SDA Clinic, Tamuning, Guam, of Oakhurst, California, left Los Angeles January 2.

Max Jose Pierre, returning as president, Gabon Mission, Libreville, Gabonese Republic, West Africa, and

Eliane (Joseph) Pierre left New York September 28, 1993.

Gary George Rustad, to serve as pastor, Hongkong Adventist Hospital church, Hong Kong, **Margaret Rose Rustad**, and three children, of Mount Juliet, Tennessee, left Los Angeles December 15, 1993.

Neil Ramon Thrasher, to serve as physician/orthopedic surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Lucille Bertha Thrasher**, of Palm Springs, California, left San Francisco January 12.

James Eugene Tiffany, returning as director, ADRA-Mali, Lome, Togo, West Africa, **Lucia A. Tiffany**, and one child left Washington, D.C., January 12.

Nationals Returning

Vincent Kim-Thye Chee, returning as dentist, Youngberg Adventist Hospital, Singapore, **Shirley Chee**, and one child left Los Angeles December 12, 1993.

Goodwell Rovin Nthani, returning as chief accountant, University of Eastern Africa Baraton, Eldoret, Kenya, East Africa, **Rhoda Ruth Nthani**, and two children left Chicago March 20.

Elizabeth Salazar, returning to serve as secretary/translator, South American Division, Brasilia, Brazil, left Boston May 22.

Jean Tastet, returning as auditor for Haitian, French Antilles, and Guiana unions, Puerto Rico, **Helene Hope Tastet**, and two children left Miami January 1.

Adventist Volunteer Service

Eric Norman Aakko and **Karen Ann Aakko**, to serve as English teachers, Bandung Adventist English Conversation School, Bandung, Indonesia, of Collegedale, Tennessee, left San Francisco August 23, 1993.

Barry Lee AcMoody, to serve as church-planting project worker, Guinea Mission Station, Conakry, Guinea, West Africa, **Sandra Lynn AcMoody**, and two children, of Loomis, California, left San Francisco November 10, 1993.

Heidi Luann Axford, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Vancouver, Washington, left Vancouver, British Columbia, Canada, December 26, 1993.

Kenneth Scott Brown, to serve as English/Bible teacher, Bangladesh Adventist Seminary and College, Goalbathan, Kaliakoir, Bangladesh, and **Marion Hazel Brown**, of Rush Center, Kansas, left Wichita, Kansas, January 19.

Cordella Jane Brummett, to serve as English teacher, Moscow English Language Institute, Moscow, Russia, of Tappahannock, Virginia, left Washington, D.C., December 27, 1993.

Ethel Viola Carlsson, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Glendale, California, left Seattle December 26, 1993.

Karen Susanne Carter, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of West Sacramento, California, left Seattle January 31.

Suyon Chung, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Poughkeepsie, New York, left New York January 6.

Clifford Elmer Dewees, to serve as English teacher, English Language School, Novgorod, Russia, of Albany, Oregon, left Chicago December 27, 1993.

Rosemary Landrum Entz, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Silver Spring, Maryland, left Chicago December 26, 1993.

Jonathan George Erich, to serve as physician/OB-GYN, Guam SDA Clinic, Tamuning, Guam, of Sonora, California, left San Francisco December 1, 1993.

Theodore S. Flaiz, to serve as dentist, Palau SDA Clinic, Koror, Palau, and **Phyllis E. Flaiz**, of Hermiston, Oregon, left Seattle January 4.

Andrew Paul Haynal, to serve as professor, Adventist International Institute of Advanced Studies, Manila, Philippines, of Battle Ground, Washington, left Los Angeles October 25, 1993.

David Eldon Hendrick, to serve as project supervisor, ADRA/Cambodia, Phnom Penh, Cambodia, of Edmore, Michigan, left Detroit November 3, 1993.

Brent Werner Hildebrand, to serve as

physician/anesthesiologist, Guam SDA Clinic, Tamuning, Guam, **Jeanne Louise Hildebrand**, and two children, of Redlands, California, left Los Angeles January 16.

Aaron Christopher Hughes, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Ozark, Arkansas, left Minneapolis January 31.

Clarence Burton Keppler, to serve as physician/health educator, Bangkok Adventist Hospital, Bangkok, Thailand, and **Dorothy Virginia Keppler**, of Hendersonville, North Carolina, left San Francisco January 9.

Corinne Kern, to serve as teacher's aide, Ebeye SDA High School, Ebeye, Marshall Islands, of Medford, Oregon, left Portland, Oregon, October 11, 1993.

Jonathan Michael Kurts, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Porterville, California, left Los Angeles October 28, 1993.

Erwin Manalo, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of San Diego, California, left Los Angeles December 26, 1993.

Wayne Monk, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Brooklyn left New York December 26, 1993.

Roger Theodore Nelson, to serve as physician/surgeon, Phuket Adventist Hospital, Phuket, Thailand, of Dunlap, Tennessee, left Nashville January 10.

Sanh Sarah Nguyen, to serve as administrative assistant, ADRA/Vietnam, of Whalan, Minnesota, left Minneapolis October 22, 1993.

John Philip, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Calgary, Alberta, Canada, left San Francisco January 9.

Dallas Preston Roberts, to serve as English teacher, Moscow English Language Institute, Moscow, Russia, of Fletcher, North Carolina, left Washington, D.C., December 27, 1993.

John Ottomar Schnepf and **Peggy Renee (Reed) Schnepf**, to serve as English/Bible teachers, Korea SDA Language Institutes, Seoul, Korea, of South Haven, Michigan, left Chicago December 26, 1993.

Eun-Ji Anna Song, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Rowland Heights, California, left Los Angeles October 28, 1993.

Georgia Kay Taggart, to serve as general assistant, Child Survival Project, ADRA-Nepal, Kathmandu, Nepal, of Minneapolis, left Minneapolis January 19.

Ross Wayne Templeton, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Angwin, California, left Los Angeles December 26, 1993.

David Andrew Tripp, to serve as English teacher, Moscow English Language Institute, Moscow, Russia, of Takoma Park, Maryland, left Washington, D.C., December 27.

Diana D. M. Tucker, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Raynham, Massachusetts, left New York October 19, 1993.

Wanda Faye Turner, to serve as English/Bible teacher, Korea SDA Language Institutes, Seoul, Korea, of Memphis, left Chicago December 26, 1993.

William Wagner, to serve as consultant physician/surgeon, Penang Adventist Hospital, Pulau Pinang, Malaysia, and **Kathleen Mae Wagner**, of Loma Linda, California, left Los Angeles December 28, 1993.

Harley Wong, to serve as physician/pediatric anesthesiologist, Guam SDA Clinic, Tamuning, Guam, of Winnipeg, Manitoba, Canada, left Canada October 19, 1993.

Fredrick Joseph Wooljer and **Elizabeth Costanos Wooljer**, to serve as English/Bible teachers, Korea SDA Language Institutes, Seoul, Korea, and one child, of Glendale, California, left Los Angeles December 26, 1993.

Jeffery David Wright, to serve as English teacher, ADRA/Vietnam, of Jackson, Michigan, left Detroit August 13, 1993.

ADVENTIST REVIEW

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Entitlement

Every few years a new word seems to infiltrate society's consciousness. Suddenly a previously remote word rolls off tongues with ease. Lately the buzzword appears to be "entitlement." And I think I know what it means.

My kindergartner woke up yesterday, looked under his pillow, and said, "Where's the dollar?"

"The dollar?" I questioned.

"Yeah," he answered. "When Christopher's tooth fell out, there was a dollar under his pillow the next morning."

"Well, I don't have a dollar," I said.

Later I stopped at the bank and then at the store for milk. As I put the change back into my purse, my motions were arrested by a small hand on my arm. "Don't put it all back. Remember?" he said. "You owe me a dollar."

Entitlement.

And it's not limited to kindergartners. I work as a teaching fellow at a university. Last semester, after administering the final exam for Introduction to Education, I was met in the hall by an earnest student.

"You've been grading too hard all semester," he said. "I pay a lot to go to this university. I deserve to pass."

Entitlement.

Apparently the word has surfaced at an appropriate time. Perhaps that's why words come to the forefront. They describe current trends, actions, and ideologies. But the purpose of this essay is not to discover whether society mirrors words or words create society.

Two Extremes

The purpose of this essay is to talk about entitlement in light of the Christian walk. It seems to me that there are two extremes within the body of believers.

Some, like the young Christian who called my pastor-husband every hour on the hour, pleading to be assured that he had not committed the unpardonable sin, are in great need of confidence. They are the ones for whom the sermons on God's grace and mercy are critical. They need to remove the focus from them-



A student told me,

"I pay a lot

to go to this

university.

I deserve to pass."

selves and bask in the light of Christ's righteousness.

But they are not the only extreme within the church. Along with kindergartners and university students, one might add, at the risk of creating an oxymoron, the phrase "entitled Christians."

It's a mind-set, but it happens. "Thank God, I am not a sinner like everyone else, especially like that tax collector over there! For I never cheat, I don't commit adultery, I go without food twice a week, and I give to God a tenth of everything I earn."¹

The next logical step is "I am entitled to an eternal reward."

But like demanding kindergartners and arrogant university students, rewards do not come automatically to the self-proclaimed deserving.

"'But we ate with you, and you taught in our streets,' you will say.

"And he will reply, 'I tell you, I don't know you. You can't come in here, guilty as you are. Go away.'"²

Reality Check

Sobering words for those of us living in an age of entitlement. Perhaps it's time for another phrase of current vogue: "reality check." How is it with me? Am I so confident with my healthy lifestyle, percentage-accurate contributions, and daily lesson study that I am coming dangerously close to entitlement?

If so, it might be time for a serious paradigm shift. Because as far as entitlement goes, a kindergarten boy and a college student can tell you that in the final analysis, it never works.

¹ Luke 18:11, 12, TLB.

² Luke 13:26, 27, TLB.



Sandra Doran is a freelance writer living in Attleboro, Massachusetts.

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SUPPLEMENT TO THE ADVENTIST REVIEW

DANIEL 8, 9

The **SANCTUARY** *and Its Cleansing*



BY ANGEL MANUEL RODRIGUEZ

Introduction

Of all the prophecies of the Bible, those centering on Daniel 8 and 9 are the most critical for Seventh-day Adventists. Here we find the 2300 days, the sanctuary, and its cleansing. These prophecies focused the message of William Miller and the pioneers of our movement, and they are still vital for understanding our times. In this special supplement to the Adventist Review, Dr. Angel Rodriguez, an associate director of the Biblical Research Institute of the General Conference, examines these chapters in light of intensive Adventist study during the past 15 years.

A second supplement, authored by Review editor William G. Johnsson, will expound Revelation 12-14, and will be included in our November 1994 North American Division issue.

The political map of the ancient Near East was about to enter a process of significant change. The year was 550 B.C., and Astyages, king of Media, and Cyrus, from Persia, were involved in a war of survival. Sadly for Astyages, his army was defeated, and Cyrus assumed control over the Media kingdom. A new empire was being born. Cyrus spent three years establishing control over the lands he took from the Medes. Then, in 547 B.C., he pushed west to conquer Lydia.¹ The future empire was growing, extending its tentacles of power, engulfing other nations in its expansionistic wars.

In 547 B.C. Daniel had the vision recorded in chapter 8 of his book.² In the vision he was transported from Babylon to the Persian city of Susa. This visionary experience was already a sign of the radical change the land would experience through the collapse of the Babylonian Empire and the rise of the Medo-Persian one. The information recorded in the rest of the chapter was not the result of Daniel's creativity. The vision, he says, was shown to him (see verse 1). He was simply the receptor of a divine revelation that would cover a large span of time from the time of the prophet to "the distant future" (verse 26).

I. The Vision of Daniel 8

A. The Ram and the Goat

In the vision Daniel found himself by a waterway near Susa, where he saw a ram with two long horns, one higher than the other. The ram charged to the west, the north, and the south, and no one was able to stand before it. It did as it pleased and became great. The angel informed Daniel that the ram represented the Medo-Persian Empire (verse 20). When Daniel had the vision, the ram was already charging against Lydia in the west.

Next, the prophet saw a he-goat coming from the west at such speed that it gave the impression of flying (verse 5). It had a large horn between its eyes. This animal represented the kingdom of Greece; the horn was Alexander the Great (see verse 21). It took Alexander about four years (334-331 B.C.) to destroy the Medo-Persian empire. But Alexander died young, "at the height of his power" (verse 8, NIV), leaving the empire without a capable successor. As a result, the empire was weakened from within and finally divided itself into four sections—Macedonia, Asia Minor, Syria, and Egypt.

If we compare this section of the vision with Daniel 7, we notice that Daniel 8 has no symbol for Babylon. Why? Possibly because from God's perspective Babylon was already passing away and a new world empire was taking its place. A historian has stated that "strategically Cyrus' conquest of Babylon began with the campaign against Lydia [547 B.C.]."³ Another reason, perhaps more important, concerns the prophetic time element mentioned in Daniel 8:14. We will address this later.

Apart from the absence of Babylon, the parallelism between Daniel 7 and 8 is clear. The bear/ram represents Medo-Persia; the leopard/he-goat, Greece; the four heads on the leopard/four horns of the he-goat, the divisions of the Greek Empire.

B. The Little Horn

1. Origin of the Little Horn

Bible students have found it difficult to establish the origin of the little horn introduced in Daniel 8:9. The main problem has to do with the connection between the last part of verse 8 and the first part of verse 9. Describing the division of the Greek Empire, Daniel says, "And in its place four prominent horns grew up toward the four winds of heaven" (NIV). Then the little horn is introduced: "Out of one of them came another horn" (NIV). The question is To what is the phrase "out of one of them" referring? Is the antecedent the horns or the winds of heaven?

The Hebrew text itself provides the answer. In Hebrew, nouns and pronouns have gender; they are either masculine or feminine. If the gender of a noun is feminine, a pronoun referring to it must be feminine. This simple rule helps us to identify the place of origin of the little horn. The genders of nouns and pronouns in Daniel 8:8 and 9 are as follows: ". . . four [horns] [feminine] . . . four winds [feminine] of heaven [plural, masculine]." "Out of one [feminine] of them [masculine] . . ." As we look carefully for gender agreement, we find only one option. The pronoun "them" cannot refer back to "horns," because "horns" is feminine and "them" is masculine. "Them" can refer only to "heaven," which is plural in Hebrew and masculine in gender. The numeral "one" must refer to "winds" because both are feminine. We can, then, paraphrase verse 9 as follows: Out of one [of the winds] of them [the heavens] came a horn.⁴

The little horn did not come out of any of the Greek horns, but from one of the cardinal points. Thus was indicated that the horn was a new power, not an outgrowth of one of the four horns previously mentioned.

2. *Work of the Little Horn*

The description of the work and activities of the little horn provided by Daniel help us define its nature. The Hebrew text calls this horn “a horn from smallness/littleness,” suggesting that it “came forth from a *small beginning* and developed in various directions, gaining immense strength.”⁵

a. *Horizontal Expansion*

Daniel uses several verbs to describe the activities of the little horn. Possibly the most important one is “to become great” (Hebrew *gadal*, “to grow up, be great”), and in verse 9 it describes the military and political conquests of the little horn. The horn grew through military expansion. The same verb is used to describe the military expansion of the ram (verse 4) and the he-goat (verse 8). This verb used by Daniel to describe the military power of world empires suggests that the little horn is another empire.

Like Medo-Persia and Greece the little horn grew or became great by conquering other nations. It extended itself to the south, the east, and the land of Israel, called by Daniel “the Beautiful Land” (NIV) or “the ornament” (cf. Dan. 11:16). This horizontal expansion marked the first stage of growth of the little horn and was fundamentally military and political in nature.⁶

b. *Vertical Expansion*

Verse 10 introduces the second stage of growth of the little horn and again we find the verb “to grow/become great.” Now the horn extends itself upward, toward the heavenly host. A new development is taking place here. The little horn is doing something that none of the other empires mentioned in Daniel 8 had done. The military expansion of those other powers was limited exclusively to the horizontal plane.

The little horn has gone through a radical change in its search for power. Its nature has been transmuted from a military and political power to a religious one. It takes its struggle for power to a new level, namely, the heavenly. This power attempts to achieve what Lucifer had aspired to (Isa. 14:12-14). Like Lucifer, and in contrast to the two previous kingdoms, the little horn seems to feel that it has the right and freedom to extend its political and religious control to the very

heavens, to the dwelling of God.

We should note that because of the dual expansion of the little horn, Daniel 8:9-14 blends two different types of images and language. We find military language and images combined with language and concepts used in the sanctuary services as the prophet tries to describe for us the work and true nature of this power. The little horn has become a political and religious power launching a military attack against the very center of the universe, the heavenly sanctuary.

We see the vertical expansion of the little horn in the following details:

(1) *The Little Horn and the Heavenly Host.* As soon as the little horn turned upward it had to confront the armies of the Lord, called by Daniel the heavenly host (verse 10). This phrase is used in the Old Testament in different ways. The noun “host” designates “troops, an army” (see Deut. 20:9; 1 Kings 2:5; Ps. 44:9; 60:10). In some cases it is employed in connection with the sanctuary and the work of the Levitical guard (Num. 4:3, 23, 30). When used in conjunction with God (armies of the Lord), it can designate the people of Israel as an army (Ex. 6:26; 7:4). In other passages “the host of heaven” are the angels of God (1 Kings 22:19, NIV; Ps. 103:19-21). The Leader of the host is the Prince of the heavenly hosts (Joshua 5:14), who are servants of the Lord (Ps. 103:21).

In Daniel the host and stars of heaven (Dan. 8:10) refer particularly to the holy ones as the object of attack of the little horn (verse 24). They are part of God’s army. The little horn is able to throw down *some* of the host and stars, which suggests that its victory is not absolute. The verb “to throw/cast down” has here the connotation of military defeat of someone. The little horn even trampled on the host. The verb “to trample” emphasizes even more the ideas of defeat (cf. Isa. 41:25), humiliation, and powerlessness (cf. Isa. 28:3; 26:5, 6). The host is unable to overcome the little horn (cf. Dan. 8:7).

“Host” combines military and religious concepts because it designates the army of *the Lord*. The little horn is in war against God Himself, but its victory is a partial one.

(2) *The Little Horn and the Prince.* The little horn moves upward in two stages. In the first one it attacks the heavenly host, but in the second movement it becomes great against the Prince of the host (verse 11). This Prince is mentioned in Joshua 5:14. He is a heavenly being in charge of the heavenly armies. Joshua was also a commander in charge of God’s heavenly army on

earth. Both armies worked together to defeat Jericho. In Daniel the term *Prince* is used to refer to the Messiah, called Michael the prince in Dan. 10:13, 21; 12:1 (cf. 9:25). This Person has kingly and priestly functions.

(a) **Work of the Prince:** Daniel 8:11 shows that the Prince is in charge of “the continual,” called in Hebrew the *tamid*. This term is used quite often in the sanctuary services of the Old Testament. The priests were commanded by the Lord to perform certain activities in the sanctuary continually. For instance, they were to keep the lamps burning continually (Ex. 27:20), incense was to be burned continually (Ex. 30:8), the fire on the altar was to burn continually (Lev. 6:13), and a burnt offering was to be on the altar continually (Ex. 29:42). The term *tamid*, or “continual,” summarizes in a precise way the daily work of the priests in the holy place throughout the year. This word is never associated with the work of the high priest in the Most Holy Place during the Day of Atonement.

In the vision Daniel saw the heavenly Prince in the heavenly sanctuary performing the daily services. It was a ministry of mediation and intercession on behalf of His people, typified by the work of the Levitical priests in the holy place of the earthly sanctuary. This Prince is, therefore, the high priest mentioned in Hebrews 8:1, 2 who is officiating “in the sanctuary, the true tabernacle set up by the Lord, not by man” (verse 2, NIV); and who “always lives to intercede” for us (Heb. 7:25, NIV; cf. Rom. 8:34; 1 Tim. 2:5). Through His incarnation, sacrificial death, resurrection, and ascension He was qualified to function as high priest in the heavenly temple (Heb. 4:14-5:10; 9:11, 12).

(b) **Taking Away the Daily:** We notice that the little horn is not able to defeat or kill the Prince. It only removed the continual/*tamid* from Him. It ascribed to itself that which was the exclusive work of the Prince in the heavenly sanctuary. This is the meaning of the phrase “and from him [the Prince] was taken the continual.”

The Hebrew verb translated “to take” (*rûm*) has a variety of meanings (“be high, arise, exalt, be removed, lift up”). The verbal form used in Daniel 8:11 means “be removed, be exalted,” and is used in the sanctuary services to designate the action of removing from the sacrificial victims the portion that went to the altar (for example, see Lev. 4:8, 10).

The meaning of the verb in Daniel can be further defined by the preposition used with it. The continual is removed “from.” Whenever the verb *rûm* is accompanied by that preposition, it always expresses the idea of separation. Something is removed *from* someone or something (for example, see Ex. 29:27; Lev. 4:10; 1 Sam. 2:8; Ps. 113:7; Isa. 57:14). At times removing, or separating, someone from others results in exaltation (for example, see 1 Kings 14:7; Ps. 113:7, 8), but the fundamental idea of the verb continues to be that of “removing from.” Only the context will indicate whether the idea of exaltation is also present.

The little horn removed the continual from the Prince by usurping His priestly work. By ascribing to itself the work of the Prince, the little horn makes the mediation of the Prince ineffective for those who support its political and religious aspirations.

(c) **Casting Down the Place of the Sanctuary:** Next, the little horn “casts down the place of his [the Prince’s] sanctuary” (Dan. 8:11). The verb “cast down/throw down” (*shalak*) was used in verse 7 to describe the victory of the he-goat over the ram. A synonym was employed in verse 10 to indicate the defeat of the host by the little horn. When an enemy or an army is thrown down, it clearly means defeat. But here in Daniel 8:11, what is cast down is not a person but the place of the sanctuary. One could argue that in this case the verb means something like “to destroy, to ruin” (cf. 2 Kings 23:12; Eze. 5:4; Amos 8:3; Ex. 32:19). It would then mean that the little horn ruined the place of the sanctuary where the Prince was officiating. This may be the interpretation, but there seems to be a better one.

The Hebrew verb *shalak*, “to throw, to cast” is used in Hebrew in a similar manner to the English equivalent. In both languages the verb “to throw/cast” very often takes a preposition. Something is cast “to the ground” (Dan. 8:7, RSV), “behind your back” (1 Kings 14:9, RSV), from somewhere (2 Kings 14:20), in some place (Amos 8:3), “on” someone (2 Sam. 11:21, NIV), “outside the gates” (Jer. 22:19, NIV), etc. The meaning of the verb is somewhat affected by the preposition it takes.

In Daniel 8:11 the verb *shalak*, “to throw, to cast,” is not accompanied by a preposition or an adverb—it stands all by itself. The text simply reads: “the place of the sanctuary was cast/thrown.” The English translation does not make sense unless an adverb is added to it. Various translations read “cast/thrown *down*.” The adverb “down” is not in the original. Daniel 8:11 is not the only passage in the Old Testament where this verb stands by itself without a preposition or an adverb. In those other passages the verb “to throw/cast” is used to express the idea of rejection, abandonment. For instance, desperate soldiers trying to escape the enemy had “thrown” (abandoned) their equipment (2 Kings 7:15, RSV); an olive tree throws (discards, rejects) its blossoms (Job 15:33); the Israelites did not throw (forsake, reject) their idols (Eze. 20:8; cf. Isa. 2:20); the slain of the nations will be thrown (abandoned), that is, they will not be buried (Isa. 34:3; cf. Jer. 36:30); the psalmist prays, Do not cast me [reject, forsake] me . . . when I am old” (Ps. 71:9, NIV). These examples show that the verb “to cast” can be a synonym of such verbs as “to reject, forsake, abandon.”

In Daniel 8:11, the little horn was to cast, or throw, in the sense of reject, abandon, or forsake, “the place” of the sanctuary (NIV). The Hebrew word translated “place” is used in the Old Testament to designate God’s dwelling, that is to say, the heavenly sanctuary (1 Kings 8:39, 43) as well as the earthly sanctuary (verse 13). It can also refer to a literal (Ezra 2:68; 3:3) or metaphorical foundation (Ps. 89:14; 97:2). Daniel 8:11 is the only passage in the Old Testament where we find the phrase “place of his sanctuary” (NIV). “Place” may well mean here “foundation” in a metaphorical sense; that is to say, it could be referring to the very essence and purpose of the sanctuary. This usage would be similar to what we find in Psalm 89:14, where the “foundation of your [God’s] throne” (NIV) is not literal but metaphorical, that is, “righteousness and justice” (NIV), designating the fundamental principles upon which God’s throne is established.

A careful reading of Daniel 8:11 suggests that there is a close connection between the taking away of the continual and the act of throwing (away) the place of the sanctuary. The very purpose of the sanctuary is

directly related to the work of the messianic Prince, that is to say, His work of mediation, intercession, and forgiveness of sins. By misappropriating the continual ministry of the Prince, the little horn in fact rejects the very foundation of the heavenly sanctuary as a center of mediation and forgiveness.

(d) *A Host Over the Daily*: Another activity of the little horn is described in verse 12: “And a host was given over the continual in transgression/rebellion.” The Hebrew is somewhat difficult, but “the most plausible translation . . . is ‘thus an army will be set over the daily . . . in an act of rebellion.’”⁷ The verb “to give” (*nathan*) when used with the preposition “over” (*cal*) means very often “to appoint someone over, to set over” (cf. Dan. 11:21).⁸ What the text seems to be saying is that once the little horn misappropriated the continual, it immediately appointed a host or army over it to control or to minister it.

The Hebrew phrase “in transgression/rebellion” is difficult to translate. The NIV renders it “because of rebellion,” suggesting that what happened to the continual and to the sanctuary was the result of the rebellion of God’s people—that God was punishing them. But this view does not seem to be right because the book of Daniel never considers the persecution and suffering of the holy ones to be a punishment for their own sins.⁹ They, like Daniel and his companions, are persecuted because of their unwavering loyalty to God. This transgression or rebellion “is certainly the offense of the little horn.”¹⁰ We can, then, translate the Hebrew phrase as “in the course of transgression” or “in an act of rebellion.”

Daniel is informing us that the activity of the little horn against the continual and the heavenly sanctuary is in essence a manifestation of a spirit of rebellion against God. Its work can be defined through a single word—“rebellion” (Hebrew, *peshac*). *Peshac* is one of the strongest terms for sin in the Old Testament because it designates sin as an attack against God’s sovereignty. The person “who commits a *peshac* does not simply rebel against Yahweh or raise himself up against Him, but he breaks with Him, takes that which is His away, robs, defrauds Him, lays his hands on that which belongs to Him.”¹¹ This understanding of the term *peshac* describes in a precise way the activity of the little horn.

(e) *Cast the Truth to the Ground*: Finally, the little horn cast truth to the ground. The verb “to cast/throw” is used once more by the prophet, but this

time it is followed by a phrase indicating the direction of the action (“thrown to the ground” [NIV]). “Truth” in this context seems to refer to the truth about the daily and the sanctuary. Hence, the statement “to cast the truth to the ground” is a summary of the work of the little horn. This truth is comprehensive enough to encompass the revelation of God’s redemptive plan as well as the revelation of His will for our lives (cf. Mal. 2:5-8). Casting truth to the ground is to be understood metaphorically. It means despising, disregarding, rejecting truth. These ideas are already present in the context.

The description of the work of the little horn ends with the statement “and it acted and prospered” (Dan. 8:12). The little horn grew in power without any significant opposition, reaching even to the heavens. But this state of affairs was not going to be a permanent one.

C. The Question: “Until When . . . ?”

Toward the end of the vision Daniel heard a conversation between two celestial beings called holy ones. The phrase “holy ones” is a peculiar way of referring to angels. But in a passage like the one here, which is interested in the sanctuary services, such a usage would be appropriate. Those who officiate with the Prince in the heavenly *qodesh*, “sanctuary,” are *qedoshim*, “holy ones.”

1. Structure of the Question

One of the angels asked the other angel an important question: “For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot?” (verse 13, RSV). The interrogative particle “how long?” places the main emphasis of the question on the end of the time period and could be rendered in English “Until when?”¹² That such is the case is also indicated by the way the answer is phrased: “Until . . . ; then . . .” (verse 14). *Until* (*cad*) is used in a temporal sense to refer to “the time before an event takes place.”¹³ The event that puts an end to the time period is introduced by the particle “then.”

In order to understand the answer given to the question, we should first understand the question itself. A literal translation is “Until when the vision [*chazon*], the daily [*tamid*], and the rebellion [*peshac*]

that causes desolation to give both the sanctuary and the host a trampling?” The Hebrew text does not read “the vision of/concerning the continual burnt offering.” Rather, what we find is an interrogative particle followed by several nouns referring back to what Daniel saw before:

Until when	
the vision (<i>chazon</i>)	This refers back to Daniel 8:1: “A vision [<i>chazon</i>] was shown to me.”
the continual (<i>tamid</i>)	Refers to the work of the Prince of hosts (verse 11).
the rebellion (<i>peshac</i>)	Designates the attack of the little horn against the Prince and the sanctuary (verses 10-12).

2. The Vision

In Daniel 8 the term *chazon*, “vision,” designates the totality of the vision recorded in the chapter, with the exception of the prophetic time period mentioned by one of the angels. For that last section of the vision the term *mar’eh*, “appearance, vision,” is used (verse 26).¹⁴ Therefore, the question is interested in the time when the vision, *chazon*, as a whole would be fulfilled.

3. The Daily

The continual (*tamid*) is used without any modifiers. The context indicates that it is something good and positive because the Prince is in charge of it in the heavenly sanctuary. In the question, “the continual” is referring to the exclusive work of mediation and intercession of the Prince in the holy place. Hence, the question is interested in revealing the time when the work of the Prince in the holy place would conclude.

4. The Rebellion

Finally, “the rebellion” points back to verse 12 and is used to describe the work of the little horn. This obviously means that the question is interested in knowing when the attack of the little horn against the sanctuary will come to an end. The answer to this question must address that concern.

The last part of Daniel 8:13 provides a summary of the activity of the little horn. We should examine it. The “rebellion that causes desolation” is followed by a verb that introduces the results of the rebellious actions of the horn: it makes “both the sanctuary and the host a trampling.”

a. Brings Desolation

The verb “to desolate” is employed in the Old Testament in at least two different ways.¹⁵ It describes the condition of a place after attack by enemies (for example, see Lev. 26:31; Joel 1:17), and also the psychological impact produced by the desolation on those who observed it (1 Kings 9:8; Ezra 9:3, 4). Both usages are found in Daniel (Dan. 9:18; 8:27).

The desolation mentioned in Daniel 8:13 is probably to be related to the little horn’s attack against the sanctuary. In the Old Testament a desolated place is deserted, abandoned by those who used to live there or have access to it (for example, see Lev. 26:22, 34; Isa. 33:8; Jer. 33:10; Zeph. 3:6; Zech. 7:14). The little horn desolated the heavenly sanctuary by usurping the priestly work of the Prince, by rejecting (“throwing [away]”) the place of the sanctuary, and by establishing its own priestly work. It made the true sanctuary inaccessible to those who submitted to its power. This type of rebellion would also cause an appalling horror in those who would observe it.

b. Trampling the Host and the Sanctuary

The spirit of rebellion that characterizes the little horn leads it to trample the host and the sanctuary. We suggested already that the trampling of the host indicates not only defeat but also humiliation and powerlessness. That which is trampled on is considered to be ineffective and useless (for example, see Eze. 34:18, 19; Isa. 5:5). This is exactly how the little horn perceives the heavenly sanctuary.

A close parallel to the trampling of the sanctuary is found in Isaiah 1:12, where reference is made to the trampling of the courts of the Temple. God described the worship of His people as a trampling because they had separated ethics from worship by not following God’s requirements (see verse 10). They attempted to worship God without submitting themselves to the covenant law that regulated the social and religious life of the people.

The description of the activity of the little horn recorded in Daniel 8:13 is a summary of what was stated before. The activity of this power is essentially an act of open rebellion against God that brings spiritual desolation and produces horror in those who see what is happening. The rebellion consists in the usurpation of the mediatorial work of the Prince and the trampling of the host and the sanctuary. The host is defeated and humiliated, and the sanctuary is rejected. A new system is set up, and consequently the

heavenly sanctuary becomes desolate, rejected by those who follow or are under the control of the little horn.

This attack against the sanctuary is described by Daniel as a profanation (Dan. 11:31). The verb “to profane, to desecrate” (*chahal*) is used in the context of the sanctuary services to designate the violation of the sanctity of an object. It should not be confused with the verb “to contaminate.” The opposite of the pure is the impure, and the opposite of the holy is the common (the profane). To profane the holy is to treat it as something common, ignoring or rejecting its connection with the Holy One. In the act of profanation, that which belonged exclusively to God is treated disrespectfully and brought down to the sphere of the common.

D. The Answer: “Until . . . ; then . . .”

1. Cleansing/Vindication of the Sanctuary

The final resolution of the conflict for power described in Daniel 8 is introduced in verse 14 (as an answer to the question we have just discussed): “Until 2300 evenings and mornings; then the sanctuary will be restored to its rightful state/cleansed.” We will deal with the time period later; for now we will examine the verb translated “to restore to its rightful state” (*nitsdaq*).

There are a couple of problems that make it difficult to understand the meaning of the verb *nitsdaq*. The verbal root is *tsadaq* and usually means “be in the right, be vindicated, be righteous.” The verbal form used by Daniel is not used anywhere else in the Old Testament. In other words, we do not have comparative material to assist us in understanding the specific meaning of the verb in this particular case. Second, the verb *tsadaq* never takes the sanctuary or any other building as its object. The verb is not used to designate the rebuilding or restoration of a physical structure. However, these problems are not insurmountable. A study of the usage of the verbal root and its derivatives solves the difficulties we are confronting.

a. The Root *Tsadaq* in Legal Contexts

Several studies have been made on the use of the verb *tsadaq*, the nouns *tsedeqltsedaqah*, “righteousness,” and the adjective-noun *tsaddiq*, “righteous.”¹⁶ Scholars generally accepted that those terms are associated in the Old Testament with the law court, God’s salvific actions, and the sanctuary services. These words emphasize the idea of restoring or preserving the order established by God.

The primary use of the root *tsadaq* is legal. It designates the restoration of the legal rights of a person falsely accused of a crime. The legal context presupposes a legal procedure. Thus, the psalmist prayed to God, “Judge me, O Lord, according to my righteousness and according to the integrity that is in me” (Ps. 7:8, RSV). This individual knows that he or she is innocent, and goes to the sanctuary seeking vindication. There God will vindicate the person, or declare him or her innocent (cf. Ps. 9:4; 1 Kings 8:31, 32; Isa. 50:8, 9). (If the person is guilty, God will not acquit him or her [Ex. 23:7; cf. Lev. 19:15; Deut. 16:18].) In such contexts the righteous are declared innocent and the accusers condemned (see 2 Chron. 6:23; Ps. 7:8, 9; Deut. 25:1).

Whenever the root *tsadaq* is used in its legal setting, it does not simply designate “an impartial decision between two parties, based on a legal norm, such as is known in Western law, but protecting, restoring, helping righteousness, which helps those who have had their right taken from them in the communal relationship to regain it.”¹⁷ Its restoration includes, at the same time, punishment for the evildoer.¹⁸ Therefore, the destruction of the wicked always takes place as a manifestation of God’s righteousness on behalf of those whom He vindicates.¹⁹

b. The Root *Tsadaq* in Salvation Contexts

The legal use of the verbal root under consideration extends itself to include the idea of salvation. God’s righteousness is His saving action on behalf of His people.²⁰ Those who are vindicated by God are saved by Him from oppressive situations. This explains why “salvation” and “righteousness” are used as synonyms (for example, see Ps. 98:2-9; Isa. 1:27, 28; 46:13). Righteousness as salvation again includes the destruction of the oppressor, which results in the restoration of order and harmony in society and the world (cf. Ps. 143:11, 12; 71:2-4, 24; 33:5-11).

c. The Root *Tsadaq* and the Sanctuary Services

Righteousness was closely associated with the sanctuary services.²¹ In Leviticus what was required in order to have access to the sanctuary was “purity,” and it was obtained through atonement. In the book of Psalms what was required was “righteousness,” and it was granted as a gift in the sanctuary (Ps. 24:3-5). The righteous were not only those who remained loyal to the Lord (Ps. 15:2-4), but also those whose sins had been forgiven (Ps. 32:1, 2, 11). The term “righteousness” describes the gates of the Temple (Ps.

118:19), the priestly dress (Ps. 132:9), and the sacrifices offered to the Lord (Ps. 4:5; 51:19; Deut. 33:19). Thus, the concept of righteousness was embedded in the sanctuary services.

Therefore, it should not be a surprise to find the root *tsadaq* used as a synonym for purity (cf. Job 4:17; 17:9; Ps. 18:20; 51:4). The root includes within its different shades of meanings the ideas of cleansing and purity. Isaiah 53:11 provides an illustration: “By his knowledge my righteous servant [the Messiah] will justify [declare righteous] many, and he will bear their iniquities” (NIV). Only the truly Righteous One could declare the many righteous. This was possible, not because they were righteous/clean, but because the Servant removed their sin, their uncleanness, from them by bearing it Himself. Thus, the passage indicates that to be declared righteous by God is also to be purified, cleansed from sin.

This brief word study provides an indispensable background for the proper understanding of Daniel 8:14. We notice that the term *tsadaq* is associated with such concepts as judgment, vindication, cleansing, and salvation. The term conveys the idea of the restoration of the order established by God through a work of cleansing and judgment. Daniel 8:14 refers to an event that will lead to the carrying out of all of these concepts. More specifically, the context of Daniel makes clear that this event will take place after the vision of the whole chapter is fulfilled—this event follows the daily ministry (the *tamid*) of the Prince, it should vindicate the people of God who have been attacked and persecuted by the little horn, and it will put an end to the rebellious and desecrating work of the little horn. The basic question is To what specific event does Daniel refer? Can we find a biblical parallel for it?

d. The Day of Atonement and Daniel 8:14

Only one event mentioned in the Bible could function as a type for the eschatological event mentioned by Daniel, namely the Day of Atonement (Lev. 16). This event was part of the sanctuary services, had an impact on the people of God and the sanctuary, and addressed the problem of flagrant rebellion against God. In addition, this event was not part of the daily ministry of the priest, but took place at the beginning of the year. The Day of Atonement involved a new aspect of the ministry of the high priest, one distinct from the daily and performed in the Most Holy Place of the sanctuary. It

closed, so to speak, the religious services of the sanctuary for the past year and introduced a new beginning.

One of the main purposes of the daily services in the Israelite sanctuary was to make divine forgiveness available to repentant sinners through sacrificial atonement. By means of the sacrificial system, sin and impurity were transferred to the sanctuary and the sinner was forgiven.²² By the atonement God assumed responsibility for the sins of His people. But during the Day of Atonement God removed sin and impurity from the sanctuary, revealing Himself to be totally and absolutely unrelated to sin. That day the true originator of sin, Satan, was clearly identified and made responsible for the problem of sin. God's holiness was thus vindicated, and the cleansing of His people reached its consummation.

It is to this conglomerate of ideas that Daniel is referring. He points to a time when the heavenly sanctuary, the place where the Prince officiates on behalf of His people, will disassociate itself from the sin problem, bringing the salvation of His holy ones to its consummation. The author of Hebrews pointed also to that event, saying, "It was necessary, then, for the copies of the heavenly things to be purified with these [animal] sacrifices, but the heavenly things themselves with better sacrifices [Christ's] than these" (Heb. 9:23, NIV). Daniel's apocalyptic vision gives to the Day of Atonement a cosmic dimension that will result in the final resolution of the sin problem.

We also should notice that during the Day of Atonement God's court was in session. His people were evaluated, and those who had not remained in a faith relationship with Him were "cut off" from among His people (see Lev. 23:27-31). While the community of the righteous ones rested in the Lord during the Day of Atonement, the impenitent, rebellious sinners were removed from the camp. No sacrificial atonement was available to them. This is precisely what Daniel says about the ultimate fate of the little horn: "He will be destroyed, but not by human power" (Dan. 8:25, NIV); that is to say, not through human intervention. The day of atonement is an event at the close of which God's people will experience final salvation and the wicked will be destroyed. Then order and harmony will be restored to the universe.

Thus, the desecration of the sanctuary perpetrated by the little horn is redressed through the horn's

destruction. According to the Old Testament, the rebellious desecration of the sanctuary was redressed through the extermination of the sinner and not through a bloody sacrifice.²³ When the Babylonians attacked and destroyed the Temple, they desecrated it (Eze. 7:22; 25:3; cf. 24:21). How was this profanation redressed? The Lord destroyed them (Jer. 51:11; cf. Ps. 74:3-14), and later a new Temple was built for Him.

The death penalty was pronounced against any Israelite who profaned the sanctuary (Eze. 23:39, 46-49; cf. Mal. 2:11, 12), the sacrificial offerings (Lev. 19:8; Num. 18:32), the Sabbath (Ex. 31:14), or the land (see Jer. 16:16-18). Atonement took place, so to speak, through the death of the culprit (for example, see Num. 35:33; cf. Deut. 32:43; 2 Sam. 21:1-9). The death penalty was also required in cases of high-handed sin that resulted in the illegal contamination of the sanctuary (Lev. 15:31; 20:2-5).

Daniel applies this same legal principle to the desecrating power of the little horn. The result of its evil actions would be rectified through a powerful manifestation of the holiness and righteousness of God at the close of the eschatological day of atonement, resulting in the little horn's extermination.

2. *The Year-Day Principle*

Daniel 8:14 not only contains a reference to the eschatological day of atonement but also includes a prophetic time period that informs us concerning the historical moment when that event begins. "Until 2300 evenings and mornings . . ."

a. *Evenings and Mornings*

The phrase "evenings and mornings" is seldom used in the Bible. The only other place where we find the expression is in Genesis 1:5, 8, 13, 19, 23, 31, where it is used to denote a full day. Based on that, some scholars have suggested that "the natural way to understand the phrase [in Daniel] is as denoting 2300 days."²⁴ We also know that in the sanctuary services certain activities were referred to as taking place evening and morning, that is, every day (for example, see Ex. 27:20, 21; Lev. 24:2, 3).²⁵ This again shows a connection between Daniel 8:9-14 and the sanctuary services.

Should we interpret the 2300 days in terms of the year-day principle? The text itself points in this direction. The question of verse 13 asks, "Until when the vision . . . ?" We saw already that "vision" in Daniel 8

designates the whole vision, beginning with the ram, Medo-Persia. The 2300 days were to start during the time of the Medo-Persian Empire and end at the time when the eschatological day of atonement would begin. The fact that the vision covers at least the history of two empires explicitly mentioned in it (verses 20, 21) makes clear that the 2300 days cannot be literal days but prophetic days—that is to say, years.²⁶

b. The Year-Day Principle in the Old Testament

Other places in the Bible validate the year-day principle. In Scripture “day” can be used to designate a year.²⁷ For instance, a yearly sacrifice is called “a sacrifice of days” (1 Sam. 20:6); a period of “a year and four months” (NIV) is worded as “days and four months” (1 Sam. 27:7); an old person is one “advanced in days,” which obviously means “advanced in years” (1 Kings 1:1, NIV). In the poetic books we find days and years used in synonymous parallelism (for example, see Job 10:5; 15:20; Ps. 90:9, 10).

An interesting case in which “day” stands for “year” is found in the sabbatical law. The seventh year is called “a sabbath of the Lord” (Lev. 25:2); the name of a day is used to refer to a year; the weekly Sabbath stands here for the sabbatical year. In the case of the jubilee, seven periods of sabbatical years were followed by a jubilee year. “You shall count seven sabbaths of years, seven years seven times, and to you *the days* of the seven sabbaths of years shall be forty-nine years” (verse 8). Here God is telling the Israelites to interpret the 49 days as 49 years.

We also find a day standing for a year in the context of prophecies of judgment. This principle is established in Numbers 14:34 and Ezekiel 4:6. In Numbers, 40 days become 40 years, while in Ezekiel, 40 years are reduced to 40 days. However, in both cases we find the same wording concerning the principle involved: “Day for a year, day for a year I have given you.” Another interesting example is registered in the first prophecy of judgment found in the Bible. God announced to the antediluvian world that its “days will be a hundred and twenty years” (Gen. 6:3, NIV). Here again we find a clear connection between “day” and “year,” indicating that one stands for the other.

The evidence indicates that for the Hebrew mentality it was natural to use “day” and “year” interchangeably. The Lord used the idea that a day could stand for a year in the apocalyptic visions of Daniel as a symbol to refer to long prophetic periods. It is interesting to observe that the year-day principle was also

used by Jewish writers during the intertestamental period, by those who lived in the Qumran community, possibly by Josephus, and by some rabbinic writers.²⁸

Based on the biblical background we have just surveyed and on the internal evidence of Daniel 8 itself, we may safely conclude that the 2300 days stand for 2,300 years. According to the prophecy, this long time period was to begin some time during the Medo-Persian Empire. This serves to explain the omission of Babylon from the vision. We find the specific date for the beginning in Daniel 9.

II. Daniel 8:14 and 9:23-27

A. Links Between Daniel 8 and 9:23-27

Bible students generally recognize that there is a connection between the content of Daniel 9 and Daniel 8. No vision is recorded in chapter 9. Rather what we find there is a discussion and interpretation of a 70-weeks prophetic time period. This is preceded by an intercessory prayer offered by Daniel on behalf of the city of Jerusalem and his people (Dan. 9:4-19). His concern is addressed in the interpretation of the 70 weeks (verse 24). This time prophecy is directly related to Daniel 8, particularly to the prophetic time period recorded there, the 2300 years. A series of links used by Daniel establishes a connection between the two prophetic periods.²⁹

1. Terminological Links

Daniel uses several key terms used in both chapter 8 and 9:23-27. One of them is *mar'eh*, “vision, appearance.” Gabriel came to explain to Daniel the *mar'eh* (Dan. 9:23). But in chapter 9 there is no vision. Therefore, the angel is referring to a vision the prophet had had before. *Mar'eh* is the same term used in Daniel 8:26 to designate the “vision” dealing with the time period of the 2300 years. Interestingly, the part of the vision (*chazôn*) in Daniel 8 that the prophet did not understand was the one dealing with the 2300 years, which he calls the *mar'eh* (verse 27). The verb he uses, *bin* (“to understand”), is used again in Daniel 9:23 when Gabriel says to Daniel, “Understand [*bin*] the vision [*mar'eh*].” In other words, the angel came to assist Daniel in understanding what he had not understood before in chapter 8.

Another term common to both chapters is the name of the angel who interprets the meaning of the vision to Daniel, namely, Gabriel. His explanation of the vision recorded in Daniel 8 was not concluded at the end of the chapter. In response to the prophet's prayer, he returned to provide more information.

2. Sanctuary Perspective

We have noticed already that Daniel 8:9-14 uses sanctuary concepts to describe the work of the Prince and the nature of the attack of the little horn. We find a similar interest in the sanctuary in Daniel 9, with reference to expiation (verse 24), sacrificial offerings (verse 27), and the inauguration of the sanctuary (verse 25). Daniel 9 mentions initiation of the sanctuary services after the death of the Messiah. In Daniel 8 we find the Prince officiating in that sanctuary as priest, and also the little horn opposing His ministry, but we see the Prince initiating the final phase of His priestly mediation at the end of the 2300 years.

The use of sanctuary concepts in Daniel 9 serves in part to describe the Messiah as a sacrificial victim and points to the beginning of His priestly work. In chapter 8 the Messiah is described as the high priest in charge of the daily and officiating in the eschatological day of atonement. We should add that in chapter 7 the Messiah is described as king.³⁰ Daniel's apocalyptic visions are essentially about the work of Christ as sacrifice, priest, and king.

3. Time Element

The time element of Daniel 8 was left unexplained. Daniel 9 includes a time element that is a partial, but significant, explanation of the one found in Daniel 8. The main emphasis of the time period in chapter 8 is on the close or end of the prophecy. Daniel 9 stresses the beginning of the time period and the events that lead to the inauguration of the work of the Messiah in the heavenly sanctuary. Once that sanctuary was anointed (Dan. 9:24), the daily ministry of the Prince began.

Both prophetic periods begin during the time of the Medo-Persian Empire. Daniel 9 defines more precisely that historical moment by identifying it as the time when the decree to restore and rebuild Jerusalem is issued (verse 25).

4. The Initial Verb of Daniel 9:24

According to the angel interpreter, 70 weeks were "determined/cut off concerning your people and your holy city." The verb used by Daniel is *chathak*, and this is its only occurrence in the Hebrew Bible. Studies made of this root in Canaanite literature and in Jewish Hebrew writings indicate that it can mean both "determine" and "cut off."³¹ The meaning of the verb developed from a concrete action ("cut, cut off") to a more abstract one ("determine, decide," etc.). The more common meaning in those sources seems to be "to cut, to cut off." The possibility that the meaning of the verb in Daniel is "cut off" is strengthened by the fact that, as we have seen, there are clear links connecting the time periods in Daniel 8 and 9. One could then suggest that the 70 weeks were cut off from the 2300 years mentioned in Daniel 8.

B. Content of the 70 Weeks³²

Daniel 9:24-27 is essentially a Messianic prophecy that announces the coming of the Saviour and His saving work. Apart from the reference to the rebuilding of the city (verse 25), the rest of the prophecy describes the experience of the Messiah and provides a list of events that were to take place as a result of His experience.

Toward the end of the 70 weeks the Messiah was to be killed (verse 26). His death would finish transgression by bringing in everlasting righteousness; seal/put an end to sin through forgiveness; seal/confirm the veracity of the vision through its fulfillment; atone for sin through His sacrifice; anoint the heavenly sanctuary; make a strong, firm covenant with many (the new covenant); and cause the sacrificial system of the earthly sanctuary to cease (the type would meet the antitype). During the 70 weeks the destruction of the city and the Temple was to be decreed (verses 26, 27).

This prophecy was wonderfully fulfilled in Christ Jesus, who through His sacrificial death brought eternal salvation and forgiveness of sin. He was resurrected, and ascended to heaven to minister on our behalf in the heavenly sanctuary. Thus the earthly sanctuary and its services came to an end, finding their fulfillment in Christ. Rejected by His own people, He announced the destruction of the city and the Temple (Matt. 24:1, 2).

C. The Time Period: 70 Weeks

In order to interpret the 70 weeks properly, the year-day principle is indispensable. The Hebrew word *shabucim*, "weeks," always designates in the Old Testament a seven-day period of time.³³ Here in

Daniel the 70 weeks form a single unity of uninterrupted time totaling 490 days (7 x 70 = 490). The prophecy itself provides for us the starting and ending points. The prophetic period covers the time from the Medo-Persian Empire until the anointing and death of the Messiah, including the establishment of the new covenant, making salvation available to Jews and Gentiles together.³⁴

1. *The Decrees*

More specifically the prophecy begins with “the going forth of the word to restore and rebuild Jerusalem” (Dan. 9:25). The phrase “the going forth of the word” designates a royal decree (cf. Esther 1:19; 7:8). The decree was to authorize the restoration of the city. The verb translated “to restore” does not refer to the physical reconstruction of the city but rather to returning the city to the Jews in order to administer it according to their own laws (cf. 1 Kings 20:34; 2 Kings 14:22).³⁵ The reconstruction of the city is indicated by the second verb “to rebuild.”

The book of Ezra mentions several Persian decrees authorizing the rebuilding of the Temple at Jerusalem, but only one of them authorized the rebuilding of the city and the restoration of the Israelite legal system. We find there a decree from Cyrus in 537 B.C. (Ezra 1:1-4), one by Darius in 520 B.C. (which was a reaffirmation of the decree of Cyrus; Ezra 6:1-12), and the decree of Artaxerxes in 457 B.C. authorizing the full restoration of Jerusalem (Ezra 7:12-26). This decree was renewed in 444 B.C. when Nehemiah was returning to Jerusalem (Neh. 1).

2. *The Decree of Artaxerxes*

Artaxerxes’ decree in 457 B.C. included several important elements, most of which were not present in the previous decrees. It (1) granted permission to the exiles to return to Jerusalem; (2) funds were assigned for the support of the Temple; (3) Temple and Temple personnel were tax-exempted; (4) Ezra was to investigate the condition of the people of Judah, possibly in order to bring their lives into agreement with the Mosaic law; (5) and he was to establish a legal system based on the Torah for all the Jews in Judea and throughout the Trans-Euphrates province. This last point included setting up magistrates and judges to enforce the law.

The decree of 457 B.C. was comprehensive enough to include the rebuilding of the city. Ezra tells us that the exiles who had been authorized by Artaxerxes to return to Jerusalem began immediately to rebuild it (Ezra 4:7-23; cf. Ezra 9:9). Their enemies were able to stop the rebuilding process, not because the reconstruction of the city was considered to be illegal, but because they feared that the power granted by the king to the Jews would lead to insurrection. Several years later Artaxerxes renewed the original decree and authorized Nehemiah to go to Jerusalem to finish the project (Neh. 1).

3. *457 B.C.: Seventh Year of Artaxerxes*

The seventh year of the reign of Artaxerxes (457 B.C.) is a well-established date in ancient history. According to Greek sources, Xerxes, the father of Artaxerxes, died during the last part of 465 B.C. An Egyptian astronomical text suggests that he died between December and the Persian new year in the spring. Babylonian astronomical texts and papyrus documents found in the island of Elephantine, in Egypt, confirm the fact that Artaxerxes ascended to the throne in 465 B.C. That was his accession year; his first full year as king began in the spring of 464 B.C., when the new year started. Artaxerxes’ seventh year would then be 457 B.C.

Some have suggested that during the postexilic period the Jews used a spring-to-spring calendar and that, consequently, the seventh year of the king would be 458 B.C. The biblical evidence points to the opposite conclusion. Studies made in the chronology of the kings of Judah indicate that the civil calendar used in Jerusalem ran from fall to fall. This was also the case during the exilic period (Eze. 1:2; 8:1; 40:1), and during the time of Ezra and Nehemiah (Neh. 1:1; 2:1). Ezra’s calendar was a fall-to-fall one, making the seventh year of Artaxerxes 457 B.C.

4. *The Chronology*

Once we have fixed the date to start the prophecies of the 70 weeks and the 2300 days, their chronology is a simple matter. We can summarize it as follows:

- 457 B.C. Decree to restore and rebuild Jerusalem
- 408 B.C. One week to rebuild the city (seven years)
- A.D. 27 After 69 weeks the Prince was anointed (baptism of Jesus, Luke 3:1, 21) (483 years)

A.D. 30/31 The Messiah died during the last week (crucifixion of Christ)

A.D. 34 Stoning of Stephen (Acts 6:12-7:60) and the gospel reaches the Gentile world (Acts 9, 10).

At some point during the rest of the 1810 years (2300-490 = 1810) the little horn interfered with the priestly work of the Prince in the holy place (see Dan. 7:25; and 12:11).

A.D. 1844 The whole vision of Daniel 8 is fulfilled.

The daily work of the Prince gives place to the eschatological day of atonement.

The usurpation of the daily by the little horn comes to an end.

This is certainly an impressive prophecy, unique in the Bible. Its exact fulfillment shows that God is indeed Lord of history and that He has not left us in ignorance concerning the development of the plan of salvation within that history. The prophecy is indeed interested in the work of our Lord and Saviour, Jesus Christ. Through careful study of the Scriptures, intense prayer, and the special guidance of the Holy Spirit, our pioneers found in this prophecy about Christ the reason for the existence of the remnant.

III. The Meaning of Daniel 8:14³⁶

It was through the study of Daniel 8:14 as a point of departure that Adventism came into existence as a historical movement, developed its doctrinal identity, and identified its mission. We are confronted here with a foundational and vital aspect in Adventist thought. This type of development was possible because Daniel 8 includes a time prophecy that identifies 1844 as a significant date in God's calendar and also because Daniel 8 and 9:23-27 point to Christ's work of redemption. This saving task is connected in those passages not only to the cross but also to Christ's ongoing mediatorial work in the heavenly sanctuary. The exploration of the sanctuary services and their symbolic meaning resulted in the Adventist doctrine of the sanctuary.

1. Daniel 8:14 provides us as Adventists with a historical identity. The Adventist movement is not a historical accident, but the result of God's special intervention in human affairs. The fulfillment of Daniel 8:14 in 1844 validates, even legitimizes, its presence in the world and particularly among the Christian community.

When Christ initiated His high priestly work in heaven, the church was baptized by the Holy Spirit (Acts 2:33). The disciples knew that something of transcendental importance had taken place in heaven because the Spirit was poured on them. Likewise, when the 2300-years prophecy was fulfilled in 1844, something unprecedented took place in the heavenly sanctuary, namely, the antitypical day of atonement had begun. At that moment God raised on earth a movement of reform that would work with Him in preparing the world to meet Him as judge, in restoring God's truth that had been cast to the ground, and in unmasking Satan's last deception before the second coming of Christ (Rev. 10:11; 14:7-12).

2. The historical identity, the theology, and the mission of the Adventist movement cannot be separated from Christ's redemptive work. It was precisely the work of Christ that made necessary the creation of this movement. Therefore, it is Christ who provides identity to the movement. The doctrine of the sanctuary is an exposition of God's plan of salvation through Christ, and provides a foundational pillar to the Adventist faith.

The sanctuary doctrine is a unique perspective from which to study the plan of redemption. It illuminates the development of that plan within history, identifying its key components and, in conjunction with the prophecies of Daniel, even the historical movement when they were to take place and the historical opposition from God's enemies it confronted. This doctrine is centered in the work of Christ and provides an integrated view of it. One can easily see progression in Christ's work through the study of the theology of the sanctuary. He is seen as sacrificial victim, high priest, mediator, judge, advocate, and king.

3. The end of the 2300 years in 1844 reminds us that salvation history is still in progress, that God's plan is developing as He planned and anticipated. Salvation history did not come to an end in A.D. 31. Bible prophecies remind us that God was and still is active within world history, leading it to its particular goal, namely, the establishment of His kingdom on

earth. The prophetic periods serve as landmarks within history, signaling the moment when God's plan of redemption is approaching its consummation.

4. Daniel 8:14 and the doctrine of the sanctuary inform us that Christ is performing right now the last aspect of His high priestly work in the heavenly sanctuary. We know where we are with respect to what is transcending in heaven. The antitypical day of atonement is in progress, and God is judging His people. We are reaching the very end of God's mercy, and we are about to face the final confrontation between the forces of God and Satan. The consummation of our salvation is about to take place.

5. Christ's work of mediation and judgment not only calls us to be aggressively involved in the proclamation of God's eternal gospel in the setting of the three angels' messages, but it also challenges us to evaluate our relationship with Christ. Our religious experience should be characterized by a humble dependence on the Saviour and by resting in faith in Him. While the heavenly sanctuary is being cleansed, our spiritual life should be also cleansed from sin. This personal cleansing takes place in repentance and forgiveness through Christ.

6. The investigative judgment going on in heaven right now is a testimony to the fact that God and the universe take every human being seriously. God, through Christ, deals with humans in the heavenly sanctuary as individuals. This reaffirms our dignity and value in Christ, who represents each one of us as our advocate. No human being is an unknown in the divine council. The redeemed ones will join the heavenly family not as strangers but as persons well known, as relatives who have the sympathy and respect of the rest of God's family.

7. The investigative judgment signifies that human decisions and actions have a cosmic impact. What we are, think, and do is preserved indelibly in the heavenly records. This, far from being a source of stress and fear, should be the very foundation of joy. What we do, what we become is not lost in the vastness of time and space but is preserved within God's sanctuary. Every good deed, every prayer, every word of encouragement, every expression of love, is preserved as a witness to the manifold wisdom of God, who is able to transform sinful human beings into new and holy creatures. Of course, sin is also recorded

there. Human weaknesses, rebellions, errors, and failures are preserved there. But because Christ is the believer's advocate, forgiveness is available and is granted to those who approach God through Him. During the investigative judgment, sins will not be counted against those who remained in a covenant relationship with Christ, because they were charged to Him on the cross. Then those sins will be blotted out, to be remembered no more. The Christlike character of the believer will be fixed for eternity.

8. The cleansing of the heavenly sanctuary points in a special way to the moral nature of our God. He who rules the universe is a Person whose will is law, a law of love. He is the moral arbiter of the universe, which, therefore is accountable to Him. The remnant should find comfort in knowing that there is One in charge of the cosmos and that He is all-powerful and all-love. In order to restore and preserve order in the universe, judgment and accountability are indispensable. Since judgment is based on God's law, the remnant characterize themselves as those who keep the commandments of God as a loving response to His grace.

9. The cleansing of the sanctuary testifies to the fact that evil is not eternal. It will come to an end, accompanied by the shouts of joy of God's loyal creatures praising His justice and love. Only through justice and love can sin and evil be extinguished. At the end of His ministry in the Most Holy Place of the heavenly sanctuary, Christ will come to deliver His people from the power of death and from their enemies. At that time Azazel-Satan will be recognized throughout the universe as the source and origin of sin and evil and his extinction will be decreed. The victory of God and the Lamb over the powers of Satan will be final.

The saving significance of the cross is enriched through a study of Christ's priesthood. Little is known about the *full* impact and accomplishments of the cross. It is indeed the greatest revelation of God to the universe and the indispensable event in the resolution of the sin problem. But that revelation has not been totally fathomed, and there are dimensions of it that will require eternity to comprehend. Christ's priestly work in the heavenly sanctuary is constantly uncovering the richness of the cross. In fact, His work of mediation and judgment is simply and fundamentally an unfolding of the mystery of the cross.

Endnotes

¹ T. Cuyler Young, Jr., "The Early History of the Medes and the Persians and the Archaemenid Empire to the Death of Cambyses," in *The Cambridge Ancient History*, ed. John Boardman, N. G. L. Hammond, D. M. Lewis, and M. Ostwald (Cambridge: University Press, 1988), vol. 4, pp. 29-33.

² John E. Goldingay, in *Daniel* (Dallas: Word, 1989), p. 208, identifies the third year of Belshazzar as 548/547. He is following Gerhard F. Hasel, "The First and Third Years of Belshazzar (Dan. 7:1; 8:1)," *Andrews University Seminary Studies* 15 (1977): 153-168.

³ Young, "Early History," p. 36.

⁴ This solution to the problem in verse 9 was suggested by W. Shea, *Selected Studies on Prophetic Interpretation*, Daniel and Revelation Committee Series (Washington, D.C.: Review and Herald, 1982), vol. 1, pp. 41-43. He rightly points out that the Hebrew text reads in verse 9 "and from one from them," not "of one of them." This reinforces the idea that the little horn came from one of the winds of heaven.

⁵ Gerhard F. Hasel, "The 'Little Horn,' the Heavenly Sanctuary, and the Time of the End: A Study of Daniel 8:9-14," in *Symposium on Daniel*, Daniel and Revelation Committee Series, ed. Frank B. Holbrook (Washington, D.C.: Biblical Research Institute, 1986), vol. 2, p. 394.

⁶ For a discussion on the stages of growth of the little horn, see Shea, "Spatial Dimensions in the Vision of Daniel 8," in *Symposium on Daniel*, pp. 496-526; and Hasel, "Little Horn," pp. 380-383.

⁷ Goldingay, p. 197.

⁸ F. Brown, S. R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1951), p. 680.

⁹ See John J. Collins, *Daniel: A Commentary on the Book of Daniel* (Minneapolis: Fortress, 1993), p. 335.

¹⁰ *Ibid.*

¹¹ R. Knierim, "pešac Verbrechen," in *Theologisches Handwörterbuch zum Alten Testament*, ed. Ernst Jenni and Claus Westerman (Munich: Chr. Kaiser Verlag, 1976), vol. 2, col. 493.

¹² See Hasel, "Little Horn," p. 429.

¹³ Bruce C. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1990), p. 215.

¹⁴ See Shea, *Studies*, pp. 80-82.

¹⁵ See F. Stolz, "šmmöde liegen," in *Theologisches Handwörterbuch zum Alten Testament*, vol. 2, cols. 971-974.

¹⁶ See, for instance, E. R. Achtemeier, "Righteousness in the Old Testament," in *The Interpreter's Dictionary of the Bible*, ed. G. A. Buttrick (Nashville: Abingdon, 1962), vol. 4, pp. 80-85; K. Koch, "Sdq gemeinschaftstreu/heilvoll sein," *Theologisches Handwörterbuch zum Alten Testament*, vol. 2, cols. 507-530; J. J. Scullion, "Righteousness: Old Testament," in *The Anchor Bible Dictionary*, ed. David N. Freedman (New York: Doubleday, 1992), vol. 5, pp. 724-736; J. P. Justesen, "On the Meaning of SADAQ," *Andrews University Seminary Studies* 2 (1964): 53-61; Hasel, "Little Horn," pp. 448-454.

¹⁷ Achtemeier, p. 81.

¹⁸ *Ibid.*, p. 83.

¹⁹ Koch, col. 522.

²⁰ See Scullion, p. 731.

²¹ See Justesen, pp. 58-61; Koch, cols. 519-525; Angel M. Rodriguez, "Significance of the Cultic Language in Daniel 8:9-14," in *Symposium on Daniel*, pp. 537-543; Gerhard F. Hasel, "Studies in Biblical Atonement I," in *The Sanctuary and the Atonement*, ed. A. V. Wallenkampf (Washington, D.C.: Review and Herald, 1981), pp. 87-114.

²² See Angel M. Rodriguez, "Transfer of Sin in Leviticus," in *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, ed. Frank B.

Holbrook (Washington, D.C.: Biblical Research Institute, 1986), pp. 169-197; A. Treier, *The Day of Atonement and the Heavenly Judgment* (Arkansas: Creation Enterprises International), pp. 167-196.

²³ On this, see the excellent material prepared by Alberto Treier, "The Day of Atonement as Related to the Contamination and Pacification of the Sanctuary," in Rodriguez, *The Seventy Weeks*, pp. 198-247.

²⁴ Goldingay, p. 213; cf. M. Saebo, "Yôm," in *Theological Dictionary of the Old Testament*, ed. G. J. Botterweck and H. Ringgren (Grand Rapids: Eerdmans, 1990), vol. 6, p. 21; and Ernst Jenni, "Yôm Tag," *Theologisches Handwörterbuch zum Alten Testament*, vol. 1, col. 710. See especially S. J. Schwantes, "Cereb Boger of Daniel 8:14 Re-examined," *Symposium on Daniel*, pp. 472-474.

²⁵ See Shea, "Unity of Daniel," *Symposium on Daniel*, p. 197.

²⁶ See Shea, *Studies*, pp. 80-83. I am indebted to him in what follows.

²⁷ Jenni, col. 722, mentions the fact that "day" is used idiomatically for "year" in the Old Testament about 876 times. This is supported by Saebo, p. 21.

²⁸ See Shea, *Studies*, pp. 89-93; and Brempong Owusu-Antwi, "An Investigation of the Chronology of Daniel 9:24-27" (Ph.D. Diss., Andrews University, 1993), pp. 140-146.

²⁹ On the links between Daniel 8 and 9, see W. Shea, "The Relationship Between the Prophecies of Daniel 8 and Daniel 9," in *The Sanctuary and the Atonement*, pp. 228-250; G. Hasel, "Little Horn," pp. 436-439; Jacques Doukhan, "The Seventy Weeks of Daniel 9: An Exegetical Study," in *Sanctuary and Atonement*, pp. 253-255.

³⁰ This was suggested by Shea, "Unity," *Sanctuary and Atonement*, pp. 238-240.

³¹ See Shea, "Relationship," *Sanctuary and Atonement*, pp. 241-246.

³² On the interpretation of the 70 weeks, see Doukhan, "Seventy Weeks," *Sanctuary and Atonement*, pp. 251-276; and C. Mervyn Maxwell, *God Cares: The Message of Daniel* (Pacific Press, 1981), vol. 1, pp. 189-223.

³³ For an analysis and discussion of the meaning and significance of the plural "weeks" in Daniel, see Shea, *Studies*, pp. 74-77; Gerhard F. Hasel, "The Hebrew Masculine Plural for 'Weeks' in the Expression 'Seventy Weeks' in Daniel 9:24," *Andrews University Seminary Studies* 31 (1993): 105-118.

³⁴ For a study of the chronology of this prophecy, see Shea, "The Prophecy of Daniel 9:24-27," in *Seventy Weeks*, pp. 75-118.

³⁵ On this, see Owusu-Antwi, *Investigation*, pp. 173-177. For recent studies by Adventist scholars on the commencement date for the 70 weeks, see Arthur Ferch, "Commencement Date for the Seventy Weeks Prophecy," in *Seventy Weeks*, pp. 65-74; W. Shea, "When Did the Seventy Weeks of Daniel 9:24 Begin?" in *Symposium on Revelation*, ed. Frank B. Holbrook (Silver Spring, Md.: Biblical Research Institute, 1992), vol. 1, pp. 375-394; Owusu-Antwi, "Investigation," pp. 11-69; Angel M. Rodriguez, "The 70 Weeks and 457 B.C." (can be obtained through the Biblical Research Institute).

³⁶ On the meaning of the doctrine of the sanctuary and the investigative judgment, see William G. Johnsson, "What the Sanctuary Doctrine Means," *Adventist Review*, May 14, 1981, p. 13; May 28, 1981, pp. 13, 14; June 11, 1981, pp. 11, 12; June 25, 1981, p. 17; July 9, 1981, pp. 13, 14; July 23, 1981, pp. 14, 15; "Eschatology and the Church," *Adventist Review*, Nov. 26, 1981, p. 11; and W. Shea, "Theological Importance of the Preadvent Judgment," in *Seventy Weeks*, pp. 323-331.