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Bible Explorations Newsletter

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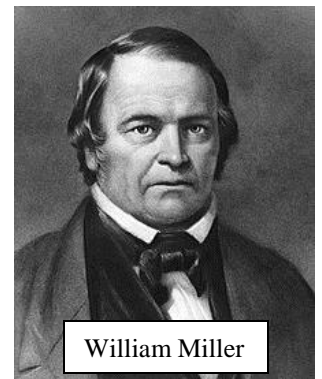
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THAT CONTRADICTION BETWEEN TIMES

by **Russell Friend**

Revelation 10:1 “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 . . . 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 AND SWARE BY HIM THAT LIVETH FOREVER AND EVER, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, THAT THERE SHOULD BE TIME NO LONGER: 7 BUT IN THE DAYS OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND, THE MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, GO AND TAKE THE LITTLE BOOK WHICH IS OPEN

IN THE HAND OF THE ANGEL WHICH STANDETH UPON THE SEA AND UPON THE EARTH. 9 And I went unto the angel, and said unto him, GIVE ME THE LITTLE BOOK. And he said unto me, TAKE IT AND EAT IT UP; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, THOU MUST PROPHECY AGAIN before many peoples, and nations, and tongues, and kings.” Let us understand - without proving here - that the little Book John was told to eat, is the Book of Daniel. In verse 11, we might see a possible second part to Time, not seen in the first prophesying in long ages of 1260 years, in the words: “thou must prophesy again” about the same prophecies of Daniel, which William Miller and those early Advent pioneers taught in Prophetic Time.” But why prophesy again about Time? Why time? Time because that is the ONLY emphasized issue the angel specifically talks about in verse 6.



William Miller

In the verses of Daniel 12:7 and Revelation 10:5,6&7 we have that seeming contradiction. Daniel 12:7 says: “7 And I heard the man clothed in linen, which was upon the waters of the river, WHEN HE HELD UP HIS RIGHT HAND AND HIS LEFT HAND UNTO HEAVEN, AND

SWARE BY HIM THAT LIVETH FOREVER THAT IT SHALL BE FOR A TIME, TIMES, AND AN HALF; AND WHEN HE SHALL HAVE ACCOMPLISHED TO SCATTER THE POWER OF THE HOLY PEOPLE, ALL THESE THINGS SHALL BE FINISHED.” A definite period of time. While says Revelation 10:5 “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 AND SWARE BY HIM THAT LIVETH FOREVER AND EVER, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, THAT THERE SHOULD BE TIME NO LONGER: 7 BUT IN THE DAYS OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND, THE MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the prophets.”

In Daniel 12 the man dressed in linen, Who we understand is Christ, gives a specific amount of time in literal time before all these things in the time of the end shall be finished; while the angel in Revelation 10 announces there should be time no longer, and that the mystery of God shall be finished when the 7th and last angel should sound his Trumpet; then the angel adds, “thou must prophesy again.” So, how do we reconcile this seeming contradiction? And why is the emphasis on Time and eating the Book of Daniel, and not some other event to be prophesied of again? There must be in Daniel the answer to what time is to be understood is no longer.



If during the Antitypical Judgment in Daniel 12 a specific length of time [1260 days] is announced by Christ until all these things are finished in the time of the

end; and at the same time the angel in Revelation 10, just as the mystery of God is about to be finished, announces time should be no longer, and, “thou must prophesy again”; then what kind of time in the prophecies is no longer, that must be prophesied again? We note the emphasis is specifically on Time! That is what is specifically mentioned before the concluding remark of the angel: “thou must prophesy again.” Reason at this point, might begin to tell us we should understand: that “there should be time no longer” would be the kind of Time in which the Prophecies were first prophesied in by the pioneers of the Church, and were just completed in a day for a year: the long ages of time that was used when the Millerite Adventists first taught the Prophecies? That would be Prophetic Time that should be no longer! BUT! These prophecies were never given by Christ, or the angel, to Daniel in literal time; and literal time is the only kind of time NEVER USED historically to delineate the



Prophecies of Daniel and Revelation that involve time. And here is declared to John “thou must prophesy again.” What is it that must be prophesied again? Surely there are other factors of events to prophesy again about, but the emphasis is on time: “There shall be time no longer,” and “sware by Him who liveth for ever that it shall be for a time, times and an half. . . . all these things shall be finished.”

Our Lord has said of His word in Isaiah 55:11 “So shall my word be that goeth forth out of my mouth: IT SHALL NOT RETURN TO ME VOID, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Then apparently, when God personally, or through angels, uttered these words to Daniel and then John in literal time, the same God who spoke them, had some specific direction and action He intended these words to prophetically and then, literally, go and do in both kinds of Time.

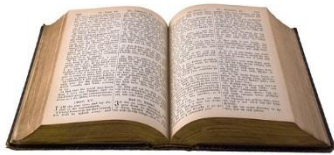
We read again in Revelation 10:11 “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” Prophecy of what? Prophecy of the 1798 deadly wound healing, of the coming Second Supremacy of the Roman Papacy, of Papal Rome and the time in which its Healed Second Supremacy should start and end?! If the Adventist pioneers had prophesied the prophecies of Daniel and Revelation concerning the First Supremacy of the Little Horn, and prophesied of that Supremacy IN PROPHETIC TIME, AND MUST NOW PROPHECY AGAIN; and, in a previous verse was said: “5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that THERE SHOULD BE TIME NO LONGER:” what is the change in the prophesying again? It is between the First and Second Supremacies! It is between the KIND OF TIME PROPHESED in Rome's First supremacy against the kind of time prophesied for its Second Supremacy during the judgment: the time is different: Prophetic time replaced by the kind of time in which the prophecies were originally given: Literal TIME!



Why literal time? Why not no time? It is clear this mighty Angel was speaking of prophetic time: that PROPHETIC TIME which is, [a day for a year] should be no longer. WHY SO? BECAUSE we see in Daniel 12:7 the man clothed in linen [Christ] DECLARING HOW LONG THE TIME at the end should be UNTIL all these things should be FINISHED: “that it should be for A TIME, TIMES,

AND AN HALF; and when he shall have accomplished to scatter the power of the Holy People, ALL THESE THINGS SHALL BE FINISHED.” It is prophetic time then, which was fulfilled in the First Supremacy of the Little Horn, which is the time in Revelation 10 the angel declares is no longer, and almost all that is left to prophesy of [AGAIN] is some altered events and the literal time of 3 1/2 years, in which Daniel 12:7 is given!!

Daniel 12:9 “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10



Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” To whom is this a mystery a stumbling block? It is

interesting that the more complete understanding of Daniel comes very near the end of time, and within the time of the end. [This year 2018 is 220 years AFTER the fall of the First Supremacy of Papal Rome].

Why has our Lord waited until so long AFTER the First Supremacy of Rome to give us a more complete understanding of its Second Supremacy? Why did not the full understanding come in the First Supremacy of Rome? Why AT THE END?

Because it is a matter of circumstances, era, and perspective: at the end we would see the healing of the 1798 Papal wound in its steady rise and worldly influence. Prophetic Time would be in the past. Literal Time would begin to shout: I am not fulfilled, and I am all that is left to prophesy. To those at the end would come the reality of Rome's healing into a Second Supremacy. And the wise would begin to understand that the time of these prophecies fulfilled in Prophetic Time, but given in literal time, was for a very specific reason unperceived in its First prophesying and First Papal Supremacy and even for a long while after they ended: for the Saints to realize these same prophecies involving the long ages of prophetic time, tell us ALSO what will be in Literal Time at the end! ALL the prophecies of Daniel and Revelation were given in Literal Time, thus we can be encouraged with this greatly shorter Time, even while the Papal influence and power will grow to be more extensive, and worldwide, in its Second Papal Supremacy.

(Part 3: More on Prophetic & Literal time from SOP, Ellen G. White, will be in the April Newsletter. Russell Friend will be one of our speakers at our upcoming camp meeting in April! Plan to come now to hear more and talk with him..)

The Common Good

By Ted Schultz

Not so very long ago the statement was made by a high placed individual within the church that “there are no Sunday laws in the pipeline.”

But before the Adventist world gets too comfortably settled on its lees it might be well for us to remember a few statements from the pen of inspiration. “There is a satanic force propelling the Sunday movement, but it is concealed.” 7 ABC, p. 975. “The Sunday movement is now making its way in darkness.” 5T, p. 452.



A brief look at not so ancient history informs us very quickly on the fact that when a Sunday law is put in force it will happen suddenly—like the springing of a trap. Do you remember the 1893 World’s Fair in Chicago? Protestants appealed to the U. S. Congress for a Sunday closing law of the World’s Fair. Literally millions of signatures garnered on thousands of petition forms were submitted to Congress. Within a matter of weeks Congress, bowing to public pressure, passed a Sunday closing law and closed the fair on Sunday. This they did despite all the testimony that was put before them on December 13, 1888 in regard to the Sabbath/Sunday religious liberty issue brought about by senate bill S.2983. The efforts to bring to pass a Sunday law are incessant. The only reason we have not had a Sunday law already can be attributed to nothing but the direct intervention of God. A command of infinite authority has gone forth that a hold be put on certain defining events in earth’s history until the servants of God are sealed. How thankful we can be that our Heavenly Father is watching out for us. In our thanksgiving to God we should manifest that we understand He is intervening directly in our personal behalf. He intervenes because He knows that we are not ready for the crisis to which a Sunday law will bring us.

Meanwhile the cunning of the great deceiver is manifested in his human counterparts. Satan’s agents are working in darkness and concealing their true intentions to bring about a Sunday law. One of the means that Rome is using to extend its influence and bring about absolute obeisance to its authority is the “common good.”

They have ever been bold to state that they changed the day to be sacredly observed. “Q. Why do we observe Sunday instead of Saturday? A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.” Peter Geiermann, *The*



Converts Catechism of Catholic Doctrine, p. 50. (1946 ed.). There you have it in plain, bold and straight to the point words that no one can misunderstand. But Rome is not content to merely believe as they wish. It desires to cause all “whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev. 13:8) to worship as it worships. The Roman power of today is of the same spirit when it caused rivers of tears and blood to flow in past ages. This reality borne out of the facts of history should cause us to pause when we see this power speaking of the “common good.” Especially should it give cause for concern when we see this power speak of the common good in connection with Sunday legislation as it does in its catechism. “In respecting religious liberty and **the common good of all**, Christians should seek recognition of Sundays and the Church’s holy days as legal holidays.” *Catechism of the Catholic Church*, p. 528. However, students of prophecy have the conviction that Rome’s idea of religious liberty is quite different from true religious liberty and that Rome’s concept of the common good is only good if it is consistent with Rome’s idea of it.

THE 19TH CENTURY AND THE “COMMON GOOD”

When Sunday laws were being agitated in the nineteenth century there was much talk of the common good. This did not go without response from the editor of *The American Sentinel* (later called *Liberty*). “There is no more fallacious theory extant than that which is embodied in the common idea that natural rights must be limited by law in order to promote the ‘common good.’ Natural rights are the rights given to man by the Creator. They are neither more or less than what the Creator made them. To say that they need to be clipped and pruned down to meet the requirements of a successful life, is to reflect upon the wisdom of the Creator.

”What, on the other hand, is the ‘common good’? It is a very indefinite term. Each person defines it to suit himself. Government[s] define it to suit themselves. Over in Russia it is declared to be the ‘common good’ that the little children of heretical parents should be taken from their home and sent away to be brought up in the orthodox ‘faith.’ In Peru, until recently, it was considered to be for the common good that no Protestant marriage ceremonies should be recognized as valid by the state. In Spain it was for the common good that Protestants should not be allowed to worship in church buildings. The list of instances in which personal rights have been invaded under the plea of the ‘common good,’ might be extended indefinitely.

“And for what purpose is this limitation sought to be put upon natural rights? A quotation from the recent hearing

on the Sunday bills before the Massachusetts legislature will explain. A speaker in behalf of the bills said: ‘When we speak of natural rights it must be with limitations. Natural rights of the individual in the community are subordinate to the common good. Sabbath laws [meaning Sunday laws] have been proved to be for the common good.’” *The American Sentinel*, April 21, 1898. That kind of thinking is exactly what we just cited in the latest Catechism of the Catholic Church. This catechism which appeals for Sunday legislation “for the common good of all” was authorized by Pope John Paul II who made a “call for a global ecological *conversion*.” Encyclical Letter, *Laudato Si*’, para. 5.

THE EUCHARIST AND PANTHEISM

Of course, all God’s people should be good stewards of all that our Creator has given us and that includes the planet. But there is much more driving the ecological concern for “our Sister, Mother Earth” as it is termed (*Ibid.* Para.1.) than mere “deterioration of nature.” *Ibid.* Para. 6. The engine driving the concerns for the environment is the false doctrine of pantheism which comes into full view in concluding paragraphs 236 and 237 of *Laudato Si*’. “It is in the Eucharist that all that has been created finds its greatest exaltation. Grace, which tends to manifest itself tangibly, found unsurpassable expression when God himself became man and gave himself as food for his creatures. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living centre of the universe, the overflowing core of love and of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: ‘Yes, cosmic! Because even when it is celebrated on the altar of a country church, the Eucharist is always in some way celebrated on the altar of the world’. [166] The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, ‘creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself’. [167] Thus the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation. [Para.] 237. On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the ‘first day’ of the new creation, whose first fruits are the Lord’s risen humanity, the pledge of the final transfiguration of all created reality.” *Ibid.* para. 236, 237.

Common
Good

In the foregoing thoughts from the pope we see pantheism or perhaps more accurately panentheism embraced. No wonder the environmentalism of today has such a spiritual conviction driving it. In *Laudato Si'* we see the Eucharist, the environment, the cosmic Christ and Sunday bound together in one summary statement. According to Catholic teaching the Eucharist is not just a representation of the body and blood of our Saviour, rather it **actually is** “the Body and Blood of the Lord.” *Catechism*, p. 355. But the lesson that the pope wishes the world to embrace is that the Eucharist is not just the bread alone—it is the cosmos, “it embraces and penetrates all creation”, it “is the living centre of the universe.” **“In the bread of the Eucharist, ‘creation is projected towards divinization.’”** *Ibid.* p. para. 236. Thus it is that the material/natural world is put on the same level as the divine and worshipped. Sunday is the designated day for this common worship for the “common good of all.”

In all this Babylonian confusion swirling in the midst of the environmental movement today we see the device of Satan being perfected. Look at the global interest in all things environmental. Observe how those who wish to hold political office are thoroughly questioned as to their position on climate change even if their position would have nothing whatever to do with environmental issues.



Notice how those already in office or any position of influence in society are marginalized if they do not go with the flow of the present environmental fervor. Scorn and the most vitriolic and base expressions of hatred are heaped upon those who do not fall into line with the green movement. Any Bible believing Christian who witnesses the spirit that is so prevalent in most of the environmental movement can see at once a spirit that is not of God.

PARIS CLIMATE AGREEMENT

The April 30, 2018 issue of the *National Catholic Reporter* features an article emblazoned with the title “‘Catholics Are Still In’ campaign recommits support for the Paris climate pact”. This article takes note of the Paris Agreement and the “Catholic Climate Declaration advocating for U.S. action on climate change and support for the Paris Agreement despite the Trump administration’s plans to exit the deal.” This article in the *National Catholic Reporter* continues quoting a portion of the Catholic Climate Declaration: “Climate change is an urgent moral issue because it compromises the future of our common home, threatens human life and human dignity, and adds to the hardships already experienced by the poorest and most vulnerable people both at home and abroad. We teach that governments exist to protect and promote the common good, and that ‘the climate is a common good, belonging to all and meant for all,’

referencing a passage from Pope Francis’ 2015 environmental encyclical ‘*Laudato Si'*, on Care for our common Home.’”

The secular press is also speaking of the common good and doing so in connection with the Paris agreement. In an article in the *Boston Globe* titled “The Paris agreement, diplomacy, and the common good” we read the following statement. “THE PARIS AGREEMENT on climate change is a triumph of diplomacy. At its best, diplomacy enables countries to find the common good, just a politics at its best enables a single society to find the common good. The success of the new agreement will depend on whether diplomacy and politics can defend the common good against the ever-present tendencies toward corruption, confusion, and conflict.” *The Boston Globe*, Dec. 13, 2015. Perhaps it is safe to say that the politicians of the nations grasp little to nothing of the difference between their understanding of the common good and that of the Pope’s understanding of the common good. But then we do not want to be too hard on world leaders wrestling with huge problems. The *Adventist Review* states, “On the issue of climate change, thoughtful Adventists won’t have a beef with Pope Francis.” *Adventist Review.org*, Sept 18, 2015. Perhaps if we understood more clearly the purposes of Pope Francis and his great push for the common good we would more readily be able to draw the lines between the dots to picture this matter of the common good as we ought. At present there are many dots. Next time we will draw more lines in between those dots.

FROM THE PEN OF ELLEN WHITE



God’s principles are the only safe principles for us to follow. Phariseeism was filled with regular lines, but so perverted were the principles of justice that God declared, “Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey” (Isa. 59:14, 15). How true these words have proved. It is God who gives men wisdom by which to tell truth from a lie. Those under His guidance almost instinctively separate the good from the evil. God is trying to bring the backsliders in prominent places back to their senses. He corrects the evils to which men who ought to know better, who have heard His warnings and reproofs, have held fast as if evil were a choice commodity of which not one grain must be lost. It is as hard today to break away from the regular lines as it was in Christ’s day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life. {20MR 143.3-5}.

Bible Explorations welcomes all to a joyous experience of learning in Terra Bella, Ca.

April 19 through 27, 2019. Welcome to

Passover and Feast of Unleavened Bread



Note: Campgrounds will be available the prior week (no charge) Camp begins about 4 p.m. Friday April 19th.

If coming from the South, plan on 45 minute drive north from Bakersfield. Take Hwy 99. Passing through Bakersfield on Hwy 99 you will come to a cut-off to the right marked Hwy 65 to Porterville and Sequoia Parks. Take Hwy 65 north (the only way you can) past Ducor to Terra Bella, Ave. 95, (this is a stop signal). Turn East (right) on Ave. 95 & go about 3 miles to Rd. 256. Turn left (North) onto Rd. 256. Continue one long block to Ave. 100. Ave. 100 goes only to the right (East). Look for a red house on the left about one block from the corner of Rd. 256 and Ave. 100. **The address is 25810 Ave. 100, Terra Bella, CA 93270.**

If coming from the North, plan on 1 1/2 hour from Fresno. Continue South on Hwy 99 to Pixley. Watch close; it is but a little distance from Tipton. Take Ave 96 East to Hwy 65. Ave 96 will become Ave 95. (Continue east past the town of Terra Bella on Ave. 95 about three miles to Rd. 256. (There is Tuff Products at this' corner). Turn left (North) on to Rd. 256. Continue one long block to Ave. 100. Avenue 100 goes only to the right (East). Look for a red house on the left about one block from the corner of Rd. 256 and Ave. 100. **Address is 25810 Ave. 100, Terra Bella, CA 93270.** Campground entrance is on east side of house.

RVs and tents are welcome free w/free electricity, water (bring bottled water for drinking).

Available nearby motels:

1. Motel 6 – least expensive (559-781-7600)
2. Best Western – has a Denny's (559-781-7411)
3. Holiday Inn Express – newest (559-782-1200)



INTERNET BROADCAST

WHILE IT IS MUCH BETTER IN PERSON, SOME ARE UNABLE TO ATTEND, SO WE WILL AGAIN BROADCAST LIVE DURING THE MEETINGS ON INTERNET.

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