

STRAIGHTWAY

And straightway they forsook their nets, and followed him [Mark 1:18].

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Daniel: Conflict in the Heavlies

Dr. H. T. Spence

Continuing our burden from the Book of Daniel, in this article we are drawn to chapter 10, the beginning of a vision of Daniel that continues unbroken to the end of the book. In this chapter Daniel is once again seen as a man who would not cease from prayer. Previously in chapter 6, when threatened with the lion's den, this prophet continued to engage in his holy vocation of prayer. He never ceased from praying; he never vacated his devotions to his God. It was through this channel of prayer that Daniel kept in touch with heaven and by which he received his revelations of coming events. Without his habit of prayer Daniel would have

succumbed to being a typical Jew in the captivity. Prayer opened heaven to his prophetic gaze and unrolled the panorama of coming events to his sight. In chapter 9, for example, during Daniel's daylong prayer God revealed to him the vision of the seventy weeks. This vision has become a critical key-insight concerning the End Time for the Christian. How we must all watch and pray!

The Burden of Daniel 10

The opening of chapter 10 reveals that Daniel had been through a season of prayer lasting three weeks. It is not that Daniel spent these three weeks in a bodily posture of prayer, and in wording

This edition includes two more articles

Daniel: In the Times of Trouble / Daniel: For My Day and Time

out petitions to God; it was a time spent in waiting upon God with a spiritual attitude of expectation. The ordinary avocations and occupations of life were laid aside, and even the ordinary bodily necessities received but a minimum of attention. Daniel 10:3 notes, "I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." This minimal diet may have added to his weakness mentioned in 10:7, 8. These self-denials were supplemented by vigorous exercises of a positive kind: "from the first day that thou didst set thine heart to understand and to chasten thyself before God" (10:12).

It is interesting to observe the time of the year Daniel had this strenuous season of prayer: according to 10:4, it was "in the four and twentieth day of the first month." Passover came on the fourteenth day of the first month, and the Feast of Unleavened Bread followed on the fifteenth day

(which lasted for seven days). Daniel's twenty-one days of devotion included the days of the annual celebration of the deliverance from Egypt. Unleavened bread was required to be eaten: "no pleasant bread." At the end of the prescribed time of abstinence he had not yet reached the object of his quest in prayer. Instead of closing his devotions with the thought that he had done his duty, he pressed on for the desire of his heart. How often duty drives many to do their devotions, but the pleasure of the heart in doing these things draws so few. Prayer for Daniel was an opportunity to seek what he wanted to know. Seasons of restraint offered him special opportunities to press his claims. Long vigils enabled him to look away from the dimension of time into the vast stretches of eternity and its insight to history. Daniel took time to search the Scriptures already written and to wait on God for revelations He was yet to give.

Satan: Prince Power of the Air

It seems that Daniel had sought a place of retirement from the demands of other duties in order to wait on the Lord. He states in 10:4 that he was on the banks of the Hiddekel River (or the Tigris River) when he received the vision. Here he beheld "a certain man"; Daniel's description in 10:5, 6 is very similar to John the Beloved's description of the "son of man" (Revelation 1). Daniel fell down on the ground as a dead man; then the heavenly messenger came and

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caused him to stand on his feet. The messenger then addresses a twenty-one-day delay concerning his prayer. He assures Daniel that his prayer was heard on the first day. He tells Daniel that now “I am come for thy words” (10:12).

For three weeks Daniel had sought the answer, but the heavens seemed closed to him. Previously, in chapter 9 Gabriel suddenly appeared to answer Daniel’s prayer before he could even finish it; in this prayer, there had been no immediate answer. Twenty-one days later Gabriel finally arrived with the answer to Daniel. Why the delay? The answer was delayed because the Prince of the Kingdom of Persia had withstood Gabriel for exactly three full weeks. Such ability to delay Daniel’s answer gives great evidence of the power of the Prince of the Kingdom of Persia. Somewhere on his flight from the heaven of his abode, Gabriel invaded the realm of high places referred to in Ephesians 6:12, populated by wicked spirits. Michael came to relieve Gabriel in his opposition to the Prince of Persia. This Prince was a spirit being of great wickedness.

Who was this Prince? We believe he was Satan who controlled the kingdom of Persia. Satan is the head of the innumerable host of fallen angels. He is the god of this age; he controls the affairs of the kingdoms of this world. The wicked spirits in the heavenly sphere are his agents, by whom he effects control and influence in these kingdoms. Later in history

the Devil made a statement to Christ in the wilderness temptation, “All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it” (Luke 4:6). The Devil came into this power or authority over man because man gave it to him over a process of time. It must be acknowledged that Jesus did not deny the statement given by the Devil.

Satan truly is the power behind the leaders of great kingdoms. When men rise in national and global authority, they come under dark influences of evil that are trying to implement Satan’s plan. In contrast, providential forces of angels encourage leaders toward righteousness. God has His plan; Satan also has a plan. God often influences world leaders toward righteousness through dreams. Satan himself as the prince of the power of the air is above these leaders and stands behind all these agencies.

Ezekiel 28:11–19 is addressed to the king of Tyrus. In connection with this king, a description is given of another being standing behind that king who is his controlling power. This description fits only one spiritual being—Satan. Isaiah 14 tells us of the power behind the king of Babylon—again it is Satan. The powerful domain of Satan is in the heavens right above the earth and upon the earth as well. He is both the “prince power of the air” and “the god of this age.” He has control over all the kingdoms of the earth as the result over the centuries of man’s inviting

the forces of darkness to enable him in his conquests of nations.

This same prince, Satan, withstood the messenger Gabriel for three weeks. There was conflict in the air. The great archangel Michael eventually came to the assistance of the messenger.

Angels and Their Involvement in History

There are two other incidents, which the Bible reveals of Michael in confrontation with the Devil. One is found in the Book of Jude where Michael contended with Satan over the body of Moses; in this incident Michael simply stated, "The Lord rebuke thee" (Jude 9). The second is found in Revelation 12 concerning a battle that will be fought between Satan and Michael; here Satan will be cast to the ground, leading to the coming of Antichrist. Oh, what power this once-anointed cherub has in order to hold God's messenger in check and keep back God's message! He is responsible for the bloody wars among the nations and for the abominable things in idolatrous heathendom. The Bible also declares that Satan has power to move upon individuals to influence their actions, such as his moving upon David to number the people (I Chronicles 21:1).

But God uses His angels to keep and defend those who are His: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews

1:14). They are not only sent forth to minister to them, who shall be heirs of salvation, but also to keep them in the way, and bear them up "lest they dash their foot against a stone" (Psalm 91:11, 12). The Scriptures also declare that they minister in other ways. The cherubim were placed as guardians over the Garden of Eden, lest men should enter and eat of the Tree of Life. In Genesis 19 when the time came to destroy Sodom and Gomorrah, two angels were sent to deliver Lot and then destroy those two cities. At Bethel Jacob saw the angels ascending and descending. Later in history an angel brought bread and water when Elijah lay under a juniper tree despondent and praying that he might die (I Kings 19). When Elisha was besieged at Dothan the angelic hosts were sent to deliver him, which they did by smiting the enemy with blindness (II Kings 6). The angel of the Lord smote in one night 185,000 of the army of Sennacherib, the King of Assyria (II Kings 19:35).

Another scene of the presence of an angel occurred when Daniel was thrown into the lion's den; God sent an angel to close the lions' mouths (Daniel 6). It was an angel that warned Joseph to flee into Egypt with the child Jesus and when to bring Him back (Matthew 2). After Jesus had fasted forty days angels came and ministered unto Him (Matthew 4). At the close of His sufferings in Gethsemane an angel appeared to strengthen Him (Luke 22:43). An angel liberated the apostle Peter from

prison (Acts 12), and one informed the apostle Paul that he and all who sailed with him would be saved from shipwreck (Acts 27:22). An archangel will be present for the secret coming of Christ in the air (I Thessalonians 4:16); and, there will be angels involved in the Tribulation Period (Revelation 8:2). Only heaven could reveal the many times angels have assisted us in providential workings. Even at death angels seem to be the divine escort of the soul to our place of rest (Luke 16:22).

In Daniel 10, Gabriel came and strengthened Daniel. He brought physical strength to the prophet as well as imparted words to his soul for spiritual strength. Yet Daniel was ignorant of the fact of what was happening. Gabriel rendered service of which we are not told. Gabriel speaks of fighting with this prince. How often Satan and his angels of darkness are vying for the lives of our young children while we are in the throes of prayer over them! This chapter 10 reveals there is often hot warfare in the heavenlies of which we are not aware.

In this incident Gabriel was able to leave the battle when Michael came, but he would later return to fight the prince of Persia (10:20). Spirit beings contending with spirit beings! A world above us is ever active against the world that is seen. It causes the heart of the present day Christian to ask, "Who is the angel of evil over America?" "What angel is appointed by God over America influencing our

leaders toward righteousness as high demons are endeavoring to influence leaders toward evil?"

The prayers of Daniel were evidently the disturbing element among the principalities and powers in the heavenly places. What was the nature and purpose of Daniel's prayer at this time? This prayer was a continuance of prayer from the previous chapter where Daniel was praying about the seventy years that Jeremiah had foretold. Nevertheless, the incident in this chapter 10 takes place two years later when the return of Israel was at hand. While God's time for their return was imminent, Satan was endeavoring to stop their return.

To fulfill his plan Satan must often work through kings. Michael was working on these kings to influence them to let the Jews return. Of course, Cyrus and Darius were unconscious of the presence of this angelic prince of Persia, and equally unconscious of the angelic messenger who had come in answer to Daniel's prayers. This prayer of Daniel was truly for the fate of the Jewish nation! The power of prayer is seen here to resolve a history; and yet, Satan fought against it as Michael fought for it.

Perhaps Daniel in his favor with Darius had told him and Cyrus of the prophetic writing of Jeremiah and the prophecy concerning Cyrus (foretold in Isaiah 45:1-6). He was now praying that the desired end might be obtained. Yet, back and

forth the battle raged. When the prince of Persia gained an advantage, the kings of Persia felt it would not be wise to let the Jews go back to Jerusalem. When the messenger that came at Daniel's prayer victoriously withstood his adversary, the kings of Persia then felt he ought to let the Jews return. Only after twenty-one days was the issue decided. The coming of Michael had relieved the messenger long enough to go and tell Daniel of the progress being made, much to his encouragement we may well believe. Then Gabriel returned to help in the fight with Michael. The result of the struggle is seen in II Chronicles 36:22, 23 and Ezra 1:1-4.

In a very graphic way this struggle in the heavenlies shows the determined effort of the powers of darkness to defeat the prayers of God's people. Although prayer took immediate effect in heaven (according to the statement of the heavenly messenger), Daniel did not have any manifestation of this fact for twenty-one days. The powers of darkness in heavenly places had delayed the message that Daniel's prayer had been heard and answered. The Christian must discern that the power of prayer is not only to be seen in an individual's life but also with a global perspective. The End Time demands that God's saints be involved in prayers for the world and its powers. When our prayers go beyond our own personal needs and enter the global arena, then we are entering where powers and principalities reside. We need men

and women in this realm of the world arena of spiritual warfare in prayer!

Conclusion

How often we read in Ephesians 6:10-20 of the panoply for war and never take into consideration the extent of this battle.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Ephesians 6:12).

To what extent is Christian warfare? Even for ordinary purposes we have to fight against indolence, evil lusts, dishonest tendencies, and many other proclivities in ourselves. We must also fight against opposition, ill treatment, temptation on the part of others, and the depressing effects of trial and disappointment. There are also the powers of monotony, feelings of weariness, the longing for ease. Even when we are sick, or feeble, or discouraged, it is often hard to hold on the straight path of duty and turn away from the allurements of pleasure.


But, O dear Christian, there is so much more in the Christian life to battle! The chief enemies are unseen! The offensive, the part of war that advances on the enemy's ground, is summed up in these words:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance

may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak (Ephesians 6:18–20).

We are going to face more of this spiritual warfare in the coming days. The power of the Gospel in the End Time is being aggressively confronted by the increasing assault of demons fighting with their influence against

that Gospel in the lives of people. My earthly father used to say that between the mouth of the preacher and the ear of the hearer are the powers of darkness trying to stop the individual from understanding the truth being preached. This has reached a global proportion.

May the Lord grant us the full armor of Ephesians 6 and a prayer life to fight in the heavenlies. 

THE RISE AND FALL OF HISTORIC CHRISTIAN FUNDAMENTALISM

BY DR. H. T. SPENCE

God has profoundly used the Christian Fundamentalist Movement for nearly 150 years as “Valiant for the Truth” in the End-time battle against the final apostasy of the Church on earth. This God-ordained movement has been the war horse that carried God’s remnant into battle; it has been the instrument in God’s hand to confront the apostasy of the 19th and 20th centuries; it has been the soldier that stood without apology for the infallibility of the Bible; and it has been the voice for Truth that echoed around the world against the encroachment of Neo-Christianity, Roman Catholicism, and ecumenicity.

In recent decades, however, we have been witnessing the decline of Christian Fundamentalism, its flirtatious manner with the Neo-Evangelicals, and now its leadership’s hope to be assimilated into the vortex of the Neo crowd. Its fall has become evident in its music, which has crossed over into the contemporary; it has boldly made the changes in its colleges and universities to accommodate its acceptability by the secular world; and it is now redefining the Scripture and its interpretation in order to permit these changes.

What has brought this about? What are the symptoms of this movement’s demise? This book gives candidly the journey of the movement’s rise and fall and what will be its future.

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Daniel: In the Times of Trouble

Dr. H. T. Spence

In chapter 9, Daniel wondered if the times of the Gentiles would soon be over, at least concerning the deliverance of the Jews. Nevertheless, he learned that another seventy weeks of years were appointed for them. During this appointed “Times of the Gentiles,” what would be the relationship now between the Gentiles and the Jews?

This burden culminates in chapter 12, where Daniel is told of a coming time, a time of trouble, such as never was since there was a nation of Israel. The nation of Israel has had several times of great trouble throughout its history leading up to this final trouble prophesied; these times must be noted with care.

The Times of Trouble

Each troubled time had a purpose for preparing and purging Israel in the divine plan of God. Trouble was present at the very birth throes of the nation in Egypt. It had no leader while under deep persecution and affliction. Pharaoh was killing off the male children and assimilating the young daughters of Israel into the Egyptian nation. Within this “house of bondage” they were forced to serve with rigor, crying out to God. God sent the leader Moses and then sent plagues to oppress Egypt; this only intensified the anger of Pharaoh and his people. Then finally, after the midnight exodus and the crossing of

the Red Sea, God delivered them from Pharaoh and Egypt.

There were also repeated crises during the times of the Judges and of the Kings due to Israel’s falling away from the Lord. These troubles came from enemies such as Nahash, Goliath, Sennacherib, who threatened them with oppression and destruction. Their enemies either subjected them to heavy tribute or paralyzing conquest until God raised up a deliverer.

With the coming of the Babylonian captivity many were killed and the city of Jerusalem was destroyed. Three deportations of God’s warnings witnessed the precious children taken first, then the warriors and workers, and then the destruction of the city itself with its Temple. This critical event initiated “the times of the Gentiles” and the overthrow of Israel as a nation with its king.

There were the times of trouble in the perilous days of Mordecai and Queen Esther. This time of trouble brought Israel to the brink of genocide as Haman sought for the full destruction of the Jews. Nevertheless, deliverance came through Mordecai, Esther, and the moving of a king to permit the Jews to protect themselves.

Later there was the abomination of desolation by Antiochus IV. He was called Theos Epiphanes, “the god who appears or reveals himself.” He

was a man who energetically pressed the Hellenization of the Jews. The death penalty was extended to all who kept the Sabbath or who were circumcised. Some Jews drawn to the hope of Hellenization attempted to reverse their circumcision in order to participate in Greek athletic games and denounce the Abrahamic covenant. Nevertheless, once a month all Jews were searched to see if any were circumcised or had a secret copy of the Law. The Zerubbabel Temple was rededicated to the Greek god Zeus. In December of 168 B.C., a pagan altar was built on the Great Altar of Burnt Sacrifices; on the 25th of December a first sacrifice to Zeus was placed on this pagan altar. Daniel had prophesied of the “abomination of desolation”—a filthy, abhorrent, idolatrous thing—an abomination that would make desolate the Holy of Holies and the Temple itself. This was a time of deep trouble until God brought deliverance through the Maccabaeus revolt.

There was also the “time of trouble” under the Romans that led to the eventual destruction of Jerusalem under Titus. This siege ended when after some five months Titus’ soldiers were able to get into the city and take control, destroying both city and Temple. Over a million Jews were killed, and over 100,000 were taken captive to Rome. This brought the final dispersion of Jews throughout the world that lasted almost two thousand years.

continued for the Jews as witnessed with the inquisitions by the Roman Catholic Church and other countries influenced by Romanism. There have also been the troubles of the twentieth century through Benito Mussolini and Adolf Hitler culminating with the extermination of some six million Jews.

All of these troubles are only preludes to that coming, final, terrible “time of trouble” unlike any that has gone before. From all the troubles of the past, the Jews have had sufficient deliverance to prolong their race; however, they have never had final deliverance.

The Coming “Time of Jacob’s Trouble”

A coming “time of trouble” that will surpass all other troubles rises in prophecy during the time of the culminating powers of the times of the Gentiles. Soon afterward, Gentile rule ceases and God places the Jews back into the rulership of the world. Yet this transition will not be without trouble. This transition begins in the last 3½ years of the Tribulation Period, the last 3½ years of Daniel’s “last week.” This transitional time marks the season when the Antichrist is in full dictatorial rulership over the world; it is also the season when he turns against the Jewish nation with vehement anger and decides to destroy the city of Jerusalem. These 3½ years will be the final assault of trouble upon Israel.

The “times of trouble” have still

Jeremiah 30:4–7 compares this

time to the birth pangs of a woman:

And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

In Ezekiel 20:34–38 it is declared that they shall pass under a rod:

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

We also read in Ezekiel 22:18–22 that God will cast them into His “melting pot”:

Son of man, the house of Israel is to me become dross: all they are brass,

and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord GOD: Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the mist of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

In Zechariah 13:9 it is revealed that God will destroy all the unbelieving Jews with one-third being saved in Daniel's “last week”:

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”

John the Beloved in the Book of Revelation (Revelation 13:1 to 19:21) gives us the details of this time of “Jacob's Trouble.” In this season of trouble, in one stroke alone 144,000 Jews will be killed in these last 3½ years (Revelation 14). A time of judgment for the Jews will be this “time of trouble,” through which as a “refining process” they will be made fit to again be God's chosen people. Their deliverance identified in

Zechariah 14, including the Battle of Armageddon, will bring to an end the times of the Gentiles. The Jew will enter the Kingdom Age and restore the Kingdom to Israel with Christ, the Jew (Christ is a Jew!), being King forever!

Antichrist and the Times of Trouble

Daniel's "last week" begins when the Antichrist makes a covenant with the Jews, sealing that covenant by building a temple for them in Jerusalem. This covenant and building lasts for only the first 3½ years of Daniel's "last week." The beginning of the last "time of trouble" occurs when the Antichrist enters the Holy of Holies in the middle of the week; in the midst of the week he shall spread the abominations to make that Holy of Holies desolate. Christ gave us this sign in Matthew 24:15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" This incident has been seen before in the Jewish history. It was seen in the days of Antiochus (Daniel 11:31), and will be seen in the coming of Antichrist (Daniel 9:27 and 12:11). This was (and is) to be a sign to the Jew concerning "the beginning of the time of trouble," the last 3½ years of Daniel's "last week" and the end of the Tribulation Period.

The Church Ages

The Church Age, which has

continued for the past two thousand years, was truly a mystery in Old Testament times. The prophets had no revelation regarding this segment of history in a literal way. However, the Church Age is couched spiritually in their utterances; they spoke as the Holy Ghost moved on them, and He concealed in their words truths that the revelation of the New Testament later opened. Jesus mentioned this mystery in Matthew 13:17 when He interpreted these particular parables to His disciples:

Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

In Matthew 13:35 Christ declared, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

In the prophecy found in Daniel 9:24–27, there is no mention of the Church. Nevertheless, a place is left for its existence between the 69th week (culminating at the Triumphal Entry of Jesus) and the 70th week (which will be the beginning of Daniel's Last Week). In a general way, brief mention is made of the destruction of Jerusalem and the Temple in a single verse (9:26), which even falls in the prophetic gap, but nothing more is said that can be put in between the weeks.

The Church is witnessing its own "abomination of desolation" coming

into the end of the Church Ages. Although the Protestant Reformation brought the institutional church back to the Scriptures, God brought the Church into the greatest insights of spirituality during the time of the 1700s and 1800s or what is commonly called the Awakenings or the Revivalist period in Church history. It was insight to “Holy-Place” living and “Holy-of-Holies” living. Although the Reformation gave the emphasis upon our standing and state relationship before God, it was the Philadelphia Church Age (1700s and 1800s) that brought the deeper working of the Atonement inwardly to the spiritual heart. No matter what the theological system a Christian embraced at this time, there was the hunger for an inward life, a full gospel, and purity of heart and life. The greatest, spiritual insights of God in personal, inward living were during this time period of Church history.

The Last Church Age

Following the preciousness of the Revivalist period, something troublous happened at the turn of the twentieth century. Drastic changes came one after another even to the conservative segment of the Church. Liberalism and Modernism were already permeating the denominations when providence gave birth to the Fundamentalist movement to stop the plague of these former movements. However, since there was no inward return to truth, many were forced to separate from the

denominations in order to protect the Fundamentals of the Christian Faith. Thus the Fundamentalist movement became a Separatist movement. Like a tidal wave, the Neo’s came with overwhelming power into the denominations bringing their abomination, filth, and despicable blasphemy, and making desolate the Holy Place and the Holy of Holies. The corrupted gospel of the Neo’s so pervaded the denominations that there could be no recovery for them. The Gates of Hell did prevail against these denominations.

Is there any denomination of any magnitude in existence today that has not been affected or even permeated by the Neo-Christianity of our times? Is there one that has not been affected by Contemporary Christian Music? Apostasy is that abomination that has brought the desolation into the sacred precincts of former decades of true Christian identifications. We are in the final abomination stage of the institutional church, a Church Age that has caused the Head of the Church, the Lord Jesus Christ, to speak of vomiting the church out of His mouth. The inner-sanctuary truth of spirituality, holiness and purity of heart is hated, despised, preached against, mocked, and intimidated. Worldliness has finally entered the Church and even claimed the last bastions of evangelicalism, the most conservative of Christianity today.

People care not about godliness and holiness of heart anymore; it is

denied, rejected, labeled legalistic, and the gnashing of teeth against such truth is only giving evidence of the deepening hatred in Fundamentalism. Contemporary Christian music has entered the Holy of Holies claiming to be the music of the Holy Spirit for our times. The casual and slob-culture look in dress has now become the norm. The Christian schools have declared “culture” to be the medium through which the risqué, the carnal, the impure of sight and thought are permitted in the Christian context. The world’s fashions, vogue, and style dominate the appearance and the trends of Christian leaders. Even the Holy Place of Scripture has been abominated with the various versions or the perversions under the guise of scholarship.

Conclusion

Fundamentalism now has succumbed to the camp of the Neo-Evangels. The last public bastion that once defended the Scriptures is now questioning the Word of God, publicly weakening it, attacking it, criticizing it, and destroying its power before the people. The leadership of Fundamentalism has allowed spirituality to be hated and condemned under the canopy of professing methods of evangelism and scholarship. When careful hindsight is given, it seems God visited Fundamentalism in the 1970s and the 1980s with a call to spirituality and holiness, a heart walk with God, a holy walk, a consecrated

walk, and an anointed walk. But there appears to be no hope for recovery in Fundamentalism now; for the movement no longer sees what is happening in its Holy Place. It has now gone the way of all flesh.

There is only a remnant that sees the desolation taking place, only a remnant that even understands what has happened. Fundamentalism is now found patronizing the Southern Baptist denominational leaders, looking more like their corrupted Gospel in appearance, courting their ministers to speak in their conferences and schools, with such schools becoming more and more involved with the Neo crowd in sports. We have created a religious insanity that is destroying our thinking of what is biblical versus what is expedient. Like Laodicea, we are growing rich, our churches are increasing with materialistic goods, and we are refusing to acknowledge any need of heart or life from God. The casualty is that we have made excuses for our changes and viewed these changes for the betterment of Christ and His Church. Yet, the sad reality is we do not know we are wretched, poor, blind, and naked. Equally true, we are in great trouble with God!

When such realities are brought up in conversations to many Christians, they do not seem to be disturbed and vexed in spirit. We read in Daniel 7:15, “I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.”

We also read in 7:28, “Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.” Note what Ezekiel saw down by the river Chebar:

The glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof” (Ezekiel 9:3, 4).

It is rare now to see anyone in Fundamentalism sighing and crying for all the abominations that are being

done, and the changes taking place in the midst thereof.

Dear friend, what about your personal life before God? Has any change come in your life? How is your “Holy of Holies?” It is evident that the remnant is endeavoring to evangelize and build spiritual lives in a most hostile time even within the global church. It reminds us of the days of Nehemiah when they had to build with a tool in one hand and a weapon in the other. “The street shall be built again, and the wall, even in troublous times” (Daniel 9:25b).

May God help us to discern the times, these troubled times within the Church as we are at the threshold of the imminent coming of our blessed Saviour.

§

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No Yo, Mas Cristo

Daniel: For My Day and Time

Dr. H. T. Spence

In our last article we carefully observed how Satan became the “prince power of the air.” Although this event seems to have taken place at his fall, since then, he has endeavored to become part of the workings of man on earth. As men began increasing on the planet, various sins became prominent; some of these are exemplified in Genesis 6 (the time of the Flood) and Genesis 11 (the Tower of Babel). More and more, men sought to collaborate with this “prince power of the air” in order to become greater authorities and powers in the earth. Through this allegiance, Satan became the “god of this world.”

By the time of the New Testament, one begins reading passages such as, “Then entered Satan into Judas surnamed Iscariot” (Luke 22:3; John 13:27). Also, during the times of the early Church, Acts 5:3 states, “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?” In this circumstance, it was in Ananias’ heart to lie against the Holy Ghost through the power of the Devil. The Devil had become deeply involved in the affairs of men on earth:

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Ephesians 2:2).

All must be careful to realize that Satan often interweaves himself into the circumstances of man and even within the Church.

Daniel and His Times

Following his insight concerning the warfare taking place in the heavenlies (Daniel 10), Daniel is now drawn to the final words of Gabriel found in chapter 12. Before considering these final words in this prophecy, we must first carefully view the times in which Daniel lived.

When Daniel was taken down into the Babylonian captivity, his world view had to change in the light of his contemporary. What was that world view, and what did he see for his own personal end? We must remember that Daniel was a Jew, a godly Jew in a heathen world. God had appointed his day and time in history; it was to be his appointed generation, and his appointed place to be down in the palace of Nebuchadnezzar among the rulers of a foreign culture, a foreign tongue, a foreign religion, and a foreign government.

During the Assyrian captivity of 721 B.C., not only were the ten northern tribes scattered throughout the Assyrian lands but also Assyria transplanted five nations into northern Palestine to mongrelize the Jewish population that remained. The Northern Kingdom no longer existed, and their pedigree culture, language,

and religion had been destroyed. In Daniel's time (606 B.C.) the Kingdom of Judah was being taken into captivity along with the precious pieces of the Temple. Daniel was forced to adopt the language and learning of the Babylonians. While God was judging the Southern Kingdom, appointed providences were requiring Daniel to get in harmony with his times. He had been picked up out of Judah and thrown into Babylon. Amidst God's judgment upon Judah, the godly had to suffer along with the ungodly. Unto Daniel God gave prophecies that ranged from his own days all the way to the consummation of the "times of the Gentiles" and of the Jews.

My Days and Times

As we consider Daniel's day and time, we must also ask ourselves what is my day and time in the light of God's history? The Church was also to be a chosen people (I Peter 2:9), a holy nation of Christ that commenced with a calling on the Day of Pentecost in Acts 2. Its beginning was a pure one. For some two thousand years the Church has gone through its troubles, its darkness, and institutionally it has come into the worst religious captivity of its history. It must be acknowledged that the Protestant movement, with greater light, has gone further into apostasy than the Roman Catholic Church. By the 1850s, nearing the end of the Philadelphia Church Age (the greatest era of spirituality), the apostasy

was laying hold in a strong manner through the birth of Liberalism and Modernism. These movements within Protestantism became the powerful enemies that commenced the attack on God's Word, the Bible, the only source of Truth that we have about God, about eternity, and about ourselves. The Bible was attacked through form criticism, which became the prelude to the English-versions movement initiated by the Liberals and Modernists. When Neo-Orthodoxy made its sweeping influences into Protestantism it deposited a Neo mood within Christianity that continued to mutate in power in all aspects of Christianity.

Just as Satan was able to enter into the authorities of man's empires through the yielding of leaders unto his power, the same tragedy began in a religious context within the Church. This yielding to Satan's influence happened with Rome and its leaders; it has happened within Protestantism, and we are now witnessing it in the evangelical camp, the last bastion of conservative theology. There is an important truth given in I Timothy 4:1:

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.

The Holy Spirit laid down definitely in the Word of God, in that first century, that there would be a falling

away from the Faith. II Thessalonians 2:3 declares:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

When the apostasy began, it included frequent times of seducing spirits, leading men into error. There were teachings and instructions coming from demons, and there were human agents of these demonic powers invading the Church.

Whether we want to agree with this truth or not, the Devil has entered into the contemporary Church; his teachings are becoming first and foremost. He is in league with men such as Jannes and Jambres who are openly withstanding the remnant, resisting the truth, men of corrupt minds, reprobates concerning the faith. The Devil has gained his foothold within the Church through men. Beware of men within the Church who are influenced by the Devil!

The Emerging Church

We continue to witness now in the evangelical world the “emerging church.” This new concept of a church was born in the depraved hearts of those who have turned their back on the Bible, who looked for a new set of answers, and who believed there is a different way of being a Christian. It also has included a new way of interpreting the Bible. This is to be a new form of Christianity that

replaces biblical faith with a faith that says man can find his own path to God and create a perfect kingdom of God here on earth.

One of the spokesmen for the emerging church has been Billy Graham. He called America to this kind of thinking in his May 1997 interview with Robert Schuller declaring that the body of Christ included Muslims, Buddhists, and Hindus all coming to Christ through their own light. He believes there must be an ecumenical pattern toward unity with other religions. The emerging church movement is also based on the existential premise of “anything goes.” Such leaders as Graham of the institutional church have been looking for a postmodern Church which they describe as a broad, diverse, and often paradoxical emerging culture that has passed through modernity and now is ready to move to something better beyond it. The emerging church cannot be defined in any way as a historic church; it is more a dialogue or conversation.

One of the first emerging-church books to come on the scene was *The Church on the Other Side* by Brian McLaren. In this work he states the following:

We are exploring off the map, looking into mysterious territory beyond our familiar world on this side of the river, this side of the ocean, this side of the boundary between modern and postmodern worlds. We are looking into an

exciting, unmapped world on the other side of all we know so far.

In such thinking the emerging church views itself as a spiritual Christopher Columbus exploring unmapped spiritual territory. Dan Kimball, author of *The Emerging Church*, declares, "In a post Christian world, pluralism is the norm. Buddhism, Wicca, Christianity, Islam, Hinduism, or an eclectic blend, it's all part of the soil." Kimball explains that the basis for learning has shifted from logic and reason to the realm of experience and mysticism. Thus, the Church must ever be changing.

What is obvious now is that the whole world is in a major shift away from the historic traditions and absolutes. For the most part, we have traveled beyond tradition. We have also passed Modernism, which has brought us into the inner core of the postmodern, pluralistic world. Every major sphere of life has evolved to become postmodern: movies, literature, art, architecture, business, politics, etc. In the light of the global leadership of society the only context which has been lagging behind has been the Church, which is viewed as the last bastion of Modernism in our culture. We must realize that the world is leaving Modernism as it enters Postmodernism. Modernism is based and built upon reason; Postmodernism is the realm of existentialism and human subjectivity. The Church has been the last institution (from the world's perspective) lingering in Modernism.

The emerging church movement is endeavoring to call the Church totally away from Modernism into the Postmodern Era.

Nonetheless, now the world is calling upon the Church to reinvent and reimage the Christian Faith for the twenty-first century. The Bible is now viewed as outdated, irrelevant, and ineffective. The emerging church will be found in dialogue, not doctrine; in discussion, not in absolute Truth. While laying aside the revelation of Scripture for human understanding, everyone is searching and calling themselves "seekers." According to their belief, God would never hurt or send to hell one who is seeking. It is the classic commentary to what Paul declared in II Timothy 3:7, "Ever learning, but never able to come to the knowledge of the truth."

This has opened the door for media giants such as Oprah Winfrey and one of her guru teachers Tolle, to promote the practice of emptying the mind, and "experiencing" rather than thinking. Man is to meditate, to unfold his being. This is the New Age Movement, and the emerging church is escorting the Church society right on into the acceptance of it.

As Daniel, the Christian today finds himself among the rulers of a foreign culture, a foreign tongue, a foreign religion, a foreign concept of government, and a foreign concept of God. Dear reader, the old paths are gone from public acceptance, the old terminology is gone,

biblical Christianity is gone, and the controlling government of man is producing the total destruction of any doctrines and absolutes with the emerging, existential church being ripened for this postmodern world.

As the church has driven Christ out, it has made itself more and more humanistically centered. The secular world motivates and drives the church on. The year 2009 was declared, "The Year of Darwin." Man does believe he is evolving into a god. More is being sympathetically said against the true God now, and America is ripening for a new god and a new-god system. We have entered into Neo-Theism.

Daniel revealed that when the Antichrist comes he will not "regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (Daniel 11:37). The God of the fathers must be driven away from man's thinking, and a fluid view of God must come to the church. In the end, mankind must become god. Thus, the growing antichrist mood on the planet will look to a god of forces, a strange god, whom he shall acknowledge and increase with glory (Daniel 11:38–39).

America, Its Historic Demise, and Islam

The last identified Christian nation is America. Germany is gone; Britain is gone; Northern Ireland is capitulating to Rome. Even South

Korea is in the throes of the neo-powers leading it into the emerging church movement. One of the great powers of the Neo-Theism emerging in the world today is that which has infiltrated Western Civilization in a very subtle way. For several years now we have stated that America is becoming a Muslim nation and the final takeover could be in a few years. It was only about five years ago that the government of Germany revealed staggering demographics concerning the rise of Islam in their own country that awakened many to Islam's encroachment throughout the world. The Christian must realize that the world is fast changing; the global future that our children will inherit will be vastly different than it is today.

In order for any culture to maintain itself for another twenty-five years, it requires a fertility rate at 2.11 children per family; with any rate less, that culture will decline. No culture has ever reversed itself when the fertility rate reached 1.9. A rate of 1.3 is virtually impossible to reverse; it would take at least eighty to a hundred years to attempt to revive. There is no economic model that can sustain a culture during that time period. In other words, if two sets of parents each has one child, there are half as many children as there are parents. If those children have only one child there are one-fourth as many grandchildren as grandparents. If only one million babies are born in 2006 it's hard to have two million adults to enter the workforce by 2026.

As the population shrinks, so does the culture. Note the following fertility rates from 2007:

France.....	1.8
England.....	1.6
Greece.....	1.3
Germany.....	1.3
Italy.....	1.2
Spain.....	1.1
European Union.....	1.38

Historical research implies that these numbers are impossible to reverse.

In a matter of years, Europe as we know it today will cease to exist. However, the population of Europe is not declining! Why? The answer is clearly because of immigration—Islamic immigration. Of all population growth in all of Europe since 1990, ninety percent has been Islamic immigration. Although the fertility rate in France is 1.8 children per family, it is 8.1 children per Islamic family living there. In southern France where there are more professing Christians (mainly Roman Catholic), there are now more mosques than churches. Thirty percent of children age twenty and younger are Islamic. In the larger cities such as Nice, Marseille, and Paris, that number has grown to forty-five percent. By 2027, one in every five Frenchmen will be Muslim. In just thirty-nine years France will be an Islamic republic.

In the last thirty years the Muslim population in Great Britain rose from 82,000 to 2.5 million, a thirty-fold increase. There are over a thousand

mosques in Great Britain; many of them were former churches. In the Netherlands, presently fifty percent of all newborns are Muslims; in fifteen years half of the population will be Muslim. In Russia there are over 23 million Muslims; that is one out of five Russians. Forty percent of the Russian army will be Islamic in just a few years.

The German government, the first to reveal this dilemma publicly, recently released a statement, “The fall in the German population can no longer be stopped. Its downward spiral is no longer reversible . . . It will be a Muslim state by the year 2050” (German Federal Statistics Office). Three years ago there were 52 million Muslims in Europe; the German government has estimated that number to double in the next twenty years to 104 million.

In Canada, where the fertility rate is 1.6, Islam is now the fastest growing religion. In America the present fertility rate is 1.6; with the increase of Latino immigration into America, this rate has increased to 2.11 (the base minimum to sustain a culture). In 1970 there were 100,000 Muslims in America; in 2008 there were over 9,000,000. There are well over 10,000,000 today. Three years ago there were twenty-four Islamic organizations that met in Chicago. The transcripts of those meetings reveal their plans to evangelize America through journalism, politics, education, and other mediums. They said: “We must prepare ourselves for

the reality that in thirty years there will be fifty million Muslims living in America.”

The world in which we live is not the world in which our children will live. The Roman Catholic Church has announced that Muslims have surpassed their numbers in global population. Although we tend to view such people coming into our country as a part of our eclectic workforce, the Muslims view themselves coming into a country as propagandists of Islam.

It is interesting to note how quickly the Burger King fast-food restaurant chain will change its menu and advertisement to avoid offending the Muslims; it fears their violent reactions. However, if Christians boycott the same over offensive advertisements, Burger King knows they will not respond violently. Even Islam knows this. This is just one example of the climate of intimidation we are now in. Because of such fear, lamps are going out over the world.

Conclusion

Has America ever won a war in the past sixty years? As a nation, we are in the classic signs of civilization exhaustion. We have lost our will as a nation; we are not willing to use our powers. The Muslims know this! Even a Russian Muslim will be much more motivated than a communist. Daniel prophesied in 8:19–25 that the geography of Media and Persia is coming back in the time of the end,

and it is evident that their religion is also.

All of these events coming at the close of Western Civilization may be an indication that we are nearing the end of the times of the Gentiles. The Gentiles are in their last frontal assault upon God (Psalm 2:1–3) championing the Neo; they must get rid of everything and anything associated with the true God. Sad but true, America will never go back to its former days. We are in a postmodern era both religiously and politically. God is giving us over to a foolish shepherd in leadership, certainly a forerunner of Antichrist to pave the way for the new religion, the new god, and the new society. The White House executive declaration that the month of June is “Lesbian, Gay, Bisexual, and Transgender Pride Month” has gone beyond any other country with such a proclamation. The Bible has become a banned book in the public schools. All concepts of morals are drastically changing. We will never go back to the former America of God or Christianity. This has happened because Christianity in America has collapsed; the concept of Christianity we view today is a Neo-Christianity. No Reconstructionist movement, no Vision Forum will change our country; it must fall into the feet and ten toes of Daniel’s image. Yes, we are at the hour of new gods, new language, new government, and new lifestyles.

As for the most biblical movement in the twentieth century that stood

against the apostasy of Neo-Christianity, historic Fundamentalism is publicly dead. We are in a new era of its history. The Young Fundamentalists have entered their leadership with neutralities, compromises, new terminology, and an open disgust (via their blogs) for the historic Fundamentalism. Their appearance and standards have now changed, and they are taking their colleges and universities with them in the changes. They will never go back to former days. Once the mind and heart are set on the changes and mutate into the Neo world, there are no absolute footings to go back to for recovery. The sad thing is that all of these students being taught the new ways, the new versions of the Bible, the absence of dress standards, and toleration for the Contemporary Christian Music are returning to their local churches with this postmodern Fundamentalism and destroying local churches.

The Neo-Evangelicals left the Fundamentalist movement and commenced their own movement. The new Fundamentalists choose to remain and change Fundamentalism rather than leave it. This is what apostasy does; it takes that which is true and changes it without discarding the label of it. Perhaps some founders of schools prayed in their lifetime for God to burn down the buildings if the school ever changed; however, God probably will not do this. He will, after many warnings, let them go their way into a delusion, into error,

and finally into their own perdition.

Is there any hope of a godly movement to rise within Fundamentalism? We must remember that Fundamentalism has been made up of various theological systems and labels. If such systems and labels remain preeminent in the thinking, they will not let a remnant come together to combat the apostasy. When this is the case, it means that we view our theological system greater than Christ, greater than the Scriptures, and greater than the true body of Christ. Though there may be pockets of fellowship here and there transcending the systems and labels, by and large such systems will ultimately maintain the schism.

All of this consciousness must be acknowledged from God's perspective: every individual must stand on his own as Daniel did. Every wife ultimately will be on her own, every husband, and every young person, for each will stand before God individually. No one can stand for another on that crucial day at the Judgment Seat of Christ. My battles may be fewer than Daniel's, but I must fight my battles of life as he did. Even Daniel's three companions will have to stand without the presence of Daniel (Daniel 3). We are in the throes of the deepest apostasy of human history. The deepest life in Christ is now needed to face the deepest apostasy. We cannot afford to be living a shallow Christian life now. Our only hope is the coming of Christ in a secret rapture. To the

Jew their hope was the coming of Messiah's open advent to bring an end to the times of the Gentiles. Our hope as a Christian in this generation is the Rapture.

There are three prophetic periods that are dealt with in the last chapter of Daniel in regard to how long it shall be to the end of these wonders. These days are viewed from the middle of Daniel's Last Week. In 12:7, Daniel is given 1260 days that will take history to the end of the Last Week. In 12:11, there are 1290 days that bring history to the end of the times of the Gentiles (the battle of Armageddon). In 12:12, Daniel is told 1335 days to the beginning of the Millennium. It is in the last number of days that Daniel was told that he would stand in his lot, his inheritance, at the end of the days.

Daniel had a prayer life with God that encompassed the world, the Jews, and even the powers of the heavenlies. May God make us such men of prayer in the times in which

we live. Our days are numbered as well, and we must be ready for the trumpet to sound, and the cry from the Commander in Chief to come up. Christ stated in John 14:2b, 3:

I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

This is definitely not the open coming of Christ (Revelation 19) where His feet will touch the Mount of Olives. These words of Christ in John 14 are declaring that He would "come again, *and receive you unto myself*; that where I am, there ye may be also." The reference here is to Christ's receiving us unto Himself, rather than His coming to us. Likewise, William Williams (1717–1791) chose to end his hymn "Guide Us O Thou Great Jehovah" with the cry, "Come, Lord Jesus! *Take* thy waiting people home." This too is our Blessed Hope! "Even so, come, Lord Jesus!"



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