

*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*

Eze. 7:6 (Moffatt)

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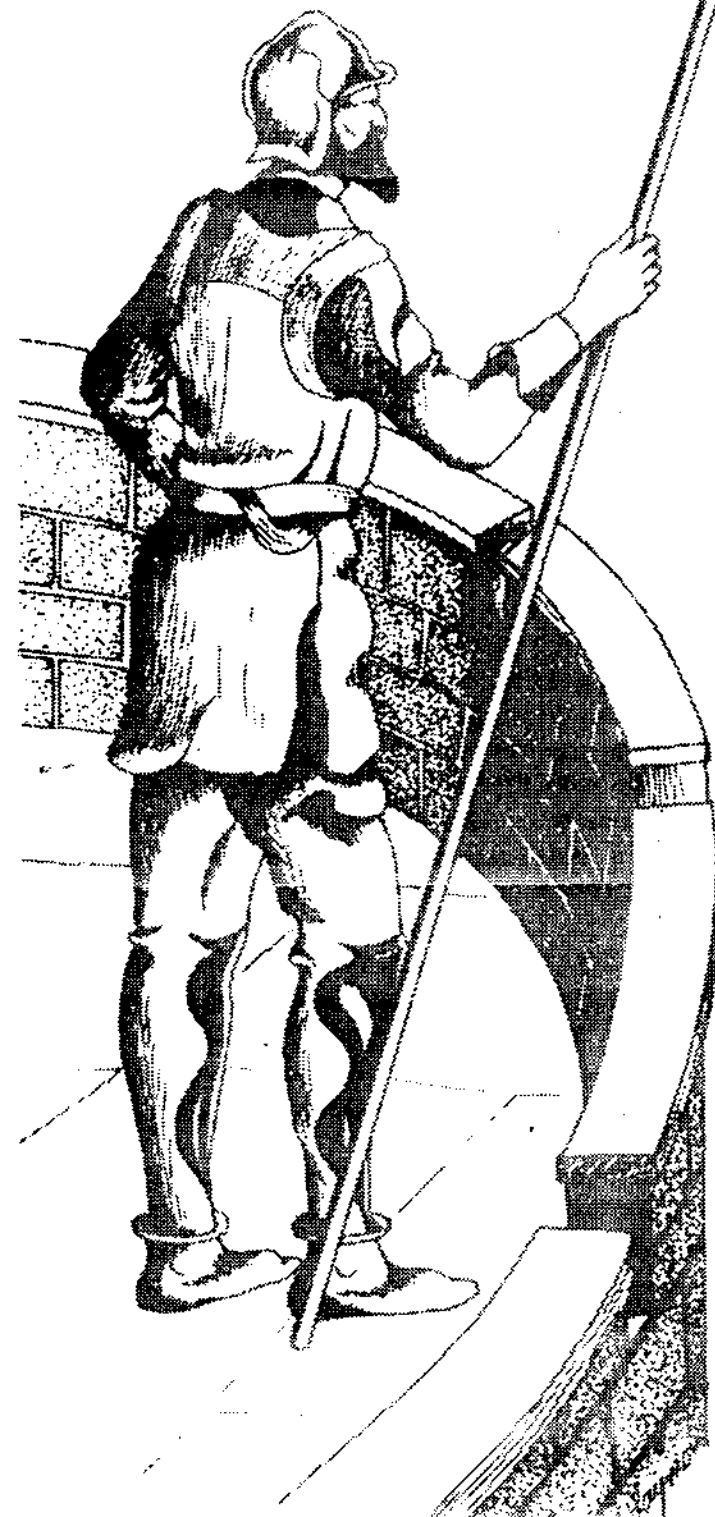
Editor's Preface

With this issue we close the year 1999, and enter the last year of the Twentieth Century as well as the final year of the 2nd Millennium since Christ. Before us are difficult times. What should our emphasis be? There can be no doubt but that the end of all things is at hand. This means simply that we face the close of all human probation. This, in turn, brings us face to face with the question as to what the final atonement is and how one is to relate to it. To do so we must return to the "roots" of Adventism in a careful restudy of the Sanctuary teaching.

Presently, the question of the Church and what is God's attitude toward it received exposure in two independent Australian publications. The discussion of these articles form the basis of this final issue of WNW for 1999. The discussion involves both the Writings and the Scriptures. The reason for the detailed study from the Writings is because it is the "lingua franca" of these publications and thus we seek to deal with the question on their own grounds. The Bible, however, sustains the same position when the Word of truth is rightly divided. Biblical illiteracy cannot be justified when there is so much light cast upon the Scriptures by the many helps available for the study of the Word.

One section of the study in the Writings concerns the chapter in Testimonies for the Church, Vol. V, pp. 207-216 - "The Seal of God." This chapter has been facsimile reproduced in a tract with notes which relate its message to the present crisis in the Church and to the question raised in the first article discussed in this issue of WNW. Anyone wishing a copy may write to the Foundation. The cost will be 2 copies for US\$1.00 *postpaid*. If a quantity is desired, see the Order Form insert in the previous issue of WNW, and the postage required.

We appreciate the large response we received to our request in WNW - 10(99). Our worst fears were confirmed. We can only express regret for the unprincipled conduct of those involved and our failure to protect the mailing list more securely.



IRRECONCILABLE

In The Anchor (July, 1999, p. 13), an Australian independent publication, there was published an article by Dr. Charles W. Hammond. While we referred to this article briefly in the previous issue of WWN (See "Editor's Preface), we found by a careful reading of what Dr. Hammond wrote, which he called his "swan song," spiritual insight far outweighing his failing eyesight which was the reason he gave for his decision to cease writing. Writing "To Whom It May Concern!" he said - "I have found the decision to cease writing much eased by my personal belief that the end of everything earthly is far nearer than most of us think." He indicated that his final article would be brief and would include only one "Scriptural reference," as well as one quotation from the Writings. He continued:

I have stated above that "it is later than we realize." Here is the Scriptural reference. It is a short prophetic utterance of our Lord himself, of which many, even among Bible students are unaware, and is found in Luke chapter 21, and verse 24:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Personally, I believe that what it actually tells us is that corporate probation for everything earthly ended in 1967. Corporate bodies comprise nations, business empires great and small, such entities for instance as sporting clubs and many others including organized church bodies." God's Holy Spirit has ever since been withdrawing from this sin-stained world; "the Glory of the Lord" is very loath to depart from His once-beautiful world. Read the appropriate passages in Ezekiel (Chapters 8-11) regarding His departure from sinful ancient Israel, our type model. But, at a certain point He cannot longer refrain from so doing. We have passed that point; reflection will explain the abounding increase in crime and violence of every description in recent years. But thank our loving, long-suffering and plentiful-in-mercy Heavenly Father, He being "unwilling that any should perish" has seen fit to extend individual probationary time. He is actually deferring the day of wrath on the chance that there may be someone, me? perhaps, you? who will turn back to Him. But whatever you do, no longer delay. You dare not take the risk. Reader, it is near - "even at the doors"!

The Spirit of Prophecy quote is found in today's (June 7) reading from Maranatha, and reads as follows (context refers to the end-time organized church):

"The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God." (Emphasis his)

I promised "No comment"! I think none is necessary.

A month later in another Australian independent publication, Remnant Herald, the editor reviewed a meeting between leaders of the Seventh Day Adventist Reform Movement (SDARM) and the Standish-Spear-Standish "Triumvirate." The issue of the "church going through" was discussed. On this point the editor reported that the "Triumvirate," and those associated with them, -

pointed to the Scriptural and Spirit of Prophecy evidence that though our beloved church, like the Jewish church, the early Christian Church and Protestantism before it, would apostatize, nevertheless God has chosen to cleanse it, not by another coming out, but by a shaking process. I pointed to Isaiah 1, where, at the end time the "very small remnant," (verse 9) the only reason why our church still exists, is to be found in a rebellious church (verse 5), a church described as putrefying sores (verse 6). The irony of our insistence upon the SDA church still being God's church on the basis of it being in far greater apostasy that SDARM, was not lost of Pr. Lausevic. Yet that is how the Bible and SOP describes God's last day church. We are devastated by the course of God's church, both laity and ministers, especially as the organization is so frequently used to break down truth and righteousness, but God's Word - we earnestly believe - does not mandate a new organization. Colin used Isaiah 4:3 "it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." Colin showed that in Prophets and Kings 592 this passage is applied to the end time. Ezekiel 9 and 5T 210, 211 were liberally used. (pp. 765-766)

It should be obvious even to a casual reader that in these Australian publications there is presented two positions in regard to the Seventh-day Adventist Church that are irreconcilable. It is also beyond debate that Dr. Hammond, though with failing physical vision, perceived with 20/20 spiritual vision the meaning and the fulfilment of the prophecy of Jesus. It is also obvious that the "Triumvirate" are seeking to sustain their position by the Writings, even when quoting

from Isaiah. We need, therefore, to forthrightly examine what the Writings are saying in regard to the admitted (by them) apostasy of the Church.

After the 1888 General Conference session, Ellen White wrote:

I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry." (1888 Materials, Vol. 1, pp. 356-357)

There is in this comment a criterion established by which a "second coming out" is to be determined. The Seventh-day Adventist Church of 1888 was composed of men and women who had left the regular denominational churches of their day to become Seventh-day Adventists. The leadership of the Church which had assembled in Minneapolis, in reaction to the messages brought by Jones and Waggoner, manifest the same spirit as was manifested by the denominational churches in the first "coming out." If continued, this would necessitate a second coming out.

While we could itemize the evidences of apostasy within Adventism, the core of the apostasy, which in turn produced its fruitage, is the continued rejection of the message of righteousness by faith. All one needs to check is the date of the last official rejection of Wieland and Short's manuscript which had called the attention of the leadership of the Church to the continued rejection. That date was 1967. (See A Warning and Its Reception, Buff Section, Letter to D. K. Short; published by the Adventist Laymen's Foundation)

The criterion set forth by Ellen White which governs a "second coming out" is very simple. When the apostasy within the Seventh-day Adventist Church reflects the apostasy which necessitated the Second Angel's message, the only answer is a second coming out. This is also indicated in the teachings of Jesus concerning the end time.

Jesus, besides telling of the signs which would mark the close of the age, gave a parable which describes His

professed people living at that hour. It begins:

Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom. (Matt. 25:1)

The word translated, "went forth" is ἐξηλθον, a verb in the aorist (past tense). The Ten Virgins had come out of where they were to meet the Bridegroom. They were united; and in this unity they "all slumbered and slept" (v. 5). At midnight a "voice" from outside the Virgins awakens them with another call - "Behold, the bridegroom cometh; go ye out to meet him" (v. 6). "Go ye out" is the translation of ἐξερχεσθε another form of the same verb used in the first verse, but in the present tense. It called for a second "coming out." This produced a division in the Ten Virgins. Half returned to the professed vendors of "oil," while the wise virgins went forth to "a meeting" (απατησις, also the same as in verse 1) of the Bridegroom.

A reading of The Great Controversy (pp. 398-400) relating to this parable would lead one to conclude that it was completely fulfilled in the 1844 Advent experience. However, the 1911 edition was not revised to reflect the light which was given to Ellen White between the 1888 edition and 1911. While writing of the first Tasmanian Campmeeting (R&H, Feb 11, 1896), she interjected:

My mind was carried into the future, when the signal will be given, "Behold the Bridegroom cometh; go ye out to meet Him."

The inescapable conclusion is that there is to be another "coming out" as indicated in this parable.

After the 1903 General Conference session, Ellen White wrote a warning which relates to the issue in question.

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed upon her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, "Found wanting." By the light bestowed, the opportunities given, will she be judged. (Testimonies, Vol. 8, p. 247)

The first self-evident fact from this testimony is the Seventh-day Adventist Church "is to be weighed" in

the balances of the sanctuary. Twice it is indicated, "she will be judged." No exception will be made for the Church. She will face just exactly what the Jewish church, the early Christian church, and Protestantism faced. There is not the promise of a "cleansing," as indicated by the "triumvirate," but a verdict according to the evidence, which if negative will be - "found wanting."

The only condition upon which a negative judgment can be averted is also given in this same testimony. It reads:

"Unless the church, which is now [1903] being leavened with her own backsliding, shall repent and be converted, she will eat the fruit of her own doing until she shall abhor herself." (p. 250)

This repentance has not been forthcoming, but the call to denominational repentance has been rejected. That date as noted above was 1967, and indicated a decision of the sanctuary - the close of corporate probation, confirming the conclusion drawn by Dr. Hammond.

The report in the Remnant Herald, noted above, indicated that "Ezekiel 9, and 5T 210, 211 were liberally used" More than just two pages - 210, 211 - are involved. The whole of the chapter, "The Seal of God," is devoted to comments arising out of Ezekiel 9. In fact the first beginning paragraphs quote Ezekiel 9:1, 3b-6 verbatim. Within the paragraphs following - page 208 - there is a "time" element introduced in connection with the nations. It reads:

With unerring accuracy, the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, the account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

There is only one "event prophecy" which indicates when the account with the "nations" closed and that is the prophecy of Jesus as recorded in Luke 21:24!

(The word in Luke 21:24, translated "Gentiles" (εθνων) can be translated, "nations" and is so done in Luke 21:24a and in verse 25. Consistent translation would have translated τα εθνη as "nations" in each usage in the two verses.)

Now back to Testimonies, Vol. 5. The next paragraph

following the one quoted above states -

The prophet [Ezekiel], looking down the ages, had this time presented before his vision. The nations of this age have been recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God." (208-209)

Following this paragraph, there is a transition from the "nations" as corporate bodies to the "church" as also a corporate body. Ellen White wrote - What causes me to tremble, is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. (p. 209) A caution is then given -

"Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. (ibid.)

From this point on a distinction is made between two groups - "the little company, who are standing in the light" - and - "the church, because its members are doing after the manner of the world." The "little company" are described as "sighing, crying ones" who hold forth "the words of life." They reprove, counsel, and entreat. The response - "Some who had been dishonoring God, repented and humbled their hearts before Him." But what of the "church"? "The glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking." (p. 210) Then, after quoting Ezekiel 9:5-6 again, this comment follows:

Here we see that the church - the Lord's sanctuary- was the first to feel the stroke of the wrath of God. (p. 211)

In the light of these clear-cut statements of God's intent if there is no repentance, how can the triumvirate maintain that God will "cleanse" the church "by a shaking process." It is true that in the Writings, there is described "a shaking process" but of a different order than is perceived by the triumvirate. Observe carefully the results of the shaking as given in the following references:

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal,

or bind, the wheat for the heavenly garner." (Early Writings, p. 118)

The time is not far distant when the test will come to every soul. ... In this time, the gold will be separated from the dross in the church." (5T:81)

It is the gold and the wheat that are separated from the dross and tares, not visa versa. The "little company," and the "some" who respond to their entreaties, will constitute the "gold" and the "wheat," while the church will be composed of "dross" and "tares." This defines the meaning of "the days of the purification of the church," and "the mighty sifting" which is taking place.

In the report given in the Remnant Herald it indicated that Dr. Colin Standish used Isaiah 4:3 to support the position advocated by the triumvirate. To sustain his interpretation, he cited Prophets & Kings, p. 592 where this verse is quoted. The full context, if he had been careful to note, is speaking of the 144,000. The preceding paragraph speaks of these as "they that stand up Mt. Zion with the Lamb." It is in this setting that Isaiah 4:3 is quoted, not as applied by "Colin." The time setting is defined within the paragraph itself, - "the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb." (Emphasis supplied) Then follows Isaiah 4:3. Not only does it appear impossible for the triumvirate to rightly divide the Word of truth, but also to accurately read the Writings. Thus the position set forth by Dr. Hammond based on the prophecy of Jesus, and the theorizing set forth in the Remnant Herald remains irreconcilable. Why munch on chaff when wheat is available?

In the above discussion of the question as to the "going through" of the Seventh-day Adventist Church, we have mainly referred to the Writings because that is the "lingua franca" to which the triumvirate make final appeal even if they can't read it correctly. Turning to the Scriptures we find some very interesting conclusions which can be drawn.

The Seven Churches of Revelation, chapters 2 & 3, speak if we are willing to listen. Using the hermeneutic set forth by Joseph Bates (Second Advent Review and Sabbath Herald, Vol. 1, No. 1, pp. 7-8; November 1850) we place the last four churches as parallel rather than consecutive as was done by Uriah Smith at a later date. This gives an interesting revelation.

To "the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan," Jesus said, "Hold fast till I come" (Rev. 2:24-25).

To the Church of Sardis, Jesus warned - "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (3:3).

To the Church of Philadelphia is the counsel given - "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (3:11).

Where is the warning about the return of Jesus in the message to Laodicea? There is none! Why? Because it is spued out, and does not reach the end (3:16). Interestingly the revelation of the Seven Churches is followed by the Seven Seals. In this unveiling one finds the final Church - the 144,000 - in connection with the end time. See Rev. 6:12-7; 7:1-4. It does not exclude the possibility of this final group being made up of some from the previously named churches. This invites study.

Let us, however, return to the Laodicean message in Revelation 3:14-21. Verses 14-18 speak to the Church as a corporate body using the words, "thy," "thou," and "thee." Verse 19 is a call to repentance. Then comes a transition. From the corporate wording, the appeal passes to the individual - "If any man hear my voice and opens the door." Literally it reads - "if any one (τις) hears my voice." The corporate is rejected - "I will spue thee out of my mouth."

Sad indeed the picture. The spiritual condition of the Church becomes so tepid that "the true Witness" is nauseated to the extent that He vomits (Gr.) the Church out! The Church heeds neither the counsel nor the call to repentance. Biblically, the same picture is drawn as is found in the resume of the Writings which has been noted above. The only safe course is for each one who hears the knocking at the door to let the true Witness come in and "sup with him" individually about the prophecy He gave that night long ago on the Mount of Olives. Then the question about the Church could be answered even as Dr. Hammond answered it out of such an individual experience.

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Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

FALSE CONCEPTIONS

After having published the article by Dr. Hammond in the July Issue of Anchor, the editors reprinted in the next issue, with permission, selections from the first six chapters of the book, Armageddon, by the Rosenvolds. It contained some gross misunderstandings of the Scriptures.

While it is true that the terms applied to Israel as a people of God, and to Jerusalem as the city of God altered in application when Israel's probation as a nation closed in 34 AD, the fact remains that events in the history of Jerusalem as a literal city did not cease to be "signs" to the "new" Israel of God.

In 66 AD, the Roman armies under Cestius surrounded the city of Jerusalem. Jesus had warned - "And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." (Luke 21:20) Did the Christians within the city read the prophecy of Jesus as the Rosenvolds want you to read it now? Absolutely not! An event connected with the once holy city had occurred as Jesus indicated, and they needed to follow His instructions. They did not say that what Jesus said applied to a spiritual city because Jerusalem was no longer the city of God. It is in that same paragraph of verses that Jesus gave to the "new" Israel of God another sign connected with the history of that literal city. It reads - "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (verse 24). The problem is rightly dividing the Word of truth so lacking in the Rosenvold publication.

With the article is printed a supposed harmony between Matthew 24, Mark 13, and Luke 21, so as to give the impression that Luke 21:24 is connected with the 1260 days of papal supremacy so that Luke 21:24 can be interpreted in the following manner: Jerusalem = "God's people;" Gentiles = "the Papacy;" and times = the 1260 days of prophecy! A standard Harmony of the Gospels by Dr. A. T. Robertson indicates that there is no parallel verse in Matthew and Mark to Luke 21:24, much less separating a Biblical paragraph to achieve their ends as the Rosenvolds did. Ellen White recognized this dis-

inction and when calling attention to events "to come upon Jerusalem" which were "connected with the scenes which were to take place in the history of the world just prior to the coming of the Son of man in the clouds of heaven" cited Luke 21 as the chapter to study, not Matthew 24 or Mark 13. (Letter 20, 1901)

Further, an attempt is made to link Luke 21:24 with Revelation 11:1-2. In the May Issue of WWN (5(99)), p. 7, we discussed these texts and showed that in Revelation the symbolic language of prophecy is used, while in Luke 21:24, Jesus used literal language. Again, we see manifest a failure to rightly divide the Word of truth.

The section of the "excerpts" marked, "CONFUSION," which closes the article, evidences in a still more pronounced way the "Biblical Illiteracy" of the authors. They seek to establish that events in the history of Jerusalem in 1967 and 1980 do not fulfil Luke 21:24 because of two things:

1) The Jews have not "effectively evicted the Gentiles from Jerusalem." Where did Jesus say that "eviction of the Gentiles" was to occur? He said only that the city would be "trodden down of the nations" i.e. under the control of other governments than that of Israel. In 1967, the city of old Jerusalem was taken by force of arms from the Jordanians and brought under military control of Israel. In 1980, the Knesset did vote to unite the old city and modern Jerusalem into one, stating as a Basic Law of Israel - "Jerusalem, complete and united, is the capital of Israel."

Again, the Greek word translated, Gentiles (εθνων) in Luke 21:24 (KJV) is translated "nations" in its first use in verse 24, and in verse 25 - "distress of nations." A consistent translation of the word would help clarify the meaning intended by Jesus in Luke's account.

And 2) The temple mount of ancient Jerusalem is still the site of a Moslem mosque. In giving His prophecy, Jesus did not discuss the temple or even intimate that the temple or its site would be involved in the fulfilment of His prophecy. Previous to answering the question of the disciples as to future events - Jesus had declared to the Jews of their temple - "Your house is left unto you desolate" (Matt. 23:38) The prophecy of Jesus concerned the

control of the city and nothing else.

Let us in our presentation of the Bible rightly divide the Word of truth, and cease robbing the professed people of God of the truth as it is in Jesus, so that the full import of what Jesus said may be understood and not garbled in the misapplication of the Word. The supreme tragedy is that we wish to escape the "now" time force of prophecy. If we can relegate the fulfilment of a prophecy to the past, we do not have to face the meaning of its fulfilment. This is what the Rosenvolds did in their book and the editors of The Anchor have merely re-echoed it. If we can put the fulfilment of a prophecy to be yet future, then we do not have to face its significance. But this "event" prophecy of Jesus is a now time prophecy fulfilled in the lifetime of most now living. It demands some hard decisions. It is that decision which Dr. Hammond was seeking to place before the readers of his "swan" song. It was that decision which the "triumvirate" are seeking to avoid which found expression in their dialogue with the Reform Church leaders.

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Let's Talk It Over

Does an editor have any responsibility to the writers of the articles which he publishes in his paper? If an author submits to me an article for WWN, I have the right to edit it, but with that right there is the obligation to accurately convey the intent of the author even in the changes made. If major changes beyond grammar are made, his approval should be obtained by me before I publish it.

After I publish it, my integrity is still at stake. Unless I note the article as not expressing the views of the editor or the organization behind the publication, simple ethics demand that I stand by the author of the article which I chose to publish. If I want to shoot down the author of the article which as an editor I publish, the time of the "shooting" should be before publication, and if the author does not wish to have his article so altered to reflect my view, then the honest thing to do is not to publish that article. But once published editorial loyalty and obligation to stand behind the author of the article is the only right and honorable thing to do. Sadly, this has not been done in regard to the article by Dr. Hammond

which we have discussed in this issue of WWN. Strong denials have been made of any influence by one of the "triumvirate" encouraging the attack on Dr. Hammond's position as was done. Our sources indicated otherwise.

There is another way this could have been handled and proper ethics maintained to a degree. Dr. Hammond could have been notified that the "excerpts" were going to be published, and that he would be given the opportunity to respond to them, and that his response would be placed after the "excerpts."

What has been done is a matter of record. It rests now with each reader of The Anchor and WWN to carefully analyze what has been written and go to the Bible and find which is based in Scripture, and which is based in human reasoning to escape the now time force of what Jesus said. May I suggest in so doing, that you obtain a copy of The Hour and the End which gives the significance of the major factors involved in this prophecy of Jesus in Luke 21:24.

whg

"Whatever may be a man's intellectual advancement, let him not for a moment think there is no need of thorough and continuous searching of the Scriptures for greater light. As a people, we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought to others." (CtoW&E, p. 41)

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"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 69, Ozone, AR 72854, USA.

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