

*"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 (Moffat)

THE JEWISH EQUATION

(Part Two)

The same suggestion as was made for the study of Part One is in order also for Part Two. Follow closely each Bible reference given. (Editor)

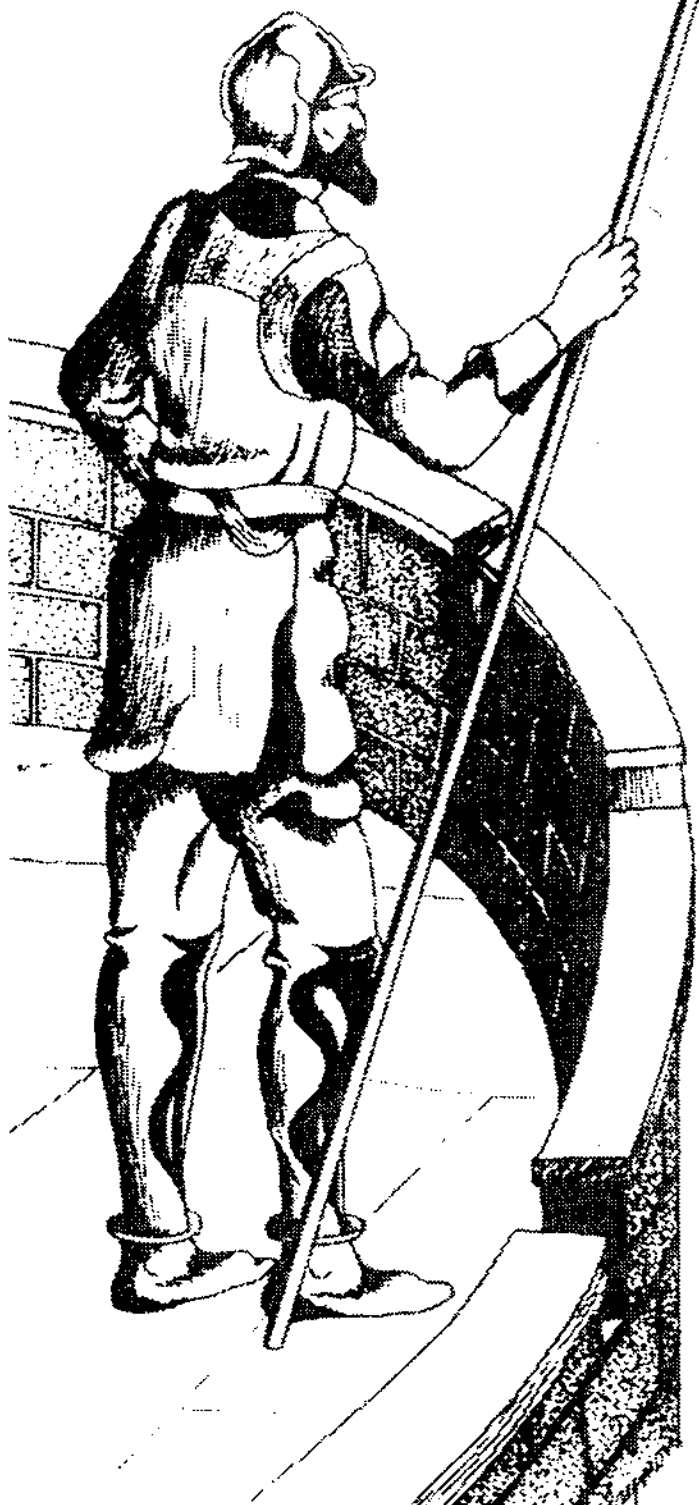
An over view of the final chapters of Revelation is in order that we might better evaluate the factors essential in the solution of the Jewish equation.

Following the outline of the Three Angels' Messages, the Seven Last Plagues are introduced. (Rev. 15:1) From this setting all that follows is explained and amplified. Observe carefully the following points:

- 1) One of the seven angels of the plagues, shows John "the judgment of the great whore." (17:1)
- 2) One of the same seven angels shows John "the Lamb's wife." (21:9)
- 3) Within the delineation of the plagues, the whore of Revelation 17 is first seen by John. (16:12; 17:1)
- 4) "The battle of the great day of God Almighty" is first mentioned. (16:14)
- 5) The place where this confrontation occurs is defined as "Har-Magedon". (16:16 ARV)

As we analyze these various points, we might ask ourselves some questions. Why should an angel of the seven plagues explain to John both the "whore" and "the Lamb's wife"? Both are noted as a "great city". (17:18; 21:10) Both are symbolized as a "woman". (17:3; Gal. 4:26) There is a conflict over these cities. God brings judgment on "Babylon". (16:19) The final plagues are directed wholly toward "Babylon". (18:8) On the other hand, in the battle of "Gog and Magog" the forces of evil from all time are gathered together in an attempt to take "the beloved city." (20:8-9) This period from the plagues to the lake of fire has been rightly defined as "the day of the Lord." (See II Peter 3:8-10)

Further, as the plagues are being explained to



John, it is also revealed that powers - "the spirits of devils" - are at work to "gather" the leadership of the "whole world" to battle against God. (16:13-14) More detail is given as the beast which carries the "great whore" is shown to John. Here "ten kings" join the "beast" (of Revelation 17) to "make war with the Lamb." (17:12-14) This is amplified in the "war" described in Revelation 19:11-21. And all of this is pictured as centering in one place - "a place which is called in Hebrew Har-Magedon." (16:16 ARV)

[Note: The word, place, in the Greek is topos from which is derived the English words, "topology" and "topography." In the Greek, the word refers to a literal location. For example - "Pilate...sat down in the judgment seat in a place that is called the Pavement, but in Hebrew, Gabbatha." (John 19:13) It can also refer to a state of mind. Esau is described as being unable to find a "place of repentance, though he sought it carefully with tears." (Heb. 12:17; See margin) In Rev. 16:16, both uses of the word add to the meaning of the verse. The leadership of earth is gathered to a specific place, and in so gathering under the influence of the spirits of devils pass an unseen line, thus reaching a point of no return, finding "no place for repentance."]

The Seven Last Plagues

There is a principle to the interpretation of the revelations given in the Seven Last Plagues' chapter which is frequently overlooked. All the plagues, save one, constitutes God's response to what man has done in probationary time. (The one exception is the third plague which is a repeat of "blood" due to the death decree against the "saints". (See comment, Great Controversy, p. 628) This principle of understanding Revelation 16 is easily seen by noting the first plague. (16:2) The "grievous sore" falls on those who "had the mark of the beast, and upon them which worshipped his image." When was this mark received, and when was this worship begun? Before or after the close of probation? The answer is simple - prior to the close of probation. Using this same principle for the sixth plague, we find the plague itself falls "upon the great river Euphrates." (16:12) Its results carry over into the seventh plague - "great Babylon comes into remembrance before God." (16:19) But what causes God to pour out this plague? The answer is that the triumvirate of evil - the dragon, beast (Rev. 13), and the false prophet (2nd beast of Rev. 13) - gather the

rulers of earth to Har-Magedon.

Lest there be a misunderstanding, let it be clearly understood that all the Seven Last Plagues come after the close of human probation. However, the explanation as to why the plague is poured out is distinctly separate from the plague itself. This needs to be understood and distinguished in the study of Revelation 16. Thus Revelation 16:13-16 will be fulfilled prior to the close of probation. (See use made of Rev. 16:13-14 in Great Controversy, pp. 561-562)

While the sixth plague is poured out on what is termed "the great river Euphrates," the "spirits of devils" had gathered the leadership of earth with their forces to a place with a Hebrew designation. Herein is a factor of the Jewish equation. God's wrath reveals how He views this development. To Him it is what He has always revealed it to be - Babylon, the epitome of rebellion. Thus the symbolism of "the great river Euphrates," and the fact that the "whore" is carried by the beast that "was, and is not, and yet is" who makes war with the Lamb. (Rev. 17:14) But the spirits of devils do not gather their devotees to the river Euphrates, but rather to a place called in the Hebrew, Har-Magedon.

[Note: The prophet Jeremiah declared of Babylon - "It shall no more be inhabited forever; neither shall it be dwelt in from generation to generation." (Jer. 50:39) These words are from a scroll which Jeremiah sent to Babylon with Seraiah. He told this prince that having read this scroll in Babylon, he was to "bind a stone to it, and cast it into the midst of Euphrates." When doing so, he was to say - "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." (Jer. 51:60-64) The word of the Lord is that the literal city of Babylon after its destruction would never rise again. Only a "symbolic" Babylon would exist. God's judgment on Jerusalem is in contrast to this. Although destroyed in 70 A.D., the prophecy of Jesus indicated that it would be trampled down only "until the times of the Gentiles be fulfilled." (Luke 21:24)

Har-Magedon

In the Hebrew language - har - means mountain. This rules out "Megiddo" for it is a valley. (Zech. 12:11) However, there is a mountain named in the Old Testament which meets the linguistic requirements. It is called, har-mo'ed - Mount of the Congregation. It is described as being "in the

+ + To page 6, col. 1

WHO ARE THE JEWS WHO WORSHIP AT THE SAINT'S FEET?

In two recent issues of "Watchman, What of the Night?" the issue of whether Laodicea or Philadelphia represents the translation church has been raised. This matter is an important one and worthy of careful consideration. The purpose of this article will not be to pronounce a fearful woe upon Laodicea which is not in the Writings, but rather to show clearly the relationship between Philadelphia and Laodicea.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Revelation 3:7,8.

Here Jesus addresses Himself as He that holds the key of David. To this must apply the prophecy of Isaiah 22:21,22 - "And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." In the prophecy of Isaiah, Eliakim was appointed to the supervision over the house of David as signified by the fact that he was to be given "the key of the house of David." In the Revelation, Christ addresses Himself as the One whom has possession of the "key", thus representing His jurisdiction over the church. It is with this key that Christ has the authority to open and shut.

At one time, there was no doubt as to what was referred to by this "open door" among Seventh-day Adventists. Any historic Adventist knew that this referred to the sanctuary in heaven. Not long ago I was studying with a semiretired Adventist minister; as we were going through this prophecy I asked him what this "open door" referred to. This minister, who claimed to be a historic Seventh-day

Adventist, had no real idea as to what it represented. I was shocked, yet it helped to reveal to me just what an awful shape the ministers of our church are in. (Another ordained minister recently told me, "Sister White says that we should not study the incarnation." When I asked him for a reference, he could think of none.)

One of the best Spirit of Prophecy references for the Revelation 3:7 text is found in the 1884 edition of The Great Controversy. The importance of the reference is that it not only relates Revelation 3:7 to the sanctuary in heaven, but it also gives the time of the application. A careful reading of pages 268, 269 sets the time frame.

The subject of the sanctuary was the key which unlocked the mystery of the disappointment, showing that God had led his people in the great Advent movement. It opened to view a complete system of truth, connected and harmonious, and revealed present duty as it brought to light the position and work of God's people. After the passing of the time of expectation, in 1844, Adventists still believed the Saviour's coming to be very near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased...But clearer light came with the investigation of the sanctuary question. Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." (Emphasis supplied.)

What does the phrase, "Now was seen the application" make reference to? To the time "after...1844"! What "words" applied at that time? The message of Revelation 3:7,8. With the great antitypical day of atonement starting October 22, 1844; there was no way that this prophecy could find fulfillment before said time. How often we have been taught that the Philadelphia church began in the 2nd half of the 18th century, or near there about? And how many more times have we been taught that the Philadelphia church ended in 1844? To try to state that the Philadelphia church started before 1844 would necessitate a denial of what the "open door" represents, for that door did not open until 1844.

In making reference to the "hour of temptation" spoken of in Revelation 3:10, Sister White stated in 1847 that it was "yet to come." A Word to the "Little Flock" p.12.

One reading may now think, "Perhaps it is true that the Philadelphia church started in 1844, but how do I know that it is indeed the translation church?"

What hour of temptation is the one mentioned here, that must come after 1847, an hour of temptation that "shall come upon all the world"? It can only be the great time of trouble. Praise God! He promises to keep us during that great time. In verse 12 Jesus says: "I will write upon him the name of my God." Who else in the book of Revelation do we find having the Father's name written upon them? "And I looked, and lo, a lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Revelation 14:1. Here we see the 144,000 are those who have the Father's name just as the Philadelphians do. With this, both James and Ellen White were in agreement. In The Advent Review, vol. 1, #4 is the following quotation from James White:

The history and description of the 144,000 apply to those who are to be changed at the coming of the Lord, and to no other class. First, 'having his Father's name written in their foreheads.' Said the true Witness to the Philadelphia church, 'Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will WRITE UPON HIM THE NAME OF MY GOD.' Where? 'In their FOREHEADS,' just where John saw the 'Father's name.' Now just as sure as the Philadelphia church is the true church of the last days, just so sure the 144,000 are sealed, just before the coming of the Lord. (Emphasis his.)

Not only do the Philadelphians have the Father's name in their foreheads, but they also have "the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from my God." And also Jesus' "new name." Revelation 3:12. This corresponds to the description that E. G. White gave to the 144,000 in her first vision as recorded in Early Writings p. 15:

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name.

The relationship between the 144,000 and the Philadelphians is too clear to miss. Jesus says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 3:11. Here we see the Philadelphians are carried all the way down to the second coming of Christ.

There is now another aspect of the Philadelphia church that must be addressed: who are the "Jews" that are of the "synagogue of Satan"? We read that they are to worship at the feet of the saints and they at last acknowledge that God has loved them. In the Revelation Seminars Bible prophecy course being taught by the church today is a comment concerning this. On page 6 of lesson number five we read: "This church, (Philadelphia) however had difficulties with the same group as did the church of Smyrna. What was the group called?" The answer given is: "The synagogue of Satan" with the following note:

Notice that the people of Satan's synagogue (church) were here pretending to be faithful, true members of God's church and did not reveal their true colors. These are the most dangerous emissaries of the devil, because they appear so righteous and sweet and loving. Jesus calls them wolves in sheeps clothing, Matthew 7:15. We can expect the devil's representatives to be devious and deceitful.

Just as the leaders in Christ's day condemned themselves with their answer to the question put forth by Jesus at the end of the parable of the wicked husbandmen, (Matt. 21:33-45) so today the leadership has condemned themselves without first knowing. In the chapter, "False Shepherds" in Early Writing on page 124 we learn more about these "Jews" who worship before the feet of the saints.

I saw that the priests who are leading on their flock to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God's hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God's commandments. (Emphasis mine.)

These "Jews" are called "hireling priests". (Please read John 10:1-14 to find out what Jesus taught about the hireling.) There can be no doubt as to the time element given here, "The plagues of God are coming." These events are happening at the very end of time. To find out exactly who these "Jews" are we read from page 12 of A Word to the "Little Flock", dated April 21, 1847.

You think, that those who worship before the saint's feet, (Rev. 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were

professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh," and put him to an open shame." And in the "hour of temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet. (Emphasis mine.)

Here we read about "professed Adventists, who had fallen away." As most would read this they might assume that she is making reference to people who had gone out of the church organization. However, it was not until sixteen years after the writing that the organization was formed. The reference must be in relationship to the truth. It is the truth that they have fallen away from. Since the 1950's the leadership of the Laodicean church has been turning away from truth, and in 1980 the church sealed their case in the heavenly sanctuary (see Vol. 8 p. 247) with the voting of the apostate doctrines from the Dallas General Conference session. It was at this time that the "faithful and true Witness" spewed Laodicea out.

In Revelation 13 we read about a great conflict over whom man will give his allegiance to. The issue is bigger than on which day we will worship. The issue is to whom we will give our allegiance. The day upon which we worship will be the indicator of whom we will give our loyalty to. If we follow blind leaders then our case will be hopeless and we will finally be with the spewed out Laodiceans "who worship before the saint's feet." These "Jews" will be "forever lost." That should settle the matter of importance. Souls are at stake. If we continue to follow the teachings of the church without question, then we have given our conscience to another.

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Matthew 15:8,9,14.

One final note: the Seventh-day Adventist who follows after the hierarchy and the apostate doctrines of a completed, final atonement at the cross, and a revised version of the immaculate conception cannot be related to the Philadelphians. Why can we say this? Because of the testimony that God loves the Philadelphians "because they held fast the truth."
A. Stump

CHRIST OUR RIGHTEOUSNESS

Lesson # 3

Christ As Creator

Question	Answer
1. What are the very first words of the Bible?	Genesis 1:1
2. How long was God involved in creation?	Exodus 20:11
3. How long does the Bible declare a day to be?	Genesis 1:5 (See note 1)
4. How did God create the heavens and the earth?	Psalms 33:6-9
5. Which member of the Godhead was the active agent in creation?	John 1:1-3
6. Does the expression, "all things" mean even our world?	John 1:10
7. Who does Paul in the book of Hebrews declare to be the creator?	Heb. 1:1,2
8. What is the testimony of God the Father concerning the creatorship of His Son?	Heb. 1:8-10
9. After stating that Jesus is "the image of the invisible God," what does the apostle Paul declare?	Col. 1:16
10. Had anything existed before Christ?	Col. 1:17
11. Did Jesus receive any help creating?	Isa. 44:24
12. How does God want us to behold Him?	Isa. 40:25,26
13. What distinguishes the true God from the false gods?	Jer. 10:10-12
14. In what simple words did the Psalmist express this truth?	Psalms 96:5
15. Why is Christ worthy of our worship?	Rev. 4:11 (See note 2)

NOTES

1. See also Genesis 1:8,13,19,23,31. Since the Word of God is true and cannot lie, the story of creation completely rules out the idea that man evolved from some lower form of life over a long period of time.

2. "Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for They are one, and Their interests are identical. We honor the Father in honouring the Son. 'He that honoureth not the Son, honoureth not the Father.' Therefore no one can have a high conception of the Father unless he has a high conception of Christ.... Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated." Christ Our Righteousness pp. 19,20.

The Jewish Equation - From page 2

sides of the north" or Mt. Zion, "the city of the great King." (See Isa. 14:13; Ps. 48:2) By noting the objectives of Lucifer in Isaiah 14:12-14, it is he who plans to "sit upon the mount of the congregation" - har-mo'ed. To this end, the spirits of devils gather the nations of earth. Daniel simply states - "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." (11:45) To John it revealed that the "spirits of devils" coming from the dragon, beast and false prophet gather the nations to the mount of the congregation. But the prophetic message behind this symbolism is that literal Jerusalem is to be made "an holy city" from man's viewpoint, while God's viewpoint the deception is in reality, Babylon the Great. The significance to us is that when this occurs, the prophecy states - "And at that time shall Michael stand up." (Dan. 12:1) "But the true leader of all of this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in exaltation of Satan, the sentence will go forth, 'Therefore shall her plagues come in one day...'" (TM, p. 62) How near are we to the fulfillment of this Divine edict?

[Note: One might be perplexed about Revelation 16:16. Should the text read - "And he gathered them together" (KJV) or should it read - "And they gathered them together" (ARV)? The Greek verb, sunagō, as used in this verse is in the 2nd aorist (past) singular form. Ordinarily, this would indicate - "he gathered" - however, a Greek neuter plural noun can take a singular verb. The word, spirits, is such a noun in the Greek, allowing the translation - "they gathered." The context requires - "they gathered" - as indicated in verse 14, where the infinitive form of sunagō is used: - "to gather them to the battle of the great day of God Almighty."]

To Be Continued

If one desires a diagram of the linguistic transition of har-magedon back through the Greek to the Hebrew, send a self-addressed stamped envelope, and we will send you the diagram. Send the request to P. O. Box 789, Lamar, AR 72846.

THE 1987 ANNUAL FELLOWSHIP

On Campus - June 29 - July 4

Two major seminar studies are scheduled. One is a continuation of the study of the Doctrine of God - the Incarnation and the Resultant Revelation of God. The second will be a study of the Atonement by Brother A. L. Hudson of Baker, Oregon. He has promised to be with us barring unforeseen business commitments, or a health problem interfering. He wrote concerning the Atonement studies - "I would have no trouble presenting my understanding of the Atonement solely from the Hebrew and Christian prophets. One other stipulation would have to be understood: I would not be trying to prove or sell anybody anything -- just comparing notes with fellow Seventh-day Adventists."

Brother Hudson would also give us some notes from our church history in regard to his own contacts with Barnhouse and Martin at the time of the SDA-Evangelical Conferences.

An additional feature will mark the 1987 Fellowship. We plan some just plain Bible studies to show how God's word can come alive as one contemplates in depth just what is written. We anticipate the same blessings and spiritual refreshing that marked last year's fellowship.

The accommodations will fall into three categories. Completed (limited number) rooms on the campus - minimum of two to a room - will be available for \$15.00/person/period. Unfinished rooms: \$10.00/person/period. RV's and use of facilities will be \$5.00/person/period. If we have to use the Pine Crest Camp cabins, the cost will be just what is charged to us. Two meals will be served in the cafeteria each day - breakfast (\$2.50) and dinner (\$3.50). [Inflation might force a rise of 50¢ per meal; we hope not]

Write for the Attendance Request Form today. The rooms and the available space will be assigned as we receive and return to you the confirmation.

Note: The same rule as was followed last year in the Seminar studies will be observed again this year. This guideline reads - "The Bible is the only rule of faith and doctrine." (EGW, R&H, July 17, 1888)

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COMMENTS on the COMMENTARY

Soon after the first issue of Commentary reached the field, the requests to be placed on the mailing list began to trickle in, then to pour in, and at this writing, the volume has not diminished. With some of the requests came notes and short letters of comment. These were an encouragement to us, and we wish to share some of these with our readers. [Lest you are led to believe that all were one-sided, let us state that a few requests came asking their names be dropped from the mailing list for Watchman. This was to be expected. Our policy has always been and still is - we do not wish to send any of our publications to anyone who does not want to receive them.]

I would like to continue being on your mailing list. I have been on your mailing list and I know it takes money to print your truths. I know we are living in the end of time. I want to be ready and I don't want to be deceived, and I don't want others to be. I will pray for you and your staff that you will continue to warn us of the coming dangers and deceptions.

Nebraska

I have enjoyed the "Watchman, What of the Night?" for many years, and now I see I can enjoy the Commentary also. Thank you for all the information. These are the last of the last days. I am on SS, so have not much but wish to send a token of my appreciation for your generous papers all this time. I'm sure your burdens are many and heavy, but just as sure, that the Lord is leading and blessing.

Michigan

I'm so grateful I was on your mailing list to receive your Commentary. I immediately read it from cover to cover. It is excellent!!! I had read Bob Sessler's manuscript on "The Abomination of Desolation", so I had an insight of what you were replying to.... I am striving through our Father to be among the 144,000, as I know you are also. God bless and be with you as you endeavor to do His will.

California

I enjoy "Watchman, What of the Night?" and now Commentary. The world and even the Church is in a mess, but I know that this is one of the signs of the end. But it bothers me to know where to put my tithes - where is God's true storehouse now? The Bible says to bring them to the storehouse. I have sent my tithes to different places, and to the Church, but somehow I am not happy in doing either. "Oh for more understanding." Could you help; would appreciate it. I feel you are a very honest person and want each to know what is going on, and that you are like the voice of the prophets. "Praise the Lord" some one is watching in Zion.

Kansas

Greetings to a Union College grad! For years now you have been so kind as to send your "Watchman, What of the Night?" and I am so appreciative of this fact! I'm always looking forward to the next number. I fully believe God has given you a clear vision of the basic truths of the Bible -- and this is very necessary to one who has been immersed in "science" all his life. Nine years of my life were spent sitting at the feet of worldly scientists. We who are "weak" here in Biblical truths need your observations, you of the "spiritual mind."

Michigan

Just a note to let you know how we are enjoying the thought papers and now the Commentary. We think it is great. No doubt you will be getting a lot of feedback of opposition, but it is time to let people know who is who, and what is what; and we are thankful for what you and Brother Stump are doing. Be of good courage and press on. The Lord willing we will be attending the Fellowship.

Oregon

God bless you for telling the truth.

Maryland

In every age and time God has His faithful "watchman on the walls." Our people are asleep.

Tennessee

Do appreciate you mailing the Commentary - much to be read and studied as to the "strange revelations" happening in and about the church. We indeed are living in perilous times and more than ever need to recognize that "Satan" is in our midst with subtle transformations in many ways....

With the knowledge of the changing of the books of Ellen G. White, which grieves me terribly, no doubt you have received the same question many times: "Just what can we know are her writings for sure?" Oh, how could anyone be so deceitful as to do this is beyond my comprehension.

Idaho

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"Watchman, What of the Night?" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 789, Lamar, AR 72846, USA.

In Canada, write - The Adventist Laymen's Foundation of Canada, P. O. Box 117, Thorne, Ont. POH 2J0.

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Each Issue is sent free upon request.

Commentary is published quarterly by the same foundation with the same editors. For further information write to the above address.