

“*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 begin the 39th year of continuous publication. The first issue was mailed in December of 1967, the year that Jesus' own prophecy in regard to Jerusalem was fulfilled. We did not recognize it then for what it was – “present truth.” Our understanding was structured by tradition. It is of fact that as the 19th Century closed, James Edson White published a book – *The Coming King* – in which, after discussing its destruction, he took note of Jesus' own prophecy in Luke 21:24. The 1898 edition read: “We also read that ‘Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled’ Luke 21:24. Jerusalem has never again come into possession of the Jews, and will not until ‘the times of the Gentiles be fulfilled.’ This will be when the work of the gospel is finished” (p.98).

On page 5 of this issue is a question from a reader in Romania which came E-mail to the Webmaster. Unable to make further contact, and since the question is no doubt of wider interest than to just a single person, we have discussed it briefly. The letter from the brother in California reveals a trend that is becoming more frequent with the passing of time. We seem to be unwilling to take the revelation which God has given in prophecy as to what Romanism really is, and in turn fraternize with them educationally, receiving degrees from their institutions and inviting them to speak or pray at our general sessions. This does not include reports of contacts which never make the *Adventist Review*.

What Jesus Could Not Do & Did Not Do

In the Preface to the Gospel of John, there is found an interesting observation:

He came to His own, and his own received Him not (1:11).

This verse reads linguistically in the Greek, according to the gender of the words used, - "Unto His own [τα ἴδια, "things" - neuter] He came, and His own [οἱ ἴδιοι "people" - masculine] did not receive Him." In recording the experience of Zacchaeus, Luke quoted Jesus as saying, "The Son of man is come to save that which was lost" (Luke 19:10). The "lost" were as Zacchaeus, "sons of Abraham" (ver. 9). They boasted of their position as "Abraham's seed;" and when Jesus offered them truth, and with that truth freedom, they retorted that they were never in bondage to any man, and bluntly asked Jesus, "How sayest thou, 'Ye shall be made free?'" (John 8:32-33). Greater than any Roman yoke was the bondage of sin. That deliverance is inseparably connected with truth, the merchandise of heaven. Jesus Himself was the embodiment of truth. He was the Truth (John 14:6). His glory was the fullness of truth (John 1:14). His righteousness was truth, "pure and unadulterated" (TM, p. 65).

Before there could be an infilling, there had to be a removing. On His first trip to Jerusalem after His baptism and anointing, He entered the temple and cleansed it. In so doing, He ordered:

Take these things hence; make not my Father's house an house of merchandise (John 2:16).

In this act and command, Jesus was saying something:

1) The temple was still God's house in A.D. 27. It had not been rejected. It was still a part of His "things." In its ceremonies and rituals, truth was conveyed. Salvation was still of the Jews (John 4:22).

2) He was stating His objective and mission. Could He get His "people" to become in spirit what He had become in flesh - the fullness of grace and truth. To as many as would receive Him, He would empower (ἐξουσία) them "to become the sons of God" (John 1:12).

He confirmed "the covenant with many for one week" (Dan. 9:27) first, through three and one half years of unparalleled personal ministry, and then for three and one half years through those whom He had empowered for service.

His final dictum, which followed a second cleansing of the Temple (Matt. 21:12-13), reads:

Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate (Matt. 23:34-28).

In three years, from the first cleansing to the second, the temple ceased to be the Father's house, and became a "den of thieves." It was pronounced "desolate" by Jesus Himself.

What did Jesus do? "Jesus went out, and departed from the temple" (Matt. 24:1). He could not turn Israel around.

This desolate Temple with its rituals produced discord in the early church, and was instrumental in cutting short the ministry of Paul. Why? Because the leadership of the Christian Church at Jerusalem could not bring themselves to walk in the advancing light of truth. To the Churches in Galatia, where the Jerusalem controversy spilled over, Paul would write:

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the (new) Israel of God (Gal 6:15-16).

Postscript One:

What Is Hebrews 13:10 -14 Saying?

It reads:

We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come.

The imagery and the symbolism of "no continuing city," coupled with "the sanctuary typology" chosen by Paul for the basis of his exhortation "to go forth unto Him," is complemented by the revelation given to Ezekiel called "the visions of God" (8:3). In these visions are revealed how God looks upon the apostasy in Jerusalem; the sighing, crying remnant who are sealed; the judgment to fall upon those who remain "in the city" (9:5-7); and the final departure of the "glory of the Lord... from the midst of the city" (11:23).

[IF YOU DO NOT HAVE THE TRACT, "THE SEAL OF GOD" WHICH AMPLIFIES THE COMMENTS FOUND IN ST:207-216 ON EZEKIEL 9. WRITE TO P. O. BOX 69, OZONE, AR 72854 ASKING FOR A FREE COPY.]

Postscript Two:

Spiritual Israel

Adventism has perceived of itself as "spiritual" Israel - a "new" Israel of God in the End Times.

One of the Church's leading pastors of the past, Elder Taylor G. Bunch, while ministering at the Battle Creek Tabernacle, presented a series of thirty-six studies at the Sabbath afternoon vesper services on "the parallels between ancient and modern Israel in the Exodus and Advent movements." This was based on the presupposition that the Adventist Movement was the remnant spiritual Israel of the new Israel of God. There is biblical support which could be so interpreted. Paul wrote - "All this happened to them [ancient Israel] by way of warning; but it was recorded by way of admonition to us who live in the last days of the world" (I Cor. 10:11, Weymouth).

In the Writings is to be found the warning that "modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbath-keepers" (1T:609).

Whatever the "many idols" were in 1867, it is evident that today the Adventist Church is in apostasy; that they have not been true to the sacred trust committed to them (8T:247); that is, if the Statements of Belief prior to 1980 accurately stated that "trust." Yet there are "voices" both within the

Church and on the periphery who are assuring the individual members that the church is going through, that their "message" if accepted would turn the Church around. They seem to believe that they can accomplish for modern "spiritual" Israel that which Christ could not accomplish for literal Israel in His day. There is no question but that the acceptance of Jesus Christ would have turned the Israel of His day around; but they didn't accept, and God didn't force, and their allotted "times" (Dan. 9:24) expired.

With the expiration of the times of Israel, began "the times of the Gentiles" (Acts. 13:46; 18:6; 28:28). The closing of those times is connected with the proclamation of the "everlasting gospel ...unto them that dwell on the earth, and to every nation, and kindred, and tongue and people" (Rev. 14:6) for the time allotted its proclamation results in the "drying" of the harvest of earth (Rev. 14:15, Gr.).

The closing of the "times of Israel" was set in prophetic time - "Seventy weeks are determined upon thy people" (Dan. 9:24). The closing of the "times of the Gentiles" was to be marked by an event (Luke 21:24).

Jesus' Own Prophecy

It was after Jesus declared that the temple of God's presence was desolate (Matt. 23:38) that He gave His prophetic utterances concerning what that meant for Jerusalem and the event in its history that would mark the close of "the times of the Gentiles."

It was Tuesday of the last week of His life in the form of man. The disciples in a small way sensed the meaning of His judgment on the temple, and as He

went out they showed Him the "buildings of the temple" (Matt. 24:1). His response was quick and concise: "There shall not be left here one stone upon another that shall not be thrown down" (Matt. 24:2; Luke 21:6). This elicited further questioning when they reached the Mount of Olives. "Tell us," they asked, "when shall these things be? And what shall be the sign of thy coming and the end of the world?" (Matt. 24:3). His response is known as "the Great Eschatological Discourse."

After enumerating general signs, Jesus directed the disciples' attention to the book of Daniel (Matt. 24:15), and to the core of the time and events that would mark the destruction of Jerusalem. While Matthew gives the symbolism from Daniel - "the abomination of desolation" - Luke interprets the symbolism - "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (21:20). Further, Luke marked the words of Jesus which focussed on the times of the Gentiles - "and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (21:24). It was not the temple site, but the control of the city that was to mark the fulfilment of the time allotted for giving the gospel to the Gentiles. And as there was a period of time between the close of the "seventy weeks" of Daniel 9:24 in AD 34, and the destruction of Jerusalem in AD 70, so there has been a period of time between the fulfilment in 1967 of the sign given by Jesus as recorded in Luke 21:24 and the present. These two time periods have more than meshed. But if one should back up the close of the probation for the Jewish nation to the time when Jesus declared the temple desolate, the periods would mesh in 2006. No man can know the day or the hour, but one can sense when it is at the door.

A Question

From Romania:

What is in your opinion the event that should be considered the end of the ceremonial system – The Lord's Supper and/(or) Baptism – as symbols of the Christian Dispensation?

Of the symbols noted, it could not be baptism for two reasons: 1) It was used in Judaism before the Christian period. It was practiced by the Jews as a means of receiving proselytes into the Jewish faith. It should be noted that the delegation from Jerusalem who interviewed John did not question the validity of the rite of baptism itself, only his authority for so doing. The question they put was: "Why baptizeth thou then, if thou be not that Christ, nor Elias, neither that prophet?" (John 1:25). Baptism was also practiced by the Essenes in connection with their religious rites. And 2) John records the first cleansing of the temple following Jesus' baptism at which He attested that the temple was still His Father's house (2:16).

The celebration of the Communion Service is a different picture. Jesus had completed three years of ministry. Miracles had been performed by Him that could not be denied, capped by the resurrection of Lazarus. From the decision of the Sanhedrim at the beginning of those three years – "We know that thou art a teacher come from God" (John 3:2) – to the edict of the High Priest following the resurrection of Lazarus at the close of those years – "It is expedient ... that one man should die for the people and that the whole nation perish not" (John 11:50) – an unseen line was crossed, and Jesus declared - "Your house – (no longer His Father's) – is left unto you desolate" (Matt. 23:38). Two days later, He inaugurated the Communion service, and declared that the symbols of a new dispensation – the bread and the wine – represented His body and blood of "the new covenant" (Matt. 26:28; Mark 14:24; Luke 22:20).

A Letter

From California:

I am enclosing an article from the Adventist World-NAD edition of the Review for October 2005. This article is supposed to help people better understand "the Trinity" doctrine taught by the SDA Church. What the author gave the reader is a mixture of psychology and Roman Catholic doctrine. On the second page of the article, the author quotes from the book Trinity and Society by L. Boff without identifying ... "L. Boff."

The author of the article in the *Adventist World-NAD* is Wim Altink, pastor of The Hague and Amsterdam-Ghana Seventh-day Adventist churches in the Netherlands.

The paragraph in context which Pastor Altink quotes from L. Boff reads:

The Bible's teaching about the Trinity offers us an important principle: God desires to see both diversity and unity in any entity of which He is a part. The members strengthen one another, drawing from the riches of their differences, as in a healthy church. One author helpfully put it this way: In our experience of the Mystery there is indeed diversity (Father, Son, and Holy Spirit) and at the same time unity in this diversity through the communion of different Persons." [L. Boff, *Trinity and Society*, p. 3] The church established by Jesus will embrace the diversity God has placed within it.

The author of the letter included a copy of a book review of Leonardo Boff's book, *Trinity and Society*. It was written by Shirley C. Guthrie of Columbia Theological Seminary. The opening paragraph of the book review identifies Boff. It reads:

The doctrine of the Trinity is one of those articles of faith all Christians are "supposed" to accept, though many agree with Kant that it provides nothing, absolutely nothing, of practical value. In this book, Brazilian Leonardo Boff, Franciscan priest and professor of theology, joins other contemporary theologians in defending both the truth and practical value of

this doctrine. For Boff, the community of Father, Son, and Holy Spirit is not only the truth about God; it is also the "prototype of human community dreamed of by those who wish to improve society," the "model for any just, egalitarian (while respecting differences) social organization."

Present Truth

On January 27, 1901, Ellen White received a letter from Dr. J. H. Kellogg. The next day she replied. It is filed as Letter 20, 1901 and Manuscript Release 1102, #14, pp. 139-149.

After commenting on her health and need for rest, she speaks of "the Lord's world vineyard" and asks "but where are the workers." She draws attention to the woman of Samaria and the Samaritans, citing Jesus' comments in John 4:35-38. Then she wrote:

The coming of these people to Christ was an object lesson to the disciples, and it should teach important lessons to all who are interested in the salvation of souls.

Various lessons to be learned are cited including the character traits of the workers themselves. She would encourage the workers to "strive with persevering energy for the life to come." The degeneracy of the human heart is often times disruptive in worker relationship, and thus hinders the work to be done. She observed that "man cannot change one attribute of his diseased character."

Love to God and love for one another are the two great principles which are to bind us in union with one another and the whole in oneness with Christ in God. The world is discarding these principles. It is catching the sophistries of the great deceiver. If these sophistries are introduced into the church, they will bring discouragement and spiritual ill-health.

These words were written in 1901, and with the passing of a century of time

none can deny that this has not happened, and the descriptive phrases used, accurately describe not only the condition in the Church but also have marked many of the independent ministries which have risen since the middle of the previous century. Note the phrases - "Insane efforts to make centers of themselves," and "the natural egotism of the human heart." This is too evident today in all areas where the truth of God is professedly proclaimed.

Almost as a "postscript," the final paragraphs of the letter are written. Attention is directed to the events of the end of time. They read:

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men's greatness will be crumpled in the dust, even before the last great destruction comes upon the world.

The words of Revelation 18 (5-24) will be fulfilled. Is not this description enough to cause all who read it to fear and tremble? But those who do not love the light, who will not come to the light lest their deeds shall be reprov'd, will not follow on to know the Lord. By their attitude they say, I want not Thy way, Lord; I want my own way.

God has given His object lesson. If the world will not heed, will not the people of God take heed? In the twenty first chapter of Luke, Christ foretold what was to come upon Jerusalem; with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Mark the words: "Take heed to yourselves, lest at any time your hearts be over charged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man"

This is warning to those who claim to be Christians. Those who have had light upon the important, testing truths for this time, and yet are not making ready for the coming of the Son of man, are not taking heed. ... There is no

period of time when spiritual slothfulness is excusable.

Only by being clothed with the robe of Christ's righteousness can we escape the judgments that are coming upon the earth. Let all remember that these words were among the last that Christ gave His disciples. If this instruction were often repeated in our papers and publications, and less space were taken for matter which is not one-hundredth part so important, it would be more appropriate. In these sacred, solemn warnings the danger signal is lifted. It is this instruction that church members and the people of the world need; for it is present truth.

In this letter Dr. Kellogg, was directed to only Luke 21, not Matthew 24, or Mark 13, parallel chapters in those gospels. The only difference between Luke and the other gospels as to what was to come upon Jerusalem was stated in verse 24. An event would mark the close of "the times of the Gentiles - Jerusalem, the city, not the temple, would no longer be under Gentile control. The 20th Century Bible Course, Lesson 5, "Time Running Out" states it succinctly. Question #3 reads:

How long did Christ say that Jerusalem would be trodden down? (verse, 24).

A note follows which reads:

Old Jerusalem and the temple site has been occupied largely by Gentile nations until 1967 when the Jews took possession of it in a "lightening victory." This portion of Christ's prophecy was fulfilled in our day!

In 1967 when Israel took Jerusalem, the capital remained in Tel Aviv. However on July 30, 1980, the Knesset (Parliament) of Israel made Jerusalem "the capital of Israel" and "the seat" of all government of the nation. Thus was completed the fulfilment of Luke 21:24.

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A full discussion of Jesus' prophecy in Luke 21:24, with full documentation, is available. Write to the office address: P. O. Box 69, Ozone, AR 72854, and request the manuscript - THE HOUR AND THE END. \$4.00 post paid.

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A Change

Due to impaired vision, Ms. Sheila Stavert, asked to be relieved of her responsibilities as Executive Secretary of the Canadian Foundation. She has served faithfully and sacrificially the foundation in Canada. She was instrumental in working with the Dominion government so as to procure a charter for all of Canada. From then till now she has guided the witness and work of the Foundation across Canada. Her advice and counsel will still be available as she will remain a member of the Board of Directors. We say a simple but sincere, "Thank you" for the years of service and pray God's blessings upon her in her present need.

The point of contact will move across Canada to Victoria. Ray and Joy Cutts accepted the invitation to assume the responsibility. They are not strangers to the work and objectives of the Foundation as Brother Ray worked for the Foundation some years back in Eastern Canada. For a period of time he was also a Literature Evangelist in the Arkansas and Oklahoma Conferences. They operate the first named Website, and can be reached via E-Mail, at "Webmaster Joy." See p. 7.