



*"Watchman,  
what of the night?"*

*The watchman said, The morning cometh, and also the night: if ye wil  
enquire, enquire ye: return, come. Isaiah 21:11-12*

# HOW MANY IS "MANY MORE YEARS"?

## Have We Reached the Final Generation?

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We are now into the ninth decade - two times plus the period of the wilderness wanderings of Israel - since Ellen G. White wrote to Dr. P. T. Magan - "We may have to remain here in this world because of insubordination many more years." (M-184-1901) Must time go on, or have we reached the final generation of human history? Is the "sure word of prophecy" still shining as "a light" in a dark place?

The great time prophecy of Daniel - "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (8:14) - has spanned the centuries. It was culminated in the experiences and events surrounding 1844. In the book of Revelation, the angel who held in his hand the opened book of Daniel, swore by the Eternal "that there should be time no longer." (10:6) Following enacted prophecy by John, the angel gave further instruction - "Thou must prophesy again [in the presence of] many peoples, and nations, and tongues, and kings." (10:11) While time wouldn't be a factor in prophetic reckoning, literal probationary time would continue till "the days of the voice of the seventh angel, when he shall begin to sound." (10:7) Turning from prophetic time as

a factor, we now note events as prophesied to find our bearings as related to the final purposes of God.

The prophet Daniel after seeing the commencement of the judgment scene, "beheld then because of the voice of the great words which the horn spake." (7:11) Following 1844, when "the judgment was set and the books were opened," the ground work was laid for the "resurrection of the papacy from the deadly wound it had received in 1798 at the hands of the French general acting on orders from Napoleon.

Giovanni Maria Mastai-Ferretti ascended the Papal throne in 1846 as Pius IX. His has been to date the longest pontificate in the history of the Papacy, stretching over thirty-two turbulent years to 1878. In 1854, Pius promulgated the dogma of the Immaculate Conception of the Virgin Mary. These were the first of the "great words" which "the horn spake" after 1844. In enunciating this dogma, the Pope employed the Catholic concept of Papal infallibility. However, this teaching had not been, up to this point, authoritatively defined. As early as 1864, Pius IX began to lay the ground work for convening an Ecumenical Council of the Catholic Church. "On June 29, 1868, the bull Aeterni Patris convened the Council to Rome, the date being fixed for Dec. 8, 1869" - the day of the feast of the Immaculate Conception. This Council has become known as Vatican I.

The resolutions of this Council "entirely revolutionized the position of the Pope within the Church. He is first accredited with 'complete and supreme jurisdictionary authority over the whole Church, not

simply in matters of faith and morality, but also in matters touching discipline and governance of the Church; and this authority is a regular and immediate authority extending over each and every Church and over each and every pastor and believer.'" (Encyclopaedia Britannica, Vol. 23, p. 11, 1958 ed.)

The concept enunciated in the dogma of Papal Infallibility must be understood against the backdrop of Catholic thinking in regard to Church Councils. When the bull calling for the Council was issued, "special bulls were issued, with invitations to the bishops of the oriental churches, to the Protestants and to other non-Catholics, none of which groups complied with the request." (*Ibid.*, p. 10) Since the Roman Catholic Church claims all baptized members belong to it, the significance of the dogma enunciated in the light of the prophecies of Revelation 13, dare not be overlooked. This fuller understanding of its implications can help one better understand the actions of the present Pope.

The reign of Pius IX coincided with the Revolution of 1848 in Italy, which laid the beginnings for the united kingdom of Italy. Finally with the outbreak of the Franco-German War, the Italians on September 20, 1870, occupied Rome itself. A plebiscite was held in which the overwhelming majority of the votes cast were for the incorporation of Rome into the Kingdom of Italy. As a result, Pius remained for the rest of his days a prisoner, as he regarded himself, in the Vatican. Again, here is a point which needs to be carefully considered. In November of 1870, the Italian parliament passed a law which recognized the sovereignty of the Pope, and which "entitled him to conduct his own diplomatic relations with other powers and to have exclusive authority within the Vatican itself and a small district around it. In the rest of Italy, church and state were to be separated." (*Ibid.*, Vol. 17, p. 985) Though Pius would not recognize this accomplished fact, the Roman question had been settled in 1870.

"At the very moment when the disappearance of the papal states removed it from the field of European diplomacy, the papacy

was about to emerge as a world power with which every politician would have to reckon." (*Ibid.*, p. 223) Pius died on February 7, 1878, "having seen in his pontificate the creation of the modern papacy." (*Ibid.*, p. 986) But as if an Unseen Hand held in check even him "whose coming is after the working of Satan," the "deadly wound" remained unhealed and festering for another half century.

Pius was followed by Leo XIII, whose reign ended in 1903. Leo issued two remarkable encyclicals. One, Immortale Dei, in 1885, declared that the "state" should profess the Catholic religion, and that the Roman pontiffs should have "the power of making laws." He referred to "innovations" which came to the fore in the 16th century, in other words, Protestantism, and "spread amongst all classes of society. From this source, as from a fountain-head, burst forth all these later tenets of unbridled license." Then he describes these "tenets" as follows:

"Amongst these principles the main one lays down that as all men are alike by race and nature. . . that each is free to think on every subject just as he may choose. . . . In a society grounded upon such maxims, all government is nothing more nor less than the will of the people.

"And it is a part of this theory. . . that everyone is to be free to follow whatsoever religion he prefers, or none at all if he disapprove of all." (Quoted in Facts of Faith, pp. 256-257)

In 1888, Leo issued another letter - Libertas - which he stated:

"It would be erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced. . . She would bring forth more abundant fruit if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority." (*Ibid.*, p. 257)

At this point we need to pause and take an overview of this time period. Pius IX reigned from 1846-1878; Leo XIII till 1903. This period of time covered the

beginnings and establishment of the Advent Movement and the Seventh-day Adventist Church. During the reign of Leo XIII, one of the most critical decades occurred in Adventist Church history - 1888-1901. And it was in 1901, Ellen G. White wrote the letter to Magan about the "many more years." In 1903, when the General Conference voted the Constitution which placed the Church in the "track of Romanism," Ellen White wrote that the church "was [then] being leavened with her own backsliding." (8T:250) That year Leo died and was succeeded by Pius X.

Pius X was of a mind quite different from Leo XIII. "He had always hated 'the political priest;' he had no liking for diplomatic maneuvers and little sympathy for liberal tendencies in the intellectual field; and he had an instinctive mistrust of popular government. . . . As Leo's policy of co-operation with secular governments seemed to have ended in failure, Pius decided from the start to concentrate his attention on the problems of the apostolate and to make the defense of the Catholic religion the keynote of his pontificate." (Britannica, op. cit., p. 225)

It would seem that the prophetic time clock had been stopped. Nothing in the events of human history since the great words which the "little horn" had spoken in 1870 could be assigned to a specific prophecy of God's word till near the close of the third decade of the 20th century. Pius XI was in the Papal chair. "One event stands out in Pius' pontificate: the signing, on February 11, 1929, of the Lateran treaty between the Papacy and the Italian government. This was more than a recognition of the status quo, as the agreement was specifically declared to constitute a final and irrevocable settlement of the Roman question. The papacy recognized the establishment of the kingdom of Italy and received in turn recognition of its full sovereignty over the Vatican City State." (Ibid., p. 987) The San Francisco Chronicle for February 12, 1929, carried as a secondary headline on its front page - "Mussolini and Gasparri Sign Historic Roman Pact." A sub-title read - "Heal Wound of Many Years." This appeared over a picture of Gasparri which was placed above that of Mussolini. Thus almost to the day, 131 years after the

government of the Papacy had been declared to be at an end by Berthier on February 10, 1798, the "deadly wound" was healed.

Again we must pause in our delineation of the fulfillment of prophecy, to note an event in Adventist Church history. Almost two years after the healing of the "deadly wound," the General Conference Committee authorized the President of the Church, Elder C. H. Watson, to appoint a committee to prepare a Statement of Beliefs to be placed in the Yearbook. (GC Minutes, Dec. 29, 1930, p. 195) None had appeared since 1914. The Statement was readied and first appeared in the 1931 Yearbook. The differences between this Statement, and the previous ones which had appeared in Yearbooks, beginning in 1889, was not so much in what it said - though there were differences - but in what it did not say by deleting from the previous Statement. Two concepts omitted had to do with prophecy and the interpretation of prophecy. Previous statements had declared the Papacy to be "the man of sin." This concept did not appear in the 1931 Statement. The second dealt with prophecy itself. Previous statements had read:

"That prophecy is a part of God's revelation to man," and "it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands." (1889 Statement)

This, too, was omitted. Thus the light designated by God to guide His people "till the day dawn" was no longer given official recognition just at the time when the prophetic time clock of God began to tick away the final hours of human history.

The "resurrection" power of the Papacy has been growing since 1929 with ever increasing influence in the councils of world governments. In the United States, President F. D. Roosevelt, in 1939, appointed, Myron C. Taylor as his "personal" ambassador to the Pope. Now 44 years later, provision has been made in Congress to permit the incumbent President to appoint as official American ambassador to the Curia on the Tiber.

Jerusalem in Prophecy

Simultaneously, paralleling the resurgence of the Papal power in the affairs of nations, another sequence of events leading to the fulfillment of prophecy has also taken place. In 1948, Israel once again became a nation. This event in itself did not fulfill a prophecy. Elder Arthur S. Maxwell at the 1952 Bible Conference held in the Sligo Seventh-day Adventist Church noted:

"Victorious as were the forces of Israel in every other part of Palestine, they failed to take the most dazzling objective of all. Mysteriously they were held back from achieving this most cherished goal, this culminating triumph [the taking of Jerusalem], as by an unseen hand."

Then Elder Maxwell asked - "What could be the reason?" In answer to his own question, he declared - "Only that the times of the Gentiles are not yet fulfilled." (Our Firm Foundation, Vol. 2, p. 230) Coming events were casting their shadows before. Jerusalem was coming to the fore in the issues involving the nations of the world.

In 1967, in a lightning Six Day War, Jerusalem once more came under Jewish control. Dr. J. R. Zurcher, Secretary of the Euro-Africa Division, has well stated the significance of the fulfillment of the prophecy of Jesus as found in Luke 21:24. He wrote:

"The fact that since 1967 Gentiles no longer have occupied Jerusalem means, therefore, that we are now living at the end of 'the times of the Gentiles.'

"Jerusalem here constitutes the last sign of the times by which the Lord shows us that the history of this world is coming to a climax and that the restoration of all things is at hand." (Christ of the Revelation, p. 72)

Along with this recognized fulfillment of a specific prophecy in our own day, is a statement by Ellen G. White in 1901 - the same year as the letter to Magan. God could well have been telling His people - "Keep your attention on Jerusalem because then you will be able to know when 'the many more years' will be drawing to an end." Ellen G. White wrote:

"In the twenty-first chapter of Luke

Christ foretold what was to come upon Jerusalem, and with it He connected 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 with power and great glory." (Counsels to Writers and Editors, p. 24)

You will observe that Ellen White directed the attention of the recipient of her letter - It was Letter 20, 1901 - to the prophecy of Jesus as recorded in Luke rather than to either Matthew or Mark. The only difference between Matthew and Mark, and what Luke recorded Jesus saying relative to Jerusalem is that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24)

Jesus in giving His prophecy was answering two questions in one answer. He had been asked as to when the destruction of the Temple would be, and what would be the sign of His coming, "and the end of the world." (Matt. 24:3) He gave three specific events that were to mark epochs between that day and His return the second time. 1) Alien armies would surround the city of Jerusalem. 2) Signs in the sun, moon, and stars would herald the coming of the Son of man before the Ancient of days to receive His kingdom. And 3) "Distress of nations" would be marked by the return of Jerusalem to Jewish control.

When Jesus reached these last signs - signs in the heavens, and distress of nations, He said - "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Then after an illustration concerning the fig tree, He added - "When ye see these things come to pass, know that the kingdom of heaven is nigh at hand." (Luke 21:28-31) Then in this context, Jesus declared - "Verily I say unto you, This generation shall not pass away, till all be fulfilled." (verse 32)

The faithfulness of these words can be accepted as one compares the prophetic event with the generation in which each was fulfilled. The Jews who saw the Roman armies surround the city, also lived to see its destruction. Those who saw the sun darkened, and the stars fall, also lived to hear the message that something

had begun to take place in the sanctuary of heaven. So likewise, we today - our generation - have seen the fulfillment of the final sign Jesus gave. The "many more years" are now coming to an end. This generation shall not pass away, till the final events of probationary time will be enacted.

### Three Prophecies

With the return of Jerusalem to Jewish control, the objectives of the "resurrected" Papacy, and the policies of the government of Israel are on collision course. Three prophecies of God's word related together confirm this conclusion. Jesus' prophecy in Luke 21:24 was given in literal language. The same city - not the temple - which was to be surrounded and taken by Gentile forces was to be freed from foreign control when "the times of the Gentiles [were] fulfilled." (Luke 21:24)

In Revelation 11, similar language is to be found, but in a symbolic and figurative representation. Gentiles were to "tread under foot forty and two months," the holy city. (Rev. 11:2) This prophetic time period expressed as "42 months" is found in only two references. In Revelation 11, and Revelation 13:5, where it refers to the "first beast" who was to open "his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." (verse 6) This power was the Papacy who has sought through the blasphemies of the Confessional and the Mass to counterfeit the ministry of the Heavenly Sanctuary.

Prophecy indicates that the Papacy has other designs. In Daniel 11 - again a prophecy couched in non-symbolic language - the same power as figuratively portrayed in Revelation 13:5-6, will "plant the tabernacles of his palace between the seas in the glorious holy mountain." (11:45) This "holy mountain" is identified as Jerusalem. (Dan. 9:16) When this takes place, we are told that Michael shall stand up. Probation's hour closes, the end has come. Thus just before the close of probationary time, Jerusalem shall again see a power designated in prophetic language as "the Gentiles" tread "the holy mountain."

It should be evident that Jesus' literal

prophecy as given in Luke 21:24 would need to be fulfilled prior to the fulfillment of Daniel 11:45. And it has! Thus we live between two final prophecies of God's word concerning the history of Jerusalem. One has been fulfilled, the other is just before us. The "many more years" is no more. God's clock of prophecy, and the clock of human probation are ticking away rapidly to the final hour when in Heaven, it shall be proclaimed -

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." (Rev. 11:15)

### Explanatory Note

In Revelation 10, John hears the angel - "There shall be time no longer." (verse 6) Then after a personal experience which is an enacted prophecy, he is told - "Thou must prophesy again." (verse 11) To prophesy again with "prophetic time" no longer a factor, means simply, that certain events as prophesied become the major factor in any message to be given. Immediately, John is directed to "the temple of God, the altar, and them that worship therein." (11:1) Then two things are brought to view: The "court" given to the "Gentiles" to be trodden under foot "forty and two months." (verse 2) God's "two witnesses" will prophesy "in sackcloth" for "a thousand two hundred and threescore days." (verse 3)

Since the prophetic times of 42 months and the 1260 days are equivalent, why the two designations? One - 1260 days - is associated with the woman in Revelation 12:6; and the other - the 42 months - is associated with the beast of Revelation 13. This beast is the "Gentile" power which shall tread down "the holy city" - God's tabernacle in heaven. (13:6) This can be expressed in another way. Pagan Gentile forces trod down the literal once holy city in AD 70; Papal Gentile forces trod down the true holy city of heaven for 42 prophetic months.

When one compares the working of the same power in Daniel's prophecy, he finds that "the little horn" in Daniel 7 shall "speak great words against the most High, and shall wear out the saints of the most High." It was to be given into his hands for a time, and times, and a dividing of

time. (Dan. 7:25) [A comparison in Rev. 12 between verses 6 and 14, indicates that the two times - 1260 days, and a time, times, and a half a time - are identical] The power symbolized by the "little horn" in Daniel 7 becomes "the abomination of desolation" symbolizing both the pagan and papal phases in Daniel 8. Then in Daniel 11, "the king" of verse 36, ultimately "plants the tabernacle of his palace between the seas in the glorious holy mountain." (verse 45) Literally, the Papacy will seek to set up a "holy city" on earth in contradistinction to "the holy city" of heaven. Revelation confirms this conflict, when it pictures Babylon as "that great city, which reigneth over the kings of the earth," and Jerusalem, "that great city," the holy city. Both of these cities were shown to John by one of the angels who was involved in the seven last plagues - judgments on Babylon. (See Rev. 17:1, 18; 21:9-10; 18:8)

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## IRIDODOGY

Dorothea M. Grotheer

Iridology is a widely used, widely acclaimed practice. It finds much use as a diagnostic tool in what is called medical missionary work. Dorland defines iridology as the study of the iris, particularly of its color, markings, changes, etc., as associated with disease. (The American Illustrated Medical Dictionary, 18th ed.) The word itself comes from the Greek word for rainbow, transliterated into the English, iris, and "-ology" - meaning, science of, from logos.

Dr. Kurt Koch tells us that "historically, iris diagnosis, like acupuncture, goes back to ancient Chinese methods of healing. Both methods are associated with astrology. In the case of iris diagnosis, the eye was originally (in ancient China some three thousand years ago) divided into five concentric zones, alterations in which were evaluated in making the diagnosis. The later divisions into twelve fields corresponds to the astrological signs of the zodiac. [See Bernard Jensen's Iridology Chart, 1977 ed.] . . . In the

last century new roots began to sprout from the primitive, superstitious roots of iris diagnosis.

"In 1836, an eleven-year-old Hungarian boy named Ignatz von Pezely was seized by an owl. He was able to free himself from the bird's talons by breaking its leg. At the same moment, the boy noticed a black line in the owl's iris. It is almost unbelievable that this discovery made by an eleven-year-old fighting for life, formed the basis for renewed interest in iris diagnosis." (Occult A B C, trans fm German, Michael Freeman, pp. 100-101)

As with any practice, we are admonished: (To pray) - "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity." (Ps. 141:4) We have been warned:

"You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming, pretending to be the great medical missionary." - Ellen G. White (Quoted in The Christian's Experience, p. 134)

The late Dr. Bernard Jensen, a leading Spiritist, quoted one of his teachers as saying "that the white areas in the iris are likened to the angels of heaven, while the dark or black areas are compared to the devils of hell." (The Science and Practice of Iridology, p. 5) Jensen believes that man "molds himself in accordance with whatever feeds his body (the solids and liquids taken into his stomach) by the air that comes into his lungs, by the luminous ether that comes to the skin and the eyes, and by the vibrations around him, which are food for his 'feeling' body." (Ibid., pp. 5-6, emphasis mine)

Dr. Koch tells us that "those iris diagnosticians who work by occult means" usually produce 100% accurate diagnosis. Not only are many nonprofessional healers involved in this method of diagnosis, but "fully qualified members of the medical profession" also use occult methods.

How do those using the occult make their diagnosis. Koch explains - "There are some diagnosticians who are psychic and work with various forms of psychic power. The iris is just one contact bridge which

can be used for the tapping of the conscious or subconscious mind through telepathy, clairvoyance, or trance. By this means, a psychometric diagnosis is produced." (Koch, op. cit., p. 103)

Many who use iridology for diagnostic evaluation have nothing to do with the occult, but as Koch point out, "the medical value of their diagnosis is extraordinarily thin," in many cases meaningless. (Ibid.)

The Bernard Jensen's 1977 Iridology Chart, for the "Right Iris" under the 12th Sign of the Zodiac, indicates that "sex impulse perversion" can be noted. This is not God's method. Jesus said the Comforter which He would send, would "convince of of sin." (John 16:7-8 margin) "The expulsion of sin is the act of the soul itself. . . . When we desire to be free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God." (DA, p. 466) [This applies equally to those who seek for deliverance from such perversions through exorcism.] No human intermediary such as an iridologist is necessary for victory over the baser element of our fallen nature.

Koch refers to a book by Professor P. A. Jaensch, Irisdiagnostik, and expressed surprise to find a chapter entitled, "Eye Diagnosis and Occultism." Then he quotes findings of this university lecturer that iris diagnosis is an Afterwissenschaft, a pseudoscience, or a fantasy under a scientific guise. Jaensch states:

"Medieval ophthalmoscopy, or the prophesying character from the appearance of a person's eye, is on a level with chiro-mancy, the art of fortune telling by means of the lines on the hands; metoposcopy, the art of interpreting the lines on the forehead; and physiognomy, the art of

interpreting the features, warts, and spots on the face." (Iris diagnostik, p. 28, Quoted, Occult A B C, pp. 102-103)

Should it not now be obvious from the association of iridology with the occult, that it has no place in true medical missionary work? But those whom Satan cannot deceive in one way, he offers another way. "He has different delusions prepared to affect different minds." (EW, p. 261)

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## UNBELIEVABLE

In the mails yesterday (Jan. 5) came a letter with a number of sheets, one of which announced - "Forum - Protest of the Heretiques." This is to convene in less than a month in Sacramento. Their objective is to warn the Church. "The answer we believe," they state, "lies in the experience of the early Reformers some 500 years ago. As they determined to expose the corruptions of the papacy, so we are determined to expose the corruptions of the leadership of the S D A Church."

Further reading reveals they have not done their home work well. To protest they will present "proof texts from the Bible and the Spirit of Prophecy." In stating what to bring, they indicate - "of course, bring Bible and if possible the 1884 GC as that should be the proof-text for the session." Have these men forgotten the words of Chillingworth - "The Bible, I say, the Bible only, is the religion of Protest-ants." Even the 1884 edition of Great Controversy says - "God will have a people upon the earth to maintain the Bible and the Bible only, as the standard of all doctrine and the basis of all reform." (p. 413) Evidently those who will formulate and sign the Protest in Sacramento have no desire to be the people God is looking for on the earth. Then are they any better off than the ones they are protesting against?

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