

*"Watchman,
what of the night?"*

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

Exe. 7:6 (Moffatt)

THE JEWISH EQUATION

(Part One)

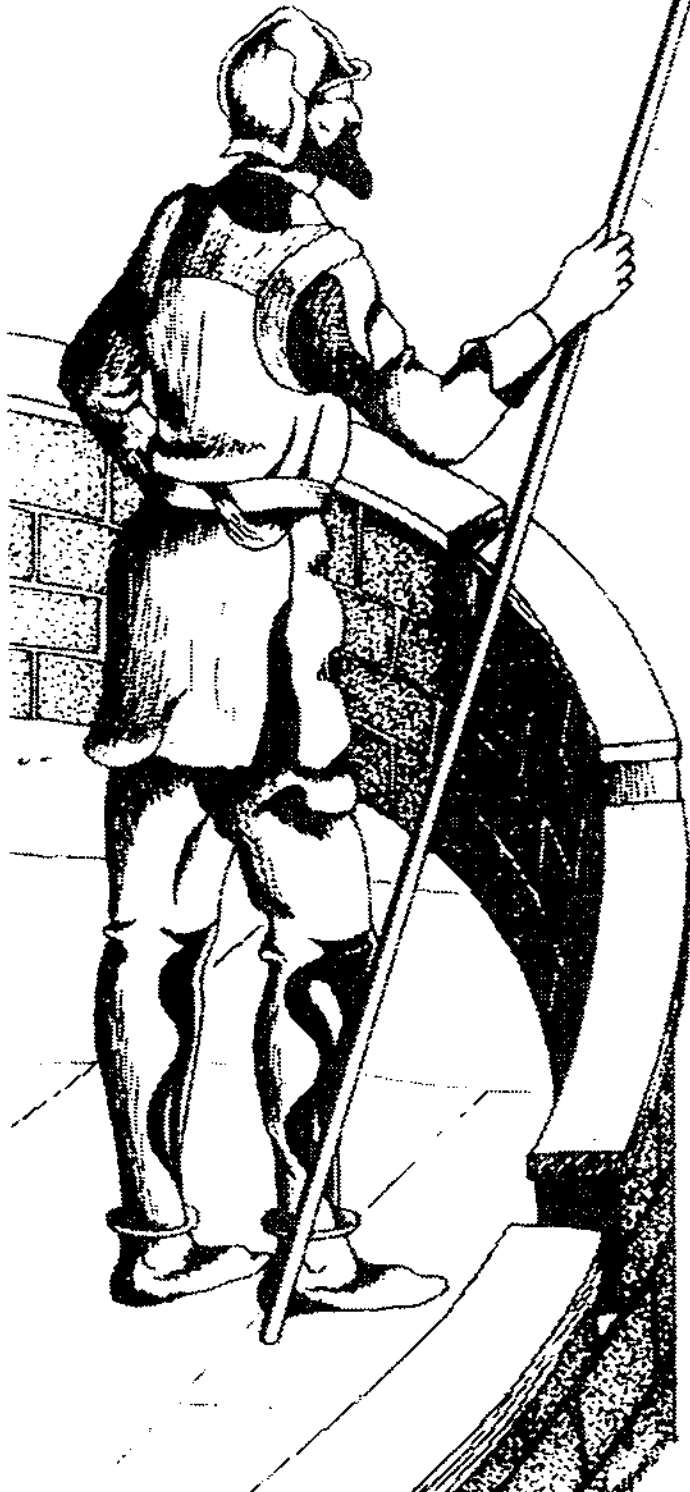
It would be well in reading this first article to have your Bible at hand and check carefully each reference as given. (Editor)

Prior to Jesus' final departure from the temple, He declared in the hearing of the Jewish hierarchy, concerning their temple - it "is left unto you desolate." (Matt. 23:38) For how long? Then Jesus uttered those words, which only the unrolling of the prophetic scroll will reveal their true meaning: - "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (v. 39)

The temple was left desolate at that moment. The sign of its desolation was not given till three days later. (Matt. 27:51) However, within hours, Jesus would tell his disciples about the sign which would warn them of the impending desolation of the city of Jerusalem.

As Jesus departed the once sacred precincts, the amazed disciples called His attention to the structures of the temple. Jesus responded by declaring that not one stone would be left upon another that would not be thrown down. (Matt. 24:1-2) Significantly, Jesus did not end the history nor the prophetic importance of the city of Jerusalem at that point, only the temple. That night on the Mount of Olives, Jesus outlined the future for His disciples reaching to the end of the world. He defined three major signs, two of which would involve Jerusalem. Listed briefly, they are:

- 1) "The abomination of desolation" standing in "the holy place" which would signal the impending destruction of Jerusalem. (Matt. 24:15 & Luke 21:20)
- 2) Signs in the sun, moon and stars. (Matt. 24:29; Mark 13:24-25; Luke 21:25a)
- 3) Jerusalem no longer trodden down - the times of the Gentiles fulfilled. (Luke 21:24)



Connected with His prophetic discourse, Jesus called attention to the book of Daniel (Matt. 24:15) There for the careful student is a third revelation involving Jerusalem. (See Dan. 11:45) In connection with this third revelation, is it possible that in a correct understanding of it, we can perceive the significance of Jesus' final utterance as He left the temple? (Matt. 23:39) All of these events which have taken place, and are to take place in the history of Jerusalem coupled with the symbolism of the book of Revelation, constitute the Jewish "equation."

In seeking to solve this "equation," it must be first noted with emphasis, that Jerusalem after 34 A.D. was no longer "the holy city of God," nor were the Jewish people per se, God's "chosen people." It is true that Matthew, in noting the sign for the Christians to flee the city, described its presence as "in the holy place." (24:15) Mark says "standing where it ought not." (13:14) Luke literalizes it completely - "When ye shall see Jerusalem compassed with armies." (21:20)

Another factor in solving the Jewish "equation" is the question - How shall these references be interpreted? Do we spiritualize these references, saying they have a double meaning, or a double application? Or do we take them literally in their given context clearly noting their fulfillment in history, or in a yet-to-be fulfilled event?

In the development of the prophetic teachings of the Advent Movement, these very same questions confronted our spiritual forefathers. One principle which they emphasized was - "The Bible must be interpreted according to the plain, obvious, and literal import unless a figure is employed." ("Biblical Interpretation in the Advent Movement" in A Symposium on Biblical Hermeneutics, p. 119.) The reason for this emphasis was that they were facing those who were seeking to coneract the message of Revelation 14 with the speculative philosophy of the second century church fathers. These father's concept of Scripture, Mosheim describes as follows:

They all believed the language of Scripture to contain two meanings; the one obvious and corresponding with the direct import of the words; the other recondite and concealed under the words, like the kernel by the shell: the former they neglected as of little value, and bestowed their chief attention on the latter; that is they were more

intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than of searching out their true meaning. (Ecclesiastical History, Cent. II, Chapt. III, par. 5)

There is little difference between the application of these 2nd Century philosophers, and their emphasis, and those today who use what is termed "double application" of Bible prophecy. For example, the words of Jesus in Matt. 24:15 are clearly recongized as having direct reference to the sign which marked the forthcoming destruction of Jerusalem in A.D. 70, and served to alert the Jewish Christians to flee the city. But it is thought there is another meaning to Jesus's words. The "Abomination of Desolation" is to stand in the Church as a "new" holy place. This fictitious concept is given the key emphasis in interpreting Matt. 24:15.

A simple solution to the Jewish "equation" would put all events in their proper place and give to the student light as to the last end of "the indignation."

A Brief Overlook at Daniel

In the dream given to Nebuchadnezzar, the fourth kingdom of iron is recognized as Rome. But the iron does not stop at the ankles, but extends down to the very tips of the toes. In the first dream given to Daniel, the "little horn" ever remains a part of the fourth beast, although the interpretation given describes its activities separately. Daniel's next vision (Chapter 8) reveals an "horn" coming out of one of the four winds (West), distinct and separate from the other symbols whose historic fulfillment centered in the Middle East. This "horn" was to be "broken without hand." (8:25) The final prophecy given to Daniel represents this same power which "shall come to his end, and none shall help him." (11:45) In all these dreams and visions, Rome is pictured as one with two phases - pagan and papal.

In the book of Daniel, this two phased power is declared to be "the abomination of desolation." (8:13; 11:31; 12:11). It comes in contact with Jerusalem in its pagan form at the time it destroys the city and the temple. (9:26-27) This is the phase to which Jesus referred in His Olivet discourse (Matt. 24:15). However, the book of Daniel tells of the time when the papal phase will likewise come in contact with Jerusalem. Under

the symbolism of "the king" which shall magnify himself above every god, and shall speak marvelous things against the God of gods" (Dan. 11:36; compare with 7:25 & II Thess. 2:4), the papal phase "shall plant the tabernacles of his palace between the seas in the glorious holy mountain." (Dan. 11:45) And Daniel understood the "holy mountain" to be Jerusalem. (9:16) We must understand that Daniel used language as he perceived Jerusalem from his viewpoint in time, not as we understand it in the light of events connected with the close of the 70 weeks which were determined upon Daniel's "people".

A Look at Revelation

The book of Revelation naturally divides itself into two sections: Chapters 1-11 & 12-22. The final section contains two predominant symbols - two women and two cities - with the other symbols either as war with, or in alliance with these two women or cities.

As the final section of the prophecy opens, the power operating behind the symbols of the book of Daniel is revealed - the dragon, that old serpent, the devil or Satan. However, because of the victory of the Cross, he is pictured as defeated, and a time limit set upon his activities. He is "cast down" (12:10) and he knows he has "but a short time." (12:12)

Satan is also pictured as operating behind a facade. He gives "his power, and his seat, and great authority" to the beast, one of whose heads is "wounded to death." (13:2-3) He has his prophet, "a false Elijah," who though lamb-like speaks as a "dragon." (Compare 13:14 with 19:20; note 13:11,13) It is this false prophet who suggests "to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword and did live." (13:14)

God's response to all of this behind-the-scenes activity of Satan is a message of warning that if anyone worships the beast and his image shall suffer the wrath of God which is poured out in the Seven Last Plagues (14:9-10, 15:1).

During the portrayal of the Seven Last Plagues to John, he is shown the second woman - "the great whore that sitteth upon many waters." (17:1) The woman, Babylon, (17:5,18) had been seen sitting on the River Euphrates which was dried up under the sixth plague (16:12)

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A CORRECTION

In the February issue of WWN (XX-2), I told of the Hartland Institute Bible Conference where Elder Thomas A. Davis presented a paper on the Incarnation which taught that doctrine exactly the same way the "Holy Flesh" leadership taught it. In listing some of the key personnel of the Bible Conference, I included Dr. Ralph Larson. In so doing, I had no reason to doubt my source - a young man who himself was present. I have known him to be a strictly honest person and careful in small detail. I can only assume that he mistook someone present to have been Dr. Larson, perhaps knowing Dr. Larson had been invited to attend. I am sorry for this factual error, and apologize to Dr. Larson for the embarrassment it has caused him.

In a letter to me dated, March 1, 1987, Dr. Larson stated:

The fact is that I was invited to attend the conference but declined the invitation. I was emphatically not present, so did not take part in any discussions as your paper reports that I did. Curiously enough, my reason for not attending the conference was that I had received an advance copy of Tom Davis' paper and did not feel comfortable with all the views expressed in it.

Prior to the Hartland Conference, Dr. Larson had written to Dr. Colin Standish and Ron Spear regarding the paper prepared by Elder T. A. Davis. In a letter dated, August 3, 1986, he wrote in part:

Now, in regard to the conference at Hartland... Upon my return from Eatonville, I carefully studied the papers that had been prepared for that conference, and in particular those written by Brother Tom. This jelled my apprehensions into a firm conviction that it would not be in the best interests of all concerned for me to attend that conference...

I see no way that I could be seen as other than a trouble maker if I have to raise questions in the unavoidably confrontational context of an open meeting. This is something I am very eager to avoid.

Dr Larson speaks of his "acute discomfort" with the position take by Elder Davis, and as "an opinion for which I have no sympathies." This adds to our regret for having erroneously included his name in the list of those present, because we concur 100% in Dr. Larson's position. Sadly both Ron Spear and Dr. Colin Standish follow Davis.

(See Commentary, Vol. 1, No. 1, pp. 1, 8-9)

Dr. Larson placed in writing his objection to a key position taken by Davis, and which would apply equally to the emphasis placed by the "Holy Flesh" men of Indiana. The key text used by both was Hebrews 2:11 where Davis and Donnell consider the phrase - "all of one" - as meaning, "all of one nature." Dr. Larson clearly shows that the Greek will not support this contention. The Greek demands - "all of one source" - the source not being named. While many translators consider supplying the word, "Father," Larson points out that A. T. Jones "in the first of a series of talks on The Third Angel's Message delivered at the General Conference session of February, 1895, used Hebrews 2:11 as his opening text" and aptly referred to the common origin as Adam. Jones said:

In His human nature, Christ came from the man from whom all have come; so that the expression in this verse, "all of one," is the same as "all from one," -- as all coming forth from one. And the genealogy of Christ, as one of us, runs to Adam. Luke 3:38.

No wonder that both Jones and Waggoner were vigorously opposed to the "Holy Flesh" men and their teachings. This now adds another question arising from the Hartland Bible Conference. Why did Elder R. J. Wieland, who was present, not confront Davis with what the Lord's messenger of 1888 said?

WHG

The Jewish Equation - from p. 3, col. 1

But when one of the angels of the plagues reveals in symbolic detail this whore, she is riding upon a scarlet colored beast. (17:3)

This beast is defined as one that "was, and is not, and yet is," and though being "the eighth" is "of the seven." (17:8,11) He is the source of the seven heads. In John's day, five had fallen - Egypt, Assyria, Babylon, Medo-Persia, and Greece. One was - Rome. Daniel noted it consistently as being in two phases - pagan and papal. One was yet to come - the 2nd beast of Rev. 13, or the false prophet. (See 17:10)

The beast of Rev. 17 carrying the whore is the "yet is" phase of Satan. And it is in this connection that Revelation 17 touches Daniel 11:45.

(To be continued)

CHRIST OUR RIGHTEOUSNESS

Lesson # 2

The Deity of Christ

Question	Answer
1. How is Jesus described by John?	John 1:1,14
2. What is the testimony of the Father about His Son?	Hebrews 1:8 (See note 1)
3. What was the testimony of the apostle Thomas?	John 20:26-28
4. How did Paul express this in a doxology or hymn of praise?	1 Tim. 3:16 (See note 2)
5. What testimony did the prophet Isaiah give concerning Christ?	Isaiah 9:6
6. How did the angel of the Lord describe the child to be born?	Matt. 1:21-23
7. Who has all judgement been given to?	John 5:22,23
8. Who did the Psalmist Asaph describe as being judge?	Psalm 50:1-6
9. How long has Jesus existed?	Micah 5:2
10. By what name did God reveal Himself to Moses at the burning bush?	Exodus 3:14
11. What did Jesus tell the Jews about His relationship to the, "I AM" God?	John 8:53-58 (See note 3)
12. How important is our belief that Jesus is the "I AM"?	John 8:24
13. What does God declare Himself to be?	Isaiah 44:6
14. In what scriptures does Christ adopt the same expression?	Rev. 22:13 Rev. 1:17
15. What fullness dwells in Christ?	Col. 2:9

NOTES

1. "This name was not given in consequence of some great achievement, but it is His by right of inheritance...A son always rightfully takes the name of the father; and Christ, as 'the only begotten Son of God,' has rightfully the same name...Christ is the 'express image' of the Father's person. Hebrews 1:3." Christ Our Righteousness p. 12.

2. The Greek word for mystery, musterion, (moos-tay-ree-on), as used in the New Testament does not carry the concept of incomprehension, but rather, "is a secret which God wills to make known and has charged His apostles to declare to those who have ears to hear it." The Vocabulary of the Greek New Testament p. 420.

3. Verse 59 shows that the Jews understood that Jesus claimed to be the "I AM" because they took up stones to stone Him. (See John 10:30-33) Also read: John 6:35; 8:12; 10:9-11; 11:25,26; 14:6; 15:1-5.

The TIMES of JAMES REPEATED

H. L. Hoover

While the book of James is not a book of prophecy, it does express the same conviction as was common to the Apostolic Church. They were living in "the last days." John wrote - "Little children, it is the last time." (I John 2:18) Peter, in his first Epistle, speaks of the manifestation of Christ as coming "in these last times." (I Peter 1:20) This is echoed in the book of Hebrews - "In this last days," God has spoken unto us by His Son. (Heb. 1:2)

James' letter, written just prior to his death, and within the shadows of the coming destruction of Jerusalem, notes the accumulation of great wealth by the few, and the resultant conditions to the many, as a sign that "the coming of the Lord draweth nigh." (James 5:8) The end of the Jewish nation was hastening on apace. Having rejected their Messiah, and the gospel proclaimed by His apostles, the Jews, hardened in heart, who were in positions of power lost all regard for the needs and wants of their less fortunate brethren. They kept back "the hire of the laborers" who reaped their fields, while they "lived in pleasure." Those who might cry out against the injustice of the system were "condemned and killed." (James 5:4-6)

The cries of the defrauded people entered into the ears of the Lord of hosts, (James 5:4) Jerusalem was ripe for destruction. When we realize that Jesus in telling of the destruction of Jerusalem, and the events associated with the end of the world, mingled the two prophecies, we can see in James' outline of the economic situation prior to Jerusalem's destruction, a similar situation which marks our own age. (See Great Controversy, p. 36)

The modern end-time development of central banking under corporate charter which permits the holding and passing to future generations accumulated wealth; obviating the natural law of returning to society the unused wealth at the time of death of the individual has produced results similar

to the conditions described by James.

During the theocracy God ordained that the year of jubilee would be the time when debts, accumulated perhaps by misfortune, would be forgiven and everyone could return to his possession. God, also, forbade usury.

The end-time witnesses a global disregard of this Divine plan. Its corollary - a time of trouble such as there never has been - looms just before us.

Contemporary economic, and pendulum-like movements between prosperity and depression, are scientifically planned and controlled by modern banking practice to transfer vast sums of wealth from the many to the few. Such shifting of wealth can be accomplished only by fraud.

The evolutionary development of banking practices dating back to ancient Babylon would not reveal much more than the rhythmical humdrum of ossified custom until about the seventeenth century. This fact leads to an enlightened supposition that modern banking practices came into existence as a necessary germinal force unmasking the heretofore unprobed depths of human venality and gross corruption.

The present financial upheaval is being felt by every nation and every economic strata of society. The orderly flow of commerce has been disrupted; cash flow is reduced to a trickle; bankruptcy is used to liquidate oppressive debt burden. There is widespread unemployment. Government programs to ease poverty can no longer be sustained. Violence, seething moral, financial, and political corruption fills the world.

Political leaders, in their sober moments, know that the world is balanced precariously on the brink of bankruptcy, but cannot understand the cause. Many have a visceral fear that the present situation cannot be reversed; that it is out of control and can only end in some unimaginable chaos and anarchy.

Students of prophecy can only ask: "Is the world in the throes of that prophesied time of trouble or will there be another surge of prosperity, then another depression, and with it national ruin?"

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A review of modern banking practice will support the statement of Major L. L. B. Angas who said - "The modern banking system manufactures money out of nothing. The process is perhaps the most astounding piece of sleight of hand that ever was invented. Banks can, in fact, inflate; mint and unmint the modern ledger-entry currency." [Read "fraud" instead of "sleight of hand."]

The concept of the Central Bank made its debut in history. when the king of England sought the help of the goldsmith (Rothschild) for a loan of money to fight a war. Rothschild was happy to comply, for he was able to bring to fruition a system that became known as the Central Bank.

Parliament gave exclusive right to Rothschild to furnish (or bring into existence) money when needed by the Crown. The treasury was authorized to print the money needed and give it to Rothschild's Bank of England. The Bank of England thereupon exchanged the money for bonds bearing interest. This sleight-of-hand maneuver gave wealth to Rothschild for which he did not labor.

The house of Rothschild, through the agent Paul Warburg and under the leadership of Senator Nelson Aldrich (David Rockefeller's maternal grandfather), introduced the Glass bill into Congress. This bill was disguised as a measure to strip Wall Street of its power, but became known as the Federal Reserve Act. This act became law in December, 1913. This law made the Federal Reserve the nation's bank, the same as the Bank of England for Great Britain. Rockefeller and Rothschild are the principal stockholders in the Federal Reserve.

Depressions, or economic dislocations, are the natural fruitage of a man's depraved nature made possible by law. Such law as that which permits a corporate entity to have the sole right to print a nation's currency, and which does not provide for accountability to the nation for its use of the privilege, opens the floodgate to a form of venality unprecedented in all prior history.

So that the mind may adequately comprehend the game foisted on the unsuspecting citizenry of a nation through a law permitting a central bank to create currency, one must use an analogy on a mental level conducive to comprehension.

If a State should pass a law giving a person

the sole right to break into the dwellings of all the citizens, rob the occupants of all their wealth, then force the same occupants to borrow from the robber for their living needs, pay interest on that obligation that would never be retired, you can dimly begin to perceive what has happened to the United States as a result of the Federal Reserve Act of 1913. This, also, is the state of things in all nations having a central banking system.

It is interesting to note the trend of the American government following immediately upon the passage of the Federal Reserve Act: - the spending of vast sums of money, even beyond the burdensome taxes collected, to fight two world wars, fund social programs, numerous bureaucratic agencies such as the NRA, etc., the Marshall plan to rebuild Europe after our war machine had destroyed it, welfare programs, grants to foreign governments, vast sums to maintain military alliances, subsidies to farmers and industries, and the exploration of space and the maintenance of a colossal military establishment which goes beyond the Constitutional mandate to protect the citizens against foreign invasion.

Did all this just happen? Or is there some back-room planning? Does the Federal Reserve, which profits greatly from deficit financing, have a sales department staffed with a bevy of Ph.D's who specialize in the social sciences and war as legitimate forces to be used in directing history? Do they actively lobby Congress?

More must be said about fraud in this scheme of things. James wrote - "Which is of you kept back by fraud, crieth." How can a banking system keep back or deprive a person of his earned wages? The method and means by which this is done has become a science.

Within a period of 73 years, since 1913, the Federal Reserve has accumulated title to property into the tens of trillions of dollars. By law, the Federal Reserve acquires the rights to property when currency is printed and given to them. Another way is to build up a mountain of consumer debt, then, by restricting the flow of credit, bring about a depression at which time the banks seize property for a fraction of its worth. This "heaped treasure" and "kept back by fraud" is much more than a struggle between capital and labor. It is an end-time phenomenon.

To Daniel the angel said - "Go thy way, ...for the words ["and there shall be a time of trouble, such as never was since there was a nation"] are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." (Dan. 12:9-10)

A few months ago there was much speculation about whether the debtor nations would agree to repudiate their debts to the Federal Reserve. And if that should happen, what effect this would have on the world economy.

Before recording the concensus among the financial analysts, some facts should be noted: Most industrial nations have a debt currency system. That is, their currency is not backed or supported by gold or silver. You cannot take a paper certificate to the bank and demand gold. A ten dollar bill, or one of any stated value, is only evidence of debt, not of stored value in redeemable gold.

In view of this, what could the financial analysts see following the repudiation of the debtor nation's loans? A domino effect would follow setting in motion undulating waves of debt repudation that would touch every financial institution. Banks would be unable to pay their depositors. Banks could not collect on their loans. Consumers would default on their loans. Pension funds, Social Security, and all retirement plans would be bankrupt. Industry would grind to a halt. Widespread unemployment, hunger and crime would breed anarchy. All of this could now be a reality if the debtor nations had not agreed to borrow additional funds to pay the accrued interest.

How much longer can these negative economic forces be restrained? Till the servants of God are sealed in their foreheads? Is this now the last round of credit expansion, - then depression and chaos???

The devil has not forgotten a lesson learned when four hundred of his priests were forced into a contest with Elijah. "There shall not be dawnor rain," was God's way of conditioning the people to consider His words. [Keep in mind the situation at the end will be a reversal of Elijah's day. It is the false prophet who brings the fire down. Rev. 13:13] So now the collapse of the

world's financial system could very well cause a drying up of all sources of credit; and like the absence of dew or rain, cause unimaginable suffering. During this period of stress and suffering men would be asking questions and seeking solutions. What is the root cause of all this trouble that has come upon the world?

Religious leaders controlled by Satan would declare - "It is because we are desecrating the Lord's day." Lone voices will urge the keeping of the Bible Sabbath. Amid the cacophony of voices will be heard the echo of Elijah's counsel, "How long halt ye between two opinions?"

God has provided many signs for His people so they may know when His coming is near, even at the doors. We are definitely in end-time. The time of trouble is yet future, but very near if the breakdown of the world's financial institutions will be the cause of that trouble. A storm is about to break. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."(Heb.2:1)

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