

*"Watchman,  
what of the night?"*

# A Search for Identity

- 5 -

Page 2

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

*Eze. 7:6 (Moffatt)*

## IS A "HAIR-LINE" INTERPRETATION OF SCRIPTURE A SOUND BASIS FOR TRUTH?

Page 5

Jerusalem .....

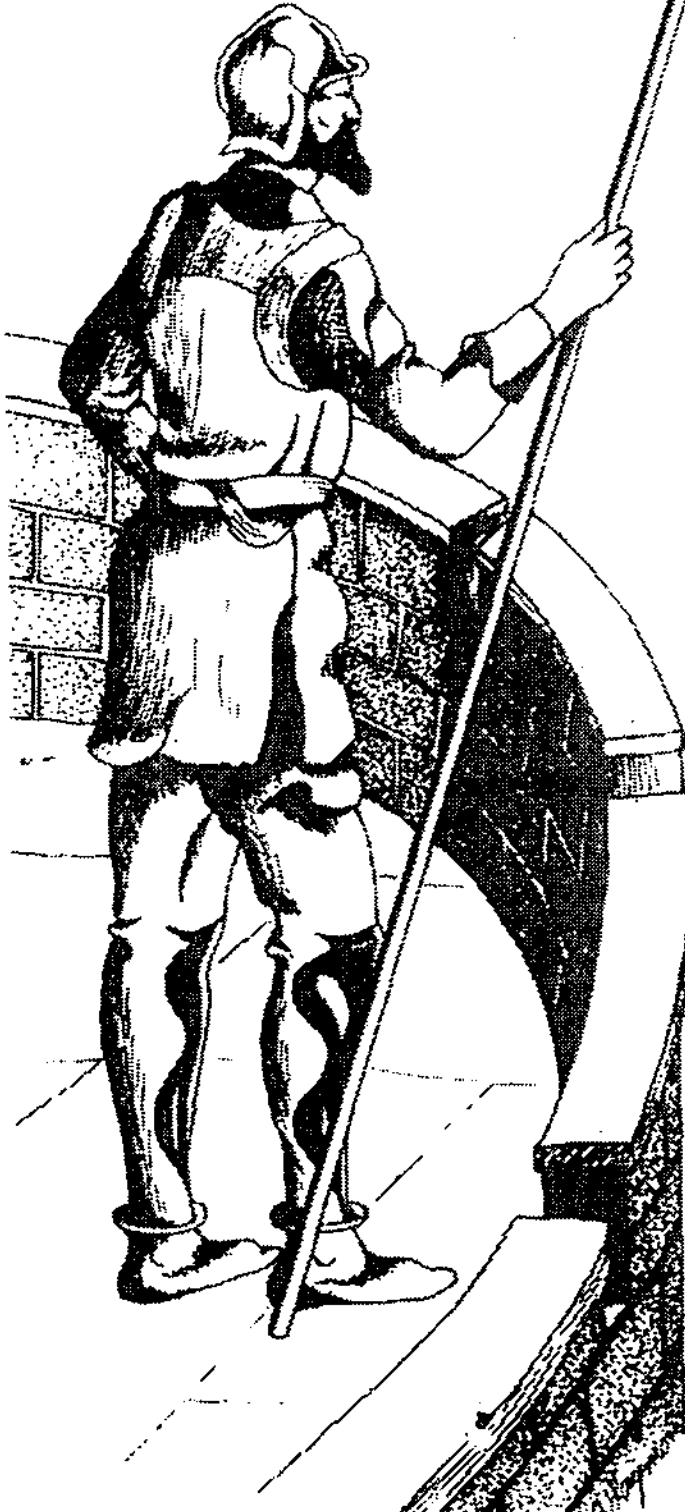
Page 6

### *Editor's Preface*

In this issue of WVN, we discuss the question of inspiration raised by Dr. George Knight, as he asks the question: "What is Fundamentalist in Adventism?" With this question, he covers the period from 1919 to 1950. As one carefully examines the Scriptures, he finds that the Bible cannot be classified as either wholly "verbally" inspired, or is it all "thought" inspiration. In this issue we note the gospels of Luke and John, the Pauline Epistles, as well as the books of Daniel and the Revelation. We find that "inspiration" varies from book to book. Even within the books themselves, there can be evidences of both verbal and thought inspiration.

The subject of inspiration fractured Protestantism during the decade of the 1920s. Naturally, those who held to verbal inspiration embraced the concept of the inerrancy of the Scriptures. The God who dictated the text could not err. This led to divisions in major Protestant denominations, between conservative (fundamentalist) and liberal (modernist) wings. Adventists of the period held no brief for the beliefs of, nor the direction the liberals were taking. So while there was a difference of beliefs to be found in Adventism over inspiration, there was no major cleavage. The Adventists could come through the 1920s and write into their 1931 Statement of Beliefs that the Scriptures "were given by the inspiration of God" and "contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice."

The Adventist problem, which was a major part of the discussion at the 1919 Bible Conference, concerned the inspiration and authority of the Writings of Ellen G. White. The questions raised then are still with us.



# The Search for Identity

- 5 -

The next period of time in the history of Adventism which Dr. Knight discusses, in *A Search for Identity*, is from 1919 to 1950. For this period, he asks the question: "What is Fundamentalist in Adventism?" From the data presented, the same issue which caused a rift in Protestantism during the 1920s was also an issue in Adventism during this period but without a visible breach developing. The issue was over the inspiration of the Bible for the Protestant world; but for Adventism, not only the inspiration of the Bible, but also the Writings of Ellen G. White as well.

Reduced to its lowest common denominator, it is a question as to whether the Bible writers were verbally inspired or whether they in thought perceived, and expressed that thought in their own words. With the concept of verbal inspiration there follows the concept of the inerrancy of the Scriptures, for how can a text, God dictated, be in error in any word?

Knight quotes an action taken by the 1883 General Conference session which declared that "the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts and not (except in rare cases) the very words in which the ideas should be expressed" (p. 135). In Appendix C of *Selected Messages*, bk iii, p. 454, is to be found a copy of a letter written by W. C. White to L. E. Froom in 1928. In this letter White alleges that the concept of verbal inspiration was introduced into Adventism by W. W. Prescott when, as president of Battle Creek College, he "presented in a very forceful way" the position of the Swiss clergyman, Francois Gaussien. White claimed in this letter that the acceptance of this view by the students in the college, and others, including Elder Haskell "has resulted in bringing into our work questions and perplexities without end, and always increasing."

Carried over in application to the Writings of Ellen G. White only added to the problem in Adventism. How could there be a revision of anything dictated by the Holy Spirit? Yet in 1911, *The Great Controversy* was revised. This provoked a reaction from those holding to a concept of verbal inspiration. It also elicited a comment by Prescott, who had changed his views on Inspiration, to say at the 1919 Bible conference, "For instance, before *Great Controversy* was revised, I was

unorthodox on a certain point, but after it was revised, I was perfectly orthodox." (Knight, p. 136). During the decades to follow various leaders moved back and forth between the two views. Knight rightly noted that the 1931 Statement of Beliefs did not reflect the verbal view, though its primary author was F. M. Wilcox, for 33 years editor of the official organ of the Church and one holding to verbal inspiration. It read:

That the Holy Scriptures of the Old and New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice.

To draw a line and state categorically that the whole Bible was verbally inspired, or to state that "the writers of the Bible were God's penmen not His pen" (thought inspiration) is difficult in application. Various books of the Bible do not fall into one category or the other. Consider:

## The Gospel of Luke

Luke enters the picture of Apostolic history at Troas during Paul's second missionary tour. See Acts 16:8-10; the pronoun "we" is used, and continued to be used till Paul arrived in Rome. Acts 28:16. (See also II Tim. 4:11). He is listed among the Gentile believers who accompanied Paul rather than those who were "of the circumcision" in Col. 4:10-14. We can conclude that he was a Gentile convert to the Christian faith, whether directly, or was first a Jewish proselyte.

While the recognized author of both the Gospel that bears his name, as well as the book of Acts, there is no evidence that Luke personally knew Jesus during His earthly ministry. In the preface to his Gospel, he indicates that while he had "perfect understanding" of the events which took place in the life of Jesus, he states that he received this knowledge from those who "from the beginning were eyewitnesses, and ministers of the word" (1:1-3). Basically then, Luke's Gospel is a gospel based on careful research gathered from "eyewitnesses."

We might ask as to when this research was made since he was with Paul from the middle of the Second Missionary journey to the end of Paul's life in Rome. The most reasonable assumption is that during the two years Paul was retained by Felix in Caesarea (Acts 24:27), Luke gathered his "notes" by making contacts with those who witnessed the things Jesus did and said. However, there are within the gospel of

Luke records of events and recorded ecstatic utterances of individuals moved by the Spirit which do not fit under the category of "thought inspiration."

The Gospel of Luke, more than any of the other Gospels, gives events connected with beginnings of the incarnate life of Jesus. Further, he details the beginnings of the life of John rather than beginning with the ministry of John, as do the other Gospels. In this history, he gives verbatim the words of what is known as the Magnificat of Mary (Luke 1:46-56) as well as the exact words of Elizabeth, which provoke this response from Mary (1:39-45). He also records the exact words of Zachariah upon the birth of John as he lifted up his freed tongue in prophecy (1:67-79). To say that he interviewed Zacharias and Elizabeth, who were elderly at the time of John's birth, some fifty years later defies all reasonable assumptions. Further, one would have the problem of recall on the part of John's parents even if alive at the time. The only answer is verbal inspiration given to Luke for at least that part of the Gospel.

Further, there are two very insightful parables found in Luke not found in the other Synoptic gospels, which teach distinctly the gospel as given to Paul (Luke 17:7-10; 18:10-14a). This raises some conjectural possibilities: Was Paul taught these by Christ (Gal. 1:12) and he told Luke? Or were these teachings of Jesus discovered through research on Luke's part? If so, why are they not contained in the other Synoptics? Or were these given by direct inspiration to Luke?

Consider again:

### The Gospel of John

We have in previous issues of *"Watchman, What of the Night?"* discussed the uniqueness of the fourth Gospel. It is called a didactic Gospel rather than a synoptic. It emphasizes what Jesus said rather than what He did. It contains long passages of verbatim quotes from Jesus' conversations, discussions with His ecclesiastical adversaries, even His prayer before going into the Garden of Gethsemane (John 17). Written late in the first century, possibly the last book of the New Testament to be written, it defies the assumption of thought recall on the part of John. He could readily remember the incidents, but with none of the modern methods of recording available to him, to write the exact words of Jesus sustains the concept of verbal inspiration.

This is not saying that every word of the Gospel was Spirit dictated, for a careful reading indicates otherwise. For example, the record of the night conversation of Jesus with Nicodemus. He could well have interviewed Nicodemus and obtained information on that conversation. But John added comments on this experience (3:16-21) which comes well within the concept of thought inspiration. One can also find in this gospel explanatory interjections such as John 2:21-22; 4:2, 8; 7:39; 19:31. The doctrinal position on which form of inspiration is the valid concept cannot be too narrowly drawn.

Now consider:

### Daniel & the Revelation

These two books give us an interesting insight into the doctrine of inspiration. To both Daniel and John, via the ministry of the same angelic being (Dan. 8:16; 10:21; 22:16), symbolic representations were given and explained. While we allow the fact that each described these symbols with his own choice of words, the symbols were themselves so distinctly presented that the range of human language was limited.

Furthermore, in these prophecies were specific times indicated. For example "the time and times, and the dividing of time" (Dan, 7:25), the 2300 "evenings and mornings" (8:14) as spoken to Daniel, and to John the first period noted as "a thousand two hundred and threescore days" (12:6) as well as "forty and two months" (13:5). This revelation would have to be more than mere "thought inspiration" and reveals rather "verbal" inspiration.

Peter makes a very interesting comparison in regard to prophecy. After citing his experience on the Mount of Transfiguration where he saw the "majesty" of Jesus, and heard the very voice of God, he writes, "We have also a more sure word of prophecy" (II:1:19). Even as God directly spoke, and the transformed majesty of Jesus was visibly seen, so also was the reality and authority of the prophetic word.

Consider also:

### The Epistles of Paul

In these Epistles, we have the prime example of thought inspiration. Even though Paul indicates that he was caught up to the third heaven, or paradise, and

heard "unspeakable words" (II Cor. 12:2-4); and even though he quoted words of Jesus not found in the gospels (Acts 20:35), he was careful to differentiate between what he wrote in harmony with the divine viewpoint, and his own judgment. In writing to the Corinthians, he could state, "I speak this by permission, and not of commandment" (I:7:6); and then "to the rest speak I, not the Lord" (v.12); also noting in some of his counsel, "I have no commandment of the Lord: yet I give my judgment as one that has obtained mercy of the Lord to be faithful" (v. 25).

Yet in proclaiming the gospel, Paul would tell the Galatians that "the gospel that was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (1:11-12). As one reads these letters to the churches, he is conscious of the personality of the one writing as revealed in the book of Acts; yet at the same time senses the Source of the divine truth being written. The writings of Paul truly reveal him as the "pen man" of the Divine thought.

### In Summary

There is no way that one can categorize the whole of the Bible as either being the product of verbal inspiration, or that it was wholly by Divine influence working on human thought. It is as was stated in the first Statement of Beliefs drawn up in 1872:

The Holy Scriptures, of the Old and New Testaments, were given by the inspiration of God, [and] contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

### A Fall-Out

As a result of this division of thought in the matter of Inspiration, Knight could write:

A second issue in the area of inspiration during the 1920s was the continuing temptation to do theology from Ellen White and to make her equally authoritative with or even superior to the Bible. [pp. 138-139]

In considering this issue, we need to ask ourselves what language really meant as the founders of this movement expressed themselves in the first Statement of Beliefs in 1872 quoted above. Did they really mean that the Bible contained a "full revelation" or was it so incomplete that something had to be added? Was the Bible, as they stated, "the *only* infallible rule of faith and practice," or is there an additional

"infallible rule" for faith and practice?

There are men today who professing to be leaders in "historic" Adventism are deceiving concerned laity on this very issue. They are not holding to that which true historic Adventism held. Why? They just do not know the Scriptures, and therefore, cannot bring their theology into harmony with truth as revealed in those Scriptures. They are fearful, lest the light from the sacred Word would lead them into understandings of truth they do not want to accept. This has become a tragic day in the community of Adventism.

The source documentation used by Knight, in discussing this issue, is from the long stored verbatim report of the 1919 Bible Conference. He quoted W. E. Howell, who chaired at least the section of the Conference which discussed the Writings, as stating, "the spirit of prophecy says the Bible is its own interpreter" (p. 140). To this A. G. Daniells, who was conducting a "round-table talk" type of discussion, replied:

Yes, but I have heard ministers say that the Spirit of Prophecy is the interpreter of the Bible. I heard it preached at the General Conference some years ago, when it was said that the only way we could understand the Bible was through the writings of the Spirit of Prophecy. [From a transcription of the 1919 Bible Conference]

To this J. N. Anderson commented: "And he also said "Infallible Interpreter." (According to an insertion by Knight, the "he" was A. T. Jones)

[COMMENT: Knight in his book ascribes this last remark to a J. M. Anderson. It is possible that this initial's error was in the transcription of the Bible Conference itself, and Knight did not check close enough to detect the error. In the list of delegates to the Conference, there is no J. M. Anderson, but only a J. N. Anderson who was teaching at Union College, Biblical Languages and Missions. When I attended Union College Elder Anderson was my Greek teacher. While the first year was spent learning the language, the second year Greek class was utilized in reading key portions of the New Testament. Elder Anderson had a unique way of teaching. In the reading of the Greek text, he would play the "devil's advocate," unbeknownst to us students, in interpreting the text. I know on many occasion, we would think he was a rank heretic as he cornered us in our traditional interpretations.

Elder Anderson retired at the close of my junior year, and being the senior reader in the Department of Religion, I was assigned to his former office and desk. It had a roll top desk with numerous "pigeon" holes which he had not cleared out. I looked through the papers, and found some most interesting and informative documents. Some of them stimulated my thinking for years to come.]

Now over eighty years away from this Bible Conference, we face the same questions and issues. It appears that we are no closer to a solution today as they were back in 1919. It seems that we cannot separate

the Book which defines the "Gift" of prophecy, from the gift itself. Neither do we appear able to distinguish between the authority invested in the gift in contradistinction to the authority of the Sacred Scriptures. We declare in our Statements of Belief that the Holy Scriptures are "the only infallible rule of faith and practice" (1872) or "the only unerring rule of faith and practice" (1931). Yet knowing full well that Ellen White herself stated "In regard to infallibility, I never claimed it" (*SM*, bk. I, p. 37), some still seek to make what she wrote an infallible interpretation of the Bible.

There is merit in what Knight has set forth as one factor in a search for identity and it is echoed in his question, Are we "a people of the Book or a people of the Books?" (p. 138) Until this is resolved, there can be no genuine forward motion, and it needs to be addressed quickly for time is running out.

#

## Is a "Hair-line" Interpretation of Scripture a Sound Basis for TRUTH?

In the previous issue of WVN (pp. 6, 7), we discussed what we believed to be a false premise taken by Elder R. J. Wieland regarding Revelation 3:16. In response to a letter which we wrote regarding his "Dial Daily Bread" messages, he replied by sending a previously prepared question and answer sheet. In the question, he asks, "What is the correct rendering of what Jesus said?" referring to Rev. 3:16. In the answer was a most unique paragraph. It reads:

The bottom line is whether Christ has finally, irrevocably rejected the "angel of the church of the Laodiceans" when understood as the leadership of the Seventh-day Adventist Church. On this hair-line interpretation of Revelation 3:16 the issue seems to lie — whether you and I should stay in the church and pray and work for corporate and denominational repentance.

The question really resolves itself into the question as to whether the interpretation given by Wieland is "hair-line" or linguistically unsustainable. He cites the translations, NIV, Rotherham version, NRS, The Twentieth Century New Testament, Young's and George Berry Literal Translations as translating the KJV of Rev. 3:16 - "I will spew thee out of my mouth" - as "I am about to vomit you out." The question is not that Jesus is "about" to do it; but rather does He do it?

There can be no linguistic challenge to the fact that the basic meaning of μελλω is "to be about to do anything" (Thayer, p. 396). However, in Rev. 3:16, the word, μελλω is connected with the infinitive, εμεσαι (to vomit) which is in the aorist (Greek past) tense. This has a bearing on the interpretation of μελλω. To say that while Jesus may be "about to vomit" He doesn't, violates the interpretation that the infinitive in the aorist tense demands. The respected Grammarian, A. T. Robertson in his *A Grammar of the Greek New Testament* (p. 857) wrote - "The aorist infinitive is rare with μελλω," and cites its other New Testament usage. (So that reader who does not know the Greek can be benefited equally with one who does, we shall note the three usages of μελλω outside of the book of Revelation both in the English and Greek, underscoring the English translation of the Greek noted)

Romans 8:18 - For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

προς την μελλουσιν δοξαναποκαλυφθηναι -- literally, "with the about glory to be revealed" [George Berry]; "with the glory about to be revealed" [Young].

Galatians 3:23 - But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

εις την μελλουσιν πιστιν αποκλυφθηναι - literally, "to the being about faith to be revealed" [George Berry]; "to the faith about to be revealed" [Young].

I Peter 5:1 - The elders which are among you I exhort, whom am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

ο και της μελλουσης αποκαλυπτεσθαι δοξην κοινωνος -- literally, "also of the about to be revealed glory [am] partaker." [George Berry]; "and of the glory about to be revealed a partaker" [Young].

All we need to do is to ask ourselves some simple questions. Did the "about to be faith" of which Paul spoke in Galatians materialize? Will the "glory" that is "about to be," noted by both Paul and Peter, really come to pass? Then the answer to the question regarding Rev. 3:16 - "Will Christ spue out Laodicea?" - is the same, for the rare linguistic structure used elsewhere in the New Testament is the same as used by John in quoting Jesus. The so-called "hair-line" issue comes down to whether the resurrected Lord knew enough Greek to correctly state Himself, or whether John didn't hear Jesus correctly and misstated what He said. We might even approach this "hair-line" issue from another angle. Perhaps Jesus talked to John on the Isle of Patmos in the Aramaic in which they communed when they walked together during His incarnate life, and John failed to translate it correctly into the Greek. Ridiculous!

Really, it is not a "hair-line" decision. It is a linguistic decision based on a rare use of μελλω with the Greek aorist (past tense) in the New Testament. The linguistics clearly indicate that when Jesus said, He would vomit out Laodicea, that He will do. The evidence is that He has done so.

#

## Postscript to "The Search for Identity"

One of the most tragic evaluations, yet true, which Dr. Knight makes in his book, *A Search for Identity*, is the portion of a paragraph quoted in this issue. See "A Fall-Out." (p. 4). He re-emphasized this fact as he concluded this evaluation. He wrote:

One of the great tragedies of Adventism during the 1920s is that the historically and theologically valid positions Daniells set forth [at the 1919 Bible Conference] was not the one that most Adventists would follow in subsequent decades. Rather, it was the position advocated by Holmes, Washburn, and Wilcox that would dominate the movement as all too often Adventist laity and clergy alike used the writings of Ellen G. White in such a way that the "lesser light" of her works became "the greater light" in practice rather than the Bible. That tendency along with a proclivity toward verbalism and strict inerrancy dominated Adventist theology in the decades following 1920. In essence, Adventism which had started out as a people of the Book had become more a people of the "books." Adventists had forgotten their own history on the topic. [p. 141].

Just as we finished the section, "A Fall-Out" in writing this issue, we received in the mails a copy of *The Remnant Herald* (March, 2001) which illustrated this very point that Dr. Knight was making. In an article, "Pr. Sequeira and the 1888 Study Group," the editor sets forth his opposition to Elder Jack Sequeira's teaching in regard to "forensic justification." (Let me make it clear that this brief comment is *not* discussing that subject. We are noting the format of the editor's response). His article regarding Pr. Sequeira's teaching began with quotations from "the books", and was followed by the statement, "The Bible is equally plain:" (p. 974). Then some Bible references are noted, but before the article is completed, the editor reverts back to the "books."

If the Bible is "equally" as plain, and declared to be the "greater light," why not use that greater light first? Further, if truly basking in the "sunlight," of the Bible, what need is there for us to walk in the "moonlight"? Ellen G. White herself plainly stated "You are not familiar with the Scriptures. If you had

made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies" (*Life Sketches*, p. 198). James White, her husband made the relationship very clear. In an early *Review & Herald* (April 21, 1851), he wrote:

Every Christian is therefore duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and take an extremely dangerous position. (p. 70).

Ellen White is as "equally plain." She wrote:

God will have a people upon the earth to maintain the Bible, and the Bible *only* as the standard of *all* doctrines and the basis of all reforms. [Spirit of Prophecy, IV, p. 413; emphasis supplied]

If we really believe in our historical foundations, why not stay on the firm platform of truth and proclaim our faith from that platform. The problem today in the Community of Adventism among the siren "voices" on the fringe, is that they do not know the Word of God, as Ellen White said, and therefore, are seeking to lead concerned Adventists by the "flashlights" (torches) of their own manipulations of the "books," rather than leading them into the sunlight of God's Holy Bible.

Indeed, we do need to get our "identity" straight, but such denial of the primacy of the Scriptures as evidenced in *The Remnant Herald* article is not helping the confused people of God. A time of test is just before us, but the answer which we will be required to give, will need to come from the Book, not the "books" as helpful as they could be as "lesser" lights, when we are groping in the darkness because of our own Laodicean blindness.

#

## Jerusalem

With different administrations in place in both the United States and Israel, the question of the move of the American embassy from Tel Aviv to Jerusalem has come into focus once again. When ex-President Clinton first ran in 1992, he advocated the moving of the embassy to Jerusalem, but never acted on his promise during his eight years in office. President Bush also made a campaign promise to do the same.

In a news release that some friends gave me this past

week (March 15) from the WebTV Network, Secretary of State Colin Powell is quoted as stating on March 7, that Bush intends to keep a campaign promise to move the embassy from Tel Aviv to Jerusalem. This move "would lend support to Israeli claims to the city as its undivided capital," the report stated.

With the change of Prime Ministers in Israel, and the formation of a "Unity" government, another solution for the control of the old City of Jerusalem could re-surface. Shimon Peres will serve as Foreign Minister in the government headed by Ariel Sharon. It should be remembered that this same Peres, who as Foreign Minister in the government of the late Yitzhak Rabin, sent a letter to Pope John Paul II by his friend, Mark Halter, which according to Halter would "hand over the sovereignty of Jerusalem's old city to the Vatican. Jerusalem (would) stay the capital of Israel, but the Old City (would) be administered by the Vatican. ... The [old] city would have an Israeli mayor and a Palestinian mayor both under the control of the Vatican." (*Jewish Press*, Sept. 2, 1994)

While the change of government in Israel, and the intent of the Bush administration stabilizes the jurisdiction of the old city of Jerusalem under Israeli control, it also moves us one step closer to the fulfilment of Daniel 11:45 - "An he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." This in turn moves us face to face with the hour when "at that time shall Michael stand up" (Daniel 12:1).

Faced as we are with "managed news releases," and propaganda of every description on the Web site making every assertion suspect, we perhaps need to give serious reflection to a report appearing in the *Free American Newsmagazine*, July 2000, which stated concerning the Jesuits - "Their ultimate goal is the rule of the world, with the Pope of their making, from Solomon's rebuilt Temple in Jerusalem. That's their ultimate goal" (p. 10). Whether, this goal will be realized or not, the prophecy in Daniel does indicate a papal presence in Jerusalem at the close of probation. The "glorious holy mountain" is so defined (9:16).

The ascendancy of the "Religious Right" in American politics signalled a pro-Israel policy, but *not* in accord with the revelation of Scripture. The religious base of this "Right" perceive of the modern State of Israel as still the nation of God's choosing, and its re-establishment in 1948 as a fulfilment of prophecy. They are unmindful of the fact that Jesus said, the temple had been left desolate of the Spirit of God

(Matt. 23:38), and that He has chosen a new Israel to be His people (Gal. 3:29; 6:16).

On the other hand there are those in the Community of Adventism who are so "spiritually illiterate" that they fail to see that Jesus Himself designated "old" Jerusalem to be a "sign of the times" whether to the apostolic Church, or to His final people. Jesus told His apostles on the Mount of Olivet, that when they would see "Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Lk.21:20). This event in Jerusalem's history in 66 AD, heralded its destruction in 70 AD. In the same prophetic discourse, speaking of the same city, Jesus declared - "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (v. 24). This return of Jerusalem to the control of Israel occurred in 1967, and the city was annexed to Israel in 1980 with the Knesset of Israel declaring the united city, the undivided capital of Israel.

As Dr. J. R. Zurcher wrote in his book, *Christ of the Revelation*:

Jerusalem is both the beginning and the culmination of Jesus' prophecy. ... So having predicted the destruction of Jerusalem and the dispersion of the Jews "into all nations," Jesus declared, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" [Luke 21:24; emphasis his]. ...

Jerusalem here constitutes the last sign of the times by which the Lord shows us that the history of this world is coming to its climax and that the restoration of all things is at hand. [pp. 71, 72]

#

**Note: A Fax from a reader in Australia informed us that the poem, "The Laodicean's Lament" was written by a Bob White.**

+++++

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

Editor, Publications & Research

Elder Wm. H. Grotheer

Regional Contacts:

Australia - P. O. Box 5023, Wodonga Plaza, VIC 3690  
Canada - P. O. Box 117, Thorne, ON POH 2J0  
The Caribbean - P. O. Box GM 537, Castries, St. Lucia

Any portion of the Thought Paper may be reproduced without further permission by adding the credit line - "Reprinted from WWN, Ozone, Arkansas, USA."

Current copy free upon request; previous and duplicate copies - 50c.

800-4-LAYMEN (800-452-9636)  
FAX - (501) 292-3745; Regular Calls - (501) 292-3721