



# "Watchman, what of the night?"

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

## LET'S TALK ABOUT THE ATONEMENT - II

As we continue our discussion about the Atonement - and specifically that phase of the atonement which involves man's at-one-ment with God - we shall consider the second step as pre-figured in the earthly type.

### In the First Apartment

In the earthly sanctuary service, all ministry within the first apartment was done by the priests. It was the priest who placed the incense on the golden altar, which stood before the second veil, both morning and evening; and who "dressed" the lamps simultaneously. (Ex. 30:6-8) Prepared by the Levites, the cakes of shewbread were placed by the priests on the Table opposite the Golden Candlesticks, and were renewed every Sabbath day. (Lev. 24:5-8) But while the priests were ministers of the Holy Place, the people were involved in that ministry. They were commanded to provide oil for the lamps (Lev. 24:2); they were assessed an half shekel for the service of the sanctuary. This assessment was considered as "an offering unto the Lord, to make an atonement for your souls." (Ex. 30:13-16) Thus the very materials purchased by the half shekel, and used by the priests in the ritual of the holy place were considered a part of the on-going atonement.

Theologically, the services and articles of furniture in the Holy Place have been understood to represent the experience called sanctification. In the type by the assessment of the half shekel and the purpose for which it was used, and how the Lord regarded it, we can understand that what we call sanctification is a part of the atonement - man becoming at-one with God.

The people of Israel sensed the typical meaning of the first apartment ritual. The offering of the incense - both morning and evening - was recognized as a time of prayer. (Luke 1:10) Since the lamps were trimmed at the same time, they could perceive a meaning in this act as well - "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) The service connected with the Table of Shewbread reminded them weekly of their responsibilities under the Fourth Commandment.

With the establishment of the New Covenant, the involvement of the ones who had become at-one with God through the priestly act of Jesus resulting from the sacrifice of Himself as Substitute was more direct. They are pictured as participants in the ministry before the Throne in the first apartment of the heavenly sanctuary. There the four and twenty elders have "everyone of them harps, and golden vials full of incense, which are the prayers of the saints." (Rev. 5:8)

Representing the 24 courses of the Levitical priesthood, these 24 Elders are no longer restricted to the tribe of Levi, but have been redeemed by the blood of the Lamb "out of every kindred, and tongue, and people, and nation." (Rev. 5:9) While redeemed members of the human family serve with their great High Priest in the ministry of the first apartment of the tabernacle "which the Lord pitched and not man" (Heb. 8:2); the earthly believer is also considered a part of this royal priesthood, thus becoming a part of the kingdom of priests to which all Israel were called, but to which Israel never attained. (I Peter 2:9; Ex. 19:5-6) The "priesthood of all believers" involves more than mere equality of rank, but involves active participation in the daily "dressing" of the lamps; the offering of the incense morning and evening; and the weekly participation in the renewing of the bread of His presence on the Holy Sabbath.

In this priestly ministry under the New Covenant, the believer has committed himself to a work of a life-time - daily, both morning and evening, he holds communion with his God; the light of the Spirit guides in his life's decisions; and each week he partakes with his fellow "priests" of the bread of God's presence as found in the Word, and through this fellowship a renewing of their perceptions and commitment. To perceive the depths of this on-going at-one-ment provided through Jesus Christ, the great High Priest over the household of God, one can find endless insights as the mind is directed by the Holy Spirit in the study of the symbols devised by God in the lesson plans for the earthly sanctuary.

The Bible pictures not only Christ as the minister of the true tabernacle where in its first apartment He ministers as "a Lamb as it had been slain;" but also as the One who has obtained from the Father, the light of the seven golden candlesticks which is "sent forth into all the earth." (Rev. 5:6) It is through this Holy Spirit that where two or three are gathered together in His name - partaking of the heavenly Shewbread - He is in the midst of them. This church on earth and the Church of the heavenly Jerusalem become one through the ministry of Jesus "the mediator of the new covenant" and "the blood of sprinkling." (Heb. 12:22-24) From an individual judicial at-one-ment resulting from the acceptance of the Substitute sacrificed "in the court," and the mediation of that blood upon "Mt. Sion," we enter an individual-corporate at-one-ment process in the first apartment ministry, a process which is to be completed in the Most Holy Place as a corporate atonement, or as prefigured in the type - a national atonement.

#### In the Most Holy Place

It is of utmost importance to note that O. R. L. Crosier in his study - "The Sanctuary" - first appearing in the Day Star, Extra, February 7, 1846, and reprinted again in the 1850 Advent Review, a 48-page pamphlet, notes the daily ministry in the earthly sanctuary which pertained to the sin offerings as "the individual atonement," and the once-a-year ministry in the Most Holy Place as "the National Atonement." To this concept, we have given little attention. In simple language, it means a corporate atonement.

Introducing this concept, Crosier used Hebrews 9:7 - "But into the second [apartment] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." He emphasized - "errors of the people," defining people as "nation" from the Greek word used - Λαος.

This was to emphasize the corporate idea involved rather than the result to a single individual. This concept is emphasized in the Levitical detailing of the ritual to be performed on the Day of Atonement. The two goats over which the lots were cast were to be taken from "the congregation of the children of Israel." (Lev. 16:5) The one which became the Lord's goat is designated as "the goat of the sin offering, that is for the people." (verse. 15) The atonement was made "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." (ver. 16) The ritual commanded was declared to be an "everlasting statute" by which "to make atonement for the children of Israel for all their sins once a year." (ver. 34) Further, this was noted by God as "the sin offering of atonements" (Ex. 30:10) All previous offerings by which atonement was realized find their ultimate objective in this final atonement. It was national, collective, and corporate.

This atonement of atonements involved "the holy place within the veil" because "of the uncleanness of the children of Israel." (Lev. 16:2, 16) It involved "the tabernacle of the congregation"[the first apartment]; "the altar that is before the Lord" (ver. 18); and the priests and "all the people of the congregation." (ver. 33) Its purpose - that the people "be clean from all [their] sins before the Lord." (ver. 30)

In this study of the services of the Day of Atonement, it must be clearly understood that the people's involvement in the ritual of this day, whether considered collectively, or individually was absolutely nil. It was the blood of the goat designated as "the Lord's goat" (See Lev. 16:8-9) which accomplished the atonement. It was the High Priest arrayed in his holy garments who entered the Most Holy Place alone to minister the atonement of atonements.

This Day was to be to the people a holy convocation (Numbers 29:7) As they assembled, and throughout the day, they were to "afflict their souls." (Lev. 23: 27, 32) In it they were to do no work - for if anyone did he would be destroyed from "among the people." (ver. 30) This people as they assembled, assembled as "forgiven sinners" not as "cleansed saints." That was to be the result of the atonement made on this Day. Even though throughout the year, they had assembled morning and evening at the time of prayer; even though they had diligently sought to know and practice the precepts of the Lord, they still were unclean before the Lord. And nothing which they could do on the Day of Atonement could gain them merit. They were to do no work, and anyone who attempted to accomplish something by his works was to be destroyed from among the people. The blood of the Lord's goat, and the ministry of the High Priest alone would attain the atonement of atonements. This was the type.

In the great antitypical Day of Atonement in the sanctuary which the Lord pitched and not man, our great High Priest, with His perfect holiness and by His own blood will accomplish the cleansing of not just one individual, but the cleansing of His people. This cleansing will be of a people who know they have been forgiven, and that at the foot of the Cross - before the altar of the court - is the highest place they can attain; a people who are not seeking perfection by their own works, but who find in their communion with God and the guidance of the Holy Spirit that humility of soul, that distrustfulness of self which God delights to honor. "Blessed are they who know their spiritual poverty, for theirs is the kingdom of heaven." (Matt. 5:3 RBV)

It must also be recalled from the type given that as God made a covenant with Moses as representative of the people - a covenant to which the people did not assent to as a nation, but which through the "daily" services of the sanctuary they individually acknowledged by the bringing of their sin offerings, so Christ has been accepted by the Father as the representative of the individuals who accept Him as their Substitute - their Sin-Offering. For these people - collectively - He will make the atonement of atonements. They are His people. As a Representative of them, He has covenanted to "make a man more precious than gold; even a man than the golden wedge of Ophir." (Isa. 13:12)<sup>1</sup> This He will do; but it must be kept in mind that He and He alone will do it! He does it in and for those who recognize themselves as sinners, not perfected saints. It was this He made painfully clear to the "religious" during the days of His earthly ministry. He said - "I came not to call the righteous, but sinners to repentance." (Matt. 9:13)

As our High Priest, Christ will obtain from the Father all power necessary for the accomplishment of His part of the covenant so that the ultimate objective of the at-one-ment may be realized - "Father, I will that they also, whom thou has given me, be with me where I am." (John 17:24) For who is like unto our heavenly Father, who "pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will [respond], He will have compassion upon us; He will subdue our iniquities; [He] will cast all [our] sins into the depths of the sea." (Micah 7:18-19) And when this shall have been accomplished in the atonement of the atonements, then we shall see His face, and His name shall be in our foreheads. In that hour we shall experience the fullness of the at-one-ment. (Rev. 22:4)

Our Father, as He sees the host of the redeemed - His earth-born children come home - will rejoice over [them] with joy, He will rest in His love, He will joy over [them] with singing." (Zeph. 3:17)

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<sup>1</sup>Isaiah 13:12 is a very important text. The promise to make a man more precious than fine gold is placed in a time setting in context with "the day of the Lord." Following the fulfillment of the prophecy - "the sun shall be darkened in his going forth" (verse 10) - and before "the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger" - this promise is to be fulfilled. Thus between the Dark Day, May 19, 1780, and the close of human probation, Christ will make a man as precious as the golden wedge of Ophir. Thus the timing of this promise coincides with the antitypical Day of Atonement - the Day of the Atonement of the Atonements. (See Isa. 13:9-13; Dan. 8:14)

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"Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works."

(Ms 50, 1900; 6BC:1071)

## THE GOSPEL IN THE LIGHT OF THE ATONEMENT

Now having talked about the Atonement - God's at-one-ment with man, and man's at-one-ment with God - what is the Gospel, the good news about our redemption? In the KJV of the New Testament, the word, atonement, is used only once. In Romans 5:11, it reads - "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The word translated - "atonement" - is the Greek word *katallagḗ* (καταλλαγή), which means reconciliation. This word is used only by Paul in the New Testament; and by Paul only in Romans, and his letters to the Corinthians.

In II Cor. 5:18-20, Paul sets forth this reconciliation - this at-one-ment - and indicates that God has committed to us "the ministry of reconciliation." The message to be given is - "Be ye reconciled to God." God by the Cross has been reconciled to man, but now man must be reconciled to God. The good news is that God can still be just, and yet the justifier of those who believe on Jesus. The story of that reconciliation and how it is to be attained on the part of man, and how it will be achieved is to be found in the message of the Sanctuary for the way of God is in the sanctuary. (Ps. 77:13) This, too, is good news - the Gospel. To mitigate it, to deny it, is to preach an incomplete and partial gospel - another gospel.

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### ACHRI HOU (αχρι ου)

This Greek phrase is one of the key expressions to be found in Luke 21:24, and is translated by the one word - until - in the clause, "until the times of the Gentiles be fulfilled." Luke uses the word - *achri* (αχρι) - twenty times in his two books, the Gospel and Acts. But three of those twenty times, he combines *achri* with the relative, *hou* (ου). Thus to understand the force in Luke 21:24 - one of those three times, we should consider its use by Luke in the other two places where this compound expression is to be found.

In reporting the sermon of Stephen before the Jewish Council, Luke quotes Stephen as saying the children of Israel "grew and multiplied in Egypt, till another king arose, which knew not Joseph." (Acts 7:17-18) This is not saying that immediately upon the assumption of the throne by this king, the children of Israel ceased to multiply, and that measures were forthwith taken to reduce their population. But it is allowing for a brief period of time from the ascension to the inauguration of the genocide tactics of the new king.

The other reference in Acts concerns the experience of Paul at the time of the shipwreck on the way to Rome. It reads - "While the day was coming on, Paul besought them to take meat." (Acts 27:33) Again a very brief period of time is encompassed in the use of *achri ou* - that time between the first faint rays of light in the east till the fulness of the sun dispells all shades of darkness. Thus the expression in Luke 21:24, must carry a brief period of time. (If we should render Luke 21:24 as "while the times of the Gentiles should be fulfilled," you then have a time period covering from 34 to 1967. The two other references

do not sustain such an extended period of time.) In the study of the prophecies of the Bible, very few prophecies indicate an abrupt change at the point of fulfillment. Even the times allotted to the Jews - the 490 years of Daniel 9:24 - though terminating in 34 AD, have pre-events which indicated the withdrawing of the Divine Presence from Israel. Jesus said their house was being left unto them desolate as He withdrew from the Temple courts. (Matt. 23:38) The Temple veil was rent in twain at the hour of the death of Jesus. (Matt. 27:51) And even after the passing of the time in 34 AD, it was not until 36 years later that the Temple itself was destroyed, and the city of Jerusalem passed to Gentile control.

A study of the prophecy of Daniel 7 reveals the same thing in God's dealings with the nations. We can set the dates which mark the transition between the various "beast" symbols, as literal history fulfilled the prophetic outline. But prophecy itself stated that while these various nations had "their dominion taken away: yet their lives were prolonged for a season and a time." (Dan. 7: 12) On the other hand, there are some abrupt changes in history marking the fulfillment of prophecy. In the book of Revelation (2:10, 12), there is a ten day tribulation period which we have understood to mean the persecution under Diocletian from 303-313 AD. The year 313 did mark an abrupt change in the fortunes of the Christian Church, and ushered in another period designated as Pergamos.

How then, are we to understand the use Luke makes of this phrase in his Gospel as he reports the prophecy of Jesus? A brief period of time as the nations fill up their cup of grace would be indicated. While the date - 1967 - remains an unquestioned date when Jerusalem passed once again to Jewish control, it was not until 1979 that the United States, through its President, invited the Pope to the White House, and where representatives of all three branches of the Federal government received the papal blessing. This was national apostasy.

The involvement of the Seventh-day Adventist Church in this process dare not be overlooked. To the Church was committed the final message of mercy to the nations of earth. They were to remain faithful to the Truth committed to their trust. While certain changes were made in the Statement of Belief in 1931, the major pillars remained intact for the most part. However, at the Annual Council in 1979, a new Statement of Beliefs was voted to be recommended to the General Conference Session in 1980. This statement materially altered the "pillars" of the faith. While not submitted, the Statement actually voted at the Session did change certain doctrines of the Church, and give approbation to the apostasy committed during the SDA-Evangelical Conferences of 1955-1956. It was during this period - 1967-1979 - that - Movement of Destiny - was published which edged the church into the deeper recesses of the darkness of the Omega apostasy. (We have already in the monograph - Times of the Gentiles Fulfilled - outlined what took place in the Church in 1967 which paralleled the initial date of fulfillment of Luke 21:24. It can be obtained from the Foundation. See Order Form)

In 1979, besides the official deviations, came the Ford and Rea challenges. The warning which fulfilled prophecy in 1967 should have brought to the Church went unheeded. However the God of heaven did not leave the Church without witness. It was called to their attention by the research publication noted above. And too late it was called to the attention of the whole Church through the Sabbath School Lesson help for the second quarter, 1980. (See Christ of the Revelation,

by J. R. Zurcher, pp. 71-72)

Now having crossed the "unseen" line fully, one has only to become alert to the present condition of the church to see the fruitage of rejection of light from heaven which has been shed upon it over the decades of its existence. After the first major deviation doctrinally in 1949 with the publication of the revised Bible Readings for the Home Circle, there came the voices of Elders Wieland and Short in 1888 Re-Examined. But the warning was unheeded, even rejected. This was to be followed by the dark night of apostasy in 1955-1956. This time the warning was sounded by the late Elder M. L. Andreasen. But then, they did to him as they would - shamefully treating him, and his witness.

In 1967, the prophecy of Jesus as recored in Luke 21:24 was fulfilled. This was called to the attention of all who would read and study. But on the downward course the hierarchy took the Church. Movement of Destiny, with its imprimatur and nihil obstat by the then president of the General Conference, Elder R. H. Pierson, and the present President, Elder Neal C. Wilson, was soon published which merely confirmed the doctrinal deviations of Questions on Doctrine, which had been published prior to 1967. Rebellion against truth was added to rebellion. And today's story of schism, loss of faith in the prophetic guidance given to this people, abrasive hierarchial leadership - all spell the final finale of a once faithful city of truth. (See 8T:250) The time of the achri hou is past!

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#### FOOD(?) FOR THE SOUL

In a Church Bulletin, this "THOUGHT FOR TODAY" was suggested for Sabbath, April 18, 1981 -

Easter is a factor in our salvation because it is fact of history.  
(Marion, Indiana SDA Church Bulletin, p. 2)

It was Dr. Edward T. Hiscox, who before a meeting of Baptist ministers, declared:

Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that is comes branded with the mark of Paganism, and Christened with the name of the Sun-god. Then adopted and sanctified by the Papal apostacy, and bequeathed as a sacred legacy to Protestantism, and the Christian world, just as Easter, which the Churches hankering after ritualism are now lovingly pressing to their hearts, comes bearing the sign Manual of a heathen divinity, instead of - if something purely Christian could not be had - at least bearing the sign and designation of pascha from the old dispensation. But in those early ages, when Christian ritualism largely received its form, the mould in which it was cast was rather Pagan than Jewish, as preferred by a carnal and secularized Church establishment. (August 20, 1893, Saratoga, NY.)

The English word - Easter - corresponds to the German - Oster - thus revealing

the indebtedness of an apostate Christianity to the pagan Teutonic tribes of Central Europe. As the missionaries of the Papacy sought to Christianize these heathen tribes, they incorporated into the Christian religion many of the rites and customs which these pagans used in the observance of their spring festival.

Easter month, corresponding to our month of April, was dedicated by the Teutonic tribes to Eostre, or Ostara, goddess of the spring, and in turn gave its name to the day now called Easter Sunday. The customs and symbols associated with the celebration of Easter not only find their origins in Teutonic rites connected with their spring festival, but also go far back into antiquity. Among these customs is the giving and eating of eggs. The conception of the egg as a symbol of fertility is to be found in ancient Egyptian and Persian beliefs. This ancient idea of the egg as a symbol of a new life was readily accepted as a symbol of the resurrection in the amalgamation of paganism with apostate Christianity. These ancient beliefs also provided for the coloring of the eggs during the spring festival. The color red used in dyeing the eggs has since then been variously interpreted as signifying the sun, fire, the blood of Christ shed on Calvary, and the joy of Easter.

Other customs and traditions connected with the worship of the spring goddess still survive. Supposedly on Easter morning, the rising sun danced. Its pagan devotees also danced at the time of the rising. This is a prelude to the sunrise services on Easter Sunday. Also according to an old Teutonic belief it was unlucky not to wear some new article of clothing or personal adornment on Easter. This is reflected in the modern custom to appear in a new costume on Easter Sunday. (See Encyclopaedia Britannica, 1958 edition, article "Easter.")

To suggest, therefore, for Sabbath meditation - thus directing the mind not to the Sabbath but to the pagan festival the next day - that Easter is a factor in our salvation, because it is a fact of history, is to reveal how gross our perceptions have become in regard to what constitutes a pure faith in our Lord Jesus Christ. Is it any wonder then that the divine Instructor asked - "How is the faithful city become a harlot? . . . a place whence the divine presence and glory have departed!" (8T:250)

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#### A PROPHETESS OR A MESSENGER?

In the present controversy which is raging over the authority of Ellen G. White in Adventist thinking, we fail to accept our Lord's designation of her work. In Battle Creek, on October 2, 1904, Sister White told those assembled to hear her - "I do not claim to be a prophetess." Over this statement some of her hearers stumbled. To this she replied - "I have no claims to make, only that I am instructed that I am the Lord's messenger." (R&H, July 26, 1906, Emphasis hers) In this capacity she listed her responsibilities:

- 1) "The Lord gave me light on health reform. . . I was to be a medical missionary worker. . . I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger."



2) "I was instructed that I must urge upon those who profess to believe the truth, the necessity of practicing the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service." [How many useless hours of bickering could be avoided, if we would but accept this simple definition of what sanctification is!]

3) "I was charged not to neglect or pass by those who were wronged. I was especially charged to protest against any arbitrary or overbearing action toward ministers of the gospel by those having official authority." [If Ellen G. White were alive today, she wouldn't have time for anything else.] (Also in this area she was to watch how the elderly ministers were being cared for.)

4) "After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them."

Summarizing her own position on the question of her authority, she wrote:

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people, and to take up work in any line that He points out. (ibid.)

To this designation as a "Messenger" rather than as a "Prophetess," we have given little study or thought. While there may be in some minds only a fine line separating the two offices, the Scripture does make a distinction. Speaking of John the Baptist, Jesus asked the question - "What went ye out for to see? A prophet?" To His own question, He replied - "Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before my face, which shall prepare thy way before thee." (Matt. 11:9-10) John himself when asked, "Who art thou?" - denied all designations - Messiah, Elijah which was to come, "that prophet" - but simply stated as the basis for his authority - "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." (John 1:19-23) He was that "messenger" who was to prepare the way for the coming of the "Messenger of the covenant." (Mal.3:1)

Though John the Baptist was "more than a prophet," and "among them that are born of woman there hath not risen a greater" (Matt. 11:9-10) still he "did not understand the nature of Christ's kingdom." (DA, p. 215) He was influenced by the prevailing Jewish theology. He was but a lesser light sent to point to the much greater Light. His message was - Christ "must increase, but I must decrease." (John 3:30)

If we would but accept the role designated by the Lord for the work and ministry of Ellen G. White, and cease to cast her in a role that the Lord never assigned, much of our present difficulty could sink into insignificance. If we could perceive her ministry which paralleled the American Civil War and Reconstruction Period in the historical context of the times, when reforms were sweeping through

the land, we could better understand the onward guidance of the Lord in His Movement, when He chose two other "messengers" to bring to His people the message of Justification by Faith. Since Ellen G. White was plainly instructed that she was the Lord's "Messenger," she would not use lightly this designation in referring to others because it would have a special meaning to her. But she did designate Elders A. T. Jones and E. J. Waggoner as the "Lord's messengers." (TM, pp. 91, 95, 96-97) She stood with these men and commended their message. It is a fact that cannot be denied, her own emphasis changed from the thrust that is evident in the pre-1888 writings to the post-1888 messages. She herself heeded the message of the Lord's messengers, and placed the concepts of reform into their proper relationship to righteousness by faith.

It was not God's intent or purpose to ever leave His people without the witness of "messengers." "Just as long as God has a church, he will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and [who] will not shun to declare the whole counsel of God, whether men will hear or forbear." (SG, II, p. 284) This has been God's method for all time. Speaking of ancient Israel, and the reason for their captivity, it is written:

The God of their fathers sent to them by the hand of His messengers, rising up continually and carefully, and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no healing. (II Chron. 36:15-16 margin)

In these final hours of human history, God has not left His professed people without a witness - He has sent to them by His messengers - encompassed with humanity, and like John the Baptist not able at times to discern all things clearly, nevertheless this has not excused those to whom they have been sent. I could name them, and you can name them. But we have now come to the time when the wrath of the Lord has risen against His people, and there is no healing.

Now let us ask ourselves a candid question. If administrators wish to use the writings of Ellen G. White to sustain their authority and position of power, into what role would they cast her - the role of prophetess or messenger? In what role did Christ Himself place her? Where is the "inspired voice" to put her into any other category? And tragically, she has been used, and her writings are being used, to seek to nullify any and all other "messengers" which God might send to His people. Is this not also making of none effect the testimonies of the Spirit? You do not have to reject her writings to make them of none effect; you need only to misapply them to accomplish the same ends. And further, many who profess great devotion for the work and ministry of Ellen G. White are doing this very thing. May we take by simple faith the Lord's designation of her work, that as He continues to send lesser lights as His "messengers" who point to the greater light, we might walk therein. "For we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19)

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