

*"Watchman,  
what of the night?"*

"BEHOLD, THE BRIDEGROOM!  
Come out to meet Him."

(Matt. 25:6 RSV)

# THE JEWISH EQUATION

(Part Four)

The events of history testify to the fact that in 1967, the prophecy of Jesus as found in Luke 21:24 began to be fulfilled, and that in 1980, it was completed. Published Adventist literature concurs in noting the significance of 1967 in relationship to Luke 21:24. (See 20th Century Bible Course, Lesson 5; and Christ of the Revelation, pp. 71-72)

The question now comes - What does the fulfillment of this prophecy of Jesus mean in terms of a response? As Lesson 5 of the 20th Century Bible Course emphasized in regard to the fulfillment of Jesus' prophecy concerning the destruction of Jerusalem - "They [the Christians] watched for the sign that Christ had given and obeyed His instructions" - just so, there must be an obedient response to the fulfillment of this phase of the prophecy. Simply stated, we must ask ourselves - What is being said in the fulfillment of this prophecy? - and - What must I now do?

The most obvious significance of the fulfillment of Luke 21:24 is that the nations are no longer under the restraining influence of God. Their time is up. A concrete example of this can be found in our own recent history. At mid-century when President Harry S. Truman appointed General Mark Clark as the American ambassador to the Vatican, a storm of protest brought about the withdrawal of the nomination. Not so in 1984! Even though protest was mounted against the appointment by President Reagan of an ambassador to the Vatican, the opposition was run over roughshod. The restraining power of God was missing. What is this saying? The nations of earth have been turned over to "the spirits of devils" to accomplish the fulfillment of Revelation 16:13-14 in gathering the nations of earth to the battle of the great day of God Almighty.

The realization that we have reached the end times of all human history should evoke from us and in us a deep consecration, a devotion to the things of the Spirit which marked the Advent believers who expected to see their Lord on October 22,



1844. What heart searching, what agonizing before God should mark our religious experience now.

A careful study of Luke 21:24 in the context of the whole chapter tells us more. As we noted in Part One (XX-4), Jesus gave three major signs which were to take place between His two advents: 1) The compassing of Jerusalem with armies; 2) Signs in the sun, moon and stars; and 3) Jerusalem no longer trodden down of the Gentiles. In all three accounts of this Olivet discourse, the parable of the "fig tree" is recorded with a lesson drawn - "This generation shall not pass away, till all be fulfilled." And Jesus affirmed this statement with the word - "Heaven and earth shall pass away: but my words shall not pass away." (Luke 21:29-33) While it is true that He connected the "generation" concept with the advent of "the kingdom of God," we dare not lose sight of the fact that Jesus was answering questions which in the minds of His questioners were only one question. To them, at that point in their understanding, the destruction of Jerusalem was the end of the world. And the generation that saw the sign which marked the coming destruction of Jerusalem did not pass away until the event occurred. Further, the generation that saw the signs in the sun, moon and stars did not pass away till it was understood what those signs heralded - - the coming of the Son of man in the clouds of heaven to the Ancient of days. (Daniel 7:13) Likewise, this generation which has witnessed the fulfillment of Luke 21:24 will not pass away till these final times be fulfilled. Again, the point is emphasized - the end of all things is upon us.

A closer look at the immediate context in which Luke places this prophecy of Jesus provides for us further insight of the times to which we have come. The signs in the heavens are noted, then "upon earth distress of nations." (Luke 21:25) The versification and translation as found in the KJV blocks a connection with Luke 21:24. Removing these barriers, we read:

Jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of [those] nations, with perplexity.

We have understood the fulfillment of the signs in the sun, moon and stars, but when would the distress of nations begin? Answer: When the times of the nations are

fulfilled. Even as the signs in the heavens pointed to the beginning of celestial events connected with the final times of human history, just so, Christ gave a sign which would mark the beginning on earth of the final events:

The import of this can be better understood when we perceive the meaning of the words chosen to describe the distress of nations. The word, distress - sunoché - means "imprisoned, in the narrows, or straits." The added phrase - "with perplexity" (en aporia) - conveys the picture of nations unable to meet the demands placed upon them financially, and lacking the ability to solve the stress. (See The Vocabulary of the Greek New Testament by Moulton and Milligan) A "well-known Canadian financial expert" wrote in 1975 -

From all that I have observed of international [monetary] conferences since 1967 I do not believe any conference is going to come up with any workable answer. It seems the situation will just continue to deteriorate. ...

All brains are stunned. They see no answer - so now they begin to think no answer is necessary. Or at least they have decided there is no use thinking about it at all. Therefore I can only see as the end product, as I have said repeatedly in these letters - and especially after attending the big world meetings of the IMF - the answer is a total collapse.

Either the countries will have to go back to a system which will stabilize the money, such as gold - or the social order, not only of the United States, but all of the industrial world, will disintegrate, and from this enormous confusion new governments will arise after much suffering and bloodshed, starvation and horror. These governments would be dictatorships.

Recently D'Estaing observed: "The world is unhappy. It is unhappy because it doesn't know where it is going, and because it senses that if it knew, it would discover that it was heading for disaster. ... The crisis the world knows today will be a long one. It is not a passing difficulty. It is actually the recognition of permanent change." (Myers' Finance & Energy, March 11, 1975, pp. 1-2)

In 1967, by an action of the U.S. Congress, the silver certificates - our paper money - were no longer redeemable in neither silver nor gold. In fact, the base upon which the Consumer Price Index is figured by the U.S. Department of Labor is 1967=100. "Since 1967 the value of the dollar has declined 47.6 percent." (Newsweek, June 19, 1978, p. 21) And that was ten years ago! The economic distress today is worldwide. Since prophecy

# LOOKING TO JESUS

Whenever I see a new title for a book or a magazine the first thing I want to know about that article is: "Who is the author?" Many times I have read material only because I enjoyed the writing style of the author or believed that the author presented a message of truth that was needed. The author is the one who writes the script and decides what is to go into a story, book, etc. And yet there is a concept of authorship that many of us have overlooked; and that is Jesus as the Author of our faith.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2.

Jesus is the author of our faith. He is not only the author, but the finisher as well. It is the author who starts a script, and it is the author who creates the conclusion. The Bible declares that Jesus will start the script concerning our faith, and that He will finish it. How often we look to others and not to Jesus. But Christ says, "Come unto Me." Matthew 11:28. We must look to Jesus and in Him alone is there help. When we look to the arm of flesh we will only grow weary as there is no strength in the arm of flesh. The Divine Physician through Paul by His Spirit gives us the cure for when we grow weary by looking to man. We are to look to Jesus, and when we do we shall not grow weary along the way.

For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Hebrews 12:3.

In Hebrews 12:1,2 we read that as we run the race that is set before us, we are to look to Jesus. In verse 3 we are told to "consider" Christ. What does this text tell us about the treatment that Jesus received from sinners? It says that He endured "contradiction of sinners." The word contradiction in the Greek is *αντιλογιαν* (*antilogia*) which means strife or, as translated in the New American Standard Bible, "hostility." Jesus endured much pain and grief during His years of ministry. We are admonished to look to Jesus and to "consider Him who has endured such hostility...so that we may not grow weary and lose heart." (NASB).

Why was it that Jesus endured such hostility? In verse 2 we read: "for the joy that was set before Him." What joy was that? "Father, I will that they also, whom thou hast given me, be with me where I am. John 17:24. The great desire of Jesus is to be with those whom He has created, and no amount of pain or strife is going to stop the Saviour of the world from seeing His prayer answered. But why does Jesus want to be with mortals such as we? Because of His great love. It is His very nature to love. (See 1 John 4:8.) This love was what drove Him to the cross for you and me. A love that did not think of self, but of others.

God allowed me to catch a small glimpse of that kind of love about four years ago, and oh how I treasure the experience. I was working as a carpenter's helper for an Adventist brother at the time. One of the jobs that was contracted was to put the tin sheeting on a large hip roof barn. The man that hired us had previously put up the rafters and had also nailed the wooden slats across the rafters to which the tin was to be nailed. The only problem was that the slats did not all reach from one rafter to another. One slat would be nailed to perhaps three rafters, but would not reach to the fourth. Anyone who has tried to nail to such an arrangement can attest that it is not easy to nail where there is no support underneath as was the case here. Needless to say, my inexperience led the hammer to hit my thumb more than the nails. After about the third day my thumb was quite black and blue. Finally it became so bad that the skin broke open about halfway around my thumb. Blood was pouring from the wound in direct proportion to the pain and I didn't see how I could continue to work further when I knew that I would be hitting my thumb more. After having the good farmer put his cure-all (horse liniment) on the thumb and wrapping some gauze around it I went back to work. Why? Because it was the only work I could obtain at the time and I had an expectant wife and a son at this time. Love for my family constrained me to keep working. Every time that I hammered away at my thumb I would say to myself, "I love my wife, I love my son." I endured much pain, but I kept going.

**Love could find no other way!** Jesus endured great "contradiction of sinners" because **His love could find no other way!** When we see the love of Jesus and experience it in our lives, then we will not need any motives of a selfish nature to inspire us into Christian service. "For the love of Christ constraineth us." 2 Corinthians 5:14. This love does not come except by looking to Jesus. And when we look to Jesus and consider Him we will be changed.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Corinthians 3:18.

The manifestation of God's power put forth to save man is called the gospel. In the book of Romans we read: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1:16. How often we unknowingly would pervert the gospel, and think that it is our power that brings about our salvation. As we depend upon ourselves, we fail to look to Jesus as the Bible instructs us to do.

Why else should we look to Jesus? The Spirit through Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The word of God assures us that Christ is **the only one through whom salvation may come.** Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. What do we see when we look to Jesus? We see **"THE WAY!"** In Matthew 7:13,14 we read the following:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

God presents a very strait path for the Christian to follow which leads to a very narrow gate. God cannot allow anything impure or spotted to enter into His kingdom. The servant of the Lord describes it thus:

The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. **All who receive the seal must be without spot before God - candi-**

**dates for heaven.** Vol. 5, p. 216 (Emphasis supplied.)

God cannot allow sin to enter into the courts of heaven. If God was to allow us into His kingdom of love without a transformation of character, then the rebellion against Him would only continue. Yes dear friend, the way is terribly strait and the gate very narrow. The good news is that if we look to Jesus and trust in Him for our righteousness, though the gate be narrow, it is wide enough for every sinner who falls at the feet of the Saviour.

When I look to myself, I see only the finite and become discouraged because the way is far too strait for these "filthy rags" to be able to enter into. But when I look to Jesus and see Him in all of His loveliness, and consider the great depths to which He went to purchase my salvation, then the strait gate becomes sure as I walk through it with Jesus.

Those who look within for comfort will become weary and disappointed. A sense of our weakness and unworthiness should lead us with humility of heart to plead the atoning sacrifice of Christ. As we rely upon His merits we shall find rest and peace and joy. He saves to the uttermost all who come unto God by Him.

We need to trust in Jesus daily, hourly. He has promised that as our day is, our strength shall be. By His grace we may bear all the burdens of the present and perform its duties. Vol. 5, p. 200.

As we look to Christ, it will be our desire to lift Him up and to help others to "see" Him. In the greatest of gospel sermons Jesus said to Nicodemus: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." John 3:14,15. When the crucified and risen Saviour is "lifted up" in all of His beauty, people will be drawn to Him. "And I, if I be lifted up...will draw all men unto me." John 12:32.

In order for people to be drawn to Jesus He must be lifted up, not man. Notice the council of God through His word: "Cease ye from man." Isaiah 2:22. "Give us help from trouble: for vain is the help of man." Psalm 108:12. Why look to man where there is no help? "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD." Jeremiah 17:5. Satan would have us look to man where there is no help because just as sure as we do our heart will depart

from the LORD. The problem of looking to man today is not new. Notice what Sister White wrote in 1895 concerning the events that transpired in 1888 and the time prior to the conference held in Minneapolis.

Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants (Elders Jones and Waggoner) a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines.

This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. Testimonies To Ministers And Gospel Workers, pp. 93,91,92, (Emphasis supplied.)

The view of Jesus had been cut off from the people by Satan. God in response "sent a most precious message to His people through Elders Waggoner and Jones." (Ibid., p. 91.) It has been well documented by Elders Wieland and Short that this "most precious message" has never been received by the church. If the message was sent so that our eyes could be turned off from man and onto Jesus, then a rejection of the message would mean that the eyes of our people are still on man. Yes, today there is need of this "precious message" just as in 1888, and for the same reason. Our eyes are on man. Some Seventh-day Adventists are even looking to the men at the General Conference to tell them when to flee to the mountains. Instead of looking to man, let us look to Jesus. "Our only hope is in 'looking unto Jesus the Author and Finisher of our faith.' There is everything in Him to inspire with hope, with faith, and with courage. He is our righteousness, our consolation and rejoicing." Volume 5, pp. 199,200.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:31. Jesus is every thing to us, and we must not at this late hour allow Satan to eclipse our view of Him. Sister White revealed that many rejected the light that was sent to them because they looked to

man and were ignorant of the Scriptures. (See R. & H., March 18, 1890.) May we each take time daily to study the Scriptures for ourselves so that we will not be deceived into looking to man instead of Jesus.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22. In his autobiography, Charles Spurgeon tells of an experience when he was a young man of going to church and the minister failing to show up. An uneducated layman went to the pulpit to preach and used Isaiah 45:22 as his text. Spurgeon related the story as thus:

He was obliged to stick to his text, for the simple reason that he had little else to say...He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text.

The preacher began thus: 'Dear Friends, this is a very simple text, indeed. It says, "Look." Now looking don't take a deal of pains. It ain't liftin' your foot or your finger; it's just "look." Well, a man needn't go to college to learn to look. You may be the biggest fool, and yet you can look...Anyone can look; even a child can look. But then the text says, "Look unto ME." Ay!' said he in broad Essex, 'many of ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves.

Then the preacher looked toward Spurgeon and said directly to him:

'Young man, you look very miserable... and you will always be miserable, miserable in life, and miserable in death--if you don't obey my text; but if you obey now, this moment, you will be saved.'

Spurgeon then related what this personal encounter caused him to think:

When I heard that word, 'Look!' what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him. C. H. Spurgeon, Autobiography, pp. 105-107 as quoted from First Things First, p. 373.

The twelfth chapter of John records that "certain Greeks" said to Philip, "Sir, we wish to see Jesus." John 12:21 NASB. There will be times in our lives that people will come to us and say, "we wish to see Jesus." The only way that we will be able to help others to see Jesus is if we have had a personal encounter with Him. A. Stump

# FLATTERY (?)

Inserted in the last issue we received of 1888 Message Newsletter was a "Thought Paper" by Elder R. J. Wieland. The words of the English poet, Nathaniel Cotton, flashed in my mind - "Imitation is the sincerest flattery." We are sure that Wieland does not intend to flatter the work we have been doing over the past twenty years in sending forth regularly the "Thought Paper" - "Watchman, What of the Night?" - in writing one of his own.

We want the publishers of 1888 Message Newsletter to know that we welcome this insert in their publication. Perhaps now, meaningful dialogue can be pursued over the issues involved in the present agitation of the 1888 Message. As the readers of this Thought Paper are aware, we sent to Elder Wieland a letter asking that the issues be discussed publicly, and then when no response from Wieland was forthcoming, we made it an "Open Letter." There has still been no response on the part of Wieland to this invitation; neither will he consent to sit down with other ministers and informed laymen to discuss the real meaning of the 1888 Message in the light of our Church history since he and Elder D. K. Short were sent as "messengers" to the Church in 1950. This attitude on his part is tragic, and reveals the uncertainty in his own mind as to the verity of the positions he is now setting forth.

Elder Wieland, however, did attend the Unity Conclave at Hartland Institute and sit in silence as the very teachings of Elders A. T. Jones and E. J. Waggoner on the Incarnation were indirectly attacked by Elder T. A. Davis as he resurrects the Holy Flesh position on this doctrine. This only compounds the tragedy! We have yet to read, or hear an explanation as to why he sat silently by as this attack on a basic concept of the 1888 Message was made. Perhaps he will deal with this in an upcoming "Thought Paper". We hope so.

If the issue of this one "Thought Paper" signals the beginning of a series, then we can hope that the questions addressed in "The Open Letter" can be addressed, while not face to face as would be the most desirable, but at least via Thought Papers.

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## CHRIST OUR RIGHTEOUSNESS

Lesson # 5

Creation and Redemption: One!

Question	Answer
1. Which commandment of God is related to creation?	Ex. 20:8-11 (See note 1)
2. Which day does the Bible call the Lord's day?	Matt. 12:8 Isa. 58:13
3. Whom was the Sabbath made for?	Mark 2:27
4. What distinguishes the true God from the false gods?	Jer. 10:10-12 (See note 2)
5. What work of God is closely related to creation?	Col. 1:9-19
6. Whom is our Redeemer?	Rom. 5:8,9
7. What Scripture shows that the Creator is also the Redeemer?	Isaiah 43:1
8. What Scripture plainly states that it is creative power which transforms the believer?	Eph. 2:10 (See note 3)
9. What is the Creator able to give to those without strength?	Isa. 40:26-29 (See note 4)
10. What would the Psalmist triumph through?	Psalms 92:1-5 (See note 5)
11. How is the eternal power and Godhead of the Lord revealed?	Romans 1:20
12. Besides creation, what is the Sabbath a sign of?	Eze. 20:12
13. Is sanctification God's will for His children?	1 Thess. 4:3 (See note 6)

### NOTES

1. In Genesis 2:1-3 we read that the Creator rested, since Christ is the Creator (John 1:1-3) then it was Christ that rested the first Sabbath.
2. It is God's power to create that sets Him apart from all others. (See Jeremiah 14:22 and Revelation 14:6-10.) The Sabbath, being a memorial of His creation, is therefore the sign of God's authority and creative ability.
3. Read: Eph. 4:20-24; 2 Cor. 5:17; Ps. 51:10.
4. God's "power is, in fact, the ability to create everything from nothing; therefore He can work wonders through those who have no strength, he can bring strength out of weakness." Christ Our Righteousness p. 37.
5. Since God's works are seen in creation (God's power to bring something from nothing) the Psalmist was glad because that same power would create (from nothing) in him a clean heart.
6. Read: 1 Thess. 5:23,24; Matt. 5:48; Jude 24.

From p. 2 - Jewish Equation

indicates that economics will be a factor in the final scenes (Rev. 13:16-17), the fulfillment of Luke 21:24 in relationship to the "distress of nations, with perplexity" only adds to the weight of evidence that we are in the final end-time of all human history. What manner of persons ought we then to be?

There is another significant factor in this context of Luke 21:24-25. Here is revealed in the prophetic transition that from events in the Heavens above, the action will move to earth. Even as the signs in the sun, moon and stars signaled the beginning of the pre-Advent judgment before the Ancient of days, just so, the beginning of the "distress of nations" signals the commencement of final events on earth in harmony with the divine objectives. A careful study of the typical Day of Atonement reveals this divine plan.

To be continued

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COMMENTARY - Vol. I, #2

The second issue of Commentary was placed in the mail the first week of June. This issue contained an editorial - "WHERE IS THE LORD GOD OF ELIJAH?" There was also a "Critique with Comments". This related to an article by Jeff Reich - "The Holy Flesh Movement" - published in the Laymen Ministry News.

The two main articles focused on things within the Church. The center pages asked the question - "Which Way? - the Church: Rome? - Moscow? The other essay dealt with the much discussed paragraph in the Adult Sabbath School Lessons on Daniel, chapter 11. It also took note of an attempted reply to this "papal" concept under the title - "The POT and the KETTLE."

Now it may be that some of you wishing to be on the new mailing list did not receive a copy. There are two possible reasons: 1) You did not return the request form to be found on p. 19, of the first issue; and 2) We may have failed in transferring your request noted in regular correspondence. If #2 is the reason, we are very sorry and apologize. Whatever the reason, if you wish to be included in the

next mailing, and receive a copy of #2, please let us know by return mail. (There was a limited printing of #2) We know there are others in the field who want to be on the mailing list as the request "forms" are still coming in.

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A CORRECTION

By a Weekly News Journal

In the January 12, 1987, issue of US NEWS & World Report [Section, "Currents"] a news reporter wrote of Jerusalem as "one half of which is now controlled by Israel, and the other half by Jordan."

Several asked us about this inasmuch as we have published a detailed manuscript declaring plainly that Jerusalem is now fully under the control of the government of the State of Israel. (See, The Times of the Gentiles Fulfilled) We wrote to US NEWS & World Report about this statement. In their response, our attention was directed to "Letters to the Editor" in the January 26, issue. A reader had noted the same statement and wrote - "Jerusalem has been controlled by Israel since 1967." To this the editors added a note: - "The reader is correct."

Inasmuch as we are presently pursuing a series of studies on "The Jewish Equation," we believed it apropos to note the error in this respected news journal and their correction of the same.

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