



*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*
Eze. 7:6 (Moffat)

DIABOLICAL PERVERSION OF TRUTH

LET'S TALK IT OVER

In early 1948, I assumed the pastoral and evangelistic responsibilities of the Awde Street Seventh-day Adventist Church in Toronto, Canada. A few months thereafter, Israel once again became a nation. This sent shock waves through the Church because the evangelists had taught that this would never happen based on the Church's understanding of prophecy. The faith of the individual Adventist in the pew had to be reassured that the prophetic interpretations of the Church were still intact. The Sabbath morning following the event, I preached a sermon on Luke 21:24. I assured them that the city was still under Arab control, and as far as Jews in Palestine, there were still more in New York City than could ever get into the new nation. This answer was no answer but shored up "the tradition of the elders," and blunted the force of the fact that coming events do cast their shadows before.

In 1952, I was a delegate to the Bible Conference held in the Sligo Park Church. I made a special point to listen to Arthur S. Maxwell because in preparation for his presentation, he had made a survey of the ministry of the Church in which I was interested. (The report of this survey was censored from the published report because of what it revealed.) But the section of Maxwell's study on "Events in Palestine" never registered, so strong was the mind set controlled by tradition. Years later Elder D. K. Short called my attention to that section of the study for which I am grateful.

Then came 1967 and the Seven Day War during which the forces of Israel recaptured the old city of Jerusalem. A brother, who had served

Several years ago, Brother Allen Stump, who was at the time associate editor of WWN, and I had conducted an all day Bible study session in the Altamont area of Tennessee. It was near Pilgrim's Rest. As we were getting ready to leave, Brother Stump suggested that he would like to see and visit with Vance Ferrell. A minister friend who had attended the all day meeting gave us directions. We found him in his office, and Brother Stump asked Ferrell if he could visit and ask some questions. To this Ferrell agreed, and we sat together in an upper lounge area overlooking a scenic valley. Brother Stump was very low keyed throughout the conversation. The first part of the conversation involved colporteur work and literature distribution. The discussion turned next to church membership and Ferrell's relationship to the regular Church. Then a discussion of Luke 21:24 - "the times of the Gentiles - was introduced by Brother Stump. To each question asked, the reply of Ferrell was, "In my opinion this" and "In my opinion that." Finally, Brother Stump asked - "Would you mind giving me Bible references to substantiate your opinions?" At this, Ferrell reared up in his chair, and shouted at Brother Stump - "You are not going to put me on the spot. If you don't like my answers, you can get up and get out of here." Brother Stump was taken by surprise, and replied, "Brother Ferrell, if you had asked me to give a Bible answer for my belief, I would have been glad to have given it." Again Ferrell's response in an even louder voice - "If you don't like my answers, get out of here!" We did, and Ferrell escorted us to the car, and jogged back down the incline to his office. Stump dropped into the front seat, and asked, "What did I say wrong? Now I understand what you have told me regarding Ferrell."

Evidently, Ferrell believes he has some answers

now rather than mere opinions as when the above related experience took place. In a recent series of releases noted as WM 393, dated May, 1992, he seeks to set aside the force of Jesus' own prophecy in a diabolical perversion of truth. But he is still interjecting unsubstantiated assertions which are merely personal opinions. We shall compare these undocumented statements - these opinions - with the facts, giving documentation.

Beginning his series on "Jerusalem and the Mount," Ferrell opinionated - "For decades our denomination taught that the Jews would never again return to Jerusalem." What did the Church actually teach on this point prior to 1948 in regard to the nation of Israel? In 1944, the Voice of Prophecy offered as a book of the month - Palestine in Prophecy - by J. C. Stevens. Stevens concluded his book with the following paragraph:

The apostle Paul speaks of old Jerusalem as being "in bondage with her children." Gal. 4:25. Had the Jews been faithful, Jerusalem would have been enlarged and beautified to become the center of the whole earth, beautiful for situation. But throughout the generations [since] the fall of that city in A.D. 70, Jerusalem has been "a burdensome stone" and "a cup of trembling unto all people." (Zech. 12:2, 3); and it will be so to the end of time. Palestine and Jerusalem do not have a bright future in this present world, and those who are holding the hope of national restoration for the Jews are following a theological will-o'-the-wisp. (p. 95; emphasis supplied)

Observe, that instead of the Jews "returning to Jerusalem" - a phrase coined by Ferrell - the Church taught that "national restoration" would never again occur. There is a vast difference between returning to a geographical location to live, and having that geographical area created into a national state under the control of those returning.

In 1947, just one year prior to the State of Israel coming once again into existence, the Pacific Press published a paperback by Roy F. Cottrell. First, he sets forth the objectives of modern Zionism, writing:

The father of modern Zionism was Theodor Herzl, an Austro-Hungarian journalist. In 1896 he published a book entitled, The Jewish State. The following year the first Zionist Congress convened in Basel, Switzerland, and presented to the world its program for a "publicly assured and legally secured home for the Jewish people in Palestine." (p. 57)

After quoting various Scriptures including Jeremiah 19:10-11 and Ezekiel 21:26-27, Cottrell concluded the chapter by stating:

In the light of these pronouncements of Scripture and other prophecies to be considered in succeeding chapters, it is evident that the present World Zionist program can never achieve its cherished and ultimate goals. (p. 62)

Again observe that the teaching of the Church involved Palestine as well as the city of Jerusalem. It was not "the returning to Jerusalem" but the re-establishment of a State of Israel. This did occur in 1948. The recognized capital was at Tel Aviv. How did the Church view this change of events which caused their previous teaching to come up short?

In a paper presented at the 1952 Bible Conference held in the Sligo Park Church in Takoma Park, Arthur S. Maxwell called attention to this event in Palestine, and directed the ministry of the Church to Luke 21:24. He declared it to be one of "three significant areas of unfulfilled prophecy which deserve close attention. All are signs for which we should be watching in these momentous times." (Our Firm Foundation, II, p. 228) Of the development in Palestine in 1948, Maxwell declared:

The recent dramatic restoration of the nation of Israel has focused the attention of mankind once more upon Palestine. Many Christians have mistakenly permitted themselves to believe that the return of thousands of unconverted Jews to their native land is in fulfillment of the promises to Abraham, Isaac, and Jacob, not realizing that, since the death of the Son of God on Calvary, there is no salvation, nor any eternal homeland, except for those who believe in Him and accept His sacrifice.

However, there is one prophecy concerning Palestine that we should all be watching with special care. Said Jesus, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

For nineteen centuries Jerusalem has been trodden down of the Gentiles. It is still [1952] trodden down of the Gentiles. Despite the amazing prowess of the Israeli troops, the ancient city of Jerusalem is still in Arab hands. A Mohammedan mosque still stands upon the site of Solomon's Temple. Victorious as were the forces of Israel in every other part of Palestine, they failed to take the most dazzling objective of all. Mysteriously they were held back from achieving this most cherished goal, this culminating triumph, as by an unseen hand.

What could be the reason? Only, that the times of the Gentiles are not yet fulfilled.

Centuries ago Israel was not permitted to enter Palestine for a certain time because "the iniquity of the Amorites" was "not yet full" (Gen. 15:16); that is, not

until the probationary time allotted to the Amorites had run out.

It may well be that the same principle applies today, on a wider scale. If so, then Jerusalem is to remain trodden down by Gentiles till the probationary time of all Gentiles has run out. If this be correct, how much hinges upon the fate of this ancient city and the power that occupies it! (Ibid, pp. 230-231; emphasis supplied)

Note that the emphasis of Maxwell was on "the fate of this ancient city and the power that occupies it." This he connected with the fulfillment of Luke 21:24 - "the times of the Gentiles fulfilled."

Opinion #2

Ferrell's next opinion reads:

"But, then, in 1967 they [the Jews] returned! Our Church became silent on the subject."

This is far from the truth. The 20th Century Bible Course by which many studied their way into the Church taught in Lesson 5, "Time Running Out," the following in regard to Jesus' prophecy in Luke 21:

2. What sign did Jesus give that would indicate when the destruction of the city was at hand? Luke 21:20

The city of Jerusalem was surrounded by the Roman armies in A.D. 66. After a period of time the army withdrew and the Christians, recognizing the sign given by Christ (Matthew 24:15-20) fled the city and did not return. In A.D. 69 the Romans returned, and destroyed the city in A.D. 70. Nearly a million people died or were sold into slavery at that time, but not a single Christian died. They watched for the sign Christ had given and obeyed His instructions. The temple was burned to the ground as Christ had foretold (even though the soldiers had orders not to destroy it). Christ foresaw the future and outlined it to His followers so they could be saved. (Emphasis theirs)

3. How long did Christ say that Jerusalem would be trodden down? (verse 24)

Old Jerusalem and the temple site has been occupied by the Gentile nations until 1967 when the Jews took possession of it in a "lightning victory." This portion of Christ's prophecy was fulfilled in our day! (Emphasis supplied)

For the second quarter in 1980, the Sabbath School Adult Lessons focused on a series of studies prepared by Dr. Jean Zurcher, Secretary of the Euro-Africa Division. A book he had written was translated from the French as the Lesson Helps for the Quarter. It was published by the then Southern Publishing Association. In

this book, Zurcher wrote:

We shall not linger over the numerous signs given by Jesus in this discourse [Matt. 24, Mark 13, Luke 21]. One only will occupy our attention, the one that especially deals with time. Even in our days it constitutes a critical point in the political world: Jerusalem. In fact, Jerusalem is both the beginning and the culmination of Jesus' prophecy. ... 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)

Few today would deny the precision of this prophecy. The destruction of Jerusalem by the Roman armies in AD 70 is a historical fact... The dispersion of the Jews among all nations is still a reality. As for Jerusalem, nineteen centuries of history provided adequate proof that it has been "trodden down of the Gentiles" - ... until the Six-Day War in June, 1967.

This prophecy of Jesus was a sign for the Christians of the Apostolic Church, who lived at the beginning of the times of the Gentiles, and it remains a sign for us who live at the end of the times of the Gentiles. (Emphasis supplied) ...

If we cannot see that Jerusalem is an exceptional sign of the times, then might we not be placing ourselves in the same position as the religious leaders who knew how to "discern the face of the sky" but could not discern the obvious "signs of the times"? ...

As I understand the Biblical language, the times of the Gentiles is the period set aside by God for the evangelization of the heathen nations. It is not the time needed for them to be converted to Christianity, as some think, but for them to hear the gospel. It is in this sense that Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

I believe the times of the Gentiles began in AD 34... And if I have understood the prediction of Jesus properly, this time will be "fulfilled" when Jerusalem will cease to "be trodden down of the Gentiles." The fact that since 1967, Gentiles no longer have occupied Jerusalem means, therefore, that we are now living at the end of "the times of the Gentiles."

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

And the Church was "silent" on the subject since 1967! How ignorant can one be? But this is the price one pays for exalting personal opinion above plain facts of record. May God have mercy on the souls who continue to walk
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in the darkness of that ignorance.

Opinion #3

Ferrell continues to opionate - "The Jews have indeed returned to management of Jerusalem, but they have not regained control of the Temple Mount... They lack full governmental authority."

Where did Jesus say that the "Temple Mount" had anything to do with the fulfillment of "the times of the Gentiles"? Ignorance of the Scriptures brings even more darkness to the human mind than the ignorance of historical data. Let us observe the context of Jesus' prophecy as recorded in all three synoptic gospels. It was given during the last week of His earthly ministry. He had denounced the religious leadership in scathing terms (Matt. 23), and told them in no uncertain terms - "Behold your house is left unto you desolate." (ver. 38) He did not refer to the temple mount again. It was not a part of His prophecy; He had already pronounced its judgment. The city, though no longer the holy city of God, became a sign to Christ's followers, first to those who lived in the city in AD 66, and to us today, who live in the time when that city has been restored to Jewish control not by alien armies but by Jewish prowess.

Consider the report as given in Luke. First, he quotes Jesus as saying - "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." (21:20) He did not say, when ye see the temple mount surrounded, then know. If the Christians had waited till that moment, they would have perished in the destruction of Jerusalem. This same city - Jerusalem - not the temple mount - was to be trodden down of the nations until the times of the nations were fulfilled. [In the Greek, there is but one word for "Gentiles" or "nations" - ta ethnē] Again, if we today adopt the opinion of Ferrell and wait for the Jewish temple to be built again on the mount, we will find ourselves in the same position that the Christians would have found themselves in, had they waited for the temple mount to be surrounded in AD 70. Again, I repeat, it is not the temple mount that Jesus noted in his prophecy - that, He declared desolate - but the events connected with the city, and the city alone was to be the sign. So the question is simply - Does the State of Israel control the city of Jerusalem? Ferrell opionates - "They lack full governmental authority." Again, what are the facts?

On July 30, 1980 - a date which Ferrell ignores, or is ignorant of - the Knesset of Israel passed the following Law - called "Basic Law: Jerusalem, Capital of Israel." This Law reads as follows:

1. Jerusalem, complete and united, is the capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
3. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings towards those places.
4. (a) The Government shall provide for the development and prosperity of Jerusalem and the well-being of its inhabitants by allocating special funds, including a special annual grant to the Municipality of Jerusalem (Capital City Grant) with the approval of the Finance Committee of the Knesset.

(b) Jerusalem shall be given special priority in the activities of the authorities of the State so as to further its development in economic and other matters.

(c) The government shall set up a special body or special bodies for the implementation of this section.

MENACHEM BEGIN
Prime Minister

YITZCHAK NAVON
President of the State

Now what governmental authority does Israel lack in the control of Jerusalem? And this is all that Jesus' prophecy requires! To say that Gentile tourists visiting the various "holy places" of their respective religions nullifies Jewish control of the city is ludicrous. Does the fact that foreign embassies with their nationals walking through the streets of Washington DC, mean that the United States does not control its own capital? How dark becomes our darkness when human opinion is exalted above the very words of Jesus Himself!

It is really a waste of time to detail answers to human opinion were it not for the fact that sincere Seventh-day Adventists reading the material and not having the facts could be deceived by the diabolical emphasis on the "temple mount." Then to say in addition that this prophecy will be fulfilled after the 1000

years of Revelation 20 - as Ferrell does - perverts the truth as it is in Jesus. If Luke 21:24 was not to be fulfilled till after the Millenium, why would Jesus place this sign prior to His coming as "the Son of man in a cloud with power and great glory"? (21:27) In His prophecy, Jesus does not even allude to the New Jerusalem! Even as the signs in the sun, moon, and stars point to the beginning of the events in the Heavenly Sanctuary, so the fulfillment of the times of the nations mark the beginning of "the distress of nations with perplexity." Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (21:31) Well did Zurcher write - "Jerusalem here constitutes the last sign by which the Lord shows us that the history of this world is coming to its climax." (See above) Ferrell professes to be upholding the Church's teachings, yet in his very attack on truth as it is in Jesus destroys what the Church has taught as late as 1980.

Opinion #4

There is, however, one more opinion stated by Ferrell that needs to be noted. He writes: - "The punishment of being mingled with the Gentiles, in lands not fully theirs, is referred to as 'the times of the Gentiles.'"

Contrast this with the Church's position as stated by Zurcher - "The times of the Gentiles is the period set aside by God for the evangelization of the heathen nations." (See above) And Zurcher is on the solid ground of Scripture. Luke records the words of Jesus spoken at the beginning of His last week of ministry. He told of the same things to happen to Jerusalem as in His prophecy - the days of desolation - and He gave the reason for it. He said: "For the days will come upon thee that thine enemies shall cast a trench about thee, and compass thee about on every side,... because thou knewest not the time of thy visitation." (Luke 19:41-44) There are two words for "time" in the Greek - chronos - chronological time, and kairos, seasonal time as here used in Luke 19:44, 21:24 and II Cor. 6:2. "The times of the Gentiles nations" are the times of their visitation, even as the Jewish nation had its time of visitation. The diabolical distortion of Jesus' prophecy can mitigate against our discernment as to the signs of the times even as the distortion of truth by the Jewish leadership caused Jerusalem of old not to know the time of its visitation.

Contradictory statements emerge from the

THE DOCTRINE OF GOD

(Part Three)

In our two previous studies of the Doctrine of God, we observed that the Old Testament presented two Co-Eternal, Self-Existent Beings, as composing the Elohim. The New Testament introduces a third Being, most commonly called the Holy Spirit. Jesus promised the disciples that He would "send...from the Father,...the Spirit of truth." This Spirit of truth "proceedeth from the Father." (John 15:26) Just prior to this announcement, Jesus had indicated that the "Father" would "send in [Jesus'] name the Holy Spirit. (John 14:26)

The first problem is that in the Greek language, the word for "spirit" is a neuter noun. But the name by which the Holy Spirit could be designated is "Comforter," the Paracletos, a Greek masculine noun. The Greek text of John 14:26 supports this designation. It reads literally - "But the Paracletos, the Holy Spirit, the One the Father shall send in my name, that One shall teach you all things." In both the use of the article in "the One" being sent, and the pronoun, "that One," the masculine form is used. This removes some of the vagueness from the Holy Spirit.

Jesus also refers to the Spirit of truth as "another Comforter." (John 14:16) The word used for "another" is allos in contrast to heteros, another Greek word for "another." Heteros means one distinct from, but of unequal quality or rank. This word is used in Luke 23:32 to distinguish the two malefactors from Jesus. But where allos is used, it also means two distinct entities, but of equal character or essence. This is why Peter could say to Ananias that in lying to the Holy Spirit, he had lied to God. (Acts 5:3-4)

One very interesting verse picturing the work of the Holy Spirit is found in II Corinthians 3:18, which reads that "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 Lord the Spirit." (Gr.)

The close relationship existing between Jesus Christ and the Holy Spirit can be seen in various verses of Scripture:

1) The symbolism of Revelation pictures Jesus as "the Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (5:6)

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diabolical analysis which Ferrell makes. He asks - "Who is in charge of the city?" (p. 12) Then he illustrates - "Jerusalem is still being trodden down of the Gentiles. It has not stopped. Indeed, it has greatly increased since 1967." Then he cites an acknowledged fact that "prior to 1967, the Arabs would permit no Jews to step foot on the Temple Mount" and if any did, he was killed. Ferrell even adds that the Arabs would permit "no other non-Muslim there either." Then he wrote:

One of the first actions of the Jewish government after winning the war was that everyone - Jew, Christian, Muslim, Buddhist, or whatever - could freely go up onto the Temple Mount and enter any building there."

Now answer the question - "Who is in charge of the city? And all that is required for the fulfillment of the prophecy of Jesus is this control!

Ferrell's obsession is with the "Temple Mount." He writes - "The problem is with the Temple. Every rabbi will tell you that the services on the Temple Mount must be restored for the religious services of the nation to begin in full again." (p. 11) Are Jewish religious leaders to be the interpreters of Jesus' own prophecy? Jesus said, the Temple and its services were left desolate. The message of the book of Hebrews is that the Heavenly Sanctuary is to be the focus of the followers of Jesus. Only the historical events connected with the God-forsaken city were to have any significance for the Christian. When surrounded by alien armies in AD 66, they were to leave. When no longer under Gentiles control, they would know that the times of the visitation of the nations had ended.

Another prophecy concerning Jerusalem given in Daniel could well involve the "Temple Mount." It reads - "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." (11:45) Without defining the "he" but recognizing the power behind the "he" as Satan, this could well infer his coming as Christ in the final act of the drama of the ages. But when this hour arrives, it will be too late, for "at that time, Michael shall stand up." (12:1) All the factors and forces of these prophecies, Ferrell ignores and places the fulfillment of Luke 21:24 after the Millenium. And for what reason? To seek to blunt the force of Jesus' prophecy as it relates to the mission of the Church, and the withdrawal of its commission.

For further study, write for the manuscript - The Hour

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Let's Talk It Over from page 1

as lay elder in the Hartford City Church when I pastored the Marion District, wrote and asked me how the event related to Luke 21:24. Again, I brushed off the question with an answer which was no answer and continued to become more deeply involved in the controversial issues of the Church resultant from the SDA-Evangelical Conferences and the book, Questions on Doctrine.

Several more years passed, and one day I was reading the section on Religion in a weekly news magazine. It mentioned the Seven Day War and its possible prophetic significance. The scales dropped from my eyes, and I decided to investigate its relevance. I went to the city library in Jackson, Mississippi, and checked a day by day chronicle of the events in 1967 as they pertained to Israel. Then I came home and checked the Writings to see if there was anything written which would negate a conclusion that the prophecy of Jesus had begun to meet fulfillment in the retaking of old Jerusalem. I found nothing. I studied and wrote up my findings in a red-covered manuscript. In the process of time, my wife, in her reading of the Writings, came upon the statement which read:

In the twenty-first chapter of Luke, Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. (Letter 20, 1901)

It was obvious that by citing Luke, and not Matthew or Mark, that the only difference in Luke's account was the statement of Jesus - "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This event of history was connected to the scenes that were to take place "just prior" to the return of Jesus.

Whether intentional, or by mere coincidence, an article was printed in the Ministry, following the publication of our red-covered manuscript, seeking to mitigate the force of "until" in Luke 21:24. This sent me back to the "drawing board." Then I discovered Luke's use of an idiom in 21:24 - achri hou - translated, "until." He also used this same idiomatic expression twice in the book of Acts. In Acts 27:33, it is translated, "while," and denoted a brief but definable period of time. I had no way to define the time "while" the times of the visitation of the nations were closing. I had to wait.

Then came 1980 with its series of events not

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2) The messages to the Seven Churches of Revelation begin with a message from Jesus Christ, and close with the words, "Hear what the Spirit saith unto the churches." (See Rev. 2:8, 11 as illustration)

3) Jesus presented the relationship between Himself and the Holy Spirit as so close that when He spoke of the coming of "another Comforter" - One distinct from, but equal to Himself - He said, "I will not leave you orphans, I will come unto you." (John 14:18, margin)

4) In the first letter of John, Jesus is pictured as a Paracletos. John wrote - "If any man sin, we have an advocate (paracletos) with the Father, Jesus Christ the righteous." (2:1)

So close is the relationship portrayed in the Scriptures between Jesus Christ and the Holy Spirit, that one Commentary on the Greek New Testament text refers to the Holy Spirit as Christ's alter ego. (The Expository Greek New Testament, Vol. 5, p. 195)

The Incarnation stands as the Great Divide both of time and eternity. It is at the Incarnation that the Holy Spirit is introduced. The angel Gabriel making the announcement that God was about to be revealed in flesh said to Mary - "The Holy Spirit shall come upon thee and the power of the highest shall overshadow thee: therefore also that holy [Spirit] which shall be born of thee shall be called the Son of God." (Luke 1:35) The word, "thing" as the KJV reads is a supplied word based upon the fact that the word, "holy" is *hagion*, a neuter adjective. I have inserted "Spirit" because in The Youth's Instructor (Dec. 20, 1900), a thought provoking comments reads - "He (Christ) united humanity with divinity: a divine Spirit dwelt in a temple of flesh. He united Himself with the temple." (4BC:1147) From the Incarnation forward, the language used in the Writings to describe the Godhead is very apropos and harmonizes with the whole of the Biblical picture - "the heavenly Trio." (Special Testimonies, Series B, #7, p. 62)

(Concluded)

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only involving Israel but also the Church. These new factors relating to the prophecy of Jesus were incorporated into the 1984 printing of The Times of the Gentiles Fulfilled. Now a 2nd Printing of the 1984 edition - The Hour and the End - enlarges the documentation and explanations of the original printing.

What is interesting is that 13 years elapsed between 1967 and 1980 in the final transfer of the government from Tel Aviv to Jerusalem and the declaration that Jerusalem united was the capital of Israel. If - and note, I write, "if" - God is using the same cycle of time for the fulfillment of the prophecy of Daniel 11:45 in relationship to the completion of Luke 21:24, then we stand indeed on the very borders of the close of all human probation. For when an "alien" power plants "the tabernacles of his palace in the glorious holy mountain," Michael stands up. (Dan. 12:1)

It is the potency of this prophecy of Jesus in Luke 21:24, and the prophecy given to Daniel by the angel Gabriel that makes the attack of Ferrell so diabolical.

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"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

II Corinthians 11:13-15

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