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December 1973.



*"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

JERUSALEM IN HISTORY AND PROPHECY

Jerusalem breaks into sacred history as the city over which the priest-king, Melchizedek, reigned.¹ Centuries later, it became the city of David, capitol of the united Kingdom of Israel. Here in the Golden Age of Hebrew history, Solomon built the Temple on Mount Zion. Its royal status continued throughout the period of the Kingdom of Judah. Destroyed by the Babylonians, it lay desolate and unbuilt for seventy years. Finally restored during the reign of the Persian kings, it became the city over which Christ wept in bitterest agony.² Even as Christ was preparing to enter the gates of Jerusalem as her rightful King, its day of grace was ending. At that hour, "the angel of mercy was then folding her wings to step down from the golden throne to give way to justice and swift-coming judgment."³

Though this city of David would no longer be the chosen city of God where for centuries He had placed His name and manifest His presence, Jerusalem would not disappear from history or prophecy. During the very last week of His earthly life, Jesus placed this city in two specific prophecies - one to be fulfilled in the lifetime of some who heard it, the other to find its fulfillment in the closing hours of human history. Jesus disclosed privately to the disciples from the top of Olivet the fate of the once favored city. He declared:

When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in

those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.⁴

The favored status of Israel as the chosen people of God, and the city of Jerusalem as the city of God, ended with the close of the Seventy Weeks of Daniel in A. D. 34.⁵ Though Jerusalem would never again be a favored city, Jesus declared that events in its history would be signs by which His followers could know how to relate themselves to the times in which they would live when these things did occur.

In A. D. 66, Cestius surrounded the city of Jerusalem. Then he suddenly withdrew his Roman legions. To those who understood and believed the words of Jesus, this was the sign of Jerusalem's imminent destruction. They fled the city and the province. Four years later, Titus resumed the siege, and Jerusalem was taken with a terrible carnage resulting literally in "days of vengeance." What if the Christians had concluded since the time allotted to the Jewish nation was up in 34 A. D. and because Jesus had declared the temple was left desolate in His day, the prophecy could not apply to the literal city of Jerusalem, and stayed on in the city? What would have happened to them if they had tried to give the words of Jesus some kind of a spiritual interpretation instead of recognizing their fulfillment in a literal historical event?

The same Jerusalem that Jesus prophesied would be surrounded by the armies of Rome is the same literal, historical city which Jesus declared would be trodden under foot till the times of the Gentiles be fulfilled. By so recognizing this fact does not in any wise negate the basic concepts of Scripture which indicate the promises of God passed to the spiritual seed of Abraham,⁶ no more than the Christians' recognition in 66 A. D. of the sign that Jesus gave for that time, negated their status as the "new Israel of God."

Israel, as a literal nation of history, came again into existence in 1948 after centuries of scattering and wandering for the fleshly descendants of Jacob. About two decades later in 1967 during the Six Day War, old Jerusalem came into full possession of this new state of Israel. Moshe Dayan, the Israeli general, is reported to have exclaimed on the capture of the Old City - "We have returned to our holiest of holy places, never to depart again."⁷ The times of the Gentiles were completed - and its significance needs to be understood - if we believe the words of Jesus.

Some would decry that if we watched the events of history as they transpire in the Middle East, we would have our attention diverted from Rome, where supposedly all the action will be focused in the final events of human history. By so concluding, we fail to read aright the message of Revelation. The beast of Revelation 13, which represents the Papacy, and which continued "forty and two months"⁸ - from 538 to 1798 - appears again in the woman of Revelation 17, but this time as fully Babylon, which is indicated in this renewal as containing three parts.⁹ The Spirit of Prophecy notes that the final scenes of oppression for the people of God will come about by a "three-fold union"¹⁰ These facts of prophecy dare not be overlooked!

One of the first conferences involving church unity in living memory was held in Jerusalem in 1928. Commenting on this conference, a writer has stated:

The very location of the conference had significance. It was in the city where the central creed of Christianity was enacted in the Passion and Resurrection of Jesus Christ, but also in a city which lies between the West and the East.¹¹

The Ecumenical Journey of the Archbishop of Canterbury in 1960 included a first stop in Jerusalem for conferences with Eastern Orthodox, Roman Catholic, and Armenian church leaders.¹² In January, 1964, a Kiss of Peace was exchanged between Paul of the Roman church, and Athenagorus of the Greek Orthodox on Jerusalem's Mount of Olives.¹³ Prophecy indicated that Jerusalem would be a focal point for the gather-

ing of the nations in the last days, and for specific purposes. The prophecy reads:

And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come ye, and let us walk in the light of the Lord.¹⁴

God is not in this religious call, nor conclave. It will not be His voice which speaks from Jerusalem, nor will be His law that will go forth from what the people call, Zion. The judgment of God is clearly given by the prophet: -

Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.¹⁵

Spiritism and the philosophy of the east bind together the conglomerate that gather together in Jerusalem.

Why this gathering? Through the same prophet, Isaiah, God revealed the heart and intentions of Lucifer. He declared:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.¹⁶

The mount of the congregation is none other than "Mount Zion, on the sides of the north, the city of the great King."¹⁷ The very name - Mount of the Congregation - in the Hebrew is significant. It is Har-Mo'ed. This transliterated into the Greek in none other than - Har-Magedon.¹⁸ By going to the book of Revelation, we see the final picture. It reads:

And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean

spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . And they gathered them together into the place which is called in Hebrew Har-Magedon.¹⁹

The forces of Spiritism - which forge "the threefold union" - gather the leaders of earth to Mount Zion where Satan appearing as Christ takes the throne of "his father" David. To the Jew it will be the long looked for Messiah. To the Evangelicals, and the Jesus Movement, it will be the fulfillment of their evangelistic thrust - "Jesus is coming again." Indeed from Mount Zion "will go forth the law, and the word of the Lord from Jerusalem" that he has "changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed."²⁰ The delusion is overmastering. The world - including the pope - will deify him, and exalt him to the place of God. What will be the outcome? Note carefully:

Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "Therefore shall her plagues come in one day, death, mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."²¹

In the light of all that has been given in the Bible and the Spirit of Prophecy in regard to what is coming, need we not give serious consideration to the significance of the fulfillment of the last sign Jesus gave in regard to Jerusalem?

¹Genesis 14:18

²Ellen G. White, The Desire of Ages, p. 576

³Ibid., p. 578

⁴Luke 21:20-24

⁵Daniel 9:24

⁶Galatians 3:29

⁷Time, June 16, 1967, p. 28, col. 3

⁸Revelation 13:5

⁹Revelation 16:19, 13-14

¹⁰Ellen G. White, Testimonies for the Church, Vol. 5, p. 451

¹¹E. D. Soper, Religions of Mankind, p. 348

¹²Christianity Today, Nov. 21, 1960, p. 25

¹³Time, January 17, 1964, Caption under color photo of embrace.

¹⁴Isaiah 2:2-5

¹⁵Isaiah 2:6

¹⁶Isaiah 14:12-14

¹⁷Psalms 48:2

¹⁸The word - Har-Magedon - is a compound word. The first part - Har - in the Hebrew means, mountain. This could not refer to the commonly suggested place, Megiddo, as it is never referred to as a mountain, but rather as a valley, the very opposite. See Zech. 12:11. In the Hebrew there are no vowels, therefore, we have three consonants to deal with in the second part of the word - Mem, Gimel, and Daleth. In the suggested word - congregation - in the place of a gimel, is the Semetic guttural, Ayin. Gesenius in his Lexicon, p. 737, noted that the translators of the Septuagint usually represented the Hebrew, Ayin, with the Greek, gamma. Thus Har-Magedon is a very literal transliteration of the Hebrew - Mount of the Congregation.

¹⁹Revelation 16:13-14, 16 ARV.

²⁰Ellen G. White, The Great Controversy, p. 624

²¹Ellen G. White, Testimonies to Ministers, p. 62

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Questions were raised as to certain applications of the Spirit of Prophecy in the previous thought paper - "No New Organization" - in regard to the Supplement, p. 7. By the introduction of two different thoughts - prayers to, and presentation of, Christ - the main point was blurred, and the attention of the reader diverted. This page, therefore, has been re-written, and is included in this present thought paper. To those who may be saving these papers, please substitute this present page 7 for the one received last month.

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The Sealing Message Simplified is a very informative pamphlet written by Dr. James D. Wang. You may receive a copy by writing to Dr. Wang, Rt # 3, Box 114, Galesburg, Ill., 61401.

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We have exhausted our supply of Andreasen's Letters to the Churches. Hopefully we can obtain some more for distribution. When, and if we do, we shall so advertize.

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VI-9 (Dec. 73)

SUPPLEMENT

Did You Know?

Each mission society that lifts up Christ before men fulfills part of the divine plan for the evangelization of the world.¹

This statement is footnoted, and the reader is referred to Questions on Doctrine pp. 625, 626. On these pages this concept is declared to be a part of an action first adopted by the General Conference Autumn Council in 1926.

Again:

Adventists "recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world."²

The statement is again footnoted, and the source is given as the "Constitution, Bylaws, and Working Policy of the General Conference of Seventh-day Adventists, revised edition, October, 1970, p. 185."

Do you believe this statement to be true? If you do, how do you understand then the message committed to our trust to reveal the work that Christ is doing for us in the Heavenly Sanctuary? "Christ is in the heavenly sanctuary, and He is there to make an atonement for the people. . . He is cleansing the sanctuary from the sins of the people. What is our work? It is our work to be in harmony with the work of Christ."³ Can a mission society that does not understand this work of Christ present the true Christ before man? If not, then what will that society present? The issue is simply, to whom only was the truth about the heavenly sanctuary committed?

If we will read carefully, Early Writings, pp. 54-56, the chapter entitled, "The End of the 2300 Days," it will be clearly seen that it is Satan's object to keep the world in deception in regard to this special work of Christ in the heavenly sanctuary, and if possible to divert the attention of God's people from this ministry in their behalf, and thus place them in deception. The light from the Father which passed to the Son, and then to each praying company is the light committed to our trust. It is to be our rejoicing and our glory. How can we deny this glory, or mingle it with the deceptions that darken the understanding of those who are not presenting Christ, the Great High Priest in the Most Holy Place of the sanctuary above.

How can we write into the Constitution of the General Conference the recognition of the preaching of a false, or incomplete Christ as a part of the divine plan for the evangelization of the world? How much great can our denial of the sacred trust committed to us become? How much darker our apostasy?

¹Gottfried Oosterwal, Mission Possible, (Southern Publishing Association, Nashville, Tenn., 1972), p. 34

²Ibid., p. 82

³Ellen G. White, Review & Herald, January 28, 1890