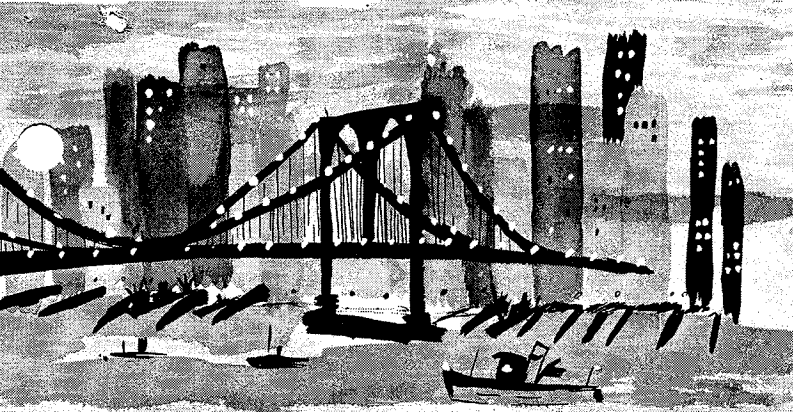


✓  
April 1975



# "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*

## ANALYSIS - I

In the January thought paper - "Lift Up Your Heads" - we outlined the significance of the prophecy which Jesus gave as recorded by Luke. This was done in harmony with the counsel of the servant of the Lord when she wrote:

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.<sup>1</sup>

In the presentation of Christ, there were three major sign divisions. The first marked the time of the destruction of Jerusalem. The second group of signs - signs in the sun, moon, and stars - proclaimed "the period of the revelation of the Son of man."<sup>7</sup> The third division marked the fulfillment of "the times of the Gentiles"<sup>2</sup> or nations. In this thought paper, we shall begin an analysis of the first two divisions to discover what lessons we can learn as we seek to find the answer of what God is saying to us by permitting the final prophecy which Christ gave to be fulfilled before our very eyes in this generation.

Jesus stated - "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."<sup>3</sup> In 66 A. D., Cestius did come, and surround Jerusalem with armies. Josephus tells us that "he retired from the city, without any reason in the world."<sup>4</sup> Titus resumed the seige and Jerusalem was trodden down of the Gentiles four years latter. This can be diagrammed thus:



Suppose you had been living in Jerusalem in 66 A. D., and were operating a successful market place. You had heard the Apostles tell of the words of Jesus. What would you have done when the armies of Cestius suddenly withdrew from the city? What should you have done?

Suppose again you had been living in 68 A. D., and had left your business, home, and possessions in Jerusalem, and were now trying to re-establish yourself with difficulty in the country to which you had fled in 66 A. D. Word comes to you that things are pretty normal in Jerusalem, and that business is good. What would you have been tempted to do? What would you have done? What should you really have done? Then comes 70 A. D., and the destruction of Jerusalem with "vengeance". Wouldn't you have thanked God for the words of Jesus, and been exceedingly joyous that you had believed what had been spoken, and acted in harmony with those words?

The second division of the prophecy of Jesus concerned the "signs in the sun, and in the moon, and in the stars."<sup>5</sup> Matthew enlarged this aspect of the prophecy of Jesus and declared that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."<sup>6</sup> These major signs mark the beginning of a "period", not a single event. We read:

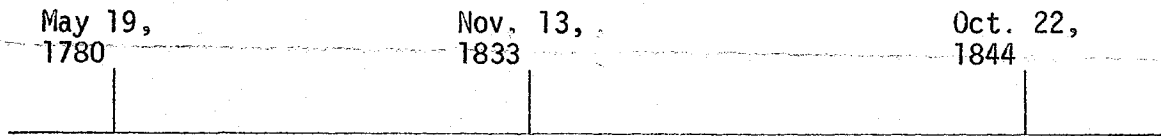
While wholly unconscious of their condition and their peril, the church and the world were rapidly approaching the most solemn and momentous *period* of earth's history, - the *period* of the revelation of the Son of man. Already had the signs which Christ Himself had promised, - the sun clothed in darkness by day and the moon by night, - declared His coming near.<sup>7</sup>

This period of "the revelation of the Son of man" is likewise three-fold.

1) Jesus came as "the Son of man" in the clouds of heaven to the Ancient of Days in 1844 to begin the work of Judgment.<sup>8</sup> While the Father presides, all judgment is placed in the hands of Christ because "He is the Son of man."<sup>9</sup> How reassuring to know that One who became us in all aspects save in the acts of sin, and who can understand what we have faced in each decision of life, will render the final decision

in our eternal destiny. 2) The Son of man is to be revealed in humanity. Those who live through the final hours of human history "must reflect the image of Jesus fully."<sup>10</sup> Now Jesus is the human name given to the Son of God when He became the Son of man. This means simply that the saints of earth's final hour will walk as He walked when He was here as a Man among men. How important then, that we understand the nature of the Incarnation,<sup>11</sup> for unless we do, we shall never reflect the image of Jesus fully. 3) The final event of the period of the revelation of the Son of man is His coming in the clouds of glory to gather the subject of the Kingdom given to Him in the Judgment, and to vindicate those who have in turn vindicated God by reflecting in earth's last hour, the image of Jesus fully.<sup>12</sup>

The signs which marked the eve of the period of the revelation of the Son of man can be diagrammed thus:



Suppose you had been living in 1832 in one of the New England States, and an announcement was made that a Baptist layman was coming to town to tell about the end of the world in a little more than ten years from then. You were a member of the Methodist church, and on the Sunday morning prior to the meeting, your pastor warned his congregation not to get alarmed because there had always been rabble rousers telling that the end of all things was near. After all what could this layman know more than all the great scholars of the Church. What would you have done? What should you have done? Would there have been deep religious ties holding you to the thinking to which you had been accustomed?

Suppose that you had still been in New England on the night of November 13, 1833. You had listened to your pastor, and had not gone to hear William Miller the year previous. But now you read your Bible, and having seen with your own

eyes the sign which Jesus gave, what would you do? What should you have done if strictly honest with yourself and God?

Suppose after listening to the preachers of the Advent - for their number had grown since the final sign which Jesus gave to mark the period of the revelation of the Son of man - you joined the Movement. Then came the summer of 1844. According to your belief and expectation you looked for the coming of Jesus to earth that Fall - October 22, to be specific. How would you have related yourself to the business as usual routine that was still evident in the world? How should you have?

William Miller and those associated with him misunderstood the meaning of the prophetic phrase - "the cleansing of the sanctuary." They believed that this referred to the destruction of the earth by fire. They were correct in their understanding of the time part of the prophecy - the 2300 Days. Now we face the final sign that Jesus gave in Luke 21:- Jerusalem is no longer trodden down of the Gentiles or nations. It can be diagrammed thus:



We cannot afford the luxury of a single mistake in interpreting the meaning of this final sign which marks the completion of the times of the Gentiles. What is God seeking to tell us in permitting this sign to be fulfilled before our eyes today? We must know what it signifies so as to know how to relate ourselves to its fulfillment. There can be no question but that it relates to the final scenes of this earth's history. It is also clear by comparison that the generation which was alive during any of the other signs did see fulfilled the event to which those signs pointed. We are thus past the point where we can play tiddly-winks with our eternal destiny. We must know, we must understand the significance of this final sign given by Jesus.

Further, how we react today to what God is saying by this sign is the same way we would have reacted had we been living when the other signs occurred. Every prophecy of God demands a commitment on the part of each individual who is alive at the time of its fulfillment.

This analysis will be continued in the next thought paper.

---

<sup>1</sup>Ellen G. White, Counsels to Writers and Editors, pp. 23-24

<sup>2</sup>Luke 21:24

<sup>3</sup>Luke 21:20

<sup>4</sup>Josephus, Wars of the Jews, Bk II, Chapt xix, Sec. 7

<sup>5</sup>Luke 21:25

<sup>6</sup>Matthew 24:29

<sup>7</sup>Ellen G. White, Spirit of Prophecy, Vol IV, p. 195

<sup>8</sup>Daniel 7:9-10; 13-14

<sup>9</sup>John 5:22,27

<sup>10</sup>Ellen G. White, Early Writings, p. 71

<sup>11</sup>See Manuscript - In the Form of a Slave, a study of the meaning of the Incarnation and what it means to be a partaker of the Divine Nature as revealed in the Scriptures, and the Spirit of Prophecy.

<sup>12</sup>Luke 21:27, Matthew 24:30-31

+++++

VIII-4 (April, 75)

#### NOTES AND COMMENTS

Erratum - The thought paper for March - last month - p. 4, line 12 should have read - "the disappointment of 1844."

Bauer Tape - For April the subject will be - "God's True Church." Write to Mrs Jeanne Colston, Gen. Del., Al Tahoe Sta., South Lake Tahoe, Calif., 95705. Due to cost of cassette tapes the price will be \$2.50.

Believe It or Not! The letter on the next page sent to Elder Bauer is being reproduced as a facsimile for only by seeing can one believe under such circumstances. Those of the laity and ministry who have been accorded such "brotherly love" know the malice, hatred, and professional jealousy which lies behind such a letter. Identical letters were also sent to the clerk and church school teacher at South Lake Tahoe. (The underscoring and paragraph markings are mine.) Take a good look at "A", and then compare with the Church Manual, 1967 edition, p. 233, which reads: "A vote of censure must not carry any provision involving severance of church membership in case of failure to comply with any conditions imposed." Consider "B", and note that the Church Manual on the same page states that one censured "is not deprived. . . of the privilege of sharing the blessings of Sabbath school, church worship, or the ordinances of the Lord's house." The gap between the actions of the hierarchy, and the verbalizing of "revival", "reformation", "perfection", and "righteousness by faith" in the general church paper continues to widen. May God have mercy on the deceived laity.



NEVADA - UTAH CONFERENCE of SEVENTH-DAY ADVENTISTS

1095 E. Taylor Street • P.O. Box 1470 • Reno, Nevada 89505 • (702) 322-6929

January 31, 1975

Mr. David Bauer  
P. O. Box 717  
South Lake Tahoe, California 95705

Dear Sir:

The Nevada-Utah Conference of Seventh-day Adventists Executive Committee in a duly called meeting held January 12, 1975, reviewed the current status of the Lake Tahoe Church and the relationship of those former members with letters currently in the Conference Church. After a thorough study of the problems in light of the recommendations of the Church Manual, it was:

A "Voted: To place you, David Bauer, under censure with intention to disfellowship at the next Conference Committee Meeting to be held March 3, 1975. You will have opportunity to give evidence of genuine repentance and desire to fully cooperate with the church and church principles before the final action is taken by the next Committee Meeting."

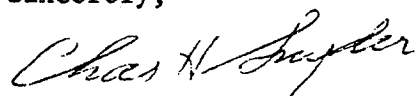
The basis for censure is as follows, as set forth in the Seventh-day Adventist Church Manual, Page 234, under Reasons for Which Members shall be Disciplined:

- A. Article IV: "Disorderly conduct which brings reproach upon the cause."
- B. Article V: "Adhering to or taking part in a divisive or disloyal movement or organization, or persistent refusal to recognize properly constituted church authority, or to submit to the order and discipline of the church."

Provision will be made for you to appear before the next Conference Committee if you so choose.

B It was also voted: "That since you are under censure from the Lake Tahoe Church, that you be requested and expected to not attend the Lake Tahoe Church from this point forward."

Sincerely,



Chas. H. Snyder  
Secretary-Treasurer

CHS:dh

cc: A. G. Stréifling  
William L. Haynes  
Cree Sandefur