

*"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 (Moffatt)*

# LIGHT SHINING IN THE DARKNESS

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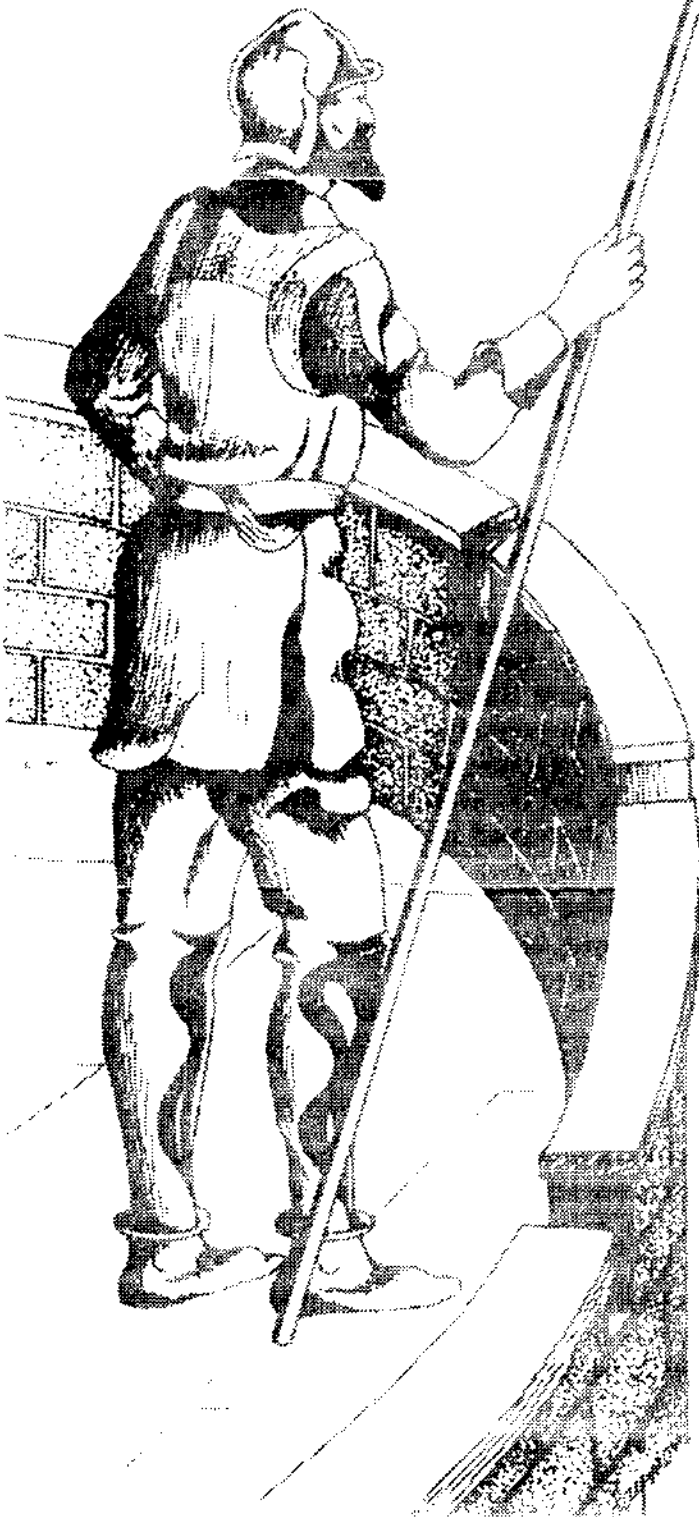
## *Editor's Preface*

At the time this issue was being finalized, the Secretary of the Australian Foundation, Christopher Stojanov, and his family had just completed a week in Western Australia visiting and studying with various interested and concerned Adventists. He was able to be present when Sister Lucy Turner, a long time reader of WVN, celebrated her 95th birthday. We pray God's continued blessing on Sister Turner as well as God's guidance and direction in the lives of each one visited as they individually study the Word of God to ascertain the certainty of the truths they discussed together with Brother Stojanov.

The lead article in this issue expresses Brother Stojanov's concern that God's people, as Israel of old, are being destroyed for lack of knowledge and that darkness is resting upon them because light from a prophecy which Jesus gave is not being heeded. This same conviction was expressed by Dr. Charles W. Hammond in an article he considered as his "swan song." He wrote, after quoting Luke 21:24, "Personally, I believe that what it actually tells us is that corporate probation for everything earthly ended in 1967. Corporate bodies comprise nations, business empires great and small, ... and many others including organised church bodies. God's Holy Spirit has ever since been withdrawing from this sin-stained world; 'the Glory of the Lord' is loath to depart from His once beautiful world. Read the appropriate passages in Ezekiel regarding the departure from sinful ancient Israel, our type-model. We have passed that point; reflection will explain the abundant increase in crime and violence of every description in recent years." (*Anchor*, #84, p. 13)

Some have requested a copy of the Nicene Creed. We reproduce the Protestant version in this issue as taken from the Anglican Book of Common Prayer. See page 4.

We hoped to have had ready for publication, the agreement, and the background of the document signed by the Roman Catholics and the Lutherans October 31 in Augsburg, Germany. Getting the data together has required extra time.



# Light Shining in the Darkness

Christopher Stojanov

*For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*  
2 Corinthians. 4: 6

In this verse, we have a revelation for our deepest meditation, and prolonged contemplation. The truth here suggested is so deep and yet so exalted, that the Apostle Paul reached back to the creation of the world for an illustration to help us understand how the Word of God alone, can and will dispel darkness. That Word "was the true light which lighteth every man that cometh into the world" (John 1:9). Jesus, the Word made flesh, proclaimed, "I am the light of the world" (John 8:12).

That Light had been penetrating the darkness across the centuries of time. In their sojourn in Egypt the children of Israel had to a large degree lost the truth which had been committed to Abraham, Isaac and Jacob. The meaning of the sacrificial system and the significance of the Sabbath were all but forgotten during the years of their captivity, surrounded as they were by spiritual darkness. God saw their sufferings and heard their cry. He came down to deliver them out of their bondage and out of darkness. He said to Moses at the burning bush:

I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow; and I am come down to deliver them. (Ex. 3:7-8)

God sent a man, a prophet for their deliverance. Moses, as that prophet, was a type of the Prophet to come to dispel darkness. Through Moses, God gave in symbolism the most wonderful truth man was to ever know - the light of the Sanctuary. God instructed Moses, "Let them make Me a sanctuary, that I may dwell among them" (Ex. 25:8). God wanted to dwell among His creatures made in His image, and gave to them the best that He could give, "light amid darkness," which we call "the Sanctuary Message." That message and the true understanding of it can dispel all darkness.

The building of the Sanctuary, the material used, the contrast between its inner brilliance and outward covering, represented God's love for humanity as would be seen in "the Word coming in the flesh" - our sinful flesh. Its services prefigured the ministry which He as Victim and Priest would perform for man.

The whole of the Sanctuary services called for the exercise of faith. From the lone entrance into the Court to the Most Holy Place of God's presence the exercise of faith was required. Jesus said of Himself, "I am the door; by Me if any man enter in, he shall be saved" (John 10:9). He is represented by the lone entrance. It was a door of faith. Those coming to the Altar were to follow closely the Priestly acts. This was especially necessary when on the Day of Atonement, Israel gathered at the Sanctuary, and the High Priest entered the Tabernacle. They entered with him by faith.

It is safe to say that the Israelites did not fully understand the message of the Sanctuary, or exercise their faith in Him who revealed Himself in the Most Holy Place. The forty years of wilderness wanderings testifies to this fact. They did not find God's way because, as Asaph would sing centuries later - "Thy way, O God, is in the sanctuary" (Ps. 77:13).

Through the centuries of their national existence, God sought to guide Israel by sending them prophets to awaken and warn them. Some of these they mocked, others they persecuted and killed. Their continued unbelief and rejection of light brought darkness and subsequently led them into captivity in Babylon. The Temple was destroyed and His Presence was no longer with them. The very symbol of truth which God in mercy provided so He could dwell among them was destroyed, and His courts forsaken. Yet God didn't forget His promise.

At the time appointed, God sent light. The Scripture reads:

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God), which is in Jerusalem. (Ezra 1:2-3)

The Temple was to be rebuilt. God loved His people - He made it possible for His house to be built again. He

heard their "cry." He wanted to be with them and once again dwell in their midst. He wanted them to have faith in Him, and follow the Priest wherever He goes. Light would dispel the darkness; God was in their midst.

But as the centuries continued, darkness again came upon Israel because the meaning of the sanctuary was perverted and its services became meaningless rites due to the traditions of the religious leaders. The true message of the Sanctuary was lost and darkness enveloped the people. The record reads - "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light sprung up" (Matt. 4:16).

When the Messiah came, the people were sitting in darkness. God had given a prophecy as to when the Messiah was to appear, yet the people sat in darkness. This darkness was due in a large degree because of the teachings of the leaders of the Jewish Church. Due to the lack of knowledge (Hosea 4:6), and the ignorance which darkness brings, the people did not understand the time of their visitation.

The Light of heaven had come down to them; the people were sitting in darkness. God wanted to dwell with them, and when the time was fulfilled, He came in person to His Temple to abide with them, a boy of 12 years of age. The Temple which represented Himself, He now visits. To His mother's questioning, Jesus responded, "How is it that ye sought Me? Wist ye not that I must be about my Father's business?" (Luke 2:49). The ARV translates this question - "know ye not that I must be in my Father's House;" and Moffatt renders it, "I had to be at my Father's House." Jesus said, "I must," "I had to be," "It is necessary" - "It is absolutely necessary for Me to be in my Father's house, and being in my Father's House, I must be doing my Father's business!"

Jesus was twelve years of age in A.D. 8, and the first Passover following would have been in A.D. 9. In A.D. 6, Archelaus was removed from the throne, and Judea became a Roman province. Until that time, there had been always someone of Jewish blood ruling over Judea. But following A.D. 6 there was no longer a ruler of Jewish blood on the throne. This brought the expectation in Israel to a high pitch. Why? Because of a prophecy. It read:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him

shall the gathering of the people be. (Gen. 49:10)

"Shiloh" is another term for the Messiah. The sceptre was not to depart from Judah until He came. In other words, there was to be someone of Jewish blood on the throne of Judah until the Messiah would appear. But now on the vacated throne sat a Roman governor; "Shiloh" must be around! He appeared, just a boy of 12, before the Doctors of the Law, the leaders of the Church, yet the people were sitting in darkness. Light came to penetrate that darkness, but they did not recognize Him. (John 1:5) They knew not the time of their visitation.

This prophecy of Genesis 49:10 is not a "time prophecy," but an "event prophecy." By the event taking place, something was fulfilled. The God of history (His-story) gives a prophecy, and then gives the light of its fulfilment in the way He chooses. The One that gave the prophecy came to His Temple at an appointed time. To the Priests, the Leaders and the General Conference of Judaism, He came. His knowledge of the Scriptures astonished them, but they perceived not the time of their visitation. "My people are destroyed for lack of knowledge" (Hosea 4:6). They understood not the words of Malachi - "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to His Temple, even the messenger of the covenant" (3:1).

Today there are those who, students of the Bible, are aware of the moral decline, and doctrinal deviations which mark the S.D.A. Church, but who believe that God will not hold them as individuals responsible for the condition of the body. One does not have to be a scholar to recognize that the Church has changed. Since the 1960s the Church has been declining to the point that presently you can believe, what prior to 1960 would have been considered abject heresy, just so long as you continue to support the financial structure of the Church. This time, not as Judah of old who was taken into captivity to Babylon, the Church has willingly gone into captivity - darkness has come over her.

The God of history does not change. "I am the Lord, I change not" (Mal. 3:6). His method of dealing with one situation at one point in time does not change at another point in time. In other words, God is consistent. He has given light to scatter the darkness through a prophecy fulfilled in our own day. That prophecy is found in Luke 21:24. It is an "event" prophecy, not a "time" prophecy, and unless we understand this prophecy, we will continue in darkness.

One of the landmarks of the Adventist Movement is "the Temple of God, as seen by His truth loving people in heaven and the ark containing the law of God." (C.W.E., p. 30) This landmark requires faith and an understanding of the typical services performed in the earthly model given to Israel at Mt. Sinai. Through type, we understand the great antitype and the ministry of our High Priest as He enters into the final work of the atonement. By faith we follow Him in the last act of the final atonement.

To us has been given this "Sanctuary" truth as a sacred trust. But more than just a doctrine, God wants to dwell with us and in us. He wants us as His temple. This is only possible through faith and acceptance of Christ and His righteousness. He designs to accomplish His objective in a generation of believers. Those who will "follow the Lamb whithersoever He goeth" (Rev. 14:4), will follow Him *now* by carefully heeding His words and prophecy for "faith cometh by hearing, and hearing the word of God" (Rom. 10:17). How can we really "follow the Lamb" if we cannot accept His own prophecy for this time, which He gave when He came to be the Lamb which was to take away the sin of the world?

Jesus said, "I am the door, by Me if any man enter in he shall be saved, and shall go in and out and find pasture" (John 10:9). In accepting the prophecy of Jesus in Luke 21:24, the light will dispel the darkness which now engulfs us, and we shall "find pasture" - be fed the word of truth, pure and unadulterated! In other words, Truth will become clearer and the words of life easier to understand.

This prophecy which Jesus gave also shows us what our relationship is to be to the S.D.A. Church. Are we to stay in it and seek to purify it, or do we do something else? "If the foundation be destroyed, what can the righteous do?" (Ps. 11:3) The foundation, with its basic pillar has been destroyed, what can we do?

Connected with this prophecy, in the same setting, Jesus also had given the prophecy concerning the fall of Jerusalem (Luke 21:20), and told those who would believe, when the sign was given, what to do. If they had stayed in Jerusalem what would have happened to them? If we cannot see and heed the message contained in the fulfilment of the final sign, what will happen to us?

"Arise shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall

cover the earth, and gross darkness the people: BUT THE LORD SHALL ARISE UPON THEE, AND HIS GLORY SHALL BE SEEN UPON THEE" (Isa. 60:1-2).

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For your information:

## The Nicene Creed

This is the Received Text of the Protestant Churches of the Nicene-Constantinopolitan Creed adopted by the Council of Constantinople in A.D. 381. It is copied from The Creeds of Christendom, by Philip Schaff (Vol. 2, pp. 58-59).

I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds [God of God] Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he arose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets. And [I believe] one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

A Footnote indicates that this Text was taken from the Anglican Book of Common Prayer, with which the text in other Protestant liturgies agrees, with slight variations. The Lutheran symbols substitute, in the article on the Church, the term, *christliche* (Christian) for *Catholic*. Luther did the same in his German version of the Apostles' Creed; unwisely leaving to Romanists to monopolize the name *Catholic*.

# Let's Talk It Over

It has been some time since we have talked things over. Brief comments, however, have been made from time to time in the "Editor's Preface." This afternoon as I was seeking to complete this issue, my mind ran back through the years of my pastoral ministry, and I recalled a sermon which I preached on several occasions as I would begin a new pastorate. I went to my books of filed sermons and under the heading, "M - Ministry", I found it. It was captioned - "Your Minister and You."

This sermon had developed out of experiences from previous pastorates and was prepared to meet issues that might arise before I would need to be involved with them at this new pastorate. Gossip is one of the cruel weapons which the enemy uses to disrupt churches and create trouble among members. I told the Church that my directives were clearly outlined in the Scriptures. If someone came to me as pastor with a story which reflected on another member, my directive would be to ask first - "Have you personally talked with this person about this story? If not, I have no time to hear it." Sometimes I would ask the person telling me, to detail it on a sheet of paper and sign it, and I would see what I could do about it. I never received a written allegation under such circumstances. It usually ended at that point.

As we are nearing the close of human history, the enemy has come down with "great wrath" and has unleashed every weapon in his arsenal of hell. Who knows who will escape his malignment? When some malicious tale is told you, why not follow the Master's order and ask the person to write it out and sign his or her name; and then you send it directly to the person concerned. Let the person know that this is what you intend to do.

In the counsel where these directives of Christ are reviewed, there is found this comment:

If these steps have not been taken, close the ear to complaints, and thus refuse to take up a reproach against your neighbor. If there were no brethren and sisters to do this, evil tongues would soon cease; for they would not find so favorable a field in which to work in biting and devouring one another." (5T:617)

During my ministry in the Church, having sat on con-

ference committees and having heard various worker's name and lives reviewed - sometimes not too kindly - I was aware that when I chose to begin a ministry independent of the regular organization, I would become subject to this possibility also. I, therefore, asked for an official leave of absence, and that leave be signed by the executive officer of the union where I held credentials. This was done, and the letter reads:

To Whom It May Concern:

This is to establish the fact that Wm. H. Grotheer left the employ of old Madison College and the Southern Union Conference strictly on his own, June 1, 1965. He was in good and regular standing as a denominational worker when he took this voluntary leave of absence.

(Signed)  
H. H. Schmidt, President  
Southern Union Conference

(Any desiring a copy of the above letter may request a copy by sending to P. O. Box 69, Ozone, AR 72854, or to P. O. Box 5023, Wodonga Plaza, VIC 3690)

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This November issue of *Watchman, What of the Night?* follows the format of other years - only five pages. This makes it possible for us to insert a new "Order Form." We have streamlined the "Form" a bit seeking to eliminate duplication of the material available. We have sought to maintain the same price schedule, making an adjustment only in the postage charged due to Postal Service changes.

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"*Watchman, What of the Night?*" is published monthly by the Adventist Laymen's Foundation of Mississippi, Inc., P. O. Box 69, Ozone, AR 72854, USA.

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