

# “Watchman, what of the night ?”



“The hour has come, the hour is striking, and striking at you, the hour and the end!” Ezekiel 7:6 (Moffatt)

**“ ... AND THE WAY OF PEACE  
HAVE THEY NOT KNOWN” Pg. 2**

**The Foundation's Newest  
Tri-fold Tract:  
“WAR Christ vs. Satan”  
The Cosmic Conflict  
Intensifies    Insert**

## *Editor's Preface*

We start this edition of the thought paper with the world abuzz concerning the Russian Federation military invasion of Ukraine on February 24, 2022. This offensive, which is a culmination of the ongoing escalation between the two countries following the incursion and subsequent annexation of Crimea by Russia from Ukraine in 2014, is being billed internationally as 'the largest conventional military attack that's been seen since World War II.' Though initially declared the start of a "special military operation" by Russian President Vladimir Putin, it is widely feared that this conflict may expand, spread, and engulf humanity in another world war. However this time around, with the threat of using weapons of mass destruction (nuclear, chemical, biological, etc.) in the next global conflagration looming large in the minds of many, the possibility of irreversible devastation and destruction strikes terror into the hearts of most. Significantly, within a week of this event, world opinion had galvanized into a practically unanimous denunciation of Vladimir Putin, the person first and foremost held responsible for this action.

Two days before the Russian assault into



Ukraine, this editor had an appointment to have some dental work performed. While waiting for the dentist, the television in his office was tuned-in to a news channel that was covering the increasing military build up around the Ukrainian border and commenting on the corresponding likelihood of invasion. A dental assistant, who was also watching the news report while making preparation for the dental work, asked if I thought that Putin would go ahead and order the Russian troops to invade Ukraine contrary to repeated denials that he had been making saying that it was not his intention to do so. The assistant seemed confident that the probability of 'us' allowing any action that could potentially lead to global war is, due to its catastrophic consequences, highly unlikely. The implication was that 'nowadays we know better.'

I responded by citing Romans 3: 17 ("And the way of peace have they not known"), and proceeded to explain that I did not share the optimism that humanity itself can somehow 'avoid' war because the text from the Bible that I had just quoted testifies contrariwise. I further commented that the context surrounding this passage demonstrates the universal sinfulness of all humanity. The apostle Paul in Romans 3: 17 was himself quoting Isaiah 59: 8 which, along with other scriptural passages additionally cited in Romans chapter three written centuries earlier, also describe this same sinful universality. Therefore, in this regard, what was true concerning the elusiveness of peace in Isaiah's time, was true about 750 years later in Paul's time, and about 2000 years later yet in our time. And though the assistant certainly appeared to be listening attentively - and while I was beginning to introduce the truth that absence of war and abiding peace are found

only in Jesus - the dentist entered the office and interrupted our conversation to begin my dental work.

This encounter and the sentiment expressed by this dental assistant is indicative of the perplexing nature of both peace and war. Throughout the ages of this "present evil world" (Galatians 1: 4b), humankind has yearned for a lasting peace free from the ravages of war. Yet any peace that is experienced is always only temporary; the anxiety and threat of war is constantly looming on the horizon, seemingly ready to strike at any moment. With this Issue of WWN, we will begin a biblical study on the topic of warfare and its continuing impact on the world in this end time.

► Speaking of war, the Iowa Foundation has published a new tri-fold tract detailing the spiritual battle waging between Christ and Satan. It is a short, concise, abridged version of A.L.F.'s "The Antichrist" booklet and is a quick read handout for evangelistic outreach. It is inserted in this Issue of WWN for your reproduction and distribution. A PDF version is also in the planning and will shortly be available on our website.

**“ ... saying, Peace, peace; when there is no peace.” (Jeremiah 8: 11)**

#### **WAR - Its True Origin:**

The first place in the Bible where the term "war" is used occurs in Genesis 14: 2. The reference refers to an ancient dispute involving the Elamite king Chedorlaomer, along with three additional ally kings and five kings of the City/States in the Jordan plain that had "rebelled" against "Chedorlaomer ... in the thirteenth year," after rendering service to him for "Twelve years." (Ibid. 14: 1-4).

"And in the fourteenth year came Chedorlaomer, and the kings that were with him."

This campaign, waged to stop by force of arms the revolt of the peoples of the Jordan plain, began with an initial invasion and raiding of the surrounding regions. (Ibid. 14: 5-7). Afterward, a battle ensued in which the four marauding kings routed the opposing coalition of the five kings at the "vale of Siddim" from where two of the defeated confederation of five:

" ... the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they (the four kings) took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed." (Ibid. 14: 8-12).

It is at this point in the narrative that Abram (the patriarch Abraham), upon receiving the news that his nephew Lot "was taken captive" by the forces of the "four kings," takes an active role in this "war." Along with three Amorites who "were confederate with Abram ... he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother (kinsman, nephew) Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlamer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale." (Ibid. 14: 13-17).

The Hebrew word for war in this biblical historical account is "מִלְחָמָה" - *milhamah*, a battle (i.e. The engagement); generally, war (i.e. Warfare) - "battle, fighting, war (-rior)."

Aside from all the other important theological issues surrounding this story, when focused on the question of exactly what is "war," the record illustrates well what is perhaps the broadest overall definition/understanding of the term. When accessed from the viewpoint of the common denominators mostly set forth from the widely nuanced contexts that this word is used in, fundamentally war is a struggle between interested parties involving active hostility or contention; conflict; contest; to achieve a goal. In this text, a revolt of "five" kings from the servitude of "four kings" escalated into contentious, hostile opposition between these two parties resulting in active combat comprising a series of battles. These contests were fought to accomplish a desired goal - punishment and continued re-imposed subjugation of the five kings by the four kings on the one side, and continued independence and freedom from re-imposed servitude of the four kings by the five kings on the other side.

This example also demonstrates how others, who were not the initially parties that were directly or primarily involved in a dispute, can also eventually become enmeshed in it themselves. The succession of events written in Genesis 14: 1-24 shows that Abram did not become an active participant in the conflict until he *later* "heard" of his nephew Lot's capture and deportation. (Ibid. 14: 13-14). Significantly, his engagement at this juncture in the record turns the tide of this war against the (seemingly) triumphant four kings in (apparent) favor of the five kings. The fact that this entire historical scenario unfolds in a large territorial context serves to exemplify/amplify the implications and consequences of progressive disputes and struggles - it mushrooms into a major

war.

Though this narrative outlines what may appear to be the first occurrence of a war in the Bible, this account is actually not a record of the first war or its origin. It may come as a surprise to some, but war did not originate on the earth with humans, but it originated in heaven among angelic beings. The Bible reveals and testifies to this truth also:

"In the beginning" ... "when [God] laid the foundations of the earth ... When the morning stars sang together, and all the sons of God shouted for joy" ... "God created man in his own image, in the image of God created he him ... And God saw every thing that he had made, and, behold, it was very good." (Genesis 1: 1; Job 38: 4, 7; Genesis 1: 27, 31).

At the creation, when "the earth" and "man" (humans) came into existence ("In the beginning"), angelic beings ("the morning stars ... the sons of God") were *already* in existence *at that time* to witness and react to what God "had made, and ... it was very good." Like all created things, they, too, had *earlier* been brought into existence by God:

"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth ... For he spake, and it was done; he commanded, and it stood fast."

"Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, *all his angels*: praise ye him, all his hosts ... Let them praise the name of the LORD: *for he commanded, and they were created.*" (Psalms 33: 6, 9; 148: 1-2, 5, emphasis added).

It is the background surrounding the creation of these celestial beings that war began in heaven. Symbolically, under the figures of the "king of Babylon," and the "prince / king of Tyrus," the Bible states:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst 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." (Isaiah 14: 4a, 12-14).

"Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God ('throned like a god', NEB <sup>1</sup>), in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God ...

Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God ... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." (Ezekiel 28: 2, 12-16).

Scripture here indicates that an anointed covering cherub - one of the two pre-eminent angels next to the throne of God - identified as "Lucifer" (Heb. "הֵילֵל" - *helel*, a shining one, morning star"), at some point after God had created him became proud and self centered. Not satisfied with the high

honor, authority, and position bestowed upon him, he actively coveted and attempted to usurp God's power, reign, and place of governance. Using his prestigious status to spread dissatisfaction and doubt among a substantial number of the other heavenly angels led to the setting up of a rival throne (government) in defiance of God's rule. This open rebellion against God resulted in Lucifer's "fall" (expulsion) from heaven. With the lines drawn between the angels that joined Lucifer against God and those angels that remained loyal to God, the contentment, harmony, and peace of heaven was broken. Lucifer "the shinning one" became Satan "the adversary," and peace gave place to war.

The New Testament outlines in further progressive detail the origination and outcome of this first war:

"And there was war in heaven: Michael (the pre-incarnate Jesus Christ) and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out,

that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Revelation 12: 7-9).

In Daniel 10: 13, "Michael" is revealed as "one of the chief (or 'first,' marginal reading) princes." This phrase in verse 13, literally translated from the Hebrew into English, reads:

"Michael, first of the chief heads" (YLT).<sup>2</sup>

Here in these passages in Revelation, Michael is the One who accomplishes in the heavenly war what is attributed to God in Isaiah, chapter 14 and Ezekiel, chapter 28. He is also presented in the book of Jude as "Michael the archangel" and is "contending with the devil ... about the body of Moses" (Jude, verse 9).

» *To be Continued.*

1. *The New English Bible* (Cambridge University Press, 1972), 869.

2. Robert Young, *Young's Literal Translation of the Holy Bible* (Grand Rapids, MI: Baker Books, March 1, 1989), 930.

\* All Scripture quotations are from the King James Version unless otherwise indicated.

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pany. Starting around the time of the Crusades, the interest of the Roman Church in promoting the earthly Jerusalem as a worldly city of peace has been strikingly parallel to Satan's. Both are drawing the attention of humanity away from our heavenly (eternal) hope and unto an earthly (temporal) hope.

The increasing evil, agitated and brought upon the world by Satan himself, is bringing about the need for 'someone' to exercise authority and control over downtrodden Jerusalem in order to please God and bring peace to it and all the earth. The Vatican is positioning itself to be that someone. Covertly, measures to accomplish this are moving forward.

Concerning this end-time power, prophecy in Daniel Chapter 11 declares: "And he ["the king" in verse 36] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." (verse 45). This "king" is the Papacy and the "glorious holy mountain" is the city of Jerusalem (Dan. 9:16).

Soon events will transpire that will draw the attention of earth's population onto a 'divine like' being appearing as "an angel of light" and claiming to be the long looked for 'Messiah.'

The devil will use the Papacy and its allies to deceive the nations into believing that the Hope of Israel and the world has at last arrived. Says Scripture: "And I saw three unclean spirits

... For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty ... And he gathered them together into a place called in the Hebrew tongue Armageddon." (Rev. 16:13-14, 16).

In Isaiah 14:13 the Hebrew term translated "mount of the congregation" is the Greek term "Armageddon" This was originally a reference to the "heavenly Jerusalem." As noted earlier, having lost the war at Calvary, Satan plans to gather "the kings of the earth and of the whole world" to old Jerusalem where, enthroned as the professed king of heaven and earth, he will launch his last battle against the true God and His few faithful people who have refused to give their allegiance to this imposter masquerading as God. His attempt to destroy this "little flock" (Lk. 12:32) will be thwarted by the second coming of Christ from heaven (2 Thess. 1:6-10). The "present evil world" will be replaced by God's eternal kingdom (2 Pet. 3:13). ❖

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## **CHRIST vs. SATAN**

### **■ The Cosmic Conflict Intensifies ■**

A global crisis is upon us! Climate change is affecting the entire world and the pace is growing steadily. Shifts in weather patterns are producing catastrophic conditions that are proving more disastrous by the day. Melting icecaps, rising sea levels, high category hurricanes, torrential floods, runaway wildfires, and record setting temperatures appear to be threatening the planet and life on it with intensified hardship. Unless humanity does something to reverse the situation, scientists allege that our lives as we know them will drastically change for the worse by the year 2100. This seemingly dismal outlook, however, fails to pinpoint the real cause of all this trouble. And that is human sin!

The worldview that is held nearly universally today is thoroughly humanistic. The idea that our moral orientation is responsible for the ills that were just described seem preposterous to most. Yet, truthfully, that is exactly what the real cause of the present crisis is. Humanism, though widespread, does not give us the genuine understanding of our existence. The only authentic account of this 'big picture' is found in Scripture, the Holy Bible.

What many do not realize is that the biblical worldview and our present humanist perspective are totally at odds with each other. Life did not just 'happen' by random chance. "In the beginning God created the heaven and the earth" (Gen. 1:1). And while the Creator made humanity "in the image of God" (verse 27), our first parents rebelled against Him and fell under the dominion of another living being identified as "the serpent." (Gen. 3:1-6). What about this "serpent?" Was this just an animal? Why did this creature turn the first created man and woman against their maker?

The mastermind behind the serpent's actions was a powerful, spiritual being who had been created also by God at an earlier time before the creation of humans. Scripture records his beginning, purpose, and downfall:

"Thou art the anointed cherub (angel) that covereth; and I [God] have set thee so ... Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Eze. 28:14-15).

Though "perfect" and invested by God with the highest authority given to created beings, at some point something happened to him that brought "iniquity" (lawlessness, sin) into his heart. This angel (Lucifer) is further described as taking the following steps to usurp God's authority, His place of rule, and His worship:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art

thou cut down to the ground, which didst weaken the nations! For thou hast said in thy 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." (Isa. 14: 12-14).

Originally, Lucifer wanted to "sit" (be enthroned with power) in the place of God in Heaven. Deceiving a third of the angelic hosts (Rev. 12:4), his dissatisfaction broke out into open **rebellion**:



"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast into the earth, and his angels were cast out with him." (Rev. 12:7-9).

Losing the **battle** to rule from "the heavenly Jerusalem" (Heb. 12:22), Satan's focus eventually became the

worldly Jerusalem, Israel's capital city. Hoping to secure the heavenly throne by ruling over the world on earth, Satan's aspirations were again thwarted by the sacrificial death of the Lord Jesus Christ on Calvary's cross. This decisive victory secured God's kingdom and His rule forever in heaven and earth. Though utterly defeated, Satan has refused to yield the contest. In desperation, knowing "that he hath but a short time" (Rev. 12:12), the Devil had to modify his 'master plan.' Ruling the world from the earthly Jerusalem is now his all-consuming ambition.

Through false christs, apostles, prophets, and teachers, he has infiltrated the Christian church under a pretended facade of righteousness: "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." (2 Cor. 11:14-15). Under this deceptive cloak, these evil agencies are re-doubling their efforts to divert the attention of people from the heavenly to the earthly by using old Jerusalem, the former city of God, as a means for doing so.

Down through the ages of the gospel era, this satanic work continues to be carried forward by the great prophesied anti-christian power foretold all through the Bible. This false church, with a "man" at its head, has for centuries been identified by students of God's Word as the Roman Catholic Pa-