

“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)

► THIS ISSUE'S READING

**“ ... AND THE WAY OF PEACE
HAVE THEY NOT KNOWN”
[Conclusion]**

Editor's Preface

In preparing for this concluding article on the origin and nature of 'War,' one can not but marvel at the fast pace and quantity of events that have transpired over the last few months since the beginning of the ongoing state of war between the Russian Federation and the country of Ukraine. The conflict itself has escalated in ways that has taken a horrific toll on infrastructure, terrain, resources, and most tragic of all human life. Beyond the direct effect that major armed warfare has upon the main combatants, the influence that it exerts on practically everyone and everything else is becoming more comprehensive. The public awareness of the political, social, and economic impact that these hostilities have on the societies outside of the primary participants is growing and becoming more concerning as the interconnectivity of the modern world increases. However, direct armed conflict is not the only source of chief tensions occurring more frequently and intensely in our time.

Variant strains of the COVID-19 virus continue to mutate, grow, spread, and threaten various populations around the earth with more sickness and death. The uncertainty, anxiety, fatigue, and disillusionment of prolonged social distancing, masking, and other safety and preventive measures has led to mounting distrust and unrest - manifested in pockets of angry protest and violence.

More on this editor's 'homefront' (the United States), social turmoil is brewing yet again over the issue of abortion. Advocates of both the pro-



life and pro-choice camps are passionately buttressing their positions and gearing up for a proverbial "no-holds-barred" fight of their lives as they face a very possible likelihood of a court overturning of 1973's "Roe vs. Wade" (which Federally legalized abortion as a constitutional right) by the current U.S. Supreme Court. This has already led to death type threats directed at the individual Supreme Court Justices themselves and a stepping up of law enforcement security around the Justices, as well as the Supreme Court building and grounds. The massive polarization surrounding this topic is fueling even greater frustration, rage, turmoil, and a host unbridled emotions and feelings.

And finally, with the finishing up of this bi-monthly's thought paper, there was another mass shooting - this time at the Robb Elementary School in Uvalde, Texas. An 18 year old man, heavily armed with military type weaponry, entered the school and went on a shooting spree murdering 19 children, 2 teachers, and wounding 17 other people. Once more, in the wake of this tragedy, the pro-gun carrying lobbyists and the pro-gun legislation restriction lobbyists were both out fiercely championing their respective stances. No doubt, a plethora of uncontrolled passions, emotions, feelings, and madness will yet again be unashamedly on display along with the corresponding violent actions (protests, rioting, etc., etc.).

We are presenting this sampling of current events as we close out this subject to impress upon all the biblical truth embodied in the passage which has served as the title to this concise study on peace and war:

" ... And the way of peace have they not known" (Romans 3: 17; quoted from Isaiah 59: 8).

The editor strongly suggests that the read-

ers of this Issue of WWN read the entire 59th Chapter of Isaiah, paying particularly close attention to the *real state* of humanity regarding this subject, and the *only hope* we have of *everlasting peace*.

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

WAR - Its True Origin

(Resumed from WWN # 52 ¹):

Michael / The Lord's Warrior that fights for God and His people against their enemies -

The reference in the New Testament book of Jude, 1: 9, identifying Michael as "the archangel" is a further *biblical* unveiling of the nature and work of this supernatural being. First, the term "archangel" as used in this passage is in the singular tense preceded by a definite article (Greek, ὁ ἀρχάγγελος - *ho archangelos*; "the archangel," [emphasis added]: "Of the first order, chief angel; an angel of the highest rank; a ruler of angels, a superior angel, an archangel"). The only other place in Holy Writ where the word "archangel" occurs is in 1 Thessalonians 4: 16:

"For the Lord himself shall descend from heaven with a shout, *with the voice of the archangel*, and with the trump of God: and the dead in Christ shall rise first" (emph. added).

The *Good News Bible* translation renders this text accordingly:

"There will be the shout of command, the archangel's voice, the sound of God's trumpet, and the Lord himself will come down from heaven. Those who have died believing in Christ will rise to life first" (GNB, emph. added). ²

And while the various Jewish /Christian / Islamic extra-biblical writings (non-scriptural texts) and traditions generally speak of a plurality of 'archangels,' the Judeo-Christian

Canon of 66 books - and then only explicitly twice in the 27 books comprising the New Testament - always refer to this spiritual being ("archangel") singularly, i.e., indicating 'the only one' or 'one only.' However, the influence over the centuries that these extraneous texts and doctrine have had on a true understanding of this subject has cumulatively tended to obscure this basic truth thereby distorting the theological meaning that only the actual inspired texts implicitly reveal. Contextually, 1 Thessalonians 4: 16 is referring to the time/event of the second coming of the Lord Jesus Christ and the resurrection of "the dead in Christ." Notice that when "the Lord himself shall descend from heaven" it will be accompanied "with a shout, with the voice of the archangel, and with the trump of God." (emph. added). At this time not only will Jesus be visually seen:

"while they (the apostles) beheld, he (Jesus) was taken up; and a cloud received him out of their sight ...

"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 9, 11, all emph. added).

"and every eye shall see him" (Revelation 1: 7, emph. added).

But He shall also be audibly heard - "shout," "voice," "trump." (emph. added). This auricular action is immediately followed in the 1 Thessalonians 4: 16 passage by the resurrection of "the dead in Christ [who] rise first." The fact that all these audible sounds directly precede this resurrection is highly significant as they are all utterances coming from Christ Himself. Along with His visible presence, His voice alone has the power to raise the dead to eternal life as the following Bible verses state:

"Verily, verily, I say unto you, The hour is

coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation ...

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day ...

"Jesus said unto her (Martha of Bethany), I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" (John 5: 25-29; 6: 40; 11: 25-26, all emph. added).

"Behold, I shew you a mystery; We shall not all sleep (die before Christ returns), but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead ('in Christ') shall be raised incorruptible, and we (believers in Christ that are alive when He returns) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15: 51-55, emph. added; compare with Isaiah 25: 8; and Hosea 13: 14).

Furthermore, the book of Revelation discloses:

"I (the apostle John) was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last ...

"And I turned to see the voice that spoke with me. And being turned, I saw ...

"one like unto the Son of man ...

"and his voice as the sound of many waters

...

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Revelation 1: 10-13, 15, 17-18, all emph. added).

The "one like unto the Son of man" in the first chapter of "The Revelation of Jesus Christ" (verses 13 and 1) is a vision that the apostle John saw introducing the resurrected and glorified Savior. Among a number of things, John hears Him speak with "a great voice, as of a trumpet" (verse 10), and further articulates "his voice as the sound of many waters." (verse 15). Relatedly, John hears this "voice" again in later chapters of Revelation and by similar descriptions identifies it as Christ speaking ("trumpet," see Revelation 4: 1 and compare with 1: 10; "many waters," Ibid. 14: 2 and compare with 1: 15). Plainly these texts set forth the fact that the "shout" and "the trump" (trumpet) that is heard at Jesus's descent from heaven at His return to earth are the sounds of His voice. The parallel passages in Matthew 24: 30-31 give additional confirmation to this observation:

" ... and then shall all the tribes of the earth ... see the Son of man coming in the

clouds of heaven with power and great glory. And he shall send his angels * with a great sound of a trumpet (with a trumpet, and a great voice - * marginal reading), and they shall gather together his elect from the four winds, from one end of heaven to the other." (emph. added).

With this discernment solidly established, we will return the focus and attention again on Jude 1: 9:

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

It has already been noted earlier in this exposition that "Michael" is the only spiritual being designated as "the archangel" in the Scriptures; a fact that is a contradiction of the various non-scriptural writings and traditions that name multiple such beings so termed. The Hebrew Scriptures (Old Testament) reinforces this stipulation by declaring Michael as "first of the chief heads" and "the great head" or "the chief of the angels." (Daniel 10: 13, YLT; 12: 1, YLT, CEV, emph. added).^{3, 4} Also, in this regard, is the divine meaning of the name itself:

"Michael is a masculine given name derived from the Hebrew phrase מִיכָאֵל - *mi-kael*, 'Who [is] like-El' ... The theophoric name is a rhetorical question - 'Who [is] like [the Hebrew God] El?', whose answer is 'there is none like El', or 'there is none as famous and powerful as God.'"⁵

Even more telling, there is a connection in the biblical record linking the personages of "Michael," "Jesus Christ," and "archangel," with the resurrection of the dead to everlasting life:

"And at that time shall Michael stand up, the great prince which standeth for the chil-

dren of thy people: and ... thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12: 1-2, **emph. added**).

"Jesus said unto [Martha], I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11: 25-26, **emph. added**).

"For the Lord himself shall descend from heaven ... with the voice of the archangel ... and the dead in Christ shall rise first" (1 Thessalonians 4: 16, **emph. added**).

Interestingly enough, the passage under consideration in Jude 1: 9 actually provides the most definitive understanding of this crucial commonality. The text explicitly refers to a contention between "Michael the archangel" and "the devil" involving a dispute "about the body of Moses." Aside from this reference, the only specific information about Moses's body is the account of his death found in Deuteronomy 34: 1, 4-6:

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah ...

"And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he (God) buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."

Based on this testimony, and undoubtedly influenced by the speculations set forth in

some of the spurious texts / traditions, many have believed that Moses was never known (seen) again. Later Bible history, however, reveals otherwise! All three synoptic gospels (Matthew, Mark, and Luke) record an event in which Jesus was "transfigured before them (Peter, James, and John)" - meaning that Jesus appeared in divine glory. Appearing in glory along with Jesus (and witnessed by the three disciples), were both Moses and Elijah. Though glorified, all three persons were manifested before the disciples bodily. Jesus was taken up bodily at that time, transfigured while still alive; similarly, centuries earlier, so was Elijah (2 Kings 2: 11). However, what about Moses? The record could not be any clearer: centuries earlier yet, he had died and been buried. That he was with Christ and Elijah in glory at the transfiguration testifies to the undeniable truth that Moses had been resurrected to everlasting life at some time after his decease and burial. At this point, the passage in Jude 1: 9 comes into intelligible focus. The contention that the devil had with "Michael ... about the body of Moses" was a dispute over the resurrection of Moses to eternal life! Because of his sin known as "the water of Meribah" (see Numbers 20: 1-13), Satan contested the raising up of Moses. It was the determined will of the one "that opened not the house (grave) of his prisoners" (Isaiah 14: 17), to keep Moses dead and buried. Rather than "bring against him (the devil) a railing accusation" ("charge him with blasphemy," NEB, marginal reading), ⁶ "[Michael] said, The Lord rebuke thee."

We noted earlier, that the Lord Jesus Christ is the only one who has "the keys of hell and of death." ("the keys of Death and Death's domain," NEB). ⁶ Theologically, when *all* that the Scriptures present concerning the

supernatural personage "Michael" are considered, Michael can only be one of the names (among other names (or titles) given to the pre-existent, pre-incarnate Jesus Christ. For instance, at times a spiritual being appears in the Old Testament under the appellation of "the angel of the Lord." That this "angel" was more than a created "ministering spirit" is evident because of the divine manner in which he is presented:

"Now Moses kept the flock of Jethro his father in law ... And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush ...

"And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses ...

"And Moses hid his face; for he was afraid to look upon God." (Exodus 3: 1-2, 4, 6, emph. added).

"And there was a certain man ... whose name was Manoah; and his wife was barren, and bare not. And the angel of the LORD appeared unto the woman ...

"Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible ...

"And Manoah said unto his wife, We shall surely die, because we have seen God." (Judges 13: 2-3, 6, 22, emph. added).

In both of these instances, this angel is manifested as God Himself. This is not an encounter with the Heavenly Father, or a more 'common' type of theophany. It is an appearance of the pre-incarnate Christ (called a Christophany). Other appellations are Joshua's "captain of the LORD's host" (Joshua 5: 13-15), and King Nebuchadnezzar's "fourth" man in the "fiery furnace" that has "the form ... like the Son of God." (Daniel 3: 23-25).

All of these designation's are used to de-

scribe the multifaceted salvific work of the Savior and Lord of Life.

Concerning the more personal name of "Michael," the One who would become incarnate as "Jesus Christ" is especially revealed in pre-Christian times as the Father's Warrior Prince / Messenger.

The Human Involvement in WAR:

"We are not fighting against humans. We are fighting against forces and authorities and against rulers of darkness and powers in the spiritual world." (Ephesians 6: 12, CEV).⁴

This truth the apostle Paul addressed to Christian believers. They are engaged in the spiritual battle that began in heaven. Paul continues his discourse by outlining the weapons that Christians are to use in this spiritual combat:

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Ibid. 6: 13-18).

Though not our primary enemies, we are still engaged in warfare against our fellow man, and this is true with not just non-believers but with professed believers also. So, primarily, what is the cause of conflict / war among humans? According to God's Word:

"What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God." (James 4: 1-4, ESV).⁷

It should be no surprise that the way to lasting peace continues to be beyond humanity's grasp. Since our sinful, fallen natures seek friendship with the world to fulfill the lusts and passions within us, and "the whole world lieth in wickedness" (1 John 5: 19), therefore "There is no peace, saith the LORD, unto the wicked." (Isaiah 48: 22; 57: 21). Humankind's only hope for everlasting peace and permanent cessation from war lies only in the Lord Jesus:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither

let it be afraid ...

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 14: 27; 16: 33, *emph. added*). ✧ GLP

1. Gary L. Patrick, "*Watchman, what of the night?*" (Nora Springs, IA: Adventist Laymen's Foundation of Iowa, Inc., Issue # 52 - April / May 2022, " ... And The Way Of Peace Have They Not Known"), 2-5. https://www.alfiowa.com/IOWA-BACK-ISSUES/WWN_Issue_52.pdf
2. *Good News Bible* (Philadelphia, PA: American Bible Society, January 1976).
3. Robert Young, *Young's Literal Translation of the Holy Bible* (Grand Rapids, MI: Baker Books, March 1, 1989), 930.
4. *The Contemporary English Version Holy Bible* (New York, NY: American Bible Society, 1995), 1055, 1427.
5. Wikipedia, The Free Encyclopedia, *Michael* (San Francisco, CA: Wikipedia Foundation, Inc., Online Article), paragraph 1. <https://en.wikipedia.org/wiki/Michael>
6. *The New English Bible* (Cambridge University Press, 1972), 288, 294.
7. *The English Standard Version Holy Bible* (Wheaton, IL: Crossway Books, 2007), 5793.

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

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