

FUTURE NEWS

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A Renewal of the Straight Testimony

Gospel Workers, 308

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power.

Perilous times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?

I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reasoning be placed where sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.

Future for America mails a monthly newsletter, produces prophetic DVDs and audio CDs, and works with a variety of prophecy schools throughout each year.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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Your donations are greatly appreciated.

Brother Jeff:

Looks like our foundations have been forgotten, Read below!

“On Friday February 18, 2011, Three Angels Broadcasting Network hosted an intensive, three-day Bible symposium focusing on the ‘seven trumpets’ of Revelation 8, 9, and 10. A number of Seventh-day Adventist Bible scholars, evangelists, pastors, lay Bible students, and 3ABN pastoral staff gathered in Studio B for this event, which was the brainchild of 3ABN program development director, Shelley Quinn. The idea grew out of concerns that she and production manager, C. A. Murray, shared with vice president, Mollie Steenson, regarding views on the trumpets that had aired on 3ABN.”

“The Seventh-day Adventist Church has no official position on the Seven Trumpets”

Read the full article at:

www.news.3abn.org/?p=1637

Brother EP—CA

Brother EP;

I sent an email into the blogs that were happening in connection with that summit of thought leaders something as follows:

“The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain. Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the rock of ages? Are we hiding ourselves in our only refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co partnership with Christ?” *Evangelism*, 199.

3ABN’s claim that the Adventist Church has no official position of the Seven Trumpets is false and is consistent with Eugene Prewitt’s false logic concerning the foundations of Adventism. Eugene’s brother Michael was coordinating the website blogs, so I am making

the assumption that he and 3ABN sympathize with Prewitt’s unbalanced logic. Prewitt had an email dialogue with me in the past where he demonstrated this same disregard for the Spirit of Prophecies guidance concerning the foundational truths that is in agreement with 3ABN claiming the church has never held an official position on the trumpets. Prewitt then claimed that “the only messages’ she is referring to in the following passage is the three angel’s messages.”

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.” *Manuscript Releases*, volume 21, 437.

My response to him was two-fold. First I questioned where and when was the third angel’s message proclaimed in the history of 1840 through 1844? As I understand it the third message did not arrive until 1844, and it took some time for the pioneers to comprehend it, let alone proclaim it before it arrived. He of course had no defense or response for this question.

My second problem with his logic is his definition of the word “all.” Seems to me that when Sister White says “all the messages” of 1840 through 1844, that she means what she says. But if this were so, it would contradict Prewitt’s logic, so he refuses to see or hear.

When it comes to the pioneer understanding of the trumpets, there are over twenty (perhaps more than twenty) endorsements of the pioneer position of the trumpets in the Spirit of Prophecy. To suggest that the pioneer understanding of the trumpets is not an official position is perhaps correct in terms of the creed set forth in the 28 fundamental beliefs, but is a rejection of the historical facts and the Spirit of Prophecy, no matter what the Prewitts’ or 3ABN may claim.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” *Selected Messages*, book 1, 204.

“Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.” *Testimonies*, volume 8, 297.

There is no way to separate the trumpets from each other when employing the Millerite understanding of the trumpets. They believed and taught that the seven trumpets were the historical forces that the Lord used to bring judgment upon Rome, and therefore the sequence of the trumpets demonstrated a progressive historical representation of the judgments against first Western Rome, then Eastern and papal Rome. It would be

impossible to uphold the pioneer logic, and remove the historical development of the first five trumpets from the fulfillment of the sixth trumpet. Therefore, when Sister White refers to the sixth trumpet in the following passages she is directly confirming not only the fulfillment of the sixth trumpet, but also the Millerite understanding of all the trumpets. Our understanding of the trumpets may not be included in the creed that the theologians of Adventism have set forth, but the pioneer understanding of the trumpets was officially endorsed by Inspiration.

“In the year 1840, another remarkable fulfillment of prophecy excited widespread interest.” *The Great Controversy*, 334.

National Back To Church Sunday

www.backtochurch.com

National Back To Church Sunday has become the single largest community outreach in the nation with 10,000 churches expected to participate in 2011. This event reignites the power of personal invitation to empower church members to bring the community back to church. This year's event will be held the second Sunday after Labor Day to accommodate more churches.

Since the initiative began in 2009, National Back To Church Sunday has seen increased success with church members inviting more than 1.4 million family members, friends, neighbors and co-workers to special services last year. Some 3,800 churches participated in 2010, reporting an average 26 percent increase in weekly attendance.

Brother Jeff:

Yesterday I stopped by the Tennessee prophecy school (could not stay) and picked up some DVD's. One of them is *The Shut Door*. I started listening to Darrio's part of that series.

I am on disc 4 now, and I had to stop. There is so much, but something struck me.

I might have missed it when Darrio explained, but this morning when listening to his Ezekiel ten lecture, I decided to go over Ezekiel eight and while reading it something just jumped out at me. Darrio may have made mention of this, but here is what I noticed just in case he missed this point:

He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, **behold a hole in the wall.** Ezekiel 8:6–7.

“The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is **a wall of protection.** We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.” *Selected Messages*, book 1, 235.

THAT HOLE IN THE WALL IS THE FOURTH COMMANDMENT REMOVED—or otherwise, our leaders have apostatized and will accept Sunday as the Sabbath at the Sunday law!

LN—TN

Brother Jeff:

In *Patriarchs and Prophets* there is nestled on page 672, words from the life and experience of David that are designed to be an encouragement to those living at this time who are seeking for victory over self, the greatest battle ever fought.

“Men cannot understand the ways of God; and, looking at appearances, they interpret the trials and tests and provings that God permits to come upon them as things that are against them, and that will only work their ruin. Thus

David looked on appearances, and not at the promises of God. He doubted that he would ever come to the throne. Long trials had wearied his faith and exhausted his patience.” *Patriarchs and Prophets*, 672.

David had not yet ascended to the throne of Israel but he had been chosen by God and anointed by the prophet Samuel to be king of Israel. But doubt that he would ever come to the throne crept into his experience. Notice what the *Spirit of Prophecy* says regarding the throne:

“In the kingdom of God, position is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained—tokens of self-conquest through the grace of our Lord Jesus Christ.” *Acts of the Apostles*, 543.

God has chosen His people to be “kings and priests: and we shall reign on the earth.” Do long trials weary our faith and exhaust our patience and lead us to doubt that we will ever come to the throne that God promises through His grace? Notice what inspiration says that our danger is:

“Christ desires nothing so much as to redeem His heritage from the dominion of Satan. But before we are delivered from Satan’s power without, we must be delivered from his power within. The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier. Often we enter the furnace of trial with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character. When His purpose in the affliction is accomplished, ‘He shall bring forth thy righteousness as the light, and thy judgment as the noonday.’ Psalm 37:6.

“There is no danger that the Lord will neglect the prayers of His people. The danger

is that in temptation and trial they will become discouraged, and fail to persevere in prayer.” *Christ’s Object Lessons*, 174–175.

“David was a representative man. His history is of interest to every soul who is striving for eternal victories. In his life two powers struggled for the mastery. Unbelief marshalled its forces, and tried to eclipse the light shining upon him from the throne of God. Day by day the battle went on in his heart, Satan disputing every step of advance made by the forces of righteousness. David understood what it meant to fight against principalities and powers, against the rulers of the darkness of this world. At times it seemed that the enemy must gain the victory. But in the end, faith conquered, and David rejoiced in the saving power of Jehovah.

“The struggle that David went through, every other follower of Christ must go through. Satan has come down with great power, knowing that his time is short. The controversy is being waged in full view of the heavenly universe, and angels stand ready to lift up for God’s hard pressed soldiers a standard against the enemy, and to put into their lips songs of victory and rejoicing.” *The Seventh-day Adventists Bible Commentary*, volume 3, 1142–1142.

We must learn the lessons of sacred history and not let long trials weary our faith, exhaust our patience and lead us to doubt that we will ever come to the throne because “self-conquest through the grace of our Lord Jesus Christ” is a divine promise that cannot fail as long faith gains the victory! May your faith be strengthened each day.

Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth. Hosea 6:3.

In Christian Love, PN—OR

Dear Jeff and Kathy:

I talked to you at Leoni Meadows about feast day keeping and you said to send a request for a pamphlet called *Detours and Ditches*. Please send it to me at . . .

I also have a question about a book written by

Stephen N. Haskell in 1914. I was wondering if he was one who was spreading error. In your talks you mentioned books of a new order being written or coming on the scene in the 1930’s so I didn’t know if this one fit that category. The title is *The Cross and Its Shadow*. The reason I’m asking is because someone (who does not believe there are different times of probation closing for different groups of people. He does not think it is scriptural.) He was telling me about something in it that talks about the Day of Atonement services that when the high priest was done in the most holy place would come out to the holy place and linger in order to put blood on the horns of the golden altar. I have understood that the golden altar is technically part of the furnishings of the most holy place but needed to be placed before the veil because of the symbol of the prayers going up to God continually and had to be tended by the priests daily but going beyond the veil was done once a year. Any way the man telling me about the high priest lingering there was so that anyone remembering an unconfessed sin could still bring an offering. I do agree that God wants us to have every chance but I know that after the judgment is finished there are no more chances.

What I found in Ellen White’s writings was not too clear concerning different times for the close of probation. She seems to write about the general close of probation for everyone. Would it be listed under something else other than probation? And I understand from the study of the parable of the 10 virgins that there is a group that has their probation closed before another group. Are there any other places in scripture that support this? This man used the people in Noah’s day (and Sodom and Gomorrah) as an example of everyone’s probation closing at the same time but I thought it was an example of how a certain group of people have already had their probation closed so it can be that way again. I didn’t think quick enough to tell him that at the time and I don’t want to argue with him, he tends to get that way, (argumentative). I think he is not very open minded so I may not be the person to say anything to him but it is good for me to study more about these things and wanted to know if you knew about Stephen N. Haskell.

Thank you for any information you can share with me.

Your friend, ST—CA

Sister ST:

I have no problem with Elder Haskell's book, even if there are some differences he and I may have. I am speaking of books that have been written that purposely attempt to change our understanding of truth. I have never found that with Elder Haskell's writings. As human beings we will all have erroneous ideas and misconceptions, but since the fifty's in general there has been book after book propagated within Adventism that either undermines or outright rejects the truths established in the beginning of Adventism.

We know the seventy weeks of Daniel 9:24 identifies 490 years of probationary time for the Jews.

"The seventy weeks, or 490 years, **were to pertain especially to the Jews.** At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34." *The Great Controversy*, 410.

At the end of that period, when Stephen was stoned, ancient Israel was divorced from God. Their probationary time had ended. Yet that history clearly identifies a progressive close of probation.

"Israel as a nation had divorced herself from God. When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, 'Behold, your house is left unto you desolate.' Matthew 23:38. Hitherto He had called the temple His Father's house; but as the Son of God passed out from those walls, God's presence was withdrawn forever from the temple built to His glory." *Acts of the Apostles*, 145.

"When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were

separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, 'It is finished' (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. **Israel was divorced from God.** Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation." *The Desire of Ages*, 709.

Was ancient Israel divorced when Caiaphas rent his garments, or when Stephen was stoned roughly three and a half years later in fulfillment of Daniel 9:24? Ancient Israel's progressive close of probation prefigures modern Israel's progressive close of probation.

"God did not spare Adam, though his sin may seem to us a small one. Neither will he spare us, if we continue to disregard his requirements. He divorced Israel from him because her people walked not in his ways. Never was a people more beloved. Never had a nation greater evidence of the divine favor. Yet only two of the adults who left Egypt entered the promised land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin.

"Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while

they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us." *Youth Instructor*, March 5, 1903.

The Bible teaches that we are judged first and those outside of Adventism are judged thereafter.

For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? 1 Peter 4:17.

Jeremiah also identifies that Jerusalem, (God's people) are judged first.

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day. Jeremiah 25:15–18.

The Bible further teaches that first God's people (modern Israel—Adventism) is gathered and then those outside of Adventism are gathered.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him. Isaiah 56:8.

Jesus teaches the identical truth.

I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. John 10:14–16.

Sister White teaches that the door closes upon Adventism first in several areas.

"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter.**" *Testimonies*, volume 9, 97.

Hope this helps. Jeff

Brother Jeff:

I was wondering if there is a specific quote for the understanding of 'before the cross literal, after the cross spiritual.' Thanks, SW—TX

Brother SW:

I start with the following passage:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corinthians 15:44–46.

When Christ arrives (the second Adam) it changes to spiritual. I also try and point out that it is not a direct break at the cross. There were still Old Testament prophecies that were to be fulfilled literally, such as the destruction of Jerusalem. I also like to use Luke 21:5–6.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

I then go to 1 Peter 2:5–6.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Here we find Jesus pointing to the literal stones of the temple, and then Peter identifying the new Christians as living stones in the temple. From there I go to Paul in Galatians.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Galatians 4:22–26.

Paul here teaches that the new covenant with the Christian Church has been prefigured in type by the covenant with ancient Israel, and that literal Jerusalem for ancient Israel was prefiguring spiritual Jerusalem for spiritual Israel (the Christian Church). I then add the offspring of Abraham.

Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing

that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. Galatians 3:7–9.

In the time period of the cross literal Jerusalem is set aside for spiritual Jerusalem, the old covenant with literal Israel is replaced with the new covenant with spiritual Israel and the literal sons of Abraham are replaced with the spiritual sons of Abraham. This time period is marked when the second Adam, who is spiritual, arrives into history. Jeff

Hi Jeff:

The Church of Laodicea; do they become Philadelphians? If yes do you have some quotes from the pioneers or anything else saying this? God Bless. Thanks. A—email PS: Keep up the good work, it is outstanding and what is needed for these days.

Brother A:

The seven churches represent the seven historical churches from the disciples (Ephesus) to the end of the world (Laodicea). That being said the pioneers identified that in their history (Philadelphia) that Sardis, Philadelphia and Laodicea were all contemporary to each other. In this sense they are representing something other than the history of the Christian church. The pioneers understood the faithful Millerites as Philadelphians, the unfaithful Millerites as Laodiceans and those outside the Millerite movement as Sardisians. The Millerite history is repeated to the very letter so at the end of the world in the prophetic history represented by Laodicea you will find foolish virgins (Laodiceans) within Adventism, wise virgins (Philadelphians) and those out side of Adventism are Sardisians.

The word Sardis means those that escape and

in Daniel 11:41 those that “escape” the hand of the papacy at the Sunday law are Edom, Moab and Ammon representing the three-fold makeup of modern Babylon or Sardisians. Those that are overthrown in verse 41 are the foolish virgins of Adventism who receive the mark of the beast at the Sunday law, while the wise virgins of Adventism receive the seal of God.

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.’ *Review and Herald*, August 19, 1890.

Sister White identifies that Revelation three, which includes all three churches exists in the last days.

“Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days. Study carefully every verse in this chapter, for through these words Jesus is speaking to you.” *Manuscript Releases*, volume 18, 193.

“In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot’s wife.” Joseph Bates, *Review and Herald*, volume 1, November 1850.

“Sardis not only represents ‘those escaping’ or ‘that which remains’ after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means

‘remnant’ of ‘an escaped few,’ and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a ‘remnant’ who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be ‘a few names,’ or ‘a few souls’ (*Moffatt*), in Sardis who had ‘not defiled their garments.’” Taylor Bunch, *The Seven Epistles of Christ*, 186.

Hope this helps. Jeff

Dear Brother Jeff:

You know how I am such a sticker for quoting SOP correctly? That is why I am sending this to jog your memory. You keep quoting this incorrectly in the Gideon series—it is NOT the worse kind of apostasy! It is WORSE than that—it is the worst kind of HOSTILITY!!!

“If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous **crime and equal to the very worst type of hostility against God.**” *Testimonies*, volume 3, 280.

God Bless! PT—Canada

Brother Jeff:

Recently I received an email from a brother who was asking me to explain the apparent discrepancy that some were claiming in regards to Josiah Litch’s prophetic time interpretation that accurately foretold the fall of the Ottoman Empire on August 11, 1840 and so brought a wonderful empowerment to the Millerite Movement because of verifying the accuracy of the Year-Day principles of prophecy.

Comments from the email:

“The 391 years 15 days should have ended on August 21st 1840, for Litch forgot about the ten days added on to the calendar in October 1582. August 11th 1840 is only 391 years and 5 days from 27th July 1449.

“I checked the *Seventh-day Adventists Bible Commentary* and *The Great Controversy*. Neither mentions the ten day change in October 1582.

“Even Litch later retracted his prediction and said he was wrong.”

It was claimed that even Josiah Litch later recanted his prediction because of this question. Whether this is so, I do not know, but I do know that sadly, Brother Litch was one who refused the advancing light after 1844 and fell away, but this does not make God into a liar.

The question, for those who have not heard it is: Because of the change in the calendar brought about in 1582 by the Pope of Rome, the time period of Revelation 9:15 would have ended on August 21 and not the 11th. My first thoughts on this were that what was important was that the prophetic events did empower the movement and the message was carried world-wide as indicated in the prophecy of Revelation ten. There is no doubt that prophecy was fulfilled.

But I have been pondering the situation since then, and praying and meditating on it. I knew there was an answer and I was praying to know it. Then last night in my meditations it came to me—it is so simple I had overlooked it. As usual the Bible is its own perfect expositor! Take a look at the text:

Revelation 9:15: And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Notice the arrangement of the times—it is exactly opposite from how humanly we would lay it out—we would first put the largest time and then the other times and end with the smallest—that is what we do when we calculate this prophecy. BUT that is not what the Bible is saying—it is putting the ‘hour’ first!

So when calculating it—we should follow the Bible order—first we calculate the hour: This time period begins in July 27, 1449. So we add the hour: this leads to August 11th 1449. Then we add the day, then the month and then the year and it comes to August 11th 1840.

The pope’s actions with the calendar were in October of 1582 and so have absolutely NO EFFECT on this prophecy when it is properly calculated, as after the hour is added in 1449 all

the rest are years, and so the calendar change has no effect on the outcome.

Do you think it an accident that the Lord laid that prophecy out like that? No way! It is just another example of the marvelous working of our God, Who knows all the future and guides the ‘wheels within the wheels’ unerringly. Brothers and sisters, we have a solid prophetic platform to stand on—let us never step off until we step into the Kingdom of our Lord and King. “Palmoni” the Wonderful Numberer! (Daniel 8:13 Hebrew).

God Bless! PT—Canada

Brother Jeff:

I was looking at the 9/11 study the other day and wondered why Revelation 9:4 doesn’t mention the “sea,” whereas Revelation 7:3 does. I use Revelation 9:4 as a proof that Revelation 7:3 is identifying radical Islam, so any differences have to be addressed.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation 7:3.

I think it is because Islam in the first woe only hurt one kingdom (Imperial Rome) and ‘sea’ represents *many* nations and tongues and tribes and people.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

So prophetically, Islam of the first woe did not hurt the ‘sea,’ but Islam of the third woe will hurt *all* nations and tongues and people.

AS—UK

Brother Jeff:

Just thought it interesting that in the middle of the feast day’s chapter of Leviticus twenty-three, we find a verse identifying the need to minister to the Gentiles. After identifying the spring feasts it addresses the Gentiles and then

identifies the fall feasts.

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the Lord your God. Leviticus 23:22.

Taken chronologically, this means after the antitypical spring feasts, the gospel would go to the Gentiles and then in 1833, at the beginning of the fall feasts, it goes back to the people of God. God bless. AS—UK

“Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, ‘the first fruits of them that slept,’ a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto His glorious

body.’ Verse 20; Philippians 3:21.

“In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord’s coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.” *The Great Controversy*, 399.

Jeff:

I hope this little note finds you well. I have not heard from you for some time. There is a *Review and Herald* article you may want to read. It is dated February 21, 1899. Sister White identifies Christ as the Truth. There are three articles beginning with February 14, 1899 through February 28, 1899. In the second article she makes statement about prophecy being the gospel.

“The Old Testament is the ground where the seeds of practical godliness were first sown. This was repeated in Christ’s words to his disciples. We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures. From the pillar of cloud, Christ presented man’s duty to God and to his fellow men. His words to his appointed agencies, both in the Old Testament and in the New, point out plainly the Christian virtues. Through all his teaching he scattered the precious grains of truth. All will find these to be as precious pearls, rich in value, if they will practice the principles laid down.

“We have the truth. Shall we not practice it?”

I thought you might like to see this. Bye for now. D&J—CA

In Measure: Part Four

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:2–9.

In our previous newsletters, beginning in January 2011, we have been addressing the preceding verses. We have identified that the passage under consideration is set within the final fulfillment of the parable of the vineyard, a parable that identifies that there comes a point when the Lord of the vineyard takes the vineyard away from those who had the responsibility for tending the vineyard and places into the hands of those who have demonstrated the character that qualifies them as faithful servants.

The everlasting gospel is prophetically referenced with the “briers and thorns,” while also placing the fulfillment in the time of judgment. The judgment under consideration is the judgment of the living, when the

everlasting gospel is accomplished within and upon modern Israel, the Seventh-day Adventist Church, the point in time when the wheat and tares of Adventism are separated.

“The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.” *Christ’s Object lessons*, 71.

The wheat are the given the responsibility of tending the vineyard and the tares are bound in bundles in advance of the consuming fire. As solemn as the truth represented by the symbol of the vineyard and the symbol of the briers and thorns, Christ tempers this warning with His offer to make peace with any who will.

The passage references Peter’s “times” (in the plural) of the refreshing by identifying the spring rains when Israel will blossom and bud, and the summer rains when the harvest-time fruit is manifested. Those that come of Jacob take root, but in order to blossom and bud they must overcome as Christ overcame and change from Jacob unto Israel. When Israel fills the earth with fruit the harvest-time has arrived. The transformation of Jacob unto Israel, from the supplanter unto the overcomer allows Christ to lift Israel up as the point of reference in the time of the harvest, which is in the time of the Sunday law crisis.

God’s people are to be an ensign that is lifted up in order to present the third angel’s message during the Sunday law crisis. Sister White describes these people that are to present this final warning message as those who are waiting for the Bridegroom, which identifies them as Adventists, for the parable of the ten virgins is the illustration of Adventism.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

Jesus illustrates the end with the beginning, so we find that Adventism at the end of the world was prefigured by the Adventism of Millerite history. It is this fact that Sister White confirms when she identifies in the following passage that the parable of the ten virgins has been and will be fulfilled to the very letter once again.

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.’ *Review and Herald*, August 19, 1890.

In the two-step process of the latter rain, the Lord is glorified in and through His people in part to gather His other children who are currently outside of modern Israel. Those who receive the vineyard, and who have been separated from the briars and thorns during the spring rains are lifted up as an ensign at the beginning of the Sunday law crisis, which is the harvest of the end of the world—the time of the summer rain. In agreement with the two-step message of the latter rain we find two gatherings. First God’s people are gathered and they are then employed to gather others

who have been outside God’s people.

The Lord God which gathereth **the outcasts of Israel** saith, Yet will I gather *others* to him, beside those that are gathered unto him. Isaiah 56:8.

First the Lord gathers the outcasts of Israel, then the nations.

And **he shall set up an ensign** for the nations, and shall assemble **the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:12.

First the Lord gathers the outcasts of Israel, and then them up as an ensign to the nations.

And **he will lift up an ensign to the nations** from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:26.

Jesus identifies the two gatherings in terms of the sheep and the shepherd.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.

I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. John 10:11–16.

The hirelings are separated from the fold in agreement with the parable of the vineyard, for they did not possess the character of a shepherd. The responsibility that had been theirs is taken

from them. They did not protect the flock. They two classes are separated at the Sunday law, which is the conclusion of the judgment of the living for Adventism. Then the Lord will lift up His ensign and in so doing gather His other sheep from outside of Adventism.

And the word of the Lord came unto me, saying, Son of man, prophesy against **the shepherds of Israel**, [*the hirelings*] prophesy, and say unto them, Thus saith the Lord God unto the shepherds; **Woe be to the shepherds of Israel** that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered. **My sheep** [*Adventism*] wandered through all the mountains, and upon every high hill: yea, **my flock** was scattered upon all the face of the earth, and none did search or seek *after them*.

Therefore, ye shepherds, hear the word of the Lord; *As I live*, saith the Lord God, surely because **my flock** became a prey, and **my flock** became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for **my flock**, but the shepherds fed themselves, and fed not **my flock**; Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, **I am against the shepherds**; and I will require **my flock** at their hand, and **cause them to cease from feeding the flock**; neither shall the shepherds feed themselves any more; for I will deliver **my flock** from their mouth,

that they may not be meat for them.

For thus saith the Lord God; Behold, I, *even I*, will both search my sheep, [**judgment of the living**] and seek them out. As a shepherd seeketh out **his flock** in the day that he is among **his sheep** *that are* scattered; so will I seek out **my sheep**, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and **gather** them from the countries, and **will bring them** to their own land, and feed them [*with honey*] upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them [*with the prophetic message*] in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, [*with the little book*] and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and **bring again** that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. [**judgment of the living**]

And *as for* you, O **my flock**, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. [**judgment of the living**]

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And *as for* **my flock**, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, *even I*, will **judge** between the fat cattle and between the lean cattle. [**judgment of the living**] Because ye have thrust with side and with shoulder, and pushed all

the diseased with your horns, till ye have scattered them abroad; Therefore will I save **my flock**, and they shall no more be a prey; and I will **judge** between cattle and cattle. [*judgment of the living*]

And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*. And I will make with them a covenant of peace, [*sealed at the Sunday law*] and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower [*the latter rain*] to come down in his season; there shall be showers [*both spring and summer*] of blessing. And the tree of the field shall yield her fruit, [*harvest time*] and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. [*the Sunday law separation*] And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a plant of renown, [*the Branch Jesus*] and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* **the house of Israel, are my people**, saith the Lord God. And ye **my flock**, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God. Ezekiel 34.

The “hirelings in John’s passage of the Good Shepherd are the shepherds of Israel that Ezekiel pronounces a woe upon. First, in the

time of the spring rain, which is the judgment of the living within Adventism the Lord gathers the outcasts of Israel, and then He calls His other sheep.

The Lord doth build up Jerusalem: **he gathereth together the outcasts of Israel**.
Psalm 147:2.

At the Sunday law judgment and probation ends for Adventism and the wheat and tares are separated, the tares receiving the mark of the beast and the wheat receiving the seal of God. Then the Lord lifts up the wheat as His ensign to the nations.

And the Lord their God shall save them in that day as **the flock of his people**: for they *shall be as* the stones of a crown, **lifted up as an ensign upon his land**. Zechariah 9:16.

We will continue our consideration of the passage from Isaiah twenty-seven in our next newsletter.

Hi Brother Jeff:

A very special article I thought you might appreciate. Happened to stumble upon it while looking for something else. Maybe you have already run across it! Thank you for your studies you present! I can’t seem to keep up with the growing grass nor the growing messages with all of the rain falling! May the Lord find us faithfully doing His work when He comes. We love you folks, M and G—WA

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

“It is through one who is ‘a brother and companion in tribulation’ that Christ reveals to his people the fearful conflicts which they must meet before his second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake his people in the final conflict.

“It was in a time of fierce persecution and great darkness, when Satan seemed to triumph over the faithful witnesses for God, that John in his old age was sentenced to banishment. He was separated from his companions in the faith, and cut off from his labors in the gospel; but he was not separated from the presence of God. The desolate place of his exile proved to him the gate of heaven. He says:—‘I 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, What thou seest, write in a book. . . and I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man . . . And he had in his right hand seven stars . . . 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 forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.’

“Christ walks in the midst of the golden candlesticks. Thus is symbolized his relation to the churches. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although he is High Priest and Mediator, in the sanctuary above, yet he walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He is represented as walking, which signified untiring wakefulness, unremitting vigilance. He observes whether the light of any of his sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But he is the true watchman in the Lord’s house, the true warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light.

“Again the prophet says, ‘Behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone.’ The rainbow of God’s promise, which was a token of his covenant with Noah, was seen by John encircling the throne on high,—a pledge of God’s mercy to every repentant, believing soul. It is an everlasting testimony that ‘God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life.’ It declares to the whole world that God will never forget his people in their struggles with evil.

“Once again the Saviour was presented to John, under the symbol of the ‘Lion of the tribe of Judah,’ and of ‘a Lamb as it had been slain.’ These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend his chosen ones and bring them off victorious, because they accepted him as ‘the Lamb of God, which taketh away the sin of the world.’ Christ the slain Lamb, who was despised, rejected, the victim of Satan’s wrath, of man’s abuse and cruelty,—how tender his sympathy with his people who are in the world! And according to the infinite depths of his humiliation and sacrifice as the Lamb of God, will be his power and glory as the Lion of Judah, for the deliverance of his people.

“To John were opened the great events of the future, that were to shake the thrones of kings, and cause all earthly powers to tremble. ‘Behold’ he said, ‘he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.’ And he heard Christ’s promise to the overcomer, ‘I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.’

“John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void his law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth, who were not connected with God, ‘saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.’ Read Revelation 13:14–17.

“The prophet heard the solemn warning against the worship of this blasphemous power: ‘If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God.’

“Of the loyal and true, who do not bow to the decrees of earthly rulers against the authority of the King of heaven, the Revelator says, ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’ Read Revelation 14:1–3, 5; Revelation 15:2–4.

“These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men’s souls. Christ upon the Mount of Olives rehearsed the fearful scenes that were to precede his second coming: ‘Ye shall hear of wars and rumors of wars . . . Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.’” While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

“Already the restraining Spirit of God is being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.

“The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith and perseverance. But we may triumph gloriously; for all Heaven is interested in our welfare, and awaits our demand upon its wisdom and strength.

“In the time of trial just before us, God’s pledge of security will be placed upon those who have kept the word of his patience. If you have complied with the conditions of God’s word, Christ will be to you a refuge from the storm. He will say to his faithful ones: ‘Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.’ The Lion of Judah, so terrible to the rejecters of his grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God’s law, but light and mercy and deliverance to those who have kept his commandments. The Arm, strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. ‘He shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other.’

“Brethren, you to whom the truths of God’s word have been opened, what part will you act in this momentous time of the closing scenes of earth’s history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein, ‘for the time is at hand.’ Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord’s side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the best material into your character building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith?

“It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. If the warnings which God has given are neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul’s destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

“God’s Word must be Held Supreme.

“The adherents of truth are now called upon to choose between disregarding a plain requirement of God’s word or forfeiting their liberty. If we yield the word of God, and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God, it must be at the sacrifice of our rights among men. For the enemies of God’s law have leagued together to crush out independent judgment in matters of religious faith, and to control the

consciences of men. They are determined to put an end to the long-continued controversy concerning the Sabbath, to prohibit all further spread of the truth upon this point, and to secure the exaltation of Sunday, in the very face of the injunction of the fourth commandment.

“The people of God will recognize human government as an ordinance of divine appointment, and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God, we must choose to obey God rather than men. The word of God must be recognized and obeyed as an authority above that of all human legislation. ‘Thus saith the Lord,’ is not to be set aside for a Thus saith the Church or the State. The crown of Christ is to be uplifted above all the diadems of earthly potentates.

“The principle which we are called to uphold at this time is the same that was maintained by the adherents of the gospel in the days of the great Reformation. When the princes assembled at the Diet of Spires, in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor’s decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the states of Germany accept the decree, and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness? Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the Reformation met together, and their unanimous decision, was, ‘Let us reject the decree. In matters of conscience the majority has no power.’ And they drew up their protest, and submitted it to the assembled states.

“We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and our people, neither consent nor adhere in any manner whatever to the proposed decree in anything that is contrary to God, to his word, to our right conscience, or to the salvation of our souls. . . . We cannot assert that when Almighty God calls a man to his knowledge, he dare not embrace that divine knowledge. . . . There is no true doctrine but that which conforms to the word of God. The

Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God’s only Word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God.’

“The banner of truth and religious liberty which these reformers held aloft, God has in this last conflict committed to our hands. Those whom he has blessed with the knowledge of his word are held responsible for this great gift. We are to receive the word of God as supreme authority. We must accept its truths for ourselves, as our own individual act.

“And we shall be able to appreciate the truth only as we shall search it out for ourselves, by personal study of the word of God. Then as we accept it as the guide of our lives, the prayer of Christ is answered for us, ‘Sanctify them through thy truth; thy word is truth.’ The acknowledgment of the truth, both in word and by example, is our confession of faith, and it is only as we thus acknowledge the truth that others can know that we believe the Bible.

“God will hold men accountable who have the plain teachings of his word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the Sabbath, and trample upon God’s holy day. Ministers and people, with the Bible open before them, show contempt for the words of God in his holy precepts, while they exalt a spurious Sabbath, which has no other foundation than the authority of the Roman Church. The claims of this spurious Sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the word of God condemns, will bring these to the front, and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther’s time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found.

“When men are not willing to see the truth and receive it, because it involves a cross, they are opening the door to Satan’s temptations. He will lead them, as he led Eve in Eden, to believe a lie. The truth through which they might have been sanctified is set aside for some pleasing delusion presented by the destroyer of souls. It is often the case that the most precious truth appears to lie close by the side of fatal errors. The rest that Christ promised to all who should learn of him lies close beside indifference and carnal quietude, and multitudes overlook the fact that this rest is found only in wearing Christ’s yoke and bearing his burden, in possessing his meekness and lowliness. The great truth of our entire dependence upon Christ for salvation lies close to the error of presumption. Freedom in Christ is by thousands mistaken for lawlessness; and because Christ came to release us from the condemnation of the law, men declare that the law itself is done away, and that those who keep it are fallen from grace. And thus, as truth and error appear so near akin, minds that are not guided by the Holy Spirit will be led to accept the error, and in so doing place themselves under the power of Satan’s deceptions. In thus leading men to receive error for truth, Satan is working to secure the homage of the Protestant world.

“Every soul needs to be on guard against his devices. We must be Bible readers, and obedient to the Scriptures. However much it may inconvenience us, every question is to be settled by the law and the testimony.

“The inquiry should rise from every heart, What is truth? If we would stand against the deceptive teaching that now meets us on every side, that is turning the truth of God into a lie, we must have the heavenly anointing. The Holy Spirit alone will enable us to distinguish truth from error, sin from righteousness. It is of the greatest consequence that we avail ourselves of every means and every facility for learning what is truth. And if we seek for the truth as for hid treasure, we have the assurance that our light shall shine more and more, unto the perfect day.

“Those reformers whose protest has given us the name of Protestants, felt that God had called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this the last conflict of the great controversy, as faithful to our trust as were the early reformers to theirs? In face of persecution and death, the truth was spread far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves; and those who received the light became in their turn messengers to impart it. In those days the truth was brought home to the people through the press. Luther’s pen was a power, and his writings, scattered broadcast, stirred the world.

“The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the living preacher cannot come, the published truth can reach. Personal effort will accomplish far more than could be accomplished without it.

“The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercessions for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others. We must sleep no longer on Satan’s enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed ‘before many peoples, and nations, and tongues, and kings;’ and the promise is given, ‘Lo, I am with you always, even unto the end of the world.’” *The Home Missionary*, November 1, 1893.