

FUTURE NEWS

VOL. 22 - ISSUE 3 - MARCH 2018

HOW GREAT IS THAT DARKNESS!

And for this cause God shall send them strong delusion, that they should believe a lie.

2 Thessalonians 2:11



It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept—it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, 'How great is that darkness!'

"It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, 'Why did you intercept yourself, your judgment and influence, between the people and the message of God?' they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, 'Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness.' To such the words apply, 'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.'

"As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, 'I will mention the loving-kindnesses of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction, he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.' But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, 'But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.' May the Lord forbid that the history of the children of Israel in departing from God, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time." *The Review and Herald*, October 21, 1890.

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MISSION STATEMENT

Our mission 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 very eyes. The historic and prophetic understanding of Seventh-day Adventism is now present truth—we are the final generation. Our emphasis is placed upon the prophetic word, including all of 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 His promises, we are to receive that experience.

FFA and its educational institution of **School of the Prophets (SOTP)** fully endorse the definition of the everlasting gospel as being the work of Christ in developing and thereafter demonstrating two classes of worshippers based upon the introduction of a three-step prophetic testing message. Coupled with this prophetic gospel, we uphold all aspects of country living and the medical missionary work.

FFA is proactively spreading God's final warning message through various mediums, such as this monthly newsletter, daily recorded classes held by **SOTP**, DVD production, biannual camp-meetings, and social media. An integral part of this responsibility is meeting the demands of our extensive travel itinerary. The urgency in advancing present truth extends to every corner of the earth. By God's grace, we are fervently working to meet such demands.

FUTURE FOR AMERICA

is a self-supporting 501c3 nonprofit corporation. We are funded by readers like you. This publication is sent out free of charge. Your donations are greatly appreciated.

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WHAT IS THE STRAIGHT TESTIMONY?

by ANDREA SEAMAN

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:3.

“I was pointed back, and saw the condition of God's people in 1844. [Philadelphian Church.] Then God was pleased with them, and His love rested upon them. I was carried down still further, and saw that they were not as devoted. Instead of going on from strength to strength, they have been growing weaker. They do not possess living faith. Their fruits are not such as will please God. A stupid indifference hangs upon them. They lack fervent piety. They manifest but very little melting love for Jesus, and warm affection for their brethren.

“And I saw what God marked above everything else was their contented state. They have the truth. None can successfully oppose, and they enjoy it, as if the Saviour had no work for them to do in the salvation of souls. They comfort themselves that they are safe, and leave the work of the Lord to others, and by degrees they relax their efforts and fall into an indifferent, formal state. There are souls to save all around them, but they leave that for their ministers, and they have lost their activity and zeal, and their patience in seeking to lead others to the truth. Many, I saw, had become weary of well doing. They are shut up to themselves, and seek to shun burdens. They fold their hand in peace at home, as though they had no part to act in the advancement of the work of God. [Laodicean Church is increased with goods and has need of nothing.]

“By some there is shunning of the living testimony. Cutting truths must not be shunned. It needs something besides theory to reach hearts now. It needs the stirring testimony to alarm and arouse; that will stir the enemy's subjects, and then honest souls will be led to decide for the truth. There has been and still is with some a disposition to have everything move on very smoothly. They see no necessity of straight testimony.

“Sins exist in the church that God hates, but they are scarcely touched for fear of making enemies. Opposition has risen in the church to the plain testimony. Some will not bear it. They wish smooth things spoken unto them. And if the wrongs of individuals are touched, they complain of severity, and sympathize with those in the wrong. As Ahab inquired of Elijah, ‘Art thou he that

troubleth Israel?’ they are ready to look with suspicion and doubt upon those who bear the plain testimony, and like Ahab overlook the wrong which made it necessary for reproof and rebuke. When the church depart from God they despise the plain testimony, and complain of severity and harshness. It is a sad evidence of the lukewarm state [Laodicea] of the church.

“Just as long as God has a church, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God, whether men will hear or forbear. I saw that individuals would rise up against the plain testimonies. It does not suit their natural feelings. They would choose to have smooth things spoken unto them, and have peace cried in their ears. I view the church in a more dangerous condition than they ever have been. Experimental religion is known but by a few. The shaking must soon take place to purify the church.

“Preachers should have no scruples [Definition: *verb* (used with object) to have scruples about; hesitate at.] to preach the truth as it is found in God's word. Let the truth cut. I have been shown that why ministers have not more success is, they are afraid of hurting feelings, fearful of not being courteous, and they lower the standard of truth, and conceal if possible the peculiarity of our faith. I saw that God could not make such successful. The truth must be made pointed, and the necessity of a decision urged. And as false shepherds are crying, Peace, and are preaching smooth things, the servants of God must cry aloud, and spare not, and leave the result with God.

“God has given His servants the present truth so clear and plain that their opponents cannot stand before them. This great blessing, I have seen, has not been realized and prized. Some who are laboring in the cause of God have had so few privations, known so little of want or wearing labor, or burden of soul, that when they have an easy time they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them.” *Spiritual Gifts*, volume 2, 279, 283–285.

“I am instructed to say to our people: Let us follow Christ. Do not forget that He is to be our pattern in all things. We may safely discard those ideas that are not found in His teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give to everyone who asks a reason of the hope that is in them.



“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’ Jeremiah 6:16.

“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 [mentally or physically inactive; lethargic], 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. Everyone 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 that 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 reason be placed where divine, 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.” *Counsels for the Church*, 326.

In short, the straight testimony is an urgent, prophetic warning message that demands a response of repentance from those to whom the “straight testimony” is directed. In

other words, the straight testimony is to give the message of the reform lines to the people of God who are asleep, and thus are not aware of their Laodicean condition.

Exhorted by God, we as the watchmen are to show God’s people His workings throughout sacred history. Revival and reformation are the substance of this magnificent work, beginning at the Time of the End for each reform line and lasting until the close of probation for that corresponding group of people (e.g. the reformatory line of Christ which began with His birth and closed in A.D. 34, or the history of the Millerites which began in 1798 and closed on October 22, 1844).

God’s dealings with His people have ever remained the same:

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.

He has not changed the method of wooing His wayward people back into fidelity with Him. On the contrary, what does change is the group of people who refuse to be transformed and enter into a covenant with Him. In the above counsels, Sister White made it plain that God is not pleased with the current state of His people who are in a Laodicean condition, in which they are indifferent to the responsibilities we hold as God’s professed people. We, as God’s professed people, are unfortunately content with this state of affairs, and for the sake of our salvation are in great need of hearing and presenting the straight testimony that we may be aroused from our slumber.

He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Revelation 3:13–19.

The cutting truths that need to be presented to us in order that we may internalize them and give the trumpet a certain and clear sound must not be divorced from **prophecy**. In fact, it is prophecy that will save our lives and will cause us to repent as Jesus commands us to in Revelation 3:19. What else can stir the hearts of a careless, world-loving church than the message that calls sin by its right name and shows us where we are in the history of the world, declaring plainly that our neglect of



putting away those life-threatening sins will cause us to be unprepared and fail at those events that are headed our way?

We are living in the last days of this world’s history, which began at the Time of the End in 1989. If we are obedient and follow the counsel given by Inspiration, then we are to go Line-Upon-Line throughout the Bible that we may familiarize ourselves with the sacred history of old. God has allowed these things to be written that we may not be found unprepared since we have been given perpetual confirmations that history **will** repeat to the very letter.

Judgment has always begun at the house of God first, for God’s people have always been blessed with great light pertinent to their day and thus much was expected of them. They were to always be used as God’s representatives, that they might show the world how to worship the one, true God. This is the reason that the Seventh-day Adventist church was formed. God had to gather His people once more that they would finish the task that He had entrusted to them. But as history of old declares, we too (as Adventists) fell away from our sacred calling and have adopted the customs of the world. Since we are to be judged first, God has sent His message—**this** message—of the reform lines, of returning to the old paths, of understanding the truths that we as Seventh-day Adventists once believed and held as sacred, because our probation is the first to come to a close and our time is very short.

God has not left us without a blueprint of what has happened and what is to come. We are to be aware of what to expect and we are to prepare ourselves that we may be found ready. This demands that we put away all sin; that we allow ourselves to be humbled in the dust; that we let the truth cut our every nerve and fiber; that we reject smooth sayings from preachers and teachers who only desire to say pleasant things, thus continuing to keep the sheep in a state of sleep that will lead to their deaths.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 2 Peter 2:1–4.

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?

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter 4:17, 18.

We are commanded to return to the old paths, for in them there is life. Otherwise, we will be amongst those Adventists who will not stand in the day of the Lord (the Sunday Law) and instead will either receive the mark of the beast or perish along with the wicked because we failed to heed the warnings that God has granted us through the repeated lessons given us in sacred history.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. Jeremiah 6:16–22.

“The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater.” *Testimonies*, volume 3, 358.

In the first paragraph of counsel given by Sister White at the beginning of this study, she warns us of receiving those smooth things and those people who would prefer them over the plain, cutting truths. Here the Bible elaborates:

And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith: and the



Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord Lord; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord Lord. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them, And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also

will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord. Ezekiel 13:1–23.

We are to know prophecy that we may tell the people of God (Seventh-day Adventists) where we are in prophetic history. It will stir up the people from their slumber and cause them to be awakened to their condition as Laodiceans. The watchmen are to talk about prophecy. By doing this, we are obeying the counsel given to the prophets of old like Elijah, Isaiah, Jeremiah, Ezekiel, and John the Baptist did. In showing our obedience to this work that God has commanded us to do, we will be made ready for what is to come upon us and our hearts will begin to change as we progressively continue to be humbled in the dust, learning of Christ and dying to self:

“The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God.

“The prophecies which the great I AM has given in His Word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

“Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His 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.’

“The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a

stupendous crisis.

“The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear.

“There are many who do not understand the prophecies relating to these days, and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound. Be in earnest, ‘cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’

“The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message.

“We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, ‘the Root and the Offspring of David, and the bright and morning Star.’

“There are many who do not understand the prophecies relating to these days and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound.” *Evangelism*, 193-195.

“Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history.

“There is a day that God hath appointed for the close of this world's history: ‘This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of souls will be fixed forever....

“Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the



prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.” *Last Day Events*, 16.

“November 20, 1857, I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. [‘Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders.... Let the priests the ministers of the Lord, weep between the porch and the altar and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God?’ Joel 2:15-17.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.’ James 4:7-10.

“Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: It may be ye shall be hid in the day of the Lord's anger.’ Zephaniah 2:1-3.]

“Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God and next murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere from the evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them, to scatter the thick darkness.



“Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

“The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.” *Testimonies*, volume 1, 179-181.

There will be those who refuse the straight, cutting testimony because it interferes with their worldly pursuits and ambitions. It interferes with the comforts of a lukewarm condition and causes them to be offended. A shaking is produced not because of the straight testimony, but because false theories are brought in and these theories are to test God's people as to see whether they will continue on to their chosen path of destruction, or if they will accept the testimony directed by God to reject sin, die to self, and return to the old paths that we may be revived and reformed.

“When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.... Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth....

“There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We

may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust....

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers and Gospel Workers*, 112.

For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. 1 Corinthians 11:18-19.

“The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause. The angel said: ‘Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.’ I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awake them.’

“I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city, and have right to the tree of life, and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.” *Christian Experience and Teachings*, 107-108.

Our work as watchmen (see Isaiah 52:8; Isaiah 62:6; Jeremiah 6:17; Ezekiel 2,3; Habakkuk 2:1-4 as examples to understand the proper role of being a watchman for God) is to exhort the people of God but to do this, we ourselves must

be eating the little book spoken of in the book of Revelation (and other portions of Scripture). We must be partaking of the flesh of Christ and of His blood that our lives may come into harmony with the truths that we seek to return to and then proclaim. We must learn at the feet of Christ and partake of these truths while we still have time during this tarrying time that has been allotted to us by the mercy of God. As we are obedient to this, then we are admonished to give these messages to the people of God, for a watchman is responsible for warning others of the dangers that are coming upon them. If we fail to do this, the blood of those souls who we neglected to warn will be on our hands, and we ourselves will fail to receive the seal of Christ. We are to give the people present truth. That the truth is this: that our probation, as the professed people of God, as Seventh-day Adventists, is quickly coming to a close and horrific events are to come upon us. It is not the shaking that we are to keep before the people, but instead that which God has revealed to us in history of old because it warns us of coming events and thus compels us to get ready, get ready, get ready!

“There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people, but this is not the present truth to carry to the churches.” *Selected Messages*, book 1, 180.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it

was written within and without: and there was written therein lamentations, and mourning, and woe. Ezekiel 2:1-10.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ezekiel 33:7-11.

Here are some examples of patriarchs and prophets who gave the straight testimony:

“He [John the Baptist] saw his people deceived, self-satisfied, and asleep in their sins. He longed to rouse them to a holier life. The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. Before the seed of the gospel could find lodgment, the soil of the heart must be broken up. Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin.

“God does not send messengers to flatter the sinner. He delivers no message of peace to lull the unsanctified into fatal security. He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of need, and prompt the cry, ‘What must I do to be saved?’ Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, inquires with tenderest sympathy, ‘What wilt thou that I shall do unto thee?’

“These things ‘are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. How often we misinterpret God's blessings, and flatter ourselves that we are favored on account of some goodness in us! God cannot do for us that which He longs to do. His gifts are used to increase our self-satisfaction, and to harden our hearts in unbelief and sin.



“John declared to the teachers of Israel that their pride, selfishness, and cruelty showed them to be a generation of vipers, a deadly curse to the people, rather than the children of just and obedient Abraham. In view of the light they had received from God, they were even worse than the heathen, to whom they felt so much superior. They had forgotten the rock whence they were hewn, and the hole of the pit from which they had been digged. God was not dependent upon them for the fulfilling of His purpose. As He had called Abraham out from a heathen people, so He could call others to His service. Their hearts might now appear as lifeless as the stones of the desert, but His Spirit could quicken them to do His will, and receive the fulfillment of His promise.

“And now also, said the prophet, ‘the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.’ Not by its name, but by its fruit, is the value of a tree determined. If the fruit is worthless, the name cannot save the tree from destruction. John declared to the Jews that their standing before God was to be decided by their character and life. Profession was worthless. If their life and character were not in harmony with God’s law, they were not His people.” *The Desire of Ages*, 103, 104, 106.

“Nathan the prophet was bidden to bear a message of reproof to David. It was a message terrible in its severity. To few sovereigns could such a reproof be given but at the price of certain death to the reprover. Nathan delivered the divine sentence unflinchingly, yet with such heaven-born wisdom as to engage the sympathies of the king, to arouse his conscience, and to call from his lips the sentence of death upon himself. Appealing to David as the divinely appointed guardian of his people’s rights, the prophet repeated a story of wrong and oppression that demanded redress.

“Nathan declared: ‘Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul... Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house.... Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor... For thou didst it secretly; but I will do this thing before all Israel, and before the sun.’” *Patriarchs and Prophets*, 720, 721.

Notice from the above passages that the straight testimony includes the telling of things to come (prophecy), and a call to repent and turn away from sin.

“God intended the history of David’s fall to serve as a warning that even those whom He has greatly blessed and favored are not to feel secure and neglect watchfulness and prayer. And thus it has proved to those who in humility have sought to learn the lesson that God designed to teach. From generation to generation thousands have thus been led to realize their own danger from the tempter’s power. The fall of David, one so greatly honored by the Lord, has awakened in them distrust of self. They have felt that God alone could keep them by His power through faith. Knowing that in Him was their strength and safety, they have feared to take the first step on Satan’s ground.” *Patriarchs and Prophets*, 724.

So it is as Paul told us:

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

Here the sacred principle of Line-Upon-Line is connected with a warning, a warning that we as the watchmen are to both heed for ourselves and to give (as Sister White clearly stated in the above passage concerning David) to those whom God has greatly blessed and favored.

Who is greatly blessed and favored of God?

“Of those who boast of their light, and yet fail to walk in it, Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum (Seventh-day Adventists, who have had great light), which art exalted unto heaven (in point of privilege), shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.’ At that time Jesus answered and said, ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.’” *The Review and Herald*, August 1, 1893.

The straight testimony is to be given to the Laodicean Church. We are living out the final line of sacred history, which commenced in 1989 with the arrival of the first angel’s message. We have been in the judgment of the living since September 11, 2001 and through the merciful intercession of Christ, we are in a tarrying time that we may prepare ourselves, our household and the people of God (fellow Adventists) for what is to come that we may also be able to stand before the Lord as events unfold in their order—the period of Midnight, the Midnight Cry, and then the Sunday Law which is when probation will have closed on all of Adventism. Then, God will move forward to use the



144,000 to gather in the eleventh hour workers (which are also known as the Gentiles or the rest of the world). This is a fearful message. It is a direct testimony that causes one to make a choice to be decidedly on the side of Christ or to be decidedly on the side of Satan.

May we learn to love God and His truths more than ourselves and more than our comforts. May we esteem others higher than ourselves, especially our brethren, that they may be compelled to enter into the Ark of Safety while there is still time. Amen.

SOIL part 1

by SARAH BLASING

This is the beginning of a short series of articles on the foundation of gardening: the soil.

Soil is fascinating. This eco-system is a habitat that is incredibly rich in species. Just think of the many millions of living creatures that are contained in a handful of soil. Soil has the amazing ability to trans-form lifeless organic matter into nutrients for plants. In other words, the soil is the basis for plant growth, and hence for our food.

A previous newsletter addressed how ‘Grandma White’ would plant her fruit trees. That article emphasized that “it is better to plant a 50 cent tree in a \$5 hole instead of planting a \$5 tree in a 50 cent hole.” Here, too it was evident that the soil is the basis for successful gardening.

Christ shows us this principle in Luke 8:4–8. What is the condition a seed needs to “bare fruit an hundredfold”? Good soil.

The plants we eat obtain their nutrients from the soil. The better the soil is, the better our food is. Therefore, it should be our goal to cultivate healthy soil so that we can harvest healthy fruit. In order to achieve this, we first must learn what comprises the soil.

Soil can be roughly divided into four components: rock particles, organic matter, air, and water. It is the combination and the interaction of these components that provides the plants with the best conditions for growth and thriving.

In this article, we will take a closer look at rock particles. Rock masses reduce through a variety of influences. Sun, rain, snow, wind, and frost all contribute to the weathering of rock. For instance, when rocks roll down hills or mountains, or are carried along a river bed, the resulting friction shrinks their size. Additionally, moss and algae produce acids that dissolve rocks. Depending on the degree of this reduction process, stones or gravel are found in rough soils; sand, silt, and clay are found the finer soils.

In fine soil, **sand** has the largest grain size. We have all probably seen sand in a sandbox or on the beach, and know the naked eye can see a single grain of sand. In the soil, these large sand particles create empty spaces for air,

which means that sandy soils have very good aeration. Water can run off much faster because of these empty spaces, which can be both positive and negative. After long and/or strong rain showers, this can be beneficial because the soil does not stay saturated. In the summer, however, it can be detrimental when the soil is not able to retain water; thus, leading to the necessity of continually watering the soil. Soils with a high sand content are easy to till, and are therefore called “light soils.” They contain less nutrients, though, because these get washed away more easily with rain.

The next smaller grain fraction is called **silt**. Silt is so much smaller than sand grains, that a micro-scope is needed to see the individual particles. To the touch, they are not grainy but rather as fine as flour. Silt is much better for water retention than sandy soil is. Silt-containing soils are richer in nutrients and assume a middle position between sandy soils and clay soils.

This brings us to clay, with the smallest grain size. For illustration purposes, imagine comparison a clay particle was the size of a beetroot seed; this would mean a particle of silt would be as big as a ripe beetroot, and a sand particle would be as big as a wheelbarrow.

Clay particles are the smallest rock particles in our soil; you need an electron microscope to see them individually. Clay soil feels sticky and smeary to the touch, and it creates a form easily. Soils with high clay content are difficult to work, and are therefore called “heavy soils.” They retain water very well, but their lack of drainage capabilities can lead to waterlogging. Since the particles are so small, the air pockets are very small too. Hence, clay soils have poor aeration. When wet, they become easily dense which destroys the structure of the soil. However, clay particles also have the great advantage of binding nutrients, and thus preventing them from washing out of the soil.

We have now familiarized ourselves with different grain sizes in garden soil. It is rare for soils to consist of only one grain size, so they derive their name from the predominant particle type. We are therefore talking about sandy soil, silt soil, or clay soil. If the soil contains equal parts of all three grain sizes, it is called loamy soil.

Sandy Soil

- Good water drainage
- Good aeration
- Fast heating up and fast cooling down
- Low ability to retain water and nutrients (leads to rapid dehydration and nutrient drainage)
- Low nutrient content
- Good rooting environment
- Easy to work (“light soils”)



Clay Soil

- Poor water drainage (possible waterlogging)
- Poor aeration
- Slow heating up and slow cooling down
- High capacity to retain water and nutrients
- High nutrient content
- Poor rooting environment
- Hard to work ("heavy soils")

Silt Soil

A balance between sandy and clay soils

There are two methods to find out what kind of grain composition your soil has. The first method is to test the soil with your fingers and see how it feels to the touch. Pick up some moist soil and rub it between your fingers. This way, you can feel if the soil contains rougher sandy grains or whether it is rather smeary and sticks to the finger grooves, which would mean that it is rich in silt. Or, if it can be easily formed, it will contain more clay particles.

The other method is to make a soil texture test. Take a few soil samples from different spots in the garden area you want to test (depending on the size of the garden, take six to twelve samples) from 20-30cm deep. You can do that with a spade. Mix all the soil samples in order to get an average for this particular garden area. If the garden is rather big, it is best to divide it up into segments. If you observe different kinds of plant growth in different areas of the garden, it is best to take this into account when dividing it into segments.

It is best to collect the soil samples of each area in a bucket and mix them. Take one cup full and put it in a jar with lid (e.g. a canning jar) that will hold at least two and a half cups. Fill the jar with two cups of water. Shake well so that the particles dissolve in the water. Then, place the jar in an undisturbed place for a few days or even weeks. Because of their size and weight of the sand particles, they will begin to settle within a couple of minutes. During the next hours, the silt particles will sink to the bottom of the jar. It can take up to a few weeks for the water to clear again when all the clay particles have settled.

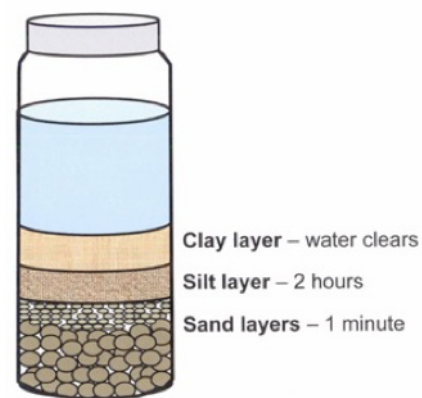
Once all of the particles have settled, the ratio of the different layers and different grain sizes in the soil can be calculated. It is possible for small wood-like bits or other brown material to float on the surface of the water. This is organic matter.

Different regions have different kinds of soil. A good balance of grain particles is a ratio of 30-50% sand, 30-50% silt, 20-30% clay and 5-10% organic material. But no worries, a high clay content in the soil does not mean you have to cart loads of sand into your garden. The next article in this series will focus on soil improvement.

Working the soil is not always easy or simple, but God promises us a reward for this work:

"In tilling the soil, in disciplining and subduing the land, lessons may constantly be learned. No one would think of settling upon a raw piece of land, expecting it at once to yield a harvest. Earnestness, diligence, and persevering labor are to be put forth in treating the soil preparatory to sowing the seed. So it is in the spiritual work in the human heart. Those who would be benefited by the tilling of the soil must go forth with the word of God in their hearts. They will then find the fallow ground of the heart broken by the softening, subduing influence of the Holy Spirit. Unless hard work is bestowed on the soil, it will not yield a harvest. So with the soil of the heart: the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God.

"The soil will not produce its riches when worked by impulse. It needs thoughtful, daily attention." *Christ's Object Lessons*, 88.



DINAH'S DEFILEMENT & THE SWORD OF SIMEON AND LEVI

by NQOBANI NYONI

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy—the beast. Said Paul: "There shall 'come a falling away, ... and that man of sin be revealed.' 2 Thessalonians 2:3. **So apostasy in the church will prepare the way for the image to the beast.**" *The Great Controversy*, 443.

In Paul's address to the Thessalonians, he underscored the dynamics that would precede the rise of the papacy to the throne of the earth for the first time. The heroic apostle predicted a falling away in the early Christian Church which would result in the development of the papal power—a religious institution which controlled the civil government and used its authority to persecute and punish dissenters from her doctrines. Then, at a future time, Sister White

under divine inspiration also foretold an apostasy in the church which would precede and "prepare the way for the image of the beast" in the closing scenes of earth's history. The history of 2 Thessalonians 2 **is repeated at the end of the world.** As apostasy arose from within the ranks of God's recognized church in the early days of Christianity, so will it arise from God's recognized church of the last days—the Seventh-day Adventist Church. Sacred history and prophecy are attesting to the sad fact that the Seventh-day Adventist Church is about "to seek the aid of the civil government" to oppress those among them who refuse to conform to the popular theories and practices which have now become its orthodox teachings. The protest of the Bible and the Spirit of Prophecy as the test of all doctrine and the standard of righteousness will no longer be tolerated in Adventism. And this very controversy is going to pave the way for the formation of the image of the beast which is to test the moral worth of every soul, and bring about an eternal separation of two classes of worshippers among Seventh-day Adventists. To prove the foregoing statements through an exposition of Genesis 34 is the burden of this article.

Dinah, the Daughter of Leah—Final Generation of Laodicean Adventism

And Dinah **the daughter of Leah**, which she bare unto Jacob, went out to see the daughters of the land. Genesis 34:1.

The narrative begins with a mention of Dinah, "the daughter of Leah," and of her presumptuous venture into the territory of the heathen. Dinah as the daughter of Leah was, at this point, the remnant of the seed of Leah, being as yet without children. She therefore represents the "last generation" of women in the lineage of Leah. The Scriptures associate a specific attribute to Leah's person in their initial description of her, which would shed light on who Dinah symbolizes at the end of the world. That attribute was a problem with her eyes:

Leah was tender eyed; but Rachel was beautiful and well favoured. Genesis 29:17.

Strong's Exhaustive Concordance defines "tender" as follows: H7390 rak

From H7401; tender (literally or figuratively); **by implication weak:** - faint [-hearted], soft, tender ([-hearted], one), **weak.**

That "Leah was tender eyed" means she had "weak" eyes. A problem of the eyes is a subject of Bible prophecy, and is represented in a variety of ways throughout the sacred canon of the Scriptures (see 1 Samuel 3:1-3; Isaiah 6:8-12; Matthew 13:10-17). And each of these illustrations teach a truth which is directly applicable to the church of Laodicea, whose spiritual blindness (among other ailments), leads

it into unprecedented apostasy, and to the point of being spued out from the mouth of her Lord (being passed by):

"**To those who are indifferent at this time** Christ's warning is: 'Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.' Revelation 3:16. The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. **He cannot endorse your teaching of His word or your spiritual work in anywise.** He cannot present your religious exercises with the request that grace be given you." *Testimonies*, volume 6, 408.

Therefore, Leah's daughter as the remnant of her seed prefigured the last generation of Laodicea, whose chief problem is arguably a lack of spiritual eyesight (see Revelation 3:14-17). And this condition of things is applicable to the Seventh-day Adventist Church "at this time" (see also *Testimonies*, volume 1, 186). Laodicea, the last church in the Christian dispensation, is a fit description of the last generation of Adventism. Plagued with an array of spiritual problems, Adventism is also diagnosed with an atrophy akin to that of Leah, (i.e., tender or weak prophetic eyes). Jeremiah describes our condition in the following words:

Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, **O foolish people**, and without understanding; **which have eyes, and see not;** which have ears, and hear not. Jeremiah 5:20, 21.

According to the prophet Jeremiah, spiritual blindness equates to being "foolish," and being "without understanding." Daniel refers to those without understanding as the "wicked," and contrasts them with the wise who come to an understanding of the increase of prophetic knowledge from the book of Daniel (see Daniel 12:4, 9, 10). What the former class fails to understand is the judgment of the Lord in the time of their visitation because their tender eyes strip them of the ability to see afar off (see Jeremiah 8:7-9; Luke 19:41-44; 2 Peter 1:1-9). It is thus that multitudes of Laodiceans are led to the fearful point of rejecting the word of the Lord for this time. And the result will be made manifest in their coming to the close of their probation, and to the troublous times of these last days unprepared (see *The Great Controversy*, 594; *Spiritual Gifts*, volume 2, 276). The "wicked" in the book of Daniel are the "foolish people" of Jeremiah, and also fulfill the role of the "foolish virgins" in Matthew 25. The Spirit of Prophecy corroborates this point as follows:

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

A further point which is worthy of note is the fact that Dinah's name means "judgment." This is consistent with and confirms



the foregoing prophetic application of who the daughter of Leah represents; for “Laodicea” means “judgment of the people” or “a people judged.” And it brings to view that fact that the Laodicean Church consists of a people living in the time of the investigative judgment, and who due to their lukewarmness are rushing on to final retributive judgment. Therefore, Dinah aptly represents the church of Laodicea.

Dinah’s Rashness — “A Different Order of Things”

Dinah purposely wandered into the precincts of the “daughters of the land,” without carefully considering what would be the results of that choice. These daughters were Canaanite women, and they represent the fallen religious bodies of Babylon at the end of the world, which the Seventh-day Adventist Church has carelessly chosen to associate with. Dinah’s rashness reflects the indiscretion and blindness of a church, in the perilous times of the last days, which is “assimilating to the world,” prophesying the “smooth things” of evangelical Protestantism, and is therefore “at ease in Zion,” raising the cry, “Peace, peace”:

“**These teachers** apprehend no special cause of alarm in the present condition of the professed people of God, **in their assimilating to the world**, and in their lack of love and lack of exercising forbearance toward their brethren. These consider the character of the church generally in a flourishing condition. **Therefore they prophesy smooth things, and cry, Peace, peace**; and those who want to have it so take up the cry, **Peace, peace**. They believe their report, and in the place of being alarmed, are **at ease in Zion**. They have not sought after idols or graven images to worship and bow down before them, **but they have idolized one another**. Poor, frail, erring man has been petted, praised, exalted, and, saith God, ‘Where is my honor?’ **These men are seeking to bring in a different order of things**. They would, by their precept and example, lead the people in a path that God has not bid them to travel. **They advocate principles and customs directly contrary to the teaching of the Spirit of God**, which has been appealing to the people for the last thirty-six years.” *Special Testimony to the Battle Creek Church*, 2.

Ministers, scholars, and leading educators in Adventism have been “idolized” in the church; their word is taken as infallibly and authoritatively as a “thus saith the Lord.” Jeremiah, Isaiah, and other prophets identify this very condition of things as the curse of this age (see Isaiah 2:22; Jeremiah 17:5). Men in responsible positions and the majority of the lay members under their care, scarcely imagine what will be the fearful results of working on **shortsighted** human policy. Their tender eyes cannot discern the direction in which the church

is steering. It is the Bible and the Spirit of Prophecy only which give a correct view of things and enable men to see the dangers which confront them. But the influential men in Adventism “are seeking to bring in a different order of things.” “They advocate principles and customs **directly** contrary to the teaching of the Spirit of God,” but are **directly** associated with the “daughters of the land” of fallen Babylon. The tangible evidence of this is the ruling passed by the Seventh-day Adventist Church in September of 2001, stipulating that those who would become a part of the established pastorate from that point on would have to take courses in the hypnotic techniques of the Jesuit order—spiritual formation:

“The following outline of subject areas for ministerial formation responds to the ‘Essential Qualities, Commitment and Skills of a Seventh-day Adventist Minister (Pastor, Religion/Theology Teacher, Chaplain)’ listed in section VIII, above. Thus it covers the basic areas of study **that should be included in all first ministerial/theological degree programs** in order to achieve the outcomes outlines below. A first theological/ministerial degree is defined here as the degree that **a person who plans to serve as a minister is expected to earn**. In many countries the first degree program **requires four years of post-secondary studies** (including few or no general education courses). In North America, the first theological/ministerial degree program **is the 3-year Master of Divinity...**

1. Subject Areas for Theology Programs

- a. Biblical Studies
- b. Doctrinal and Historical Studies
- c. Pastoral and Mission Studies
- d. Personal Formation

Spiritual Formation

- Life and Career Management
- Professional Ethics
- Personal Stewardship and Finance

“Theology programs should provide not only information to students **but also formation of students in these subjects...**” *The Handbook of Seventh-Day Adventist Ministerial and Theological Education* (2001), 43.

Above is an excerpt taken directly out of the handbook produced by the church in September of 2001ⁱ, proving the validity of the aforementioned statement of Adventism’s formal introduction of spiritual formation into its theology. Spiritual formation is defined as follows:

“**Spiritual formation** is an **intentional** Christian practice much like that of **Eastern Mysticism**, which

claims as its goal the development of religious maturity that leads to Christian devoutness **which has its roots in the ancient practices found in those of Catholic religious orders**, Ascetics and others.” *Wikipedia*.

Secular sources confirm that spiritual formation has its roots in “mysticism” and “Catholic religious orders,” such as the Society of “Jesus” (the Jesuits). What would the chosen people of God have to do with mysticism and the Jesuits? What union hath light with darkness and Christ with Belial? We have truly gone out “to see the daughters of the land.” Flowery words from respected Adventist leaders may suffice to clothe this behemoth with sacerdotal garments, and thus render it acceptable to the tender eyes of Laodicean Adventism. And other revered personalities in influential positions in the church may publicly speak against it. But they give the lie to the protest against spiritual formation (and kindred errors) by not using their authority to repeal the 2001 ruling. This lip-service does nothing to alter spiritual formation’s heinous character; nor does it hinder it from rearing its ugly head in the churches, and from consuming the spirituality and the very life of these churches, as evidenced by their present condition of worldliness and their listless attitude of peace and safety. This official ruling of the Seventh-day Adventist Church was a clear indication that “a different order of things” has truly been sought for. The Spirit of Prophecy delineates the result of this new order of things in the following words:

“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.**” *Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to Seventh-day Adventists*, 54.



The doctrines which stand as the pillars of our faith, and the fundamental principles which sustained the work of Adventism were established in the 1840-1850 time periodⁱⁱ. It is these truths and principles, and not any contemporary orthodoxy, which would be given up in the false reformation; and these truths **have already** been “discarded.” The foundational truths portrayed on the 1843 and 1850 charts, the pioneer view of the “daily,” the pioneer view of the seven trumpets, the role of Islam in Bible prophecy as identified by the last three trumpets, the seven times of Gentile supremacy (also known as the 2520-year prophecy), all have been “accounted as error” by God’s church. But this comes as no surprise; for in every age of God’s work, the foundation is always a point of controversy among His chosen peopleⁱⁱⁱ.

“Books of a new order” have since been written and spread in the remnant church. Classical examples being William W. Prescott’s *Doctrine of Christ* (1919) and Le Roy E. Froom’s *Questions on Doctrine* (1957), which is now *Seventh-day Adventists Believe*, have replaced Adventism’s prophetic gospel with the widely accepted evangelical gospel of the “love of God,” removing the emphasis on His hatred for sin, and denying the primacy of prophetic events in preparing a people to stand faithful at the time in the near future when destruction is to fall on those who will not have perfected Christian character^{iv}. “A system of intellectual philosophy” has in verity been introduced with the adoption of the Protestant methods of Biblical interpretation known as the “historical method” (or historical-critical method), and the “historical-grammatical method”^v in place of the Spirit of Prophecy endorsed fourteen rules of William Miller, colloquially known as the “proof-text method”. Dinah’s rashness was made manifest at a time when her family was tarrying at Shechem:

“**The tarry of Jacob and his sons at Shechem** ended in violence and bloodshed. The one daughter of the household had been brought to shame and sorrow, two brothers were involved in the guilt of murder, a whole city had been given to ruin and slaughter, in retaliation **for the lawless deed of one rash youth**. The beginning that led to results so terrible was the act of Jacob’s daughter, who “went out to see the daughters of the land,” thus venturing into association with the ungodly. He who seeks pleasure among those that fear not God is **placing himself on Satan’s ground and inviting his temptations.**” *Patriarchs and Prophets*, 204.

The tarrying time of the ten virgins of Seventh-day Adventism at the end of the world commenced on September 11, 2001^{vi} with the collapse of the great buildings of New York City. Thus, the Spirit of Prophecy is not only placing the narrative of Genesis 34 within the context of the post-9/11 tarrying time, but it confirms the application of Dinah’s ungodly venture to the Seventh-day Adventist Church’s daring undertaking



to officialize Jesuit hypnotism of its trained pastors and consequently, of the church members under their watch-care. And this ruling was passed in the very same month and year of the 9/11 attacks. According to inspiration, a turning point in the world is always inextricably linked with a turning point in the church (see Bible Echo, August 26, 1895). As sad as it is to say, the church **made it manifest** in September of 2001 that, based on the adoption of human policy for many years, it has wandered off in the wrong direction. And inspiration outlines the fearful results of these steps.

Our religion has been changed, “a wonderful work” under the influence of the wonder-working power of spiritualism is to be done in the cities, and nothing, not even a clear rebuke from God’s prophetic Word is to stand in the way of this “new movement.” The Lord will be left with no option but to employ the storm and tempest of the Sunday Law crisis to sweep away this apostate structure. Our church, by ruling in favour of spiritual formation and the doctrines of the fallen churches, has placed itself on Satan’s ground and has invited his temptations. And arguably the most startling thing that the Seventh-day Adventist Church will do because of its “association with the ungodly” “daughters of the land” is to come into an unlawful alliance with the civil government and join the movement which is to “lightly” regard the Sabbath. This apostasy is represented in the following manner in Genesis 34.

Shechem’s Desire—“Let Her be Defiled”

And when Shechem the son of Hamor the Hivite, prince of the country, **saw her**, he took her, and lay with her, **and defiled her**. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. **And Jacob heard that he had defiled Dinah his daughter:** now his sons were with his cattle in the field: **and Jacob held his peace until they were come.** Genesis 34:2–5.

Shechem was the prince of the area of Shechem, and according to the Scriptures, was the most honourable of his father’s household (see Genesis 34:19). A woman in Bible prophecy is a symbol of churchcraft (see Jeremiah 6:2; Ephesians 5:23–32), and a manly figure in contrast, symbolises statecraft (see *The Review and Herald*, February 24, 1874). Shechem represents statecraft, but the most honourable or glorious government of the modern world is the United States of America (see *The Great Controversy*, 252; *The Review and Herald*, May 2, 1893). Accordingly, he is a symbol of the United States. The defiling of Dinah by Shechem would therefore be typifying the unlawful union that is to be forged between the Seventh-day Adventist Church and the

government of the United States! As startling and appalling as it may sound, this is not a foreign principle to the word of God.

In sacred history, God’s denominated people have many times had recourse to secular power for monetary benefits, for protection from those they may deem their enemies, and also for the punishment of what the church (and not God’s word) defined as heresy. Classic examples include the Jews’ alliance with the Roman government to crucify Christ and to silence His apostles; and the early Christian church’s union with the Constantine administration for the sake of wealth and power. Both of these groups were God’s specially chosen people. And this is revealing the sad fact that the Seventh-day Adventist Church is about to follow in the steps of her predecessors, and thus reach the climax of her defilement. This will truly be the darkest hour for the church, and especially for the faithful within her midst; and it is fitly represented as “midnight” in the parable of the ten virgins. The pen of inspiration identifies their experience at the Midnight waymark in the following words:

“The coming of the bridegroom was at midnight—the **darkest hour**. So the coming of Christ will take place in the darkest period of this earth’s history. The days of Noah and Lot pictured the condition of the world just before the coming of the Son of man. The Scriptures pointing forward to this time declare that Satan will work with all power and ‘with all deceivableness of unrighteousness.’ 2 Thessalonians 2:9, 10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, **but his deceptions are leavening the professed churches of our Lord Jesus Christ**. The great apostasy **will develop into darkness deep as midnight**, impenetrable as sackcloth of hair. **To God’s people it will be a night of trial, a night of weeping, a night of persecution for the truth’s sake**. But out of that night of darkness God’s light will shine.” *Christ’s Object Lessons*, 414.

“The great apostasy” in the Seventh-day Adventist Church is rapidly developing into “darkness as deep as midnight.” The “multitudinous errors, heresies, and delusions of these last days” have been granted loose rein in our churches, and are even enshrined in the church’s revered policy documents and doctrinal manuals. These things are speedily leading us to the Midnight of the parable of the ten virgins, having been tarrying since September 11, 2001. And that time will be a “night of trial,” “of weeping” and “**of persecution for the truth’s sake**” because the Seventh-day Adventist Church will employ the secular power to oppress those within her ranks who expose and rebuke her works of darkness, and who choose to stand on the Bible and the writings of Ellen Gould White. But this is a necessary experience to bind



off the characters of those who have been following the advancing light of the third angel, and have been conforming their lives to its teachings. It will serve to strengthen them to stand and speak the word of the Lord with power in the subsequent crises. When Jacob heard of Dinah’s defilement, he held his peace until his sons returned home. His silence tallies with the fear of Samuel to tell Eli the fearful message of the judgment of himself and his household (see 1 Samuel 3:15), the dumb amazement of Daniel when he came to understand the fate of Nebuchadnezzar (see Daniel 4:19), and Daniel’s dumbness when he saw a glorious revelation of Christ (see Daniel 10:15). All of these experiences apply to the experience of God’s people in the binding-off period of Midnight to the Midnight Cry, and are also illustrated by Jacob’s temporary silence. But the narrative continues.

And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob’s daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. **And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.** And ye shall dwell with us: and the land shall be before you; **dwell and trade ye therein, and get you possessions therein.** And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. Genesis 34:6–12.

Hamor was the father of Shechem, of whom the latter was a reflection or image. He was tasked with the responsibility of securing Dinah into the family of the Shechemites, and thus, into the family of the Canaanites. Protestant America is represented in the prophetic narrative as the image of the papacy and is second fiddle to the Papacy, just as Shechem was a prince relative to his father, the absolute ruler. Therefore, Hamor symbolises the Papacy. But how is the Papacy tasked with the responsibility of permanently assimilating the Seventh-day Adventist Church into the family or system of modern Babylon? It cannot be in person, for the man of sin is to be revealed at the Sunday Law which fulfills Bible prophecy. It is therefore through her doctrines and principles, the premier doctrine being the exaltation of Sunday over the Sabbath of the Lord. Through the movement for Sunday legislation, the Seventh-day Adventist Church is to be urged into an acceptance of the spurious sabbath—a day instituted by the man of sin.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. **She is silently growing into power. Her doctrines are exerting their influence** in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. **Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike.** All that she desires **is vantage ground**, and this is already being given her. **We shall soon see and shall feel what the purpose of the Roman element is.** Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

Based on Genesis 34, the Seventh-day Adventist Church is not only to come into an unlawful alliance with the civil government to persecute the faithful within its ranks. It is also to be confronted with the issue of accepting a legislation in favour of Sunday, which, though it may not initially carry with it the mandate to cease worship on the Sabbath and strictly adopt Sunday, it will be the beginning of a series of Sunday laws that will lead to that eventual step. Thus, the enemies of Adventism would hope to complete her “defilement” and secure the only remaining church on earth which **in theory** still stands true to the definition of Protestantism (for Protestantism means to protest Rome and her dogmas) onto the side of apostasy. And to induce the church and its membership to yield a favourable standing in the eyes of the churches of the land, beneficial alliances with the same doctrinal concessions with them on points of religious faith held in common (“And make ye marriages with us, and give your daughters unto us, and take our daughters unto you”), positions of influence and favourable trade relations with the government for monetary gain, as in the days of Shechem, will all be offered and promised:

“As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. **The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite.** As the movement for Sunday enforcement **becomes more bold and decided**, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, **and some will be offered positions of influence, and**



other rewards and advantages, as inducements to renounce their faith.” *The Great Controversy*, 607.

The above quotation applies more specifically to the period of the Midnight Cry to the Sunday Law. But based upon the principle of fractals^{viii}, we are enabled to see the same pattern of events replicated on a smaller scale in the period of Midnight to the Midnight Cry. Adventism will truly have reached the crossroads; the decision of that time will fix its eternal destiny and its standing before the God of Heaven forever. And unfortunately, prophecy predicts that the Seventh-day Adventist Church will sign into this Sunday legislation when it is passed into effect at the Midnight Cry. The developments of this Midnight crisis are further brought to view in the following verses of the chapter 34 of Genesis.

Compromise of the Sons of Jacob — “They Know Not the Thoughts of the Lord”

And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: But in this will we consent unto you: **If ye will be as we be, that every male of you be circumcised; Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.** But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. Genesis 34:13–18.

The answer the sons of Jacob deceived Shechem and his father into thinking that their purpose of completing the process of defiling Dinah and drafting her into their heathen family was to succeed. Jacob's children presented a compromise, “an outward compliance,” to Shechem and Hamor's proposed compact, “for the sake of peace and harmony.” This is typifying a similar course which people in Adventism will pursue in the time of Midnight to the Midnight Cry:

“There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. **In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony.** And there are some who will even urge such a course **from the Scripture:** ‘Let every soul be subject unto the higher powers.... The powers that be are ordained of God.’” *Testimonies for the Church*, volume 5, 712.

The “worldly policy” which has become the standard for Adventism's decision-making over the years will “urge and outward compliance to the laws of the land.” Conditions will be set forth by the Seventh-day Adventist Church with regards to their necessity to still uphold the sign of their covenant, just as the sons of Jacob pointed out to Hamor and his son the necessity of upholding their sign of their covenant with the Lord—circumcision (see Genesis 17:7–14). The sign of Adventism's covenant with the Lord is the Sabbath (see *Testimonies for the Church*, volume 6, 349). And Genesis 34 seems to be identifying that the church will seek for an assurance from the government of the United States, that the seventh-day Sabbath will remain as an acceptable day of worship, as a condition for them supporting the legislation in favour of Sunday. The conditions of this agreement would then be used by “men in responsible positions” in the church to urge lay members to submit to the legislation; for they would probably argue that it does not disannul Sabbath worship. Furthermore, Scriptural arguments will be brought into requisition to convince church members to accept this proposed Sunday law. The pen of inspiration says the following concerning the foregoing point:

“The Lord has a controversy **with his professed people** in these last days. In this controversy **men in responsible positions** will take a course directly opposite to that pursued by Nehemiah. **They will not only ignore and despise the Sabbath themselves**, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. **In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week.** There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.” *The Review and Herald*, March 18, 1884.

God's “professed people in the last days” are Seventh-day Adventists. And inspiration predicts that “men in responsible positions,” “ministers” in the Seventh-day Adventist church, will urge people of the necessity of keeping the first day of the week. What an astonishing revelation! And this state of things will deceive the enemies of the Adventist church into believing that they will succeed to defile the entire church, and bring her fully onto the side of rebellion. Their purposes, akin to those of Shechem and his father, are represented in the words of the prophet as follows:

Now also many nations are gathered against thee, that say, **Let her be defiled**, and let our eye look upon **Zion**. Micah 4:11.

“Many nations” in the system of modern Babylon will be gathered against “Zion”—Seventh-day Adventism—and like Shechem and Hamor, will be intent on her defilement and will rejoice in the thought that the concessions of the Adventist church will translate to a complete victory for them. But they are as deceived as were the Shechemites in Genesis 34. Their experience is illustrated as follows:

And the young man **deferred not to do the thing**, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. **And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city**, saying, These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. **Shall not their cattle and their substance and every beast of theirs be ours?** only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. Genesis 34:19–24.

Like Shechem in the past, the compact for Sunday legislation will not be “deferred” in the Midnight to the Midnight Cry time period, but will be hastened for the purposes of securing the overthrow of the Seventh-day Adventist Church. We further see a threefold union coming together as represented in the story through Hamor, Shechem, and “the men of their city;” the singular-singular-plural pattern followed by these three entities and is illustrated repeatedly in God's word (see Daniel 11:41; Isaiah 11:14; Joel 3:4), confirms them to be an illustration of the beast, the false prophet, and the dragon of modern Babylon. In this way we see that Catholicism, Apostate Protestantism, and Spiritualism will join forces to ensure the downfall of the entire Seventh-day Adventist Church, and to silence the protest of Bible truth forever. But they will be under a deception similar to that of the Shechemites and is best described in the rest of the testimony of Micah:

But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Micah 4:12.

The enemies of God, His truth and His people “know not the thoughts of the Lord.” They will be deceived with regards to “His counsel;” for the events of the crisis of Midnight will seem to point to the inevitable end of Seventh-day Adventism. But on the contrary, they point to the triumph of true Adventism. The Lord's purpose is to gather the nations as sheaves into the

floor for threshing and retributive judgment. This point is elaborated on in the surprise incursion of Simeon and Levi.

Slaughter and Spoil of the Shechemites — The Midnight Cry

And it came to pass **on the third day, when they were sore**, that two of the sons of Jacob, **Simeon and Levi**, Dinah's brethren, **took each man his sword, and came upon the city boldly, and slew all the males.** And they slew Hamor and Shechem his son with the edge of the sword, **and took Dinah out of Shechem's house, and went out.** The sons of Jacob came upon the slain, and **spoiled the city, because they had defiled their sister.** They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, **And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.** Genesis 34:25–29.

The circumcision of the Shechemites was attached to three days, and these three days may be placed in the binding-off period of Midnight to the Midnight Cry. It was on the “third day” of the circumcision that all the men were sore and weak. And thus we see that at the Midnight Cry, the United States and the rest of the nations of the world are going to be sore and weak; at least in part due to the financial collapse that will have been caused by Radical Islam's next major strike on the United States. It was at this point, that two of the sons of Jacob—Simeon and Levi—came upon the city “and slew all the males” with the sword. This was a marked manifestation of power; for two men killed an entire city. Simeon and Levi, **at a prophetic level**, are identifying the empowerment of the second angel's message at the Midnight Cry which will be a marked manifestation of God's power:

“**The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory.** A work of world-wide extent and unwonted power is here foretold. **The advent movement of 1840-44 was a glorious manifestation of the power of God;** the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; **but these are to be exceeded by the mighty movement under the last warning of the third angel.**” *The Great Controversy*, 611.

A little band of conscientious Sabbath-keepers from the Seventh-day Adventist Church will emerge at the Midnight Cry with a message for the United States and the nations of the world, and for the church as keen and cutting as a double-edged sword. Their message is to bring progressive



judgments upon that grand system of persecution known as modern Babylon for inducing the Adventist church to join the Sunday apostasy, until it is eventually destroyed. And the nations will be surprised to see this little band stand undaunted in the face of persecution, and that their numbers will be increasing instead of diminishing. This is because the Levites will be led to take their stand with the faithful priests at the Midnight Cry as represented by Dinah being taken out of Shechem's house. The spoil of the city, and the taking of their wealth and possessions is illustrating the support that the true workers of the Lord will begin to receive in the history of the Midnight Cry for the furtherance of the gospel work as the Church Triumphant. The work of God's people at that time as typified by the work of Simeon and Levi is also represented by Micah as follows:

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: **and thou shalt beat in pieces many people:** and I will consecrate their gain unto the Lord, **and their substance unto the Lord of the whole earth.** Micah 4:13.

The threshing floor is a symbol of the Sunday Law (see Jeremiah 51:33), but there is now abundant testimony that the first Sunday Law arrives at the Midnight Cry^{ix}. Therefore, the command to the daughter of Zion to “arise and thresh” comes at the Midnight Cry—right at the point where Jacob's two sons commence their work. And the spoil that Simeon and Levi gathered represents the “gain” and “substance” of the nations which is to be consecrated “unto the Lord of the whole earth.” And that the “little ones” and “wives” of the Shechemites were taken captive is outlining the fact that the interaction of God's people with the Gentiles during the Midnight Cry to Sunday Law period will prepare the latter class to come into a holy subjection to the remnant at the Sunday Law. Their captivity is represented by “Edom,” “Moab,” “and the children of Ammon” being under the hand of the “outcasts of Israel,” and it is outlining a “captivity” of their “every thought to the obedience of Christ:”

But they [the outcasts of Israel] shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: **they shall lay their hand** upon Edom and Moab; and the children of Ammon **shall obey them.** Isaiah 11:14.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Corinthians 10:5.

But the results of the saints' mighty work in the history of the Midnight Cry is brought to view in the final verses of Genesis 34.

The Stink of the Remnant of Jacob — Sunday Law Persecution

And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?. Genesis 34:30, 31.

Because of the power attending the message at the Midnight Cry, and the attention called to God's downtrodden law, the people of God will be abhorred and hated by the wicked inhabitants of the earth. To the one class, they will be as incense—a sweet smelling savour unto the Lord. But to another, they will be as a foul smelling substance—a savour of death unto death (see 2 Corinthians 2:16). Thus, they will “stink among the inhabitants of the land,” and their persecution will escalate. The threefold enemy of modern Babylon will cement their union at the Sunday Law and come against the remnant of Jacob to slay them. And one of the characteristics of this remnant that is marked in the prophetic number is that they will be “few in number” in comparison to the rest of the world which will be arrayed against them. God's true people are never to be found in the majority. In every history, “Jacob” is always small (see Isaiah 1:9; Amos 7:1, 2), and it seems as if the heathen will triumph over them. But God's people will maintain the protest of Bible truth as represented in the inquiry “Should he deal with our sister as with an harlot?” And they will penultimately gain the victory over their oppressors.

Closing Remarks

“We shall have apostasies; we expect them. ‘They will go out from us, because they were not of us’ [1 John 2:19]. ‘Every plant, which My heavenly Father has not planted, shall be rooted up’ (Matthew 15:13).” *Manuscript Releases*, volume 14, 286.

The pen of inspiration repeatedly predicts apostasies and terrible falls which are to take place within the ranks of God's chosen people. If the truth is not held as it is in Jesus, but is kept apart from the life, then the fearful defection represented in Genesis 34 will be our experience. May we bend our energies to the work of leaving the world, its customs, its practices, and its fashions that we may be able to stand for Bible truth when the majority forsake us for an apostate confederacy (see *Manuscript Releases*, volume 6, 12; Isaiah 8:9–16). And may it be our prayer to secure this experience without delay.

ⁱ“Education.” *Adventist*, Department of Education of the General Conference of Seventh-day Adventists, <https://education.gc.adventist.org/documents/IBMTEHANDBOOK.pdf>.

org/documents/IBMTEHANDBOOK.pdf.

ⁱⁱ*Early Writings*, 74; *Manuscript Releases*, volume 21, 437; *Manuscript Releases*, volume 13, 359; *The Paulson Collection*, 60.

ⁱⁱⁱEzra 3:8–13; Psalm 118:22; 1 Peter 2:4–8;

^{iv}“A Chronology of Desolations.” *Future for America*, www.futureforamerica.org/wp-content/uploads/books/desolation_chronology.pdf.

^v“Prior to about the mid-1930's Adventist exposition of the Bible was **basically by the proof-text method**, which may often be in context and correct, but often is not. The problem with it is two-fold: (1) It is highly subjective and relies on presuppositions, principles, and procedures which may—or may not—be valid, and which vary from one person to another, and (2) it has no built-in safeguards such as those inherent in the historical method.

“Prior to about 1935 Adventist expositors of the Bible were at least generally following the proof-text method of Bible study. Two seemingly unrelated events of that decade led to a gradual transition to the **historical method** over the next twenty-five years, **with the result that by the 1960's most of the Bible scholars of the church had adopted that method.**” Roswell F. Cottrell, *The Role of Biblical Hermeneutics in Preserving Unity in the Church*, 37.

Note: The writer of this article **does not agree** with the content of this book, and cites it simply for historical evidence of the transition from the proof-text method to Apostate Protestantism's historical method. For the source book, refer to this source (reader's discretion is advised): “The Role of Biblical Hermeneutics in Preserving Unity in the Church.” *The Little Book Ministries*, www.little-book.org/the-role-of-biblical-hermeneutics-in-preserving-unity-in-the-church.

^{vi}“Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation.” *The Review and Herald*, November 25, 1884.

For a full list of William Miller's rules, refer to this source: “William Miller's Rules of Interpretation.” *SDA Defend*, www.sdadefend.com/Our%20Firm%20Foundation/Miller_s_Rules.pdf.

^{vii}“Questions & Answers.” *The Little Book Ministries*, www.little-book.org/questions-answers.

^{viii}“The Advancing Glory of the Third Angel's Message.” *Future News Canada*, www.futurenews.ca/wp-content/uploads/2015/03/AdvancingGlory_4_Mar2015.pdf.

^{ix}*The Great Controversy*, 573, 574; *Thoughts from the Mount of Blessings*, 63.

COUNT THE COST

by **ANTONEISHA DUNN**

The Bible says the following words in Luke 14:

And there went great multitudes with him: and he turned, and said unto them, if any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it,

all that behold it begin to mock him, saying, this man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear. Luke 14:25-35.

How many have taken the opportunity to count the cost relative to what this movement is teaching? How many are there that are disagreeing with truths that have always been the statement of the Church Triumphant? Today, this article will enumerate a few of the beliefs that I have recently understood from the movement. Let it be known that these are only an unfolding and/or a refinement of understandings long held among the teachers here. Disagreements now will only prove a rejection of long standing public truths. Do not take this list and their proofs as the exhaustive ideas of the movement. They are but a small representation of the greater truths assigned to our reform line.

The movement is teaching that:

1. As an entity, it is nothing more than a church (a system of beliefs, truths, and/ or doctrines).

Proof:

Revelation 12; Revelation 19:7-9; Revelation 21:1-3; Jeremiah 6:2; Jeremiah 3:1, 12-19; Isaiah 54:5,6; Matthew 13: 24, 31, 33, 44, 45, 47; Matthew 18:23; Matthew 22:2; Matthew 25:1.

2. The gospel it proclaims (the gospel of the Bible) is prophetic with a moral result, if it is assimilated rightly.

Proof:

Genesis 3:15; Matthew 7:24-29; Matthew 24:14; Mark 1:14, 15; Galatians 1:6-12.

3. There is enmity between us and those that are the seeds of Satan. And by enmity it is to be understood that they and us are enemies and opposed.

Proof:

Genesis 3:15; Deuteronomy 13; James 4:4; 2 Corinthians 6:14-18.

4. As a church, in the sense of an assembly, there is need for there to be an organization similar to what the Lord allowed in 1863; something to the effects



of a new name, assignment of roles, etc. Following this procedure will open the way for many things characteristic of organized churches to be among us (i.e. baptism, church discipline, etc.).

Proof:

Isaiah 62:1-4; 2 Timothy 2:19; 1 Corinthians 12; Isaiah 65:1-16.

5. The true members of this fellowship are the incarnates within whom divinity and humanity are blended. An understanding is had, though, that there are still tares—Jews of the synagogue of Satan and Judaic members still among us.

Proof:

Isaiah 62:1, 2, 10-12; Numbers 23:21, Matthew 5:48; 1 John 4:6-10; John 15:4-7; 2 Peter 1:5-9; Galatians 5:22, 23; Ephesians 5:9, 10; John 1:1, 14; Jeremiah 15:16; Ezekiel 2:9-3:1-3; Revelation 10:10,11; Revelation 2:1-7; Revelation 6:1, 2.

6. We are under the dispensation of the latter rain and have been since 2014.

Proof:

Joel 2:23; Jeremiah 5:24; Zechariah 10:1; James 5:7; Matthew 13: 30; *Deuteronomy 32:2.

7. We are under the dispensation of the investigative judgment. Proof: Matthew 22:11-14; Matthew 25:30-33; Revelation 22:11; 1 Peter 4:17.

8. The issues dealt with largely in the writings of Paul is present truth.

Proof:

1 Corinthians 10:11; Galatians 1:1; 2 Corinthians 12:2-4; Revelation 10:3, 4; 2 Peter 3:15, 16.

9. Laodicea, Ephesus, and Philadelphia are contemporary and represent a rejected covenant people and the ones in whom God is entering covenant with.

Proof:

Isaiah 65:1-16; Romans 10:3-11:15; Zechariah 13:8, 9.

10. The Prediction Before Midnight (PBM), as a type of August 15 for the priests, will be accompanied by an external event that begins the woes of Raphia and Panium (WWIII).

Proof:

Daniel 11:2, 11, 15, 16-22, 40-45; Revelation 9:1-11; Daniel 12:1; Exodus 4:21-23; Exodus 11, 12.

“While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher

and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, ‘Alleluia!’ Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses’ did when he came down from Mount Sinai.” *Early Writings*, 14.

11. The Church Triumphant is a type of the theocracy of the Jews and the tables of the law found among them is paralleled by the 1843 and 1850 charts. The Church Triumphant is also the only assigned medium through which salvation is taught to the world.

Proof:

Habakkuk 2:1-4; Isaiah 28:7-11; Isaiah 60, 62; Hebrews 12:18-28.

12. Man's nature teaches us that sin is a choice, not a condition.

Proof:

Genesis 3:1-15; Deuteronomy 30:19, 20; Isaiah 7:14-16; James 4: 16; Psalm 119:11; Hebrews 12:4.

13. The final temple cleansing is underway.

Proof:

Malachi 3:1-5; Matthew 13:30; Judges 7:1-8; 2 Chronicles 29: 15-19.



14. The lines, by representing the details of the Bible in a concise way, is the Bible oversimplified.

Proof:

Isaiah 28:9-13; Ezekiel 4:1, 2; Psalm 78:1-8; Matthew 13:34, 35.

15. The faithful priests of the movement are types of Paul, Moses, Enoch, Noah, Jesus, Elijah, John, etc. They are prophets—'men' of inspiration.

Proof:

Isaiah 8:18; Malachi 4:5, 6; John 1:19-25; 1 Corinthians 10:11; 1 Peter 1:10-12.

Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded, from age to age, as the people of God should need the instruction therein contained.

Peter, writing of the salvation brought to light through the gospel, says:

The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister. 1 Peter 1:10-12.

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They ‘inquired and searched diligently,’ ‘searching what, or what manner of time the Spirit of Christ which was in them did signify.’ What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to his servants! ‘Unto whom it was revealed that not unto themselves, but unto us they did minister.’ Witness those holy men of God as they ‘inquired and searched diligently’ concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood.” *The Great Controversy*, 344

17. Typology is invalid when not done line upon line.

Proof:

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

“No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.” *The Great Controversy*, 343.

18. Miller's rules are still an accurate and frequently used component of our methodology.

Proof:

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled ‘Views of the Prophecies and Prophetic Chronology,’ Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation: –

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.”
The Review and Herald, November 25, 1884.

19. The Temple and ark are built (finished). We are under the dispensation of Nehemiah (the building of the streets and walls).

Proof:

Zechariah 4:9, 10; Nehemiah 6:1-9; Nehemiah 13:15-31.

20. The truths of 1991 and 1996 are still true today all that's being done is a refinement and ennobling of them.

Proof:

“For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.”—D. Neal, *History of the Puritans*, vol. 1, p. 269.

“Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once.”—Martyn, vol. 5, pp. 70, 71. *The Great Controversy*, 292.

21. Much of the truth that span the entire line of the 144,000 is applicable just to the section of the line assigned to the priests. All through the line, there is a progressive build up to the climatic events of the Sunday Law, the Close of Probation, and the Second Coming. But along the way, there are harbinger and starting points.

Proof:

Ecclesiastes 1:9-11; Ecclesiastes 3:14, 15; 2 Kings 21:13; Ezekiel 23:31, 32.

I claim responsibility for the proofs offered in support of my understanding. May the reader cover the proofs diligently to see whether they be true. Know of a surety that we all are required to know what we believe as is said here:

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 1 Peter 3:15.

Count the cost!

MESSAGES GIVEN FOR OUR DAY

Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living in amid the scenes of their fulfillment....

"Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end." *Selected Messages*, book 2, 115.