

FUTURE NEWS

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God's Purpose for His Church

The Acts of the Apostles, 15

Of Israel God declared: "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" Jeremiah 2:21. "Israel is an empty vine, he bringeth forth fruit unto himself." Hosea 10:1. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

"And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry." Isaiah 5:3-7. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Ezekiel 34:4.

The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to entrust to others the privileges they had abused and the work they had slighted. God's glory must be revealed, His word established. Christ's kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness; and the disciples were called to do the work that the Jewish leaders had failed to do.

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MISSION STATEMENT

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

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

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

Future for America

is a self-supporting 501c3 nonprofit corporation.

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Your donations are greatly appreciated.

Hi Jeff,

I have written to you in the past. I am mentally handicapped, but I am giving Bible studies. I simply take them to your web sites! I have been through most of the states, many of the times homeless, but every Seventh-day Adventist church I visit I plead with them to look you up on the internet. Now Jeff; because of my appearance it does occur to me, I may not be doing the right thing. At times all of my possessions have been in a wheel barrow or a shopping cart and more often in a small back pack. So if you tell me to stop, I will, but other wise, I'll just carry your papers and tell everyone to read them. Recently I met a mentally handicapped man like myself, (his name is PK) and he sometimes cries as he hears your message, and told me he wants to become baptized in the Seventh-day Adventist church. (He told me has never been baptized as of yet.)

I thank God He lead me to your writings. I read my Bible and *Spirit of Prophecy* everyday, but I also study your writings everyday. If you need money Jeff, please tell me, and I will send it to you. I will send as much as I can. Thank you, Jeff. Sincerely, GC

Brother GC:

Good to hear from you again. We are not in need of your financial help, but do solicit your continued prayers. Keep sharing the message Brother. Like Winston Churchill said, during World War II, "Never, never, never give up!"
Jeff

Dear Jeff:

From your last e-mail to me, and from your comments in Pine Valley (I'm only up to your fourth presentation) you are saying that specifically, the message of Islam in Bible Prophecy (third woe etc.) is **THE** present truth, testing message now.

I was just wondering why, out of all the messages you advocate (the daily, the 2520, Daniel 11:40-45, the eight heads of Revelation seventeen, the seven trumpets, the three Elijah's. etc., etc.) you think Islam is now **THE** message? And why now? Or to put it another way, "Since when has it become **the** test out of

all your messages?"

Is it because the "tidings out of the east" and the "angel that ascends from the east" is the sealing message' so you have concluded Islam ("the east wind" in prophecy) must be the testing message, now that we are in the sealing time? Or is it simply because Islam brings the next prophetic event before the national Sunday law and the close of our probation, making it essential information for us to understand?

Thank you for your years of ministry my brother, AS-England

Brother AS:

I don't remember my emphasis in Pine Valley, but I am drawing my conclusion from Isaiah twenty-seven. "Islam" is simply my summation of the "debate," though the passage in Isaiah specifies several specific characteristics that are all part of the debate.

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

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

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

Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

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

"In that day sing ye unto her, A vineyard of

red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.”

Israel, that is Adventism—is the Lord’s vineyard.

For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Isaiah 5:7.

The passage in chapter twenty-seven is the final perfect fulfillment of the parable of the vineyard, which climaxes with the manifestation and separation of two classes of worshippers.

“As a people the Jews had failed of fulfilling God’s purpose, and **the vineyard was taken from them**. The privileges they had abused, the work they had slighted, was entrusted to others.

“**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us.** The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.” *Christ’s Object Lessons*, 296.

The parable of the vineyard is emphasizing the removal of those within Adventism that have neglected to fulfill God’s purpose of presenting the message of present truth which the Lion of the tribe of Judah unsealed in 1989 with the collapse of the Soviet Union in fulfillment of Daniel 11:40. The unsealing of the last six verses of Daniel eleven that was accomplished immediately after 1989 paralleled the unsealing of Daniel 8:14 unto the Millerites.

Daniel 8:14 identifies the opening of the judgment on October 22, 1844, and the proclamation of that warning message is represented by the first angel of Revelation fourteen. That angel arrived in 1798. These are prophetic facts that are often missed by

Seventh-day Adventists.

Adventists understand that the Millerites proclaimed the first angel’s message, and the historians inform us that of the three hundred Millerite preachers that fulfilled the work of proclaiming that message from the publication of the 1843 in May of 1842 until the first disappointment on March 22, 1844, all three hundred Millerite messengers employed the 1843 pioneer chart exclusively in their presentations. They proclaimed the first and even the second angel’s message and they employed the 1843 chart to do so, but the first and second angel of Revelation fourteen is nowhere represented upon the chart.

The message proclaimed by the Millerites was Daniel 8:14 and the various accompanying prophesy represented upon the chart; but the work of proclaiming that message is symbolically represented by the first and second angel of Revelation fourteen. The preachers and theologians of Adventism today will address the theology associated with the three angel’s messages of Revelation fourteen, but rarely if ever do they apply those three angels’ as Sister White and Advent history does.

“I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels’** messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are **a symbol to represent the people of God who are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” *Life Sketches*, 429.

“Another angel’ is to come down from heaven. **This angel represents the giving of the**

loud cry, which is to come from those who are preparing to cry mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ (Revelation 18:1, 2).” *Selected Messages*, book 3, 412.

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

The three angels of Revelation fourteen and even chapter eighteen are prophetically representing the work which God’s people accomplish in announcing both opening and the close of the judgment. The work of the Millerites is represented by the first and second angels of Revelation fourteen, and the message of the Millerites was Daniel 8:14. The Millerites fulfilled God’s purpose for them, and they stand without condemnation, though there are many voices within Adventism today that do nothing more or less than undermine the truths which God used the Millerites to establish. Those false teachers are very aggressive to document why they believe the Millerite conclusions were incorrect and how many of the Millerites at some point in time lost their spiritual bearings. This is not how God has judged it.

“I saw that the disappointment of those who believed in the coming of the Lord in 1844 was not equal to the disappointment of the first disciples. Prophecy was fulfilled in the first and second angels’ messages. They were given at the right time and accomplished the work which God designed to accomplish by them.” *Early Writings*, 245.

As the Millerites accomplished the work of proclaiming the first and second angel’s messages they not only proclaimed, but also experienced the everlasting gospel.

“Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust. A world lying in wickedness and a cold, worldly church were enough to call into action all his energies and lead him willingly

to endure toil, privation, and suffering. Although opposed by professed Christians and the world, and buffeted by Satan and his angels, he ceased not to preach the everlasting gospel to crowds wherever he was invited, sounding far and near the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 229–232.

“The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel’ (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.” *Selected Messages*, book 2, 106.

The Millerites proclaimed and experienced the everlasting gospel, for the everlasting gospel represents the work of Christ in placing enmity between the seed of Christ and the seed of Satan. The prophetic message that arrived in 1798, when the book of Daniel was unsealed was the everlasting gospel of the first angel. The message arrived in 1798 when Daniel was unsealed and an increase of knowledge was recognized by that were running to and fro in God’s word represented by Miller and the other students of prophecy raised up in that sacred period.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of **hearing the words of the Lord:** And they shall wander from sea to sea, and from the north even to the east,

they shall run to and fro to seek the word of the Lord, and shall not find *it*. Amos 8:11–12.

The time of famine is represented by the drought in the history of Elijah, which prefigured the 1260 years of papal rule that ushered in the work of Miller which had been prefigured by Elijah. In a drought or famine of God's word, which occurs at some points in sacred history, there are always a few that seek for the remedy of the drought within God's prophetic word. Amos and Daniel are agreeing on this fact.

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. Daniel 12:4.

The everlasting gospel of the first angel is the same gospel that was proclaimed in Eden, and is represented in Daniel twelve as the gospel message that produces two classes of worshippers based upon how they relate to the increase of knowledge that arrive when the prophetic message of the time is unsealed.

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:9–10.

The process of the everlasting gospel began in 1798, when the prophetic message of Daniel 8:14 was then unsealed. By October 22, 1844 the process of the everlasting gospel reached its climax and two classes of worshippers were demonstrated. One class represented as the seed of serpent in Genesis 3:15 continued to direct their useless prayers to the Holy Place; while the seed of the

woman followed Christ into the Most Holy Place. Two classes of worshippers prefigured and symbolically represented by Cain and Abel, had been developed from 1798 through 1844. Based upon their reception or rejection of the increase of prophetic knowledge which the Lion of the tribe of Judah unsealed and advanced through those forty-six years those worshippers determined which seed they would become.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. **Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character,**

and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.” *Early Writings*, 260.

Jesus illustrates the end of a thing with the beginning of a thing, and the beginning of Adventism during the history of the Millerites from 1798 through 1844 illustrates the end of Adventism when two classes of worshippers will once again be developed and then demonstrated as Christ accomplishes the climax of the everlasting gospel by producing and then identifying those within Adventism that will receive either the mark of the beast or the seal of God.

The message of Daniel 8:14 announced the opening of the judgment and the message of Daniel 11:40–45 identifies the close of judgment. Daniel 8:14 and Daniel 11:40–45 are the same prophecy. The beginning of the judgment was proclaimed by the Millerites, whose work is represented by the first and second angels of Revelation fourteen and the close of the judgment proclaimed by God’s people at the end of time is represented by the third angel of Revelation fourteen, which is also represented by the two angels of Revelation eighteen. The history where the judgment is identified as opening and the history where the

judgment is identified as closing are parallel histories. In 1989 there was an increase of knowledge opened up to God’s students of prophecy which is testing Adventism today. That testing process reaches its climax at the Sunday law when two classes of worshippers will be demonstrated. The testing process will be based upon the introduction of a prophetic message by the Lion of the tribe of Judah. The prophetic message will identify the close of judgment, while also lifting up the foundation of Adventism.

When the test is over those represented by the Jews who rejected and crucified their Messiah, that class of worshippers typified by Cain and by those who in the Millerite history continued to direct their prayers to the Holy Place after October 22, 1844 will receive the mark of the beast and the kingdom will be taken from them—in fulfillment of the parable of the vineyard.

“The Lord of the vineyard had done all that was necessary for its prosperity. So God had provided for Israel in such a manner that it was in their power to secure the highest degree of prosperity. The lord of the vineyard required of his husbandmen a due proportion of the fruit; so God required of the Jews a life corresponding with the sacred privileges he had given them. But as the servants who demanded fruit in their master’s name were put to death by the unfaithful husbandmen, so had the Jews slain the prophets who had come to them **with messages from God.**

“Not only were these rejected, but when he sent his only Son to them, the destined Heir to the vineyard, thinking to preserve the vineyard to themselves, and to secure the honor and profit accruing therefrom, the haughty Jews, the unfaithful servants, reasoned among themselves, saying, ‘This is the heir; come, let us kill him.’ Thus Jesus revealed in his parable the dark purposes of the Jews against himself.

“After Jesus had heard them pronounce sentence upon themselves in their condemnation

of the wicked husbandmen, he looked pityingly upon them and continued: ‘Did ye never read in the scriptures, **The stone which the builders rejected the same has become the head of the corner**; this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you**, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.’

“The Jews had often repeated the words of this prophecy while teaching the people in the synagogues, applying it to the coming Messiah. But Jesus connected the heir so cruelly slain with **the stone which the builders rejected**, but which eventually became **the principal stone** of the whole building. Christ himself was the originator of the Jewish system, **the very foundation** of the costly temple, the antitype to whom all the sacrificial services pointed. The Jews had watched with apparent anxiety for the coming of Christ. The scribes, who were learned in the law and acquainted with the declarations of the prophets regarding his coming, knew from prophetic history that the time of looking and waiting for his advent to the world had expired. **Through the parables which Jesus spoke to the Jews, he brought their minds to prophecies which had foretold the very things which were then being enacted.** He sought by every means within his power to awaken their consciences and to enlighten their understanding, that they might consider well the steps they were meditating.

“In these parables he laid the purposes of the Pharisees before them, together with **the fearful consequences** resulting. **A solemn warning was thus given** to them. And to leave the matter without a shadow of doubt, Jesus then dropped all figures and stated plainly that **the kingdom of God should be taken from them and given to a nation bringing forth fruit.** At this the chief priests and scribes were so enraged they could scarcely restrain themselves from using violence against him; but perceiving the love and reverence with which the people regarded him they dared not follow out the malice of their hearts.” *The Spirit of Prophecy*, volume 3, 34–35.

“The history of Israel as presented in this parable should be studied by all who would practice the

teachings of Christ. **The vineyard represents the church.**” *Review and Herald*, February 27, 1900.

“We have the example of ancient Israel, and the warning for us not to do as they did. **Their history of unbelief and rebellion is left on record as a special warning** that we should not follow their example of murmuring at God’s requirements. How can we pass on so indifferently, choosing our own course, following the sight of our own eyes, and departing farther and farther from God, as did the Hebrews? God cannot do great things for His people because of their hardness of heart and sinful unbelief.

“God is no respecter of persons; but in every generation they that fear the Lord and work righteousness are accepted of Him; while those who are murmuring, unbelieving, and rebellious, will not have His favor or the blessings promised to those who love the truth and walk in it. Those who have the light and do not follow it, but disregard the requirements of God, will find that **their blessings will be changed into curses, and their mercies into judgments.** God would have us learn humility and obedience as we read the history of ancient Israel, who were His chosen and peculiar people, but **who brought their own destruction by following their own ways.**” *Counsels on Diets and Foods*, 378–379.

“We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me **again and again** to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and **today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.**” *Selected Messages*, book 1, 406.

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Isaiah 27:2–3.

Isaiah twenty-seven is set within the context

of the perfect and final fulfillment of the parable of the vineyard, which is accomplished upon Adventism with the climax of the everlasting gospel, where two classes of worshippers are developed based upon their reception or rejection of a prophetic message that is introduced by the Lion of the tribe of Judah. Once the two classes are fully developed, they are thereafter separated at the Sunday law test and the kingdom and responsibilities that had been given to Adventism will then be given to those who have received the seal of God. The following verses of Isaiah are to be understood within this contextual backdrop.

Fury *is* not in me: who would set the **briers and thorns** against me in battle? I would go through them, I would **burn** them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. Isaiah 27:4–5.

“Briers and thorns” represent judgment.

And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. . . . And he took the elders of the city, and **thorns** of the wilderness and **briers**, and **with them he taught [punished] the men of Succoth**. Judges 8:7, 16.

Isaiah’s “briers and thorns” represent the wicked in Adventism that are developed and demonstrated through the accomplishment of the everlasting gospel during the time of the judgment of the living. Christ offers pardon and peace to His people who will at this time make peace, but He also asks the question of, “who would set the briers and thorns” against Christ? Someone has turned Adventism against Christ Himself, and Isaiah informs us who that is.

Therefore the Lord **will cut off from Israel** head and tail, branch and rush, **in one day** [the judgment of the living].

The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. **For the leaders of this people cause them to err**; and *they that are* led of them *are* destroyed [from a lack of prophetic knowledge, see Hosea 4:6].

Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still. For wickedness burneth as the fire: **it shall devour the briers and thorns**, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and **the people shall be as the fuel of the fire**: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and **they shall not be satisfied**: they shall eat every man the flesh of his own arm. Isaiah 9:14–20.

Paul provides a second testimony that Adventists that are rejected in the judgment of the living are “briers and thorns” whose end is to be burned, and in so doing Paul places the judgment upon the “briers and thorns” in contrast with herbs that have received the rain and are a blessing.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth **thorns and briers is rejected**, and *is* nigh unto cursing; **whose end is to be burned**. Hebrews 6:7–8.

The “briers and thorns” represent the foolish virgins of Adventism who realize at the cry at

midnight that they possess no oil, in the time of judgment of the living—when the latter rain is being poured out. It's the judgment of the living for it is the time when Christ looks at His vineyard to determine its fruit.

What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: **I will take away the hedge** thereof, and it shall be eaten up; *and* **break down the wall** thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up **briers and thorns**: I will also command **the clouds that they rain no rain upon it**. Isaiah 5:4–6.

At the Lord's command the "briers and thorns" receive no rain. Isaiah places this in the Sunday law crisis by identifying that the Lord would remove the hedge and the wall. The wall is the law of God, and it is removed at the Sunday law. When that crisis arrives the briers and thorns are manifested as they receive the mark of the beast.

"Shall any one become weary now? Shall any one say, 'The city is a great way off? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?—No; no. God lives and reigns. 'Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.' Give up our faith? lose our confidence? become impatient?—No; no. We will not think of such a thing. 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For **the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing**

from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.'

"The Christian is represented by **the figure of the earth**, which drinks in the rain that comes upon it, and brings forth fruit to the one who dresses and cares for it. The follower of Christ is to gather sap and nourishment from the living Vine. He is to produce fruit to the glory of God. The Lord requires that every plant in his garden should be thrifty, and bear fruit in abundance,—some thirty, some sixty, and some an hundred fold. We are not to be satisfied with momentary flashes of light; but we are constantly to seek for the illumination of the Spirit of God. It is our privilege to study the word of truth, and to obey it. We are not safe unless we are often found before God, offering up, in faith, fervent and effectual prayers. We must draw water from the wells of salvation. We may raise the soul from its common earthliness into a heavenly atmosphere which will purify, elevate, and refine it for the paradise of God. Those who keep the commandments of God, have a right to appropriate the rich promises that he has given." *Review and Herald*, July 31, 1888.

At the Lord's command the "briers and thorns" receive no rain, just a Sister White informs us in *Testimonies to Ministers* page 507.

"Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."

The wheat and the tares grow together until the rain brings them to the time of fruition.

"Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares [briers and thorns] and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." *Christ's Object Lessons*, 71.

The end of Adventism's probationary time arrives in the judgment of the living and climaxes with the Sunday law. Prior to the

Sunday law we will either develop fully into the image of Christ or fully into the image of the beast. Prior to the Sunday law we will either develop a character prepared for the seal of God or the mark of the beast. Prior to the Sunday law we will develop into Paul's herbs of blessing or briars and thorns; or as Matthew says either wise or foolish virgins, or as Daniel says either the wise or the wicked.

The two classes of worshippers that are developed at the climax of the everlasting gospel—which is the gospel which places enmity between the seed of Satan and the seed of Christ; are produced by the introduction of an increase of prophetic knowledge by the Lion of the tribe of Judah—a knowledge which is represented as the latter rain.

Adventism progressed through history ever sinking lower and lower in moral worth, until the time arrived for Christ to pour our His Spirit and develop the two classes of worshippers.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; **give ear unto my speech**. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, **the gathering shall not come**. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine.

Upon the land of my people shall come up **thorns and briars**; yea, upon all the houses of joy *in* the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; **Until the spirit be poured upon us from on high**, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Then judgments shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Isaiah 32:9–19.

According to Ezekiel, God's people stand up and live when the breath of the Spirit is breathed into them.

Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, **I will open your graves**, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, **And shall put my spirit in you, and ye shall live**, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord. Ezekiel 37:9–14.

The Lord brings modern Israel to life when He breathes His Spirit upon them and they then stand upon their feet. This takes place when the latter rain begins to sprinkle and the sealing of the one hundred and forty-four thousand commences.

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches **the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.

“We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us.” *Manuscript Releases*, volume 20, 216–217.

When the earth is lightened with the glory of the angel of Revelation eighteen and when the four winds of Revelation seven are restrained the breath of God is breathed upon His people and they stand up and live.

When that time arrives, God’s people are to eat the little book of prophecy that is then opened by the Lion of the tribe of Judah. God’s people will then stand up and take the little book out of the angel’s hand which represents the prophetic message that will test and accomplish the everlasting gospel within Adventism—but the “briers and thorns” will not receive the message.

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.**

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and **it was in my mouth as honey for sweetness.**

And he said unto me, Son of man, go, **get thee unto the house of Israel,** and speak with **my words** unto them. For **thou art not sent to a people of a strange speech** and of an hard language, *but* to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But **the house of Israel will not hearken unto thee;** for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

Behold, I have made thy face strong against their faces, and **thy forehead strong against their foreheads.** As an **adamant** harder than flint have I made thy forehead: fear

them not, neither be dismayed at their looks, though they *be* a rebellious house. Ezekiel 2:1–3:9.

The judgment represented by the “briers and thorns” in Isaiah twenty-seven is the judgment of the living, when the everlasting gospel is accomplished within Adventism based upon the introduction of the prophetic message that arrives when the Lion of the tribe of Judah unseals the prophetic message which announces the close of probation—most assuredly; probation closes during the judgment of the living.

In the time of the judgment of the living, the time when the mighty angel of Revelation eighteen descends and the earth is lightened with His glory, that day when the briers and thorns of Adventism are being devoured as fuel for the fire—the Lord will simultaneously demonstrate His remnant people.

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under **his glory he shall kindle a burning like the burning of a fire**. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall **burn and devour his thorns and his briers in one day**;

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.

And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass **in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God**. Isaiah 10:16–21.

Isaiah twenty-seven is set within the context of the parable of the vineyard, the parable

that identifies that Christ is going to take the vineyard from Laodicean Adventism and place it in the hands of those within Adventism that receive the seal of God. The passage is emphasizing the judgment of the living and providing a merciful last call to those within Adventism who would take hold of Christ’s strength and make peace with the Prince of Peace before their probationary time concludes.

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

Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. Isaiah 27:2–5.

With this context the next verse begins to address the latter rain.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isaiah 27:6.

We will continue these thoughts in our next newsletter.

Hey Jeff:

Recently there has been circulating an interesting statement by AT Jones. (See below). And based on Sister White being there in attendance and not saying anything refuting this statement, it has been seen as an endorsement of the statement.

“The day is coming when every Seventh-day Adventist in the United States would give everything that he has, and his life almost, if he could be outside of the United States. Let me say that again. I am speaking something now that interests every Seventh-day Adventist. The day is coming, and is not far off, when every

Seventh-day Adventist will wish to the depths of his soul that he were out of the United States; and multitudes will condemn themselves, and will fret themselves under the condemnation, that they did not go out of the United States when they had the chance. You know that this sign is given us, 'When our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for papal falsehoods and delusions, then we may know that the time of the marvelous working of Satan is at hand, and that the end is near.' Have you seen anything of that kind? Has anybody here ever seen anything that suggested the repudiation by the United States of the principles of its Constitution as a Protestant and republican government? Then you have seen some indications of the sign." A. T. Jones, *General Conference Bulletins*, April 13, 1901.

Your brother, striving for the Kingdom,
EP—CA

Jeff:

This article by Edson is almost as good as *The Times of the Gentiles*. In it he mentions Millers dream and the dirt brush man. He comments on Leviticus twenty-five, on the Elijah message, on the third angel's message, on crossing the Jordan, on having the Midnight Cry as a pillar of fire set up behind the people of God in 1844. This is a must read. Please read this, you can find it in the CD-ROM words of the pioneers under periodicals, *Advent Review*, September 1850. Or in the green book I gave you called *Early SDA Periodicals*, Part III, *The Advent Review Extra*, September, 1850. This article is almost identical to what you are preaching. He even has the riddle of Revelation seventeen, however he has it a little different. He mentions a congress of nations would be established so that they could all live in one common neighborhood. Yes, Edson saw the United Nations and the New World Order. I don't know if you are home or not but I will send this over in an attachment when J gets home. I don't remember how to do that, but I will try. When you read this let me know what you see in this.

I found this article by looking at Damsteegt's book on page, 250. He mentions the Elijah motif, the fire on mount Carmel as the latter rain as a type to prepare the people of God for the time of Jacobs trouble and he quotes one of your favorite texts: Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths. This article is air tight, Praise the Lord. D and J—CA

An Appeal to the Laodicean Church part One

"That there is to be a call to the Laodicean Church, and that the time for that call to be made is at hand, is evident. But who constitute the Laodicean Church? An array of arguments on this point seems unnecessary. All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in 1844 under the cry 'Babylon is fallen, is fallen.' They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in Revelation chapters two and three. This church is made up of such as have become 'luke-warm,' and have left the Philadelphia Church, of brotherly love, and are saying 'I am rich and increased in goods, and have need of nothing;' and know not that they are 'wretched and miserable, and poor and blind, and naked.'

"Oh! that you but knew and felt this to be your true condition, and had an 'ear to hear what the Spirit saith unto the churches.' Then could I hope that you would set about buying 'gold tried in the fire, (present truth) that you might be rich, and white raiment, (righteousness of saints,) that you might be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see.' The 'Amen, the faithful and true Witness,' is now saying to you—'As many as I love I rebuke and chasten: BE ZEALOUS THEREFORE AND REPENT.' Oh! that you but knew the things that now 'belong unto your peace,' in this time of your visitation. But unless you speedily awake to this subject, and buy gold, white raiment and eye salve, it will be eternally too late, and it will be said of you, 'but

now they are hid from thine eyes.’

Your saying ‘I am rich and increased in goods, and have need of nothing,’ does not at all refer to worldly riches or goods. This is clear from the context, viz: ‘I counsel thee to buy of me gold tried in the fire, that thou mayest be rich,’ etc. God counsels no one to buy of him worldly riches; but your riches and increase of goods, referred to in the text, has direct reference to your boasted increase in the knowledge of the truth of the bible. Having learned so much bible truth in your Advent experience, and being so far in advance of the nominal churches of the present day, you have become exalted, and your soul has become ‘lifted up,’ and ‘is not upright in’ you. If you were not destitute of this tried gold, white raiment and eye-salve, the ‘true Witness’ would not counsel you to buy it of him. Let me repeat His testimony again—‘thou art wretched, and miserable, and poor, and blind, and naked,’ and ‘knowest’ it ‘not.’—Awful delusion!—Your poverty, nakedness and blindness consists in your being destitute of the present saving truth.—Here I will give extracts from an article written by Joseph Marsh, *Voice of Truth*, for August 13, 1845:

“Laodicean Church

“To what period of the church does John’s letter to the Laodicean church apply? Evidently to the last. This appears clear from the address in verse fourteen ‘Saith the Amen.’ Verse fifteen: ‘I know thy works, that thou art neither cold nor hot.’ Like the Israelites in the days of Elijah, (1 Kings 18:21)—‘Halting between two opinions;’ undecided whether to serve God or Baal, so the Laodiceans are neither cold nor hot in their work. The two cases are similar; timidity, doubt, lack of faith, confidence and decision characterize both. Well, what body of professed Christians, in our day, answers this character? Not the nominal church or churches, for they are grounded and settled in their faith, cannot be moved from their position, and acknowledge themselves ‘dead twice dead.’ This surely, is far from being neither cold nor hot. No body of religionists answer this description as well as many of the believers in the second coming of Christ. And since the ‘tenth day,’ but few, if any of this faith, but that have at times, in a greater or a less degree, borne this character. Certainly many do now. They are wavering on the great question of the immediate coming

of the Lord. They have their fears that they are wrong; but the evidences of the near coming of the Lord are so overwhelming, that they dare not abandon the cause altogether. Thus they stand, between hope and fear, doubting and believing, undecided, halting between two opinions, or do not hold fast the profession of their faith without wavering; and their works of course, correspond with their faith, they are neither cold nor hot, or their engagedness is lost.

“‘I would that thou wert cold or hot.’ Decided on a question of this magnitude. The evidences by which you may decide are abundant, clear and weighty. What more could reasonably have been done to convince an understanding mind that it is the true faith which you have professed, than what has already been done? You are without excuse for your doubts, fears and unbelief; God has been lavish in giving the most overwhelming evidences to ground and settle you in this faith, but still you distrust him, slacken your labors in his cause, and turn back, at times, in your heart, to a fallen church, or a perishing world. Many have already turned back and we fear to their everlasting ruin.

“God is long suffering towards his erring children, but still he will not forever bear with their unbelief, back-slidings and luke-warmness; heaven and earth shall pass away, yet his word will never fail. And you who are neither cold nor hot, hear his warning to you; and when you hear, tremble before him, at your certain doom, unless you speedily repent of your luke warmness. ‘I will spue thee out of my mouth,’ is his unchangeable decree. Reject and cast you off forever. The Lord now knocks at your door—O, hear his voice and live, verse twenty.

“Verse seventeen: ‘Because thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor and blind, and naked.’ Here are other striking traits of the Laodicean church presented. The goods which they supposed they possess, and made them rich, must be the same that are mentioned in the next verse, which the Lord counsels them to buy of him, that they may be rich, which, evidently, is the durable riches of his word; or which his word imparts to all who believe and obey it. He counsels no one to become rich only in faith, knowledge, grace and every good work. The Laodiceans thought they were rich in these things, but were not.

“Humiliating and painful as it is to say it, we believe we as a people, are the subjects of this prophecy. If we are not, most certainly we bear the description which the pen of inspiration has here given. There may, as in the other churches, be some few exceptions, but they are few. Look at which of the different divisions among us you please, and you find each talking, and some boasting of their spiritual riches, but when weighed in the scale of truth and righteousness they are found greatly wanting. We desire to deal plainly with ourself and with others; the case demands it; and the word of the Lord requires it at our hand.

“Let no one murmur at the chastenings of the Lord; they are designed for our good;’ ‘for whom the Lord loveth he chasteneth.’ Great have been our chastisements for a few months past—and we have been worthy—for as a people, we have departed from the faith, confidence, hope, zeal and lovely spirit of that gospel in which we at first stood.—Our Lord knew we would do it, and made provision for our backslidings in his instructions to the Laodicean church. Read his counsel in verse eighteen, and hear what he says in verse nineteen. ‘As many as I love.’ Blessed be his name, he loves his honest yet deceived and erring children still.

“I rebuke and chasten.’ He has done it, and is doing it, as we all well know; for which we should love him more fervently, and for which, as he commands us we should ‘be zealous, therefore, and repent.’ ‘Zealous,’ yes, burning hot in repenting of all our backslidings—there is no time to lose. The last offers of mercy are now tendered to you—you are the last church in the seven, and doubtless you are the last that will ever exist before the coming of the Lord. He stands at the door and will soon come and if not ready to meet him you will be lost. But if you are zealous in repenting—obey his counsel—buy of him gold, that you may be rich—white raiment, that you may be clothed—and eye-salve that you may see, and overcome; then you may claim with confidence and joyful hope the following exceeding great and precious promise. ‘To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.’ Verse twenty-one.

“Mr. Marsh, in giving the language of one portion of Advent believers, says: ‘We are satisfied with our position: and as a general thing we have the

truth—are much better off than the surrounding churches which have rejected the doctrine of the coming of Christ and his kingdom. In short, they suppose they are ‘increased in goods, and have need of nothing.’ And what renders their case alarming in the extreme, is, they cannot be made to see and feel their poverty. Or as the Word says, ‘knowest not that thou art wretched and miserable,’ as every one must be who wavers, or does not hold fast the profession of their faith; ‘and poor,’ not rich in faith, ‘and blind.’ Much of the past has become darkness to them! ‘And naked;’ faith, an important part of their armor, is lost, or is merely nominal. They are not strong in the faith, giving glory to God. That this is the condition of not a few among us cannot be denied.’

“Do you inquire ‘what is the present truth—the gold tried in the fire, the eye-salve,’ etc.? I answer, ‘the commandments of God, and the testimony of Jesus Christ.’ Said John, ‘The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ Revelation 12:17.

“Bind up the testimony, seal the law (the ten commandments) among my disciples.’ Isaiah 8:16. A part of the third angel’s message is—‘Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus.’ The commandments here referred to, are those which were engraven in two tables of stone, ‘written with the finger of God.’ Nine of them are universally admitted to be binding on mankind. But the fourth, the Holy Sabbath commandment, is trodden under foot and must be restored, and this breach be made up before the third angel finishes his message and before it can be truly said, ‘here are they that keep the commandments of God.’ It is highly necessary that we also ‘remember,’ and confess ‘all the way’ the Lord our God has led us in our Advent experience, which brings us to the keeping of his commandments under the voice of the third angel.

“He has humbled us to prove us, to know what was in our heart, whether we would keep his commandments or no. And he has humbled us, that he might make us know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord, doth man live. Therefore thou shalt keep the commandments of the Lord thy God, to walk in

his ways and to fear him. See Deuteronomy 8:2–6. But perhaps you are ready to say that this all belonged to the Jews and has nothing to do with us. We will look at this point directly, and try to show you your mistake; and that your position is without foundation in the word of God.

“Then I repeat it, let us ‘remember ALL the way the Lord’ our God ‘led’ us, through the proclamation of the hour (or time) of his judgment, the fall of Babylon, and the midnight cry. These messages brought us to the shut door, and an open door, which brought the commandments of God to our view.

“And the temple of God [the most holy place within the second veil] was opened in heaven, and there was seen in his temple the ark of his testament,’ or ten commandments.

“But you say ‘I do not believe the door is shut, for I believe there has been true conversions since 1844; we are now in the gleaning time after the great harvest has been reaped.’ To this I answer, after the harvest is reaped, then there must be a time for the threshing, and then the fanning, and the gathering the wheat into the garner. See Isaiah 21:10; Matthew 3:12.

“But I, with you, want all the standing heads of WHEAT gleaned out of the field, and let them be threshed and winnowed and the wheat be gathered into the garner but remember that when the wheat and the tares were ripe, and the harvest reaped, it was then too late to convert ripe tares into wheat.

“We may glean all the standing heads of wheat, and believe in the shut door too; but let us take good care that we leave the tares in the field, for they are of no value to us.

“It is not my design here to enter into the proof of the shut door, but barely state what door is shut, and what door is opened.

“The Lord told Moses to make him a Sanctuary, and to make all things according to the pattern showed to him in the Mount. And we learn from Paul that these were patterns of things in the heavens; the figures of the true, into which Christ has entered, and is a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

“In the typical Sanctuary were two apartments; the holy and the most holy places separated by the second veil. The first veil was the door of the tabernacle of the congregation, and the second

veil was the door into the most holy place. When this second door was opened, the first thing that was seen was the ARK, which stood right at the entrance of the door; and in that ark were the two tables of stone, tables of the covenant, the ten commandments. And upon the ark was the mercy-seat, shadowed by the cherubims of glory. ‘Now when these things were thus ordained, the priests went always [daily] into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, [‘on the tenth of the seventh month,’] not without blood,’ etc. Again Paul says, these priests ‘served unto the example and shadow of heavenly things.’ Now let us follow the example and shadow a little farther.—The high priest on the tenth day of the seventh month was arrayed in the holy linen garments, the mitre and the holy crown upon his head, the onyx stones upon his shoulders; on them were graved the names of the children of Israel, and the breast plate of judgment, in which was the Urim and Thummim, and twelve precious stones in four rows, in which was graved the names of the children of Israel. See Exodus 28.

“Thus all Israel that were within the reach of salvation were embraced in the twelve tribes, and were borne by the high priest into the most holy place, on the breast plate of judgment, when he went in to make atonement for the blotting out of their sins. See Hebrews 12:24; Acts 3:19, and cleansing the Sanctuary from the sins of Israel, and removing them from it, putting them upon the head of the scape-goat. See Leviticus sixteen. They were to afflict their souls in the Day of Atonement, and ‘whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.’ See Leviticus 23:27–32. There was to be ‘no man in the tabernacle of the congregation,’ when the high priest entered the most holy place. See Leviticus 16:17. The DOOR of the tabernacle of the congregation was shut on that day, and the DOOR into the most holy place WAS OPENED.

“Now let us hear what Jesus our high priest says to the Philadelphia Church. ‘And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH and NO MAN SHUTTETH; and SHUTTETH, and NO MAN OPENETH: I know thy works: behold, I

have set before thee an OPEN DOOR, and NO MAN CAN SHUT it.' See Revelation 3:7–13. Here we have a shut door and an open door to the Philadelphia Church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second veil, called in Revelation 11:19, 'the temple of God; and there was seen in his temple the ARK of his TESTAMENT,' the ten commandments.

"Let it be remembered that in the pattern, the most holy place within the second veil, was the only place where the ark of the Ten Commandments was kept, and could not be opened or entered only on the tenth day of the seventh month, on pain of death. So also, on the tenth day of the seventh month, 1844, at the termination of the 2,300 days, the time appointed to cleanse the Sanctuary, the most holy place of the Sanctuary, or true Temple in Heaven, was opened under the sounding of the seventh angel, and there was seen (by faith, by the little flock,) the ark of His testament,' the Ten Commandments. See Revelation 11:19. At that time we came to the 'blood of sprinkling that speaketh better things than that of Abel.' See Hebrews 12:24, and to the blotting out of the sins of the whole house of Israel. See Acts 3:19–21.

"Christ has not entered the holiest of all, of the heavenly Sanctuary, yearly, since the ascension, to blot out sins, and cleanse the Sanctuary, 'for then must he often have suffered since the foundation of the world.' 'But now ONCE in the end of the world,' [at the end of the 2,300 days,] hath he appeared [in the holiest of all] to PUT AWAY sin, by virtue of the sacrifice of himself, [on Calvary.] See Hebrews 9:22–28.—Jesus, our High Priest, PUTS 'AWAY SIN' by blotting it out and removing it from the Sanctuary, to the land of separation on the scape-goat. At the end of the 2,300 days, our high priest bore into the most holy, on the breast plate of judgment, all who were within the reach of salvation.

"And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and his word, and had his fear before their eyes, yet they made no profession of religion, or of conversion, but in

the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breast plate of judgment. These three classes are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these, and if they receive and obey the truth their sins will be blotted out and 'put away.' But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. Many of the above named will be raised up to take the garments and the crowns of those who have backslidden and become luke-warm. Said Jesus, to the Philadelphia Church, 'Behold I come quickly: hold that fast which thou hast, that no man take thy crown.' Again, 'Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.'

"Oh that you would be entreated to buy gold tried in the fire, and white raiment that the shame of your nakedness do not appear, and anoint your eyes with eye salve, that you may see; and be rebuked and chastened, and be zealous and repent, lest you be spued out of his mouth, and be disinherited, as those were who rebelled in the wilderness of Paran. Those were examples of the Laodicean Church. But Caleb and Joshua, who wholly followed the Lord, were the example of the Philadelphia Church, which follow the Lamb whithersoever he goeth. Read with care Numbers 14: 11, 12, 22–24, 37, 38.

"God's purpose was to take them, at once, into the promised land, but for their rebellion they had to learn and know his breach of promise, (margin, altering of his purpose,) by being disinherited. So also now those who have not kept their garments, but lost them, and some one else has taken their crowns, instead of their sins being blotted out, their names will be blotted out of the book of life, and they will be cut off from the house of Israel forever. We are in the 'wilderness of the people,' see Ezekiel 20:35–38, where all the rebels will be purged out.

"Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins.—This is certainly a mistake. All who were borne in on the breast plate of judgment, and

have not sinned willfully, may repent and find forgiveness. Jesus says to the Laodiceans, 'as many as I love I rebuke and chasten, be zealous, therefore, and repent.' Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. See Numbers 29:7–11.

"But we will come again to the Sabbath truth; and we hope that you will lay aside all prejudice, and lose sight of the humble writer, and not reject the truth of God on account of the unworthiness of the feeble instrument, through which it may be brought before your mind. And oh, may the Lord guide us into his truth, that we may see it in all its clearness and simplicity.

"But, as I said before, when we urge the claims of the Sabbath, you are ready to give all that is written in the Bible on this subject to the Jews; and say it was given to them as a peculiar people, under peculiar circumstances, and that the Sabbath was binding upon them; but not on us Gentiles. You call it the Jewish Sabbath, or Sabbath of the Jews. But the seventh day Sabbath is no where in the Bible called the Jewish Sabbath. It is called the Sabbath of the Lord thy God. He calls it 'MY HOLY DAY.' Jesus says, 'The Sabbath was made for MAN.' We are men; then it was made for us.

"But the principle which leads you to take the position that those scriptures relating to the Sabbath, have nothing to do with us, or are not binding upon us, if carried out, would aim a deadly blow at the foundation, and unsettle and evade the force of all truth. In the days of the first advent, the scribes and Pharisees could say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; but Jesus told them that they filled up the measure of their fathers, and that all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, all these things shall come upon this generation. This was fulfilled in the destruction of Jerusalem, A. D. 70. This was but a figure or an example of what will befall the professed church of these last days, called 'Babylon.' 'And in her was found the blood of prophets and of saints and of all that were slain upon the earth.' Again said Jesus, 'Suppose ye that those Galileans were sinners above all the

Galileans, because they suffered such things,' etc? 'or those eighteen upon whom the tower in Siloam fell, and slew them,' etc. 'I tell you nay, but except ye repent, ye shall all likewise perish.' The principle by which you reject the Sabbath, contradicts the testimony of the prophets and of Jesus Christ, and his apostles.

"Said the Son of God, 'Think not that I am come to subvert the law, or the prophets; I am not come to subvert, but to ratify. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be in no esteem in the reign of heaven.' (See Campbell's translation. James says, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty.' Said Paul—'As many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified.' Again, 'Whatsoever [that is, ALL that] was written afore time, was written for our learning; that we, through patience, and comfort of the scriptures might have hope.' Once more, 'ALL scripture is given by inspiration of God, and is profitable,' etc.

How can these testimonies be true, on the principle by which you reject the Sabbath truth?

"Former Things of Old, Declaring the End

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new? It hath been already of old time which was before us.' Ecclesiastes 1:9–10.

"That which hath been is now, and that which is to be hath already been, and God requireth that which is past.' Ecclesiastes 3:15.

"Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done.' Isaiah" Isaiah 46:9, 10. See Deuteronomy 32:7, 8.

"Now all these things happened unto them for ensamples; (margin types) and they are written for OUR admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11.

"Let us now examine some of the former things

of ancient time, which declare the end, and compare them with the things now being done. While Israel was in Egyptian bondage, they were not permitted to keep the Holy Sabbath; but God set his hand to deliver them, and with a high hand, and an outstretched arm, brought he them out of it, and led them by a pillar of cloud by day, and by a pillar of fire by night. And when they had reached the wilderness by the Red Sea, which was before them, and the Egyptians behind them, the pillar of fire which was before them, and had led them on, removed from before them and went behind them, and shut down between them and the Egyptians. It was light to Israel, but dark to the Egyptians, so that they came not near each other all that night.

“The above is an example of God’s setting his hand again the second time to recover the remnant of his people, and by the proclamation of the hour of his judgment, the fall of Babylon and the midnight cry, he brought them out of spiritual Egypt, into the wilderness of the people, and when we passed the midnight cry, our pillar of light was behind us. It is indeed dark to our enemies, so that they come not near us; but it is light to us, while we remember all the way the Lord our God has led us. The proclamation of 1843, the fall of Babylon, and the Midnight Cry, are sure way marks, and are our pillar of fire behind us, which sheds a brilliant light upon our pathway.—When Israel had crossed the Red Sea, and were free from Egyptian bondage, the Lord reminded them of his Holy Sabbath, and said, ‘How long refuse ye to keep my commandments, and my laws, for see that the Lord hath given you the Sabbath.’ So also now the first important truth brought to our minds after we came into the wilderness of the people, this side of 1844, was the Sabbath truth. It has been ringing in our ears, ‘How long refuse ye to keep my commandments, and my laws.’ Israel coming to Mount Sinai, was an example of our coming to Mount Zion, the city of the living God. See Hebrews 12:18–22. And God speaking the Ten Commandments [which were the strength and glory of Israel, as they passed over Jordan, and had power over the nations of Canaan] from Sinai, whose voice then shook the earth, is a lively example of His roaring out of Zion, and uttering his voice from Jerusalem. Then he will ‘shake not the earth only, but also heaven,’ verse 26. At this time God’s covenant keeping people, the remnant, have ‘power over the nations.’

“And while Moses was in the holy mount with God, receiving the ten commandments, engraven on the tables of stone by his finger, [an example of their afterwards being written in the hearts of God’s people, by the Holy Spirit; see 2 Corinthians 3:3; Hebrews 8:9, 10,] the people became impatient, by the delay of Moses, and said to Aaron, ‘Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ Exodus 32:1. They made a golden calf, an image to a beast, and offered sacrifice to it.

“This is a vivid example of the disappointment, and the impatience of advent believers after the midnight cry was given. They expected that Jesus, [the antitypical Moses] would then descend from heaven, but being disappointed, and impatient, many of them organized at the Albany conference, in 1845, and made to themselves leaders to go before them. Thus doing, they have turned round, and are trying to build up what they once tore down, in exposing the corruptions of the churches, and church organization, during the cry,—Babylon is fallen.

“Read the history of Israel, and the virtue of the Ten Commandments in the ark, in passing over Jordan, which signifies judgment. Let it be remembered, they came up out of Jordan on the tenth day of the first month, and the captain of the Lord’s host appeared with a drawn sword in his hand. And the Lord said unto Joshua, ‘This day have I rolled away the reproach of Egypt from off you.’ With the ark of the ten commandments, they compassed the walls of Jericho seven days and seven times on the seventh day. Then there was a mighty shout, and the walls of Jericho fell down flat and they took the city. They went on taking city after city, and driving out the nations; but they could do nothing without the ark of God. Thus they took the typical land of Canaan.

“All this was typical of the saints finally taking the kingdom under the whole heaven. This is among the former things of old, to be remembered as declaring the end from ancient times, the things that are not yet done. And as ancient Israel could have no power over the nations of typical Canaan without the Ten Commandments, so none but those who keep the commandments of God, and the faith of Jesus, will receive power over the nations, when the saints take the kingdom.”

End of Part One: Hiram Edson, *The Advent Review Extra*, September, 1850.

To Be Continued in Next Newsletter.