

FUTURE NEWS

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Knowledge of God the Foundation

A Call to Stand Apart, 56

In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism they must have clearness of intellect and must perfect a Christian character. And God Himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch.

True success in any line of work is not the result of chance or accident or destiny. It is the outworking of God's providences, the reward of faith and discretion, of virtue and perseverance. Fine mental qualities and a high moral tone are not the result of accident. God gives opportunities; success depends upon the use made of them.

While God was working in Daniel and his companions "to will and to do of His good pleasure," they were working out their own salvation. Philippians 2:13. Herein is revealed the outworking of the divine principle of co-operation, without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort.

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

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

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

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

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Two Foundations Part Two

This is the second part of our study of the two foundations identified in Bible prophecy. One of those foundations is built upon the Rock and the other upon sand. Before we arrive at the details of these foundations we are identifying the activities of Satan as represented by the mystery of iniquity. We have previously defined various definitions of the mystery of iniquity and will now begin to consider how the mystery of iniquity is symbolically represented throughout God's word by beginning in Genesis six.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Genesis 6:1-7.

The story of the mystery of iniquity is first introduced in earth's history at Eve's confrontation with Satan at the tree of knowledge of good and evil, but we are

beginning our study with the divine illustration of the intermarriage of the sons of God with the daughters of men. In the previous presentation of this study we defined the word "amalgamation" as mixture, uniting or blending. The mixing, mingling, or blending of the sacred and profane, the tree of the knowledge of good and evil, and the intermarriage of the sons of God with the daughters of men are some of the symbols for the amalgamation represented as the mystery of iniquity in sacred history. We will provide several witnesses to this truth as we proceed.

Genesis six is the first time the Bible mentions intermarriage between the holy seed and unholy seed and from that point on in the sacred word unholy intermarriage becomes a symbol of the mystery of iniquity. Genesis six has added significance, for the unholy intermarriage is marked in connection with the close of probation. As the generation that is living on the verge of the close of human probation the passage in Genesis six becomes present truth, as it has never been before, though it has been employed to illustrate a present truth message at various times throughout history.

"There was a shut door in Noah's day. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave the shut-door message to Noah: 'My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years' (Genesis 6:3).

"There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

"There was a shut door in Christ's day. The Son of God declared to the unbelieving Jews of that generation, 'Your house is left unto you desolate' (Matthew 23:38).

"Looking down the stream of time to the last days, the same infinite power proclaimed through

John: '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' (Revelation 3:7).

"I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them." *Selected Messages*, book 1, 63.

Genesis 6:3 was present truth in the days of Noah, Abraham, Christ as well as the time of the Millerites, but it is more specifically identifying the days in which we now live. In the history of the Millerites those that rejected the Holy Spirit through their rejection of the closed door message, were left in darkness, and the Holy Spirit no longer pleaded with them. The message of Noah, Abraham, Christ and the Millerites was empowered by the Holy Spirit and to reject the Holy Spirit was to die in the flood, or in the rain of fire that was poured out upon Sodom and Gomorrah, or in the destruction of Jerusalem in 70AD or to go into eternal darkness as the foolish virgins did in the Millerite history. The rejection of the message and the Holy Spirit who accompanies the message in our day is set forth by Paul in the book of Hebrews, with the identical emphasis that Sister White placed upon the four histories of the Millerites, Noah, Abraham and Christ.

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. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. Hebrews 6:4–9.

Paul, like all the prophets, is addressing our day, and in so doing he is identifying the same principle which Sister White applied to the Millerite history when she stated, "All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them." Paul identifies the outpouring of the Holy Spirit in the terminology of rain and identifies that the message which the Holy Spirit attends produces two classes of worshippers. One class Paul is "persuaded better things of," "things that accompany salvation," while the other class he represents as "briers and thorns" that are "rejected" "whose end is to be burned."

Paul is addressing those that were "once enlightened" and who had previously partaken of the "Holy Ghost" through tasting "the good word of God." This was also represented by those within the Millerite movement that had taken the little book out of the hand of "no less a personage than Jesus Christ" when the mighty angel descended on August 11, 1840, and who were represented by John in

Revelation 10:8–10.

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

John represented the Millerites that had eaten the little book and tasted Paul's "heavenly gift," but Sister White informs us that those that afterward "renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God," and according to Paul it was thereafter "impossible" "to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame." But the history of Noah, Abraham, Christ and the Millerites simply typifies our history today. In the same book of Hebrews Paul provides a second witness to the seriousness of the fact.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me,

I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:26–39.

Once again Paul identifies two classes. One class draws back, which implies they were once where they were supposed to be, and the other class "believe to the saving of their" souls. God has no pleasure in the class that draws back, for they willfully sin after they had knowledge of the truth and in so doing they trod the Son of God underfoot and have counted the blood of the covenant as an unholy thing. Paul directly references Habakkuk chapter two that identifies the 1843 and 1850 charts, thus directly referencing the Millerite history and Jeremiah's old paths as he sets forth his warning for our time. The identification of a period of probation in Genesis six places an emphasis upon the fact that in this final generation there is to be a solemn life or death closed door message that parallels the history

of Noah, Abraham, Christ and the Millerites.

The history of Genesis six that produced the condition that called forth a probationary period was brought about by the unholy marriage between the descendants of Cain and Seth. The intermarriage of these two classes represents the straw that broke the camels back in terms of God's long-suffering. The amalgamation of Cain and Seth's descendant's in that history represents the mystery of iniquity in our history. The serious nature of that amalgamation brought about the destruction of the earth by the waters of the flood. What does this teach about God's attitude towards the activities of the mystery of iniquity within Adventism today? Through the intermarriage of the sons of God and the daughters of men the world was corrupted to the extent that the God of Heaven was "grieved."

There are six times in the Scriptures where we are informed that God was grieved, and Genesis six represents the very first time He was grieved, therefore based upon the biblical principle of "the rule of first mention," the grieving of God in Genesis six is the most significant time. We will demonstrate that all the references to God being grieved have a direct connection with the mystery of iniquity. If this is so, and it is; then the mystery of iniquity is the one of the activities that greatly grieves God and also the one of the activities that marks the end of God's forbearance and longsuffering. It was the amalgamation of the descendants of Cain and Seth that grieved God and we have previously identified that the word amalgamate means to mix, blend, or unite as is represented by the intermarriage of the descendants of Cain and Seth.

AMALGAMATE, To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary*.

I am not addressing in this study the argument about what Sister White meant when she addresses "the amalgamation of men and beast," but do want to suggest that for the purposes of this study, we do not need to argue whether she meant that men and beasts were combined, for her statements can just as easily be understood that through the amalgamation of men with other classes of men and the amalgamation of various beasts God was grieved. Here we are simply identifying that the amalgamation process is what marks the limits of God's forbearance with men. Speaking of the history represented in Genesis six she sates the following.

"Instead of doing justice to their neighbors, they carried out their own unlawful wishes. They had a plurality of wives, which was contrary to God's wise arrangement. In the beginning, God gave to Adam one wife—showing to all who should live upon the earth, his order and law in that respect. The transgression and fall of Adam and Eve brought sin and wretchedness upon the human race, and man followed his own carnal desires, and changed God's order. The more men multiplied wives to themselves, the more they increased in wickedness and unhappiness. If anyone chose to take the wives, or cattle, or anything belonging to his neighbor, he did not regard justice or right, but if he could prevail over his neighbor by reason of strength, or by putting him to death, he did so, and exulted in his deeds of violence. They loved to destroy the lives of animals. They used them for food, and this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference.

"But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere. God purposed to destroy by a flood that powerful, long-lived race that had corrupted their ways before him. He would not suffer them to live out the days of their natural life, which would be hundreds of years. It was only a few generations back when Adam had access

to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life and perpetuate a life of sin. In order for man to possess an endless life he must continue to eat of the fruit of the tree of life. Deprived of that tree, his life would gradually wear out." *Spirit of Prophecy*, volume 1, 68–69.

The sin above any other that called for the destruction of the race is represented in the passage in Genesis six as the sin that "grieved" God. Moses states in the passage that "the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose, . . . and that "when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it **grieved** him at his heart. And the Lord said, I will destroy man."

The amalgamation that Moses is referring to was the unholy marriage between the descendants of Cain and Seth. In 1 Corinthians 14:32, Paul informs us that the he prophets all agree with one another; so when Sister White states that the "if there was one sin above another which called for the destruction of the race" "it was the base crime of amalgamation of man and beast," it can just as easily mean the amalgamation between the two classes of men and also the amalgamation that was going on in the animal kingdom. The same can be understood by her second provocative statement on this subject.

"Every species of animals which God had created was preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since

the flood, there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men." *Spirit of Prophecy*, volume 1, 78.

My point here is not to solve the semantic arguments of these very provocative passages by Sister White, but simply to emphasize that the intermarriage of the righteous seed with the unrighteous seed is so horrible in the eyes of God that it grieved His heart that He had created mankind, and brought about the destruction of the world by the waters of the flood. Therefore when we understand that the intermarriage of Genesis six typifies the manifestation of mystery of iniquity within the Seventh-day Adventist church in our day, we have every right to be highly alarmed. I do not claim that we have proved that the intermarriage of Cain and Seth's descendants symbolically represents the mystery of iniquity at this point, but the significance, seriousness and solemnity of the unholy intermarriage as a symbol of the mystery of iniquity needed to be marked from the outset of our study.

Amalgamation is the very essence of the mystery of iniquity for Satan's devising is always accomplished by the mixture of truth and error. Through amalgamation men's hearts are hardened and corrupted, and the corruption or hardening of men's hearts is the one thing that actually grieves God's heart. There are only six references in God's word that identify when God was grieved, and three of those six references refer to the very same history.

For he remembered that they *were but* flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, *and grieve* him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his

hand, *nor* the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan. Psalm 78:39–43.

Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I **grieved** with *this* generation, and said, *It is* a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest. Psalm 95:8–11.

Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was **grieved** with that generation, and said, They do alway err in *their* heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he **grieved** forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Hebrews 3:7–19.

God was grieved by the hardness of ancient Israel's hearts after they had been delivered

from their Egyptian bondage. He was grieved by their stiff-necked resistance to His mercy and their forgetfulness of the demonstration of His mighty power in their deliverance from Egypt. Jesus was also grieved with the same hard heartedness of the Pharisees.

And when he had looked round about on them with anger, being **grieved** for the **hardness of their hearts**, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other. Mark 3:5.

Whether we consider the Pharisees in Christ's time or the rebellion that followed the deliverance from Egypt, the hard heartedness of God's people has been marked by inspiration as being produced by the amalgamation of error and truth. We will show this as we proceed in this study.

"God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their depraved appetites craved meat, which God in his wisdom had withheld, in a great measure, from them. 'And the **mixed** multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes.' They became weary of the food prepared for them by angels, and sent them from Heaven. They knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God's people where he can have the greatest success. He has controlled the appetite in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations first to the **mixed** multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food

which God had provided for them. Their depraved appetites craved a greater variety, especially flesh meats.

"In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. **In every congregation there is a mixed multitude.** Those who claim to be righteous, while they do not those things that God has commanded, are **like the self-righteous Pharisees.**" *Review and Herald*, February 27, 1900.

It is the "mixed multitude" that existed in the wilderness time period, that are interchangeable symbols with the "hard hearted Pharisees" of Christ's day and that also prefigures the mixed multitude in our day and age that are "in every congregation" claiming "to be righteous, while they do not those things which God commanded." Amalgamate means to mix, so the mixed multitude are the amalgamated multitude, they are those that have intermarried with the holy, but refuse to be holy themselves. It is the hard hearts of the mixed multitude that grieves God.

And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord: and his soul was **grieved** for the misery of Israel. Judges 10:15–16.

This is the sixth reference from the Bible that informs us that God was grieved. God's grief here is based upon His desire that His creation would not die, yet in spite of His longsuffering and mercy they choose to die. When Christ wept over Jerusalem He displayed this very grief over a people who chose to be hard hearted, a people who refused receive His message of mercy, and a people who after tasting his word rejected the Holy Spirit.

O Jerusalem, Jerusalem, *thou* that killest

the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate. Matthew 23:37–38.

One of the purposes of this study is to demonstrate that what produced the hard-hearted condition in these sacred histories were the workings and devices of Satan as represented by the mystery of iniquity. At this very time Christ is gathering those in Adventism who are willing to make a covenant with Him through sacrifice, while the majority who have been deceived as to what the Truth is, are preparing to watch their house become desolate as it is swept away by the winds, the floods, and the rain. We are repeating the history of Genesis six.

"For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from **their contaminating influence**, withdrew to the mountains, and there made their home. **So long as this separation continued, they maintained the worship of God in its purity.** But in the lapse of time they ventured, **little by little, to mingle** with the inhabitants of the valleys. This association was productive of the worst results. 'The sons of God saw the daughters of men that they were fair.' The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. **Mingling with the depraved, they became like them** in spirit and in deeds; the restrictions of the seventh commandment were disregarded, 'and they took them wives of all which they chose.' The children of Seth went 'in the way of Cain' (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments

of the Lord. Men ‘did not like to retain God in their knowledge;’ they **‘became vain in their imaginations, and their foolish heart was darkened.’** Romans 1:21. Therefore ‘God gave them over to a mind void of judgment.’ Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy.” *Patriarchs and Prophets*, 81.

The continual separation of Seth’s descendants from the descendants of Cain was essential if Seth’s descendants were to remain uncorrupted. But once the mingling of the two classes began, the unrighteous customs of the line of Cain destroyed the holy character of the line of Seth. The process of mingling the two classes together happened “little by little” and culminated with the descendants of Seth becoming “vain in their imaginations.” All of these characteristics illustrate the process that is repeated throughout sacred history as the mystery of iniquity accomplishes its work. In the days of Abraham the same work was accomplished.

“Abraham had marked **the result of the intermarriage of those who feared God and those who feared Him not, from the days of Cain** to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, **the mingling of the righteous seed with the ungodly.** The father’s influence upon his son was counteracted by that of the mother’s idolatrous kindred and by Ishmael’s connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome.” *Patriarchs and Prophets*, 173.

The mingling of the righteous and unrighteous in marriage is accomplished little by little over a period of time and ultimately produces men that are vain in their imaginations—men who are identified as having foolish hearts. A Seventh-day Adventist with a foolish heart is

a foolish virgin, and a Seventh-day Adventist with a wise heart is a wise virgin.

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

Through mingling with the nations the descendants of Abraham departed from God just as Seth’s descendants did by mingling with Cain’s descendants.

“But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They **mingled** with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners, until God’s anger was kindled against them, and he permitted them to have their own way and follow the devices of **their own corrupt hearts.**” *Signs of the Times*, April 22, 1886.

The history of Cain was repeated in the history of Abraham and then again in the history of Moses. Those who had been typified by Cain in the history of Moses were the mixed multitude.

“The **mixed multitude** that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon **the outskirts of the camp; and their offspring were to be excluded from the community until the third generation.**” Deuteronomy 23:7, 8.” *Patriarchs and Prophets*, 375.

Thou shalt not abhor an **Edomite**; for he *is* thy brother: thou shalt not abhor an **Egyptian**; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation. Deuteronomy 23:7, 8.

When rebellion repeatedly arose after the deliverance from Egypt, the source of the rebellion was always the mixed multitude, and the incident of the golden calf was no exception to this fact.

“It was the **mixed multitude** that came from

Egypt with the Israelites who were the principal movers in this dreadful departure from God. They were called a **mixed multitude, because the Hebrews had intermarried with the Egyptians.**” *Spirit of Prophecy*, volume 1, 243.

They were called the mixed multitude for they represented the Hebrews who had intermarried with the Egyptians. It is within the inspired record concerning the mixed multitude that much of the light concerning the workings of the mystery of iniquity is set forth. We should not lose sight of the fact that the very word “mixed,” in the expression “mixed multitude” is the definition of amalgamation.

“During this period of waiting, there was time for them to meditate upon the law of God which they had heard, and to prepare their hearts to receive the further revelations that He might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God’s requirements, and humbling their hearts before Him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. **Especially was this the case with the mixed multitude.** They were **impatient** to be on their way to the Land of Promise—the land flowing with milk and honey. It was only on condition of obedience that the goodly land was promised them, but they had lost sight of this. There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.

“Feeling their helplessness in the absence of their leader, **they returned to their old superstitions.** The ‘**mixed multitude**’ had been the first to indulge **murmuring and impatience**, and **they were the leaders in the apostasy** that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. **The people desired some image to represent God**, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any

material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox!” *Patriarchs and Prophets*, 315.

Paul and Sister White provide two witnesses to the principle that all of God’s word (especially the history of ancient Israel) illustrates God’s people at the end of time.

“Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for 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). ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1 Peter 1:12).” *Selected Messages*, book 3, 338.

The history of the golden calf illustrates Adventism at the end of the world when the image of the beast test is enforced. Those who fail the Sunday law test of the third angel have a specific punishment.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, **The same shall drink of the wine of the wrath of God**, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Revelation 14:9–10.

The punishment is the same punishment which Moses meted out at the incident of the golden calf.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strowed *it* upon the water, and made the children of Israel drink of *it*. Exodus 32:19–20.

For the rejection of the law of God in the third angel's message or in the history of the golden calf the punishment was and is the drinking of God's wrath. In both histories the sin was in worshipping the image beast. In both histories it is those represented by the mixed multitude that lead out in the rebellion. The mixed multitude were "impatient" to wait for Moses, and "they returned to their old superstitions." We are informed that they were also motivated by fear of punishment, and only followed God out of curiosity and excitement.

"And they went out, 'about six hundred thousand on foot that were men, beside children. And a **mixed multitude** went up also with them.' In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired **only to escape from the plagues**, or who followed in the wake of the moving multitudes merely from **excitement and curiosity. This class were ever a hindrance and a snare** to Israel." *Patriarchs and Prophets*, 281.

The mixed multitude possessed the identical characteristics as do the foolish virgins of Adventism! Both were motivated by fear and emotions, they were impatient and not prepared for a delay.

"The coming of Christ, as announced by the first angel's message, was understood to be

represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, **two classes are represented**. . . . Others 'took their lamps, and took no oil with them.' **They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.**

"While the bridegroom tarried, they all slumbered and slept.' By **the tarrying of the bridegroom is represented the passing of the time** when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of **the superficial and halfhearted** soon began to waver, and their efforts to relax; but **those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet**, which the waves of disappointment could not wash away. 'They all slumbered and slept;' one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The **halfhearted and superficial** could no longer lean upon the faith of their brethren. Each must stand or fall for himself." *The Great Controversy*, 391–395.

Clearly the mixed multitude not only represents the Pharisees of Christ's time, but also the foolish virgins of Adventism. They are those among us who are "half-hearted," or think they can mix the world with holiness; those who are impatient and "satisfied with flickering light of good emotions;" those who have not the Rock beneath their feet. In contrast with the rebellious mixed multitude in the incident of the golden calf we find

the Levites representing the wise virgins of Adventism.

"Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, '**Who is on the Lord's side?** let him come unto me.' Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that **the tribe of Levi had taken no part in the idolatrous worship**. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, **mostly of the mixed multitude** that instigated the making of the calf, stubbornly persisted in their rebellion." *Patriarchs and Prophets*, 324.

The Bible provides two witnesses of the faithfulness of the Levites in the time of the worship of the golden calf, for centuries later in the beginning of the reign of Jeroboam the identical test was brought upon the northern kingdom of Israel. The story adds another line of evidence that Aaron's golden calf represents the image of the beast test in our day and in so doing expands the light upon the subject. Fearful that the northern tribe of Israel would travel to Judah to worship at Jerusalem, Jeroboam instituted two places of worship in the new kingdom. One golden calf was erected at Dan and the other at Bethel. At the inauguration ceremony the disobedient prophet from Judah cursed the counterfeit worship site and service. Jeroboam had sought for Levites to officiate in his idolatrous counterfeit temples, but the faithful Levites fled to Judah. This forced Jeroboam to select the lowest of men to function as priests in his

counterfeit temples.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This

is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Bethel. Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am*. Then he

said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, *I am* a prophet also as thou *art*; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, *But* camest back, and hast eaten bread and drunk water in the place, of the which *the Lord* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said, *It is* the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the

word of the Lord, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass. And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcass in his own grave; and they mourned over him, [saying], Alas, my brother! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass. After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth. 1 Kings 12:26–13:34.

We have much to say about the previous passage of Scripture, but at this time we will limit our thoughts to the parallel of Aaron and Jeroboam's golden calves. It is worth noting that of the few good kings and all the bad kings in the history of ancient Israel that the Bible marks that every king of the northern ten tribes which are called "Ephraim" or "Israel" in the sacred word was pronounced as wicked. And of those nineteen wicked kings the testimony is that their individual wickedness was traced back to the wickedness of Jeroboam. When Jeroboam made his pronouncement

concerning his two golden idols he expressed the identical words as did Aaron.

And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, Tomorrow *is* a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. Exodus 32:3–8.

Jeroboam proclaimed a feast just as had Aaron and then made the pronouncement:

Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 1 Kings 12:28.

Jeroboam set up a golden calf and instituted his sacrilegious service at both Bethel and Dan. The word "Bethel" means house of God and the word "Dan" means judge. Therefore Jeroboam's two calves at Bethel and Dan represent church—Bethel and state—Dan, thus adding to the testimony which prefigures the third angel's message and the Sunday law test. In the story of Aaron's golden calf or

Jeroboam's two golden idols it was the Levites that refused to participate.

“So strong was Jeroboam's desire to keep the ten tribes away from Jerusalem that he lost sight of the fundamental weakness of his plan. He failed to take into consideration the great peril to which he was exposing the Israelites by setting before them the idolatrous symbol of the deity with which their ancestors had been so familiar during the centuries of Egyptian bondage. **Jeroboam's recent residence in Egypt** should have taught him the folly of placing before the people such heathen representations. But his set purpose of inducing the northern tribes to discontinue their annual visits to the Holy City led him to adopt the most imprudent of measures. ‘It is too much for you to go up to Jerusalem,’ he urged; ‘behold thy gods, O Israel, which brought thee up out of the land of Egypt.’ 1 Kings 12:28. Thus they were invited to bow down before the golden images and adopt strange forms of worship.

“The king tried to persuade the Levites, some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in **this effort he met with failure**. He was therefore compelled to elevate to the priesthood men from ‘the lowest of the people.’ Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements.

“Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.’ Verse 32.” *Prophets and Kings*, 100–101.

So what was how was the mystery of iniquity established in the hearts and minds of the mixed multitude?

“The **mixed multitude** that came up with the Israelites from Egypt were a source of continual temptation and trouble. They **professed** to have renounced idolatry and to worship the true God; but their **early education and training** had molded their habits and character, and they were more or less corrupted with idolatry and with irreverence for God.” *Patriarchs and Prophets*, 408.

The errors that are inculcated through the process of the mystery of iniquity is conveyed by Satan's false system of education. Education is symbolically represented as the food we eat. We either choose to eat food sacrificed to idols or the heavenly manna. The mixed multitude of every generation has allowed and chosen to develop a corrupted appetite.

“God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their **depraved appetites** craved meat, **which God in his wisdom had withheld**, in a great measure, from them. ‘And **the mixed multitude** that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes.’ **They became weary of the food prepared for them by angels, and sent them from Heaven**. They knew it was just the food God wished them to have, and that it was healthful for them **and their children**. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God's people where he can have the greatest success. **He has controlled the appetite** in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations **first to the mixed multitude**, the believing Egyptians, and stirred them up to seditious murmurings. **They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh meats.**

“**In our day** we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. **In every congregation there is a mixed multitude**. Those who claim to be righteous, while they do not those things that God has commanded, are like **the self-righteous Pharisees**.” *Review and Herald*, February 27, 1900.

In a large measure the distinction between either a foolish or wise virgin within Adventism today and God's people throughout time is based upon what system of education we choose to eat.

“As we receive physical strength from the food we eat, so we are to receive spiritual strength as we study the Word of God. It is as necessary that attention should be paid to the cry of the soul for **spiritual food as that attention should be paid to the cry of a hungry child for temporal food**. A neglect to supply the soul with the bread of life leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit.” *Signs of the Times*, June 26, 1901.

The false system of education that is represented by the mystery of iniquity is introduced among God's people “little by little” over a period of time. Once Satan recognizes that the old standard bearers are gone he moves forward in his work. This has always been his methodology.

“The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. **His voice was no longer heard** in reproof and warning. **One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action**. The people departed from God. Their worship was **mingled** with erroneous principles and ambitious pride.” *Review and Herald*, September 25, 1900.

When the old standard bearers are gone and the voice of reproof and warning goes silent, a “new generation” arrives and the work of mingling truth and error progresses forward. As the mystery of iniquity was in the histories of Noah, Abraham, Moses and Joshua, so too was it in the time of Solomon.

“Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and **only by jealously guarding the ancient landmarks, could they preserve their high and distinct character**. Why then did Solomon become such a moral wreck. He did not act on correct principles. **He cultivated alliances with pagan kingdoms**. He procured the gold of Ophir and the silver of Tarshish, but at what a cost!

“**Solomon mingled error with truth, and betrayed sacred trusts**. The insidious **evils of paganism** corrupted his religion. One wrong step taken, led to **step after step** of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God **mingled** in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy.

“**Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity**. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

“In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named **the Mount of Offense**, by all the true-hearted in Israel. Solomon little thought that those idol shrines

would outlive his reign, even till Shiloh came and looked upon the melancholy sight.

“This case is left on record for all the religious world. **Let those who know the word of the living God, beware of cherishing the errors of the world.** These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. **If these errors are introduced, they will mar the precious landmarks of truth.**” *Bible Echo*, August 29, 1898.

Solomon’s safety was to be found in preserving and defending the ancient landmarks, but he lost sight of his high calling and repeated the apostasy which is the mystery of iniquity. When it came time to rebuild the ruins of Solomon’s temple the prophet Ezra recognized the significance of the work accomplished by the mystery of iniquity.

“Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint. Some of ‘the people of Israel, and the priests, and the Levites’ had so far disregarded the holy commands of Jehovah as to **intermarry** with the surrounding peoples. ‘They have taken of their daughters for themselves, and for their sons,’ Ezra was told, ‘so that **the holy seed have mingled themselves with the people**’ of heathen lands; ‘yea, the hand of the princes and rulers hath been chief in this trespass.’ Ezra 9:1, 2.

“In his study of the causes leading to the Babylonish captivity, Ezra had learned that **Israel’s apostasy was largely traceable to their mingling with heathen nations.**” *Prophets and Kings*, 620.

I rebuilding the walls of Jerusalem Nehemiah struggled against the effects of the mystery of iniquity.

“Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. ‘In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah

came unto them. For there were many in Judah sworn unto him because he was the son-in-law of Shechaniah.’ **Here are seen the evil results of intermarriage with idolaters. In this union, Satan had gained the victory.** A family of Judah had connected themselves with the enemies of God, and the relation had proved a **snare to the people.** Many others also united in **marriage with the heathen. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble.** They were **not whole-hearted** in the service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of co-operation and support. All this had tended to weaken and discourage those who sought to build up the cause of God.” *Signs of the Times*, January 3, 1884.

The entire record of God’s people contains the theme of the workings of the mystery of iniquity in every generation. This was also the case in the time of Christ.

“Christ gave to the world a lesson that should be engraved on mind and soul. ‘This is life eternal,’ he said, ‘that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’ But Satan works on human minds, saying, **Do this or that action, and ye shall be as gods.** By **deceptive reasoning** he led **Adam and Eve to doubt God’s word**, and to supply its place with a **theory** that led to transgression and disobedience. And **his sophistry is doing today what it did in Eden.** When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving **the sayings of the scribes and Pharisees**, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate.

“Christ finds **the religionists of this time** so full of **erroneous sentiments** that there is no room in their minds for the truth. With the **education** given, teachers **mingle** the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be

presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result.” *Review and Herald*, July 3, 1900.

The mystery of iniquity in the time of Christ was accomplished through the Greek educational system, thus pointing to the corrupt educational system that was forced upon Adventism in the early part of the twentieth century. Seventh-day Adventists may not be familiar with the history of how the true educational system was hijacked in that history, or they may choose to not recognize or acknowledge any significance in that historical fact, even if they know of it—but it is and has accomplished the satanic work which the mystery of iniquity has always accomplished in every testimony of God’s people throughout sacred history. What kind of arrogance is it for Seventh-day Adventists to assume they are above the corruption which is accomplished through a false educational system set forth as the mystery of iniquity in God’s word? The answer is that it is fatal arrogancy. To hide our head in the same over the inroads of the corrupt educational system in God’s church today will provide no excuses for anyone as they stand before the judgment seat of Christ.

“In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men ‘worshiped and served the creature more than the Creator.’ Thus the heathen ‘became **vain in their imaginations, and their foolish heart was darkened.**’ Romans 1:25, 21. **So in Israel, man’s teaching had been put in the place of God’s.** Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him.” *Christ’s Object Lessons*, 18.

Luther in the Protestant Reformation had to deal with the fruits of the workings of the mystery of iniquity!

“The Reformer continued searching the Scriptures, praying, preaching, and writing. He knew not how soon his work might close, and he be deprived of liberty or even life; but so long as God should will it, he determined to labor for the upbuilding of Christ’s kingdom. The knowledge that precious souls were everywhere receiving the truth, filled him with joy.

“It was his work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and lay them on the true foundation. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth.” *Signs of the Times*, July 19, 1883.

The mystery of iniquity has impacted every generation of God’s people, and its characteristics are specifically and clearly revealed in God’s word. The satanic work that is represented by the mystery of iniquity is accomplished through a false educational system, such as exists today within the Seventh-day Adventist church. An educational system that does not uphold the Bible as the source of educational study is bankrupt from the outset and only capable of preparing infidels for service in Stan’s work of further corruption.

“Cold, philosophical speculations and scientific research in which God is not acknowledged are a positive injury. And the evil is aggravated when, as is often the case, **books** placed in the hands of the young, accepted as **authority** and **depended upon in their education**, are from authors avowedly infidel. Through all the thoughts presented by these men their poisonous sentiments are interwoven. The study of such **books** is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism.

“The authors of these **books**, which have sown

the seeds of doubt and infidelity broadcast over the world, have been **under the training of the great enemy of God** and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is, "They . . . became **vain in their imaginations**, and their foolish heart was darkened. Professing themselves to be wise, they became **fools**;" "because that, when they knew God, they glorified Him not as God, neither were thankful." Romans 1:21, 22. **They rejected divine truth in its simplicity and purity for the wisdom of this world.**

"Whenever **books** by these infidel authors are given the precedence, and the word of God is made secondary, there will be sent out of the schools a class of students no better fitted for the service of God than they were before they received their education." *Counsels to Parents, Teachers and Students*, 424.

We will continue our study of the two foundations in the next newsletter.

"Depend wholly on the power of the Spirit. Keep your sword the right side up, the edge to the heart, and your arm well nerved. Bring home the blow with an intent to kill. Be not afraid of hurting your hearers, wind no silk handkerchiefs around your blade, nor withhold one moiety of power when you make a thrust. Some are in the habit of hiding a part of the sword, for fear the enemy will dodge the blow; but this will never do. The moment your enemy discovers your cowardice or fear, they despise you. They rouse to action with redoubled vigor and ten to one if you are not overthrown. Never show any discouragement, or unbelief in the strength or power of your Commander. Let His name be your watchword, His armor your shield, and His cause your field. If the enemy roar and make a noise, take courage, double your diligence; it is a certain sign that your blows are telling home." William Miller, *Manuscript Letter*, May 19, 1841.

20/20 Vision Campmeeting

The 20/20 Vision Campmeeting will be in the beautiful mountains of Southern California June 9-16, 2013, at well-known Camp Cedar Falls in Angelus Oaks. Our guest speakers will be *Advent Times'* Errol Scott from Great Britain, Pastor Anthony Chornes of *IHBS Ministries* and Andre Knight, M.M.E. of *Messengers of the Covenant*. Plus, *Path of the Just's* own Darrio Taylor, Jamal Sankey, Manuel Carrasco, and Kevin Howard.

Information & Accommodations

The prices include 7 nights, 20 meals, and study materials (if any). Ages 2-3 deduct \$20 per stay. Ages 1 and under stay free. Reservation deadline is Thursday, May 9, 2013. Payments made after May 9 will incur a late payment fee of 10% of total camp cost. We are operating on a first come, first served basis. Reserve your spot with a non-refundable \$50.00 deposit for

Children of Light Campmeeting

May 21-26, 2013

Join Wesley Smith and The Children of Light ministry in Burnsville, North Carolina for campmeeting! If you are interested in attending or just want some more information then check the website out at www.childrenoflight.org or call Becky Smith at: 828.284.7155. See you there!

Sierra Convocation Campmeeting

May 15-19, 2013

Join Jamal Sankey and Manuel Carrasco in Nevada City, California at the Sierra Convocation Campmeeting. Want to know more about registration, cost, and the exciting medical missionary presentations that are going to be happening there? Then check the website out at www.sierraconvocation.com. or call Kathy Brown at: 530.832.4988. This is a campmeeting you won't want to miss!

each individual in your party — 1 & under are FREE. Shuttle service provided for Ontario Int. Airport ONLY. Round-trip transportation fee of \$25.00 is due at pickup.

Call for pricing and availability!
Maria Sankey at (661) 821-2153 or
camp@pathofthejust.org