

# FUTURE NEWS

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## The Test of New Light

*Gospel Workers, 302*

Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need it. We are all under obligation to God to know what He sends us. He has given directions by which we may test every doctrine, — ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ (Isaiah 8:20.) If the light presented meets this test, we are not to refuse to accept it because it does not agree with our ideas.

No one has said that we shall find perfection in any man’s investigations; but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths.

No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question, without admitting a point when it is well sustained. O, may we act as men who want light! May God give us His Holy Spirit day by day, and let the light of His countenance shine upon us, that we may be learners in the school of Christ.

When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice. We should never permit the spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that He disturbed the people, and they wished He would let them alone; for He caused perplexity and dissension. The Lord sends light to us to prove what manner of spirit we are of. We are not to deceive ourselves.”

In 1844, when anything came to our attention that we did not understand, we knelt down and asked God to help us take the right position; and then we were able to come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we but knew the evil of the spirit of intolerance, how carefully would we shun it!

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

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## MISSION STATEMENT

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

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

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

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Your donations are greatly appreciated.

I am breaking into our current newsletter series to address the book of Joel. I am doing this for several men who we work with and support are teaching at least five different opposing applications.

I intend to set forth the reasons why we at *Future for America* understand that Joel is identifying a progressive infiltration and corruption of Adventism by the practices and teachings of papal Rome, primarily through the educational system which exists within Adventism today. The papal influence within Adventism is represented in God's prophetic word as a progressive development which reaches its conclusion in the fourth prophetic generation of Adventism, during the sealing time of the one hundred and forty-four thousand, which begins at the opening of the latter rain.

Those who are teaching Joel differently than we—are our friends who we support in the service they are accomplishing as they share this prophetic message around the world, so we are seeking nothing more than a healthy discourse on this subject that leads to a further unity among those who are walking in the old paths of Jeremiah six.

## **The Progressive Papal Infiltration of Seventh-day Adventism as Recorded by the Prophet Joel**

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. Joel 1:1–3.

In the first three verses of Joel the “old men” are given a message which is expressed with

the question, “Hath this been in your days, or even in the days of your fathers?” The message represents something that has been in the days of the old men's fathers, as well as in the old men's current history. By the question we can discern that the context of the message is based upon a repetition of history, for the old men are called to evaluate whether the condition that is yet to be identified as occurring in their history also occurred in the history of their fathers.

Without further defining what the condition is, the message that is given to the old men is marked in the context of four generations—for the old men are instructed to tell their children, who are in turn to tell their children, who are then to tell another generation. Some wish to conjecture that because the question has been raised to whether this issue had previously occurred in the history of the old men's fathers that therefore the fathers of the old men constitutes a reference to a fifth generation, yet this application is flawed. The old men's fathers are not identified as one of the generations which are to be given the message assigned to the old men. The fathers of the old men are simply noted in terms of whether the issue that occurs in the days of the old men also occurred in the days of their fathers.

The message the old men are to proclaim is marked as reaching its fulfillment in the fourth generation, but it also implies that each generation is to understand and hand off the message given to the old men. As we begin our study of Joel we will begin with a consideration of the fourth generation in God's prophetic word.

### **Four Generations**

“Four generations” are a symbol and a subject of God's word, representing the probationary

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time given to both men and nations. The covenant prophecy of Abram identifies that Israel would be in Egypt until the fourth generation.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. Genesis 15:13–16.

A careful analysis of the biblical record demonstrates that the birth of Moses was the fourth generation from the beginning of Abram's covenant prophecy, and it should also be noted that during the years of Abram's prophecy the iniquity of the Amorites was to be filled up.

“The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before His people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified **until they had filled up the cup of their iniquity**. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In His love and pity God would let light shine upon them in more distinct rays; He would give them opportunity to behold the working of His wondrous power, that there might be no excuse for their course of evil. **It is thus that God deals with the nations**. Through a **certain period of probation** He exercises long-suffering toward **nations, cities,** and

**individuals**. But when it is evident that they will not come unto Him that they might have life, **judgments are visited upon them**. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of His law will know that God will by no means clear the guilty.” *Review and Herald*, May 2, 1893.

We will now consider the complete chapter entitled *The Seal of God* from *Testimonies*, volume 5, which adds important insight to the subject of the fourth generation. It begins by associating the sealing in Ezekiel nine with Abram's fourth generation and the judgment upon the Amorites.

“He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.’

“And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. **‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**’ Instead of being softened

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by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But **there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.**

“Of the Amorites the Lord said: **‘In the fourth generation** they shall come hither again: for the iniquity of the Amorites is not yet full.’ Although this nation was conspicuous because of its idolatry and corruption, **it had not yet filled up the cup of its iniquity**, and God would not give command for its utter destruction. **The people were to see the divine power manifested in a marked manner**, that they might be left without excuse. The compassionate Creator was willing to **bear with their iniquity until the fourth generation**. Then, if no change was seen for the better, His judgments were to fall upon them.

**“With unerring accuracy the Infinite One still keeps an account with all nations.** While His mercy is tendered with calls to repentance, this account will remain open; but **when the figures reach a certain amount which God has fixed**, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

“The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

“But that which causes me to tremble is the fact that **those who have had the**

**greatest light and privileges have become contaminated by the prevailing iniquity.** Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. **The rapidly swelling figures show that the time for God’s visitation has about come.** Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in **the day of visitation**. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because **its members are doing after the manner of the world.**

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as

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an avenger, He will also come as a protector of all **those who have preserved the faith in its purity and kept themselves unspotted from the world.** It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But **the glory of the Lord had departed from Israel;** although many still continued the forms of religion, His power and presence were lacking.

**“In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings.** While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. **They are powerless to stop the rushing torrent of iniquity,** and hence they are filled with grief and alarm. **They mourn before God to see religion despised in the very homes of those who have had great light.** They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in **the church.** The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that **the church—the Lord’s sanctuary**—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which

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they were so careful to hide.

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

**“It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others.** They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.

**“The day of God’s vengeance** is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. **Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity.** ‘The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.’

**“Our own course of action** will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. **Already a few drops of God’s wrath have fallen upon the earth;** but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of

trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.’ When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!

“Courage, fortitude, faith, and implicit trust in God’s power to save do not come in a moment. **These heavenly graces are acquired by the experience of years.** By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. **They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus.** When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

**“Not all who profess to keep the Sabbath will be sealed.** There are many even among those who teach the truth to others who will not receive the seal of God in

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their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

“By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men who have so often opened to them the treasures of God's word, they will surely endanger their souls. **Jesus is the only true pattern. Everyone must now search the Bible for himself upon his knees before God,** with the humble, teachable heart of a child, if he would know what the Lord requires of him. However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.**

“We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are ‘wretched, and miserable, and poor, and blind, and naked.’ Now is the time to heed the admonition of the True Witness: ‘I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness

do not appear; and anoint thine eyes with eyesalve, that thou mayest see.’

“In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory. The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

“No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.

“Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in **the day of trial**. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. **We should know this by our past experience. In that day when God has a controversy with His people** this experience will be a source of comfort and hope.

“It is now that we must keep ourselves and



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our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. **‘Today if ye will hear His voice, harden not your hearts.’** We are in a most trying position, waiting, watching for our Lord’s appearing. The world is in darkness. ‘But ye, brethren,’ says Paul, ‘are not in darkness, that that day should overtake you as a thief.’ It is ever God’s purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” *Testimonies*, volume 5, 207–216.

The sealing of the one hundred and forty-four

thousand is accomplished in the fourth or final prophetic generation of Adventism. The fourth generation for Israel marked in Abram’s covenant prophecy, also equated to the probationary time allotted to the Amorites. Sister White employs the history of the Amorites to represent the judgment of the nations at the end of time. While the nations of the world are pouring their last drops of rebellion into their respective probationary cups, Adventism arrives simultaneously at its fourth prophetic generation. In the history represented by the fourth generation both the nations of the world and God’s church reach the limits of their probationary time, and when the cup of their iniquity is full—God then accomplishes His executive judgment.

The period when both the church and the world reach the conclusion of the mutual probationary time is called the “time of God’s visitation,” and God’s visitation begins while probation is open, but ultimately leads to His executive judgment when probation has ended. The prophetic issues associated with the time of God’s visitation are represented as progressive, for God’s judgment has an ending and a starting point.

For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter 4:17–18.

Whether we consider modern spiritual Israel at the end of the world, or literal Jerusalem in ancient biblical history—God’s people are always judged first.

And I will bring upon that land all my words which I have pronounced against it, *even* all that is written

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in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: **To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;** Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Dedan, and Tema, and Buz, and all [that are] in the utmost corners, And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, **I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?** Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth. A noise shall come *even* to the ends of the earth; for **the Lord hath a controversy with the nations**, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the Lord. Jeremiah 25:13–31.

In agreement with this principle we find that it was after the forty years of wandering in the wilderness, when all the Israelite rebels that had left Egypt had received their individual judgment by dying in the wilderness that God then took His covenant people into the Promised Land; and there and then began to execute judgment upon the heathen nations who had also simultaneously filled up their cup of iniquity.

The chapter from *Testimonies* informs us that as the cup of probationary time is reaching its conclusion, the sealing of God's people

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is accomplished, and that those who receive the seal of God, do so when the Sunday law decree is enforced. Simultaneously those in Adventism that have not prepared a character which qualifies for God's seal will then receive the mark of the beast. The message of Joel is placed in the context of the fourth prophetic generation of Adventism and is also the primary biblical reference for the outpouring of the latter rain—which is poured out in a two-step fashion beginning with a sprinkling and thereafter followed by a full outpouring.

All prophetic light is brought to bear upon the end of the world, so we find that the four generations of Abram's covenant prophecy, Ezekiel's sealing prophecy in chapters eight and nine, and Joel's four generations are all agreeing with each other.

### **The Last Work**

All of these prophecies are therefore fulfilled at the final "closing work" of salvation, which is the sealing of the one hundred and forty-four thousand.

"The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. **Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand** who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of **the last work** under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. 'And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and

set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.'

"Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.

"But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.'" *Testimonies*, volume 3, 266–267.

The sealing of the one hundred and forty-four thousand is the closing work of salvation, which is accomplished in the fourth generation of modern Israel as typified in Abram's covenant prophecy, which takes place during

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the latter rain. It is important to remind ourselves of some significant truths connected with the understanding of the sealing of the one hundred and forty-four thousand.

The latter rain begins to fall when the angel of Revelation eighteen descends.

**“The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.**” *Review and Herald*, April 21, 1891.

The sealing of the one hundred and forty-four thousand and therefore latter rain is progressive, for the sealing is a settling into the truth.

**“Before the work is closed up and the sealing of God’s people is finished,** we shall receive **the outpouring of the Spirit of God.** Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.” *Selected Messages*, book 1, 111.

The swelling of the loud cry of the third angel corresponds to the sealing process.

“As the members of the body of Christ approach the period of their last conflict, ‘the time of Jacob’s trouble,’ they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as **great power and glory attends the closing work,** the faithful people of God will partake of that glory. **It is the latter rain** which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.” *Review and Herald*, May 27, 1862.

The sealing of Ezekiel eight and nine is the same as the sealing identified in Revelation seven.

“If such scenes as this are to come, such

tremendous judgments on a guilty world, where will be the refuge for God’s people? How will they be sheltered until the indignation be overpast? John sees **the elements of nature**--earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, **until** the servants of God should be sealed in their foreheads. **The mighty angel is seen ascending from the east** (or sunrising). **This mightiest of angels** has in his hand **the seal of the living God**, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is **the voice of this highest angel** that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical Day of Atonement, will be recognized and marked as worthy of God’s protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who

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unite with them in sin, will have their names **blotted out** of the book of life, and **be left in midnight darkness, having no oil** in their vessels with their lamps. ‘Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.’

“**This sealing of the servants of God is the same that was shown to Ezekiel in vision.** John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men’s hearts failing them for fear.** He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

Joel, Ezekiel eight and nine, the history of the wilderness wandering and Revelation seven are all addressing the same end of the world history. That history is fulfilled in the fourth prophetic generation of Adventism. In the previous passage from *Testimonies to Ministers* Sister White ties together the sealing in Revelation seven, Ezekiel eight and nine with Luke twenty-one when she states that “John” “saw the sea and the waves roaring, and men’s hearts failing them for fear.” What John saw is identified in Luke twenty-one.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; **the sea and the waves roaring; Men’s hearts failing them for fear,** and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25–26.

John saw the sea and the waves roaring, and men’s hearts failing them for fear, which is taken from verses twenty-five and twenty-six.

Verses twenty-five also record the signs in the sun, moon, and stars. The signs Luke records are from the book of Joel, thus we find inspiration also tying together Luke twenty-one with Revelation seven, Ezekiel eight and nine, Joel and Abram’s covenant prophecy. The issue of Luke twenty-one is important to note for it brings together a component of Joel’s four generations, as it refers to the last or final generation.

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. **Verily I say unto you, This generation shall not pass away, till all be fulfilled.** Heaven and earth shall pass away: but my words shall not pass away. Luke 21:29–33.

Here we find that the fourth or final generation that exists during the time of the latter rain when the one hundred and forty-four thousand are being sealed will have seen the “fig tree, and all the trees” shooting “forth” and also recognized therefore that “summer” was now “nigh at hand.” The fourth generation of Joel lives during the time when the trees bud out. This allows a second witness to place Joel’s reference in the first three verses of his book in the context of prophetic generations.

### **The Number Four**

Although the number “four” is most commonly understood to symbolically represent “worldwide;” still a symbol must be defined in connection with the context of the passage where it is found, and the number “four” also represents “time.” In the Bible a twenty-four hour day is divided up into “four”

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watches, and a year is divided up into four seasons.

And in the fourth watch of the night Jesus went unto them, walking on the sea. Matthew 14:25.

He appointed the moon for seasons: the sun knoweth his going down. Psalms 104:19.

The witnesses of the Psalmist and Matthew in connection with Joel's four generations provide ample prophetic evidence to establish that the number "four" can represent time when the context of the passage justifies that application."

As we have already noted the sealing process is progressive, for it is something we must settle into over a period of time.

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already. The judgments of God are now upon the land, to give us warning, that we may know what is coming." *Manuscript Releases*, volume 10, 252.

In Ezekiel eight and nine we find the two classes of worshippers that exist in Adventism during the sealing time of the one hundred and forty-four thousand. One class in chapter nine receives God's seal and the other class in chapter eight receive the mark of the beast. Chapter eight sets forth a progressive escalation of pagan worship that is established in Jerusalem and ultimately culminates with the mark of the beast for those who bow down to the sun in verse sixteen.

And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between

the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Ezekiel 8:16.

Thus we find the class in Adventism who receive the mark of the beast set forth in Ezekiel eight and the class that are sealed set forth in chapter nine as the prophecy operate upon the principle of repeat and enlarge. As one class in Jerusalem (the church) settles into a system of pagan worship the other class settles into the truth. In Ezekiel eight we find four progressively abominable pagan worship practices, thus establishing that pagan religion will be brought into Adventism progressively over a period of time.

Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar **this image of jealousy in the entry**. He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* **thou shalt see greater abominations**. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of

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Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in **the chambers of his imagery?** for they say, The Lord seeth us not; the Lord hath forsaken the earth.

He said also unto me, Turn thee yet again, *and thou shalt see greater abominations* that they do. Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, **behold, there sat women weeping for Tammuz.**

Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and thou shalt see greater abominations than these.* And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and **they worshipped the sun** toward the east. Ezekiel 8:5–16.

The progressive nature of Ezekiel's abominations is emphasized when the Lord informs Ezekiel three times that he will see "greater abominations than these." Thus we find in Ezekiel eight and nine that the sealing time of the one hundred and forty-four thousand is preceded by a progressive degeneration into pagan worship.

Therefore as Ezekiel's four-fold escalation into paganism in Adventism reaches its conclusion at the Sunday law. The first three verses of Joel identify the arrival of the latter rain message in the fourth of four generations, while Luke twenty-one agrees with Joel by marking the sealing process of the latter rain in the final generation. John informs us the sealing begins when the winds of strife

are restrained in agreement with Abram's prophecy which identifies that the nations would also be finishing the filling up of the cups of their respective probationary time, thus also connecting with Luke twenty-one's distress of nations, which also connects with John's angry nations during the history of the third woe in Revelation 11:18.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25–26.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Revelation 11:18.

Verse four of Joel chapter one then provides a second witness to the four generations with its four insects. We will begin to consider this truth on our next newsletter.

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Joel 1:4.

### **Readers Response**

Brother Mark Bruce and his new wife Tara Marie have recently joined the staff of *Future for America*. Brother Mark is from Scotland and only became a Christian four years ago, and shortly thereafter became a Seventh-day Adventist. During a recent live-streaming

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and recording session here at the ministry I began to share with him why I believed he was wrong in identifying that the book of Joel was representing Islam. I worked through my arguments rather slowly with Mark, but by the time that we approached the Sabbath School lesson that dealt with Joel he and I had arrived at a certain amount of agreement over the book of Joel.

Before the Sabbath School lesson that dealt with Joel arrived I received a handful of e-mails asking how I understood this book. Because this subject was fresh on my mind due to my interaction with Mark I rather quickly sent out a response to the question of how I understood Joel. Some who received my response then sent it on to others and it was perceived by some who had been teaching differently than I, that I was attacking their understanding. This was and is not the case. Because of this situation I have begun to write out my understanding for this and the following newsletters.

In the period following these things, Mark responded to an e-mail from a brother in Africa over the book of Joel. The African brother was expressing confusion, for he had been taught that Joel's army was the one hundred and forty-four thousand and thereafter heard through a present truth ministry that it was Islam. The following is the brother's slightly edited e-mail and Brother Mark's response. Brother Mark is a new Adventist Christian and he possesses the zeal which we might all emulate in the sense that he attempts to provide many proofs for his understanding, but I think he sometimes leaves some of his claims (though correct) unproved. That being said I believe this e-mail interaction will help place the purpose of our ongoing study into a better perspective.

Brother Mark:

Thank you for your reply on the issue of Joel 2, but to me at first I believed it to mean the 144,000, but then after listening to \_\_\_\_\_ (identifying the subject of Joel as Islam), I was confused. That is why I told you to listen to his presentation and then help me. The Disciple of Truth-John 8:31,32

Okay my Brother, I too was deceived by the thought that Joel was referring to Islam, but the verses are being misapplied. It was a shock to my system to be told that I was in error, especially when most of the leading brethren in this message were and are also saying it is Islam. I had to go humbly and take a real close look and allow the Lord to open my mind to what was truth, and then and only then were my eyes opened. So my brother, let us go step by step through Joel, rather than take a few choice verses to make them into something they are not. If at any time you disagree, or feel that something is not right, please do not hesitate to show me from His word.

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the **palmerworm** hath left hath the **locust** eaten; and that which the locust hath left hath the **cankerworm** eaten; and that which the cankerworm hath left hath the **caterpillar** eaten. Joel 1:1-4.

Firstly we are given a depiction of the four generations of Adventism, and all the prophets are speaking about the end of the world.

The prophet is asking in relation to something that is taking place in his time period. First he is asked if this has taken place in their time or the time of their fathers? But this is purely a



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rhetoical question, as it goes on to mention three generations from their time period, theirs being the first, making four generations. This is confirmed in verse four when it refers to four types of locust, one for each generation that will devour.

We can also know that it is referring to “time” when the Bible speaks about four watches (Matthew 14:25), and 4 seasons (Psalms 104:19), which are also in relation to time providing a second witness.

We can know it is Adventism because of the next verse, for all the prophets are speaking about the Seventh-day Adventist Church at the end of the world.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. Joel 1:5.

The drunkards being the drunkards of Ephraim, the leadership of Adventism in Isaiah 28, the new wine referencing the latter rain of John 2 (Read Proverbs 31:4–6).

So in essence, it is a message in regard to false doctrine (wine), that will devour God’s truth, thus destroying His people from the inception of the Seventh-day Adventist Church and then culminating in the fourth generation (us today), and thus preventing the drinkers of the false doctrine from receiving the latter rain.

We can start to understand in these verses.

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. **He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.** Joel 1:6–7.

This is where some in this message misapply verse six. They compare this verse along with

other verses from Joel two in relation to Revelation nine and then claim that the verse refers to Islam. They make this connection because Islam in Revelation nine is symbolized as “locusts” and has “teeth like lions”.

We should ask ourselves how Islam has devoured the four generations of Adventism? The answer is that Islam has not devoured Adventism. In fact we know from prophetic history that the role of Islam is to produce a blessing to God’s people, not a curse. Also, symbols in Bible prophecy can have more than one meaning depending upon context; therefore if something does not fit, we need to look again for an alternative meaning until everything harmonizes.

And according to verse seven, this nation has removed the bark from the fig tree. To remove the bark off of a tree is to prevent the sap (word of God) that comes from the root (Christ), from reaching the branches (His people).

I Jesus have sent mine angel to testify unto you these things in the churches. **I am the root** and the offspring of David, *and* the bright and morning star. Revelation 22:16.

**I am the true vine**, and my Father is the husbandman. **Every branch in me that beareth not fruit he taketh away:** and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: **for without me ye can do nothing.** John 15:1–5.

For if the firstfruit *be* holy, the lump *is* also *holy*: and **if the root *be* holy, so**

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*are the branches.* And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: **For if God spared not the natural branches, take heed lest he also spare not thee.** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: **otherwise thou also shalt be cut off. Romans 11:16–22.**

The book of Joel is speaking of this fulfillment within His Church. How can the church produce fruit if the bark has been removed from the tree? This cannot therefore be referring to Islam, for it applies to none other than the Papacy. Through the papal infiltration into our church, that has been accomplished through the ecumenical system and false education the true understanding of the Word of God is being denied from our people. Adventists are becoming drunk on Babylonian wine, instead of the true.

If we go to the book of Nahum, chapter three, we can see that the Papacy in context is also referred to as a cankerworm, and as locusts.

Woe to the bloody city! **it is all full of lies and robbery;** the prey departeth not; . . . Because of the multitude of the **whoredoms of the wellfavoured harlot,** the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. . . . There shall the fire devour thee; the sword shall cut thee off, it shall eat

thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away. **They crowned are as the locusts, and thy captains as the great grasshoppers,** which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them. Nahum 3:1, 4, 15–18.

Joel chapter one is a warning about adopting the false doctrines of the Papacy—the wine of Babylon, lest the “new wine” which is the latter rain, is cut off from us.

In 1863, which was in the time of Adventism’s first prophetic generation, Adventism began a progressive rejection of the foundational truths represented in Jeremiah 6:16 as the “old paths” when they removed the 2520, started a church organization, chose a president (a king), and began to retreat back to Egypt. See Numbers 14:1–4.

The remainder of Joel chapter 1 is a lamentation to the slow destruction of God’s people through their rejection of the old paths, and how the fire is devouring their land. What is that fire referring to? The true fire comes from God’s word.

These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, **fire proceedeth out of their mouth,** and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. Revelation 11:4–5.

And suddenly there came a sound from

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heaven as of a rushing mighty wind, and it filled all the house where they were sitting. **And there appeared unto them cloven tongues like as of fire**, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:2-4.

The false fire is man's word.

“Many will stand in our pulpits with **the torch of false prophecy** in their hands, kindled from the hellish torch of Satan.” *Last Day Events*, 179.

And he doeth great wonders, **so that he maketh fire come down from heaven** on the earth in the sight of men, **And deceiveth them that dwell on the earth** by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. Revelation 13:13-14.

**And the tongue is a fire, a world of iniquity:** so is the tongue among our members, that it defileth the whole body, and **setteth on fire the course of nature; and it is set on fire of hell.** James 3:6.

Fire is either true or false doctrine depending upon context, and in Joel it is referring to the false Babylonian wine that is stripping the bark off of the vine of the Seventh-day Adventist church. This leads us on to chapter two, where the first thing we are told is to blow a trumpet in the Seventh-day Adventist church, because the day of the Lord is coming very soon (Ezekiel 33:1-11).

**Blow ye the trumpet in Zion**, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the Lord** cometh, for it is nigh at hand. Joel 2:1.

Let us first establish what the day of the Lord is.

It is a day of destruction:

Howl ye; for **the day of the Lord** is at hand; it shall come as a destruction from the Almighty. Isaiah 13:6.

It is a day of wrath:

Behold, **the day of the Lord** cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. Isaiah 13:9.

It is a day of darkness:

Woe unto you that desire **the day of the Lord!** to what end is it for you? the day of the Lord is darkness, and not light. . . . Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it? Amos 5:18, 20.

It is also a day against the Gentiles:

For **the day of the Lord** is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. Obadiah 1:15.

It is a time where all those not in Christ will be punished:

Hold thy peace at the presence of the Lord God: for **the day of the Lord** is at hand: for **the Lord hath prepared a sacrifice, he hath bid his guests.** And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. Zephaniah 1:7-8.

The day of the Lord's sacrifice began on October 22, 1844 when the marriage started in heaven.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient

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of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

The kingdom of heaven is like unto a certain king, which made a marriage for his son, **And sent forth his servants to call them that were bidden to the wedding**; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, **Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage**. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*. **But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city**. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Matthew 22:2–8.

The day of the Lord’s wrath is the fulfillment of the 2520 in Leviticus 26:27–34 which identifies the destruction of Jerusalem as a type of the Seventh-day Adventist church at the national Sunday law. See 1 Peter 4:17. The Lord’s anger is manifested when the decree comes forth.

**Before the decree bring forth**, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you. Zephaniah 2:2.

“An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [Isaiah 10:1]. [Zephaniah 1:14–18; 2:1–3, quoted.]” *Manuscript Releases*, volume 14, 91.

The events on the plains of Dura are a type of the Sunday Law. The furnace was heated seven times, thus prophetically linking the national Sunday law to the fiery furnace burning that represents the worldwide acceptance of the papacies false doctrines (the wine of Babylon).

At the Sunday law God’s church will be punished first as the curse of the 2520 reaches its perfect fulfillment, when those in Adventism who have spurned God’s grace will be forever scattered, and those who have received the early rain are gathered in readiness to receive the full out pouring of the latter rain to give the loud cry of the third angel—which is the true fire or as Joel states, the “new wine.”

In Joel 2:1, we are told to blow the trumpet, which is a warning in advance of the day of the Lord. According to the prophetic waymarks that are established by bringing together line upon line, we know the trumpet comes prior to the national Sunday law.

Shall **a trumpet** be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not

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done *it*? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Amos 3:6–8.

The trumpet that warns of the approaching national Sunday law was the third woe which arrived on September 11, 2001. The trumpet warning of 9/11 is also what Christ identified as the “sign of Jonah.”

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and **there shall no sign be given it, but the sign of Jonas the prophet. Luke 11:29.**

Jonah means “dove” and is a parallel of when the dove came down at Christ’s baptism, which aligns with the descent of the angel of Revelation eighteen on 9/11. The event of 9/11 was a sign to tell us that the Sunday Law was right upon us.

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, ‘My blood, Father, My blood! My blood! My blood!’ Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel fly with a commission from Jesus, swiftly flying to the four angels who had a work to do in the earth, and waving something up and down in his hand, and crying with a loud voice, ‘Hold! hold! hold! hold! until the servants of God are sealed in their foreheads.’

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels

charge over things on the earth; that **the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed**, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them **hold, until the servants of God were sealed with the seal of the living God in their foreheads.**” *Early Writings*, 39.

The seal of God is achieved by eating the little book, which is the word of God and the eating of the little book is contrasted by those who drink the false wine of Babylon. We are told that the day of the Lord will be as follows.

A day of **darkness** and of **gloominess**, a day of **clouds** and of **thick darkness**, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. Joel 2:2.

There is a parallel passage to this fact in Zephaniah that gives us more information.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of **darkness** and **gloominess**, a day of **clouds** and **thick darkness**, A day of the trumpet and alarm against the fenced cities, and against the high towers. Zephaniah 1:15–16.

This passage has led to the belief that this is in reference to the towers falling, when in fact it is in reference to the day of the Lord, which is the national Sunday law. The trumpet in this passage is not referring to the trumpets

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of Revelation eight, nine, and eleven, but to a trumpet that represents God's voice.

I was in the Spirit on the Lord's day, and heard behind me **a great voice, as of a trumpet**. Revelation 1:10.

The word "great" here has the same meaning as "loud". Does the Lord give a loud voice at the national Sunday law?

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:4.

The loud cry is due to people taking hold upon these truths, and as more and more come into the truth, the message swells. Hence the Lord's voice is also likened to many people.

And his feet like unto fine brass, as if they burned in a furnace; and **his voice as the sound of many waters**. Revelation 1:15.

"As the third angel's message **swells into a loud cry**, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven." *Maranatha*, 202.

"There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. **But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of 'the third angel' shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true.** Then those who still continue in transgression will receive the mark of the beast." *Signs of the Times*, November 8, 1899.

When Moses received the law at Mount Sinai it was the first Pentecost, and it typified the national Sunday law where the latter rain is poured out without measure.

And it came to pass on **the third day** in the morning, that there were thunders and lightnings, and **a thick cloud** upon the mount, and **the voice of the trumpet exceeding loud**; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether **on a smoke**, because **the Lord descended upon it in fire**: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of **the trumpet sounded long, and waxed louder and louder**, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses *up* to the top of the mount; and Moses went up. Exodus 19:16-20.

1. Was this on the third day, symbolizing the third Angels message? Yes.
2. Was it a cloudy and dark day? Yes.
3. Did fire come down symbolizing the outpouring of the Spirit? Yes.
4. Did a trumpet sound, that swelled louder and louder? Yes.

This cloudy and dark day is the Sunday Law crisis, which is the time of the Gentiles.

For the day is near, even the day of the Lord is near, **a cloudy day; it shall be the time of the heathen**. Ezekiel 30:3.

It is a day when the thief will come upon us.

For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night**. 1 Thessalonians 5:2.

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But **the day of the Lord will come as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 2 Peter 3:10.

The thief in God's prophetic word is the papacy who is identified as the "robbers of thy people in Daniel 11:14, and also by Judas, the son of perdition, who was also a thief (John 12:4-6). The Papacy is also symbolized by Barabbas, whose name means son of the Father thus representing a counterfeit Christ, but who was a thief and a murderer. The thief that comes in the night is the Papacy, who will come unexpectedly upon all those who are asleep, as typified by the experience in the Garden of Gethsemane, when the palace guards (the dragon), Judas (the beast), and the religious leaders (the false prophet) came for Christ, thus representing the three-fold union of modern Babylon. That comes together at the Sunday law crisis.

"By the decree of enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." *Testimonies*, volume 5, 451.

Therefore this day of the trumpet, which is against the "fenced cities" and "high towers" is none other than a proclamation against

Babylon, which unites church (the towers), and state (the fenced cities) together.

And they said, Go to, **let us build us a city and a tower**, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And **the Lord came down to see the city and the tower, which the children of men builded**. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Genesis 11:4-6.

In verses four and five of Joel 2 it speaks about horses and chariots, which again we find in Nahum pointing to the Papacy.

Woe to **the bloody city!** it *is* all full of **lies and robbery**; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the pransing **horses**, and of the jumping **chariots**. Nahum 3:1-2.

And in Ezekiel:

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, **with horses, and with chariots**, and with horsemen, and companies, and much people. Ezekiel 26:7.

The horses and chariots in Joel refer to the same horses and Chariots of Daniel 11:40—the United States, which is symbolized by Ahab the king of ten nations, who was married to Jezebel, referencing the ten horns of Revelation 17:12, 13, (the United Nation) that will give their strength and power to the Beast for one hour, which is the hour of darkness (Luke 22:53).

Also, in Joel 2:3 it mentions that nothing shall escape them, which is paralleled with

the thief in the night where it states “they shall not escape!”

For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night.** For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; **and they shall not escape.** 1 Thessalonians 5:2–3.

And in verse eleven Joel identifies mentions the day of the Lord, where the Lord utters His voice before His army. Do we have a second witness for who His army pertains to?

But when the king heard *thereof*, he was wroth: **and he sent forth his armies**, and destroyed those murderers, and burned up their city. Matthew 2:7.

Who are His armies that burn up Jerusalem?

Behold, I will send and take **all the families of the north**, saith the Lord, and **Nebuchadrezzar the king of Babylon**, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Jeremiah 25:9.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary;** and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26.

The families of the north are all those aligned with the Papacy, the dragon (kings of the earth), which is Egypt (Ezekiel 29:3), and the false prophet (the United States).

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, **my great army which I sent among you.** Joel 2:25.

When was Islam sent among God’s people for 4 generations? Finally it goes on to verify the Papacy in verse twenty, where the Lord promises to send the latter rain, and remove the “northern army” from all those who humble themselves.

Yea, the Lord will answer and say unto his people, Behold, **I will send you corn, and wine, and oil**, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But **I will remove far off from you the northern army**, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Joel 2:19–20.

We can clearly see the book of Joel is in reference to the Papacy, yet we hear people referring to these verses as Islam, and even the one hundred and forty-four thousand. To say that the fire referenced in verse three of Joel two is referring to the latter rain is the same as saying the “daily” is Christ’s sanctuary ministry, and we know what darkness that belief will bring. We must test everything, trusting no one with our salvation, I pray this will find you well?

Blessings, Brother Mark