

FUTURE NEWS

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The Captain of Our Salvation

Testimonies, volume 8, 41, 42

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.' "The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standardbearer fainteth.' Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer. "At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

Future for America mails a monthly newsletter, produces prophetic DVDs, and has started the *School of the Prophets* for the education of this final generation.

Speaker & Writer – Jeff Pippenger
Office Manager – Kathy Pippenger
Copy Editor – Patrick Rampy
Circulation & Future News Studio – Jason, Bronwyn, Austin, & Autumn Peck

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.futureforamerica.org

Ministries affiliated with this work:

Futuro de America – Spanish

Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada

Roland Temple
3-348 Bronte St. S.
Milton, ON L9T 5B6/ Canada
Phone: 416 -560 -9704
info@futurenews.ca
www.futurenews.ca

Future is Now – Germany

Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
info@future-is-now.net
www.future-is-now.net

The Little Book Ministries

South & Central America
Marco Barrios – La Paz/Bolivia
Aurelio Barrios – Sao Paulo/Brazil
hola@little-book.org
www.little-book.org

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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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Continued from the Front Page

“Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving—the robe of Christ’s righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming: ‘There shall be no more sin, neither shall there be any more death.’”

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

In the previous newsletter we were working through various truths we find in chapter one of the book of Joel. We are developing the fact that the subject of the question concerning what had happened in the history of Joel and also in the history of Joel’s fathers is the work accomplished by Satan which is identified by inspiration as the mystery of iniquity. The working of the mystery of iniquity precedes every reformation in sacred history. This biblical fact was established in a previous newsletter. Satan accomplishes the work that is called the mystery of iniquity through false education, whether that false education is formal, informal, or cultural.

When we combine this fact, with the principle that all the prophets (including Joel) are speaking more about the end of the world

than the time in which they lived, we then understand that the question that is raised in the first two verses of Joel is posed to the Millerite movement, for they prophetically represent the fathers or old men of the final generation of Adventism. Therefore the message concerning the mystery of iniquity is to be handed off to the fourth or final generation of Adventism. The Millerites were therefore asked if the mystery of iniquity was accomplished in their history and the history of their fathers, who in relation to the Millerites are the Disciples of Christ.

When we rightly divide the opening verses of Joel we discover the three generations: the Disciples, the Millerites, and today. We thereafter recognize that these very same three generations are the three prophetic targets for the fulfillment of the outpouring of the Holy Spirit in the book of Joel. We further recognize the Lord enters into covenant with each of these three generations, which connects prophetically with Abram’s covenant prophecy that was accomplished in the fourth generation.

Identifying the four-fold work of the destructive locusts of Rome as the mystery of iniquity that is accomplished within Adventism over four generations is not a minor observation.

“By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God’s people. **All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history.** God’s presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light

of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties—those who keep the commandments of God and those who war against God’s holy law.

“One of the marked characteristics of these false religious powers in that while they profess to have the character and features of a lamb, while they profess to be allied to heaven, they reveal by their actions that they have the heart of a dragon, that they are instigated by and united with satanic power, the same power that created war in heaven when Satan sought the supremacy and was expelled from heaven.” *Manuscript Releases*, volume 18, 30.

The Mystery of Iniquity

We are commanded to “search out the mystery of iniquity,” and the second paragraph informs us that one of the characteristics of the mystery of iniquity is that it is “false religious” powers that profess “to have the character and features of a lamb” and who also profess to be allies of “heaven,” but who reveal through their “actions” that “they have the heart of the dragon.” This description fits the final generation of ancient Israel who lived in the time when John the Baptist and Christ both labeled those who rejected the message of Christ’s visitation as a “generation of vipers.” This description fits the Millerite generation who rejected the three angel’s messages from 1798 through 1844. Sister White informs us that at the climax of that history those who had been typified by the “generation of vipers” in Christ’s day and age were having their prayers answered by the serpent—Satan himself.

“Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left, and Satan, pleased with the deception of the professed followers of Christ, fastens them in his snare,

and assumes a religious character, and **leads the minds of these professed Christians to himself**, and works with his power, his signs and lying wonders. Some he deceives in one way and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light, and spreads his influence over the land. I saw false reformations everywhere. The churches were elated, and considered that God was marvelously working for them, when it was another spirit. It will die away and leave the world and the church in a worse condition than before.” *Spiritual Gifts*, volume 1, 171.

“I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by

the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children." *Early Writings*, 55.

The mystery of iniquity may represent Satan, the papacy, or many other unholy spiritual powers, but the mystery of iniquity which we are searching out in the book of Joel that is represented by the four-fold locusts of Rome is identifying a false system of education which produces a generation of vipers, a generation unknowingly led to pray to Satan, a generation who profess to be allied to heaven and claim to have the character of the Lamb, but demonstrate through their actions that they are incapable of receiving the new wine when the Midnight Cry is repeated in our current history.

"There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind is carried to the future when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.'** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ,

"Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.' The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments." *Bible Echo*, May 4, 1896.

Joel is addressing the workings of the mystery of iniquity within Adventism through the four prophetic generations of its existence as God's denominated people. The four locusts of Rome represent the progressive working of the mystery of iniquity leading to the fourth generation and the final revival of Adventism. The fruit of Satan's mysterious working is demonstrated when the message of the Midnight Cry arrives. When the call goes forth, "Behold the Bridegroom cometh," two classes will be demonstrated for all to see. One class will have the new wine cut off from their mouth, for they have become drunk with the wine of the false doctrines of Rome and the other will gladly receive and comprehend the new wine. Each class will have been developed through a specific system of education. The drunkards of Ephraim will have built their house upon the sand represented by so-called higher education, which is the mystery of iniquity, and the other class will have built their house upon the Rock that is represented by William Miller's proof-texting method of biblical exegesis.

We are further informed in verses six and seven of chapter one that a strong nation, that is a multitude, represented by a lion barks God's fig tree and lays God's vine waste. We put forth that it was pagan Rome that accomplished destruction of God's vine and fig tree in the history of Christ and the disciples, and therefore we are identifying

that pagan Rome's work at the end of ancient Israel typifies papal Rome's work at the end of modern Israel.

We also set forth that the number four represents the scattering and noted that the powers that were used to scatter ancient Israel, Judah, and Jerusalem was the king of the north, thus typifying that the scattering of modern Israel would be accomplished by the spiritual king of the north, which is once again the papacy.

Then in verse eight of chapter one there is a call to lament like a virgin.

Lament like a virgin girded with sackcloth for the husband of her youth.
Joel 1:8.

It has already been identified that the parable of the ten virgins illustrates the experience of Seventh-day Adventists, so to lament like a virgin is to lament like a Seventh-day Adventist. The reason a Seventh-day Adventist living in the final generation is to lament is because of the husband of her youth. Christ came to the marriage on October 22, 1844 after accomplishing a purification process within the Millerite movement from 1840 through 1844.

"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 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 purification process that prepared the Millerites to enter by faith into the Most Holy Place was accomplished through a testing process that was based upon the prophetic

messages that were proclaimed from 1840 through 1844, that Sister White refers to as the foundations and platform of Adventism. Those prophetic truths become covered up by the fourth generation of Adventism, and without those foundational truths it is impossible to understand the meaning of the bridegroom's (husband of her youth) work, for the prophecies of 1840 through 1844 are the wedding announcement—explaining when and where the marriage is to take place, while also providing the invitation for those who would attend. When the foundational messages are set aside or covered up, the invitation to the marriage is gone and the virgins of Adventism's final generation have every reason to lament that the husband of their youth has been replaced by a false Christ!

Lament like a virgin girded with sackcloth for the husband of her youth.
Joel 1:8.

Another reason the virgins are called to put on sackcloth and lament for the husband of her youth is because the offerings are cut off from God's house.

The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn.
Joel 1:9.

Malachi explains what has to happen to restore the offerings which the Lord will find pleasant, and in so doing opens the theme that allows us to recognize why the offerings are cut off.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he

appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier of silver: and **he shall purify the sons of Levi**, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. **Then shall the offering of Judah and Jerusalem be pleasant unto the Lord**, as in the days of old, and as in former years. Malachi 3:1-4.

Sister White is clear that the two temple cleansings that Christ performed were a fulfillment of this very passage in Malachi and it is here where the formula to restore a pleasant offering is set forth.

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride**. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from**

the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1-3 quoted.**” *The Desire of Ages*, 161.

Christ twice cleansed the temple in fulfillment of Malachi three, because the leadership of God's people had made God's house a den of thieves. Christ cleansed the temple then because His people had developed the character of Rome, for Rome is “the robbers of thy people” in the Scriptures. God's people make His house a den of thieves when they manifest the character of Rome. This prophetic fulfillment and history is to be repeated in our time.

“We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ himself into the worship of mammon. But Christ came suddenly into the temple courts, divinity flashed through humanity, and raising a whip of small cords in his hand, with a voice that they will hear again in the execution of the judgment, he said, ‘Take these things hence. It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves.’ The priests and rulers saw as it were an avenging Angel, such as guarded the way to the tree of life.

“**Today this sacrilegious work is being more than repeated.** There will be messages borne, and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who would not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have

been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, **so will it be in the work for these last days.** The woes that will be pronounced upon those who had light from heaven, and did not heed it, they will feel, but they will have no power to act. **This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb.**” *The 1888 Materials*, 1490.

The offerings have been cut off from Adventism because the leadership has made the church a den of thieves. For this the virgins of Adventism are called to lament in sackcloth. The leadership of God’s people who were to be “the guardians of the spiritual interests of the people” betrayed their trust by introducing a false educational system, and in so doing accomplished the mystery of iniquity within Adventism. The fruits of this mysterious system can only produce the morality of Rome, and Roman morality always robs God’s people. The offerings are therefore withheld, for God’s house has become a den of thieves. We are not here trying to labor this point, but are trying to identify that in the identification of the four locusts, as the locusts of Rome, we identify a “cause and effect” principle that ties Joel chapter one together.

But not only are the offerings withheld, the field and corn is wasted, the land mourns, the new wine is dried up and the oil languishes. Because of this the husbandmen and vinedressers are to be ashamed and howl. Verse eleven summarizes this horrible condition by identifying that the harvest of the field is perished.

The field for Adventism is those outside of Adventism that have not yet heard the claims of the third angel. The plants in the field are dried up, withered, and wasted for they have not received any nourishment or rain from the husbandmen ordained to gather in the harvest. Adventism, represented as modern Israel has failed to carry out its gospel commission just as did ancient Israel. Therefore the same condition and condemnation comes upon Adventism that came upon ancient Israel in fulfillment of the parable of the vineyard.

“The parable of the two sons was followed by the parable of the vineyard. In the one, Christ had set before the Jewish teachers the importance of obedience. In the other, He pointed to the rich blessings bestowed upon Israel, and in these showed God’s claim to their obedience. He set before them the glory of God’s purpose, which through obedience they might have fulfilled. Withdrawing the veil from the future, He showed how, by failure to fulfill His purpose, the whole nation was forfeiting His blessing, and bringing ruin upon itself.

“‘There was a certain householder,’ Christ said, ‘which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.’

“A description of this vineyard is given by the prophet Isaiah: ‘Now will I sing to my wellbeloved a song of my beloved touching His vineyard. My wellbeloved hath a vineyard in a very fruitful hill; and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and He looked that it should bring forth grapes.’ Isaiah 5:1, 2.

“The husbandman chooses a piece of land from the wilderness; he fences, clears, and tills it, and plants it with choice vines, expecting a rich harvest. This plot of ground, in its superiority to the uncultivated waste, he expects to do him honor by showing the results of his care and toil

in its cultivation. So God had chosen a people from the world to be trained and educated by Christ. The prophet says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isaiah 5:7. **Upon this people God had bestowed great privileges, blessing them richly from His abundant goodness. He looked for them to honor Him by yielding fruit. They were to reveal the principles of His kingdom. In the midst of a fallen, wicked world they were to represent the character of God.**

"As the Lord's vineyard they were to produce fruit altogether different from that of the heathen nations. These idolatrous peoples had given themselves up to work wickedness. Violence and crime, greed, oppression, and the most corrupt practices, were indulged without restraint. Iniquity, degradation, and misery were the fruits of the corrupt tree. In marked contrast was to be the fruit borne on the vine of God's planting.

"It was the privilege of the Jewish nation to represent the character of God as it had been revealed to Moses. In answer to the prayer of Moses, 'Show me Thy glory,' the Lord promised, 'I will make all My goodness pass before thee.' Exodus 33:18, 19. 'And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' Exodus 34:6, 7. **This was the fruit that God desired from His people.** In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that 'the law of the Lord is perfect, converting the soul.' Psalm 19:7.

"Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them

out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. **He designed that the principles revealed through His people should be the means of restoring the moral image of God in man.**" *Christ's Object Lessons*, 284–286.

Not only is Joel identifying that the drunkards will have the new wine cut off from their mouths at the Midnight Cry, but Joel is identifying that they have failed in the responsibility of carrying the third angel's message unto the world. They have failed because of the progressive destructive four-fold work of the locusts of Rome. Once the educational methods of Rome were introduced into Adventism, the ability of Seventh-day Adventists to understand and teach the message of the third angel was destroyed, for the loud cry of the third angel is based upon the foundational truths presented by the Millerites from 1840 through 1844, and those foundational truths were recognized through the biblical method of study employed by William Miller.

"All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

"The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done

in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**" *Manuscript Releases*, volume 21, 437.

The modern theologians of Adventism set themselves above the simple understanding of the words of the prophetess when they claim that the word "all" in the previous passage means "some," but all the messages proclaimed from 1840—1844 are to be made forcible now," and those very messages are the foundational understanding of the "message" that "will soon be given by God's appointment that will swell into a loud cry."

"The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." *Manuscript Releases*, volume 15, 371.

When we attempt so sustain our doctrines with the educational methods of Rome, we are unable to identify who Rome is and the message of the third angel becomes impossible to uphold.

Once the effects which were caused by the mystery of iniquity as represented with the four locusts of Rome are identified in verses five through twelve Joel calls for a fast and a solemn assembly for the "day of the Lord" is at hand. We intend to identify the "day of the Lord" as the Sunday law crisis through the seven last plagues and including the final destruction of the wicked at the end of the millennium, but we are now passing over this prophetic symbol to verse eighteen where we find that the herds and flocks of Adventism have been made desolate and they have no

pasture.

God's people are His flock.

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

Joel informs us that not only has Adventism's husbandmen failed to provide a message for those outside of Adventism as represented by the "field" that is wasted, but His flock has no food, represented as "pasture" and His flock has been made desolate. Jeremiah informs us why this has happened.

Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have **scattered** my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will **gather** the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. Jeremiah 23:1-3.

God's flock has been made desolate and they have been "scattered" by the methods and doctrines of Rome that have been fed to them by their very own leadership. These words are not an attempt to attack the leadership of the Seventh-day Adventist Church; these facts are pointed out in support of our application of the four-fold work of the locusts of Rome. We are here identifying that when we apply the symbols of the number four as representing a scattering, we then find that the four-fold locusts are identifying a progressive scattering of Adventism which is accomplished through the adoption and promulgation of the system of higher education that bases its biblical

exegesis upon the identical biblical exegesis that is employed by apostate Protestantism and the papal power. This very influence was introduced into Adventism in the 1930's and provides an accurate point of reference for all the horrible conditions that are set forth in Joel chapter one. With this setting we will now turn our attention to the final two verses of chapter one and explore what the fire is that causes the destruction identified in the following verses.

The Fire

O Lord, to thee will I cry: for **the fire hath devoured the pastures** of the wilderness, and **the flame** hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and **the fire hath devoured the pastures** of the wilderness. Joel 1:19, 20.

In agreement with the previous verses we understand the destructive fire of verses nineteen and twenty to be a symbol of the false doctrines and educational practices of Rome. We will now address the symbolism of fire in this context in order to see if our premise can be sustained. We will spend some time defining various symbols connected with fire and spend time developing a platform of references to identify that the wise and foolish virgins of Adventism are illustrated repeatedly in contrast with each other throughout inspiration for the purpose of clearly identifying the important characteristics of the end of the world scenario and we will thereafter pull both of these concepts together (fire and opposing classes) as we apply it to the previous two verses.

Prophetically fire can be holy or unholy.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered **strange fire** before

the Lord, which he commanded them not. And there went out **fire from the Lord**, and devoured them, and they died before the Lord. Leviticus 10:1, 2.

Men that serve God while drunken, as those that have the new wine cut off from their mouths at the Midnight Cry offer "strange" or unholy fire.

"Nadab and Abihu, the sons of Aaron, who ministered in the holy office of priesthood, partook freely of wine, and, as was their usual custom, went in to minister before the Lord. The priests who burned incense before the Lord were required to use the fire of God's kindling, which burned day and night, and was never extinguished. God gave explicit directions how every part of his service should be conducted, that all connected with his sacred worship might be in accordance with his holy character. And any deviation from the express directions of God in connection with his holy service was punishable with death. No sacrifice would be acceptable to God which was not salted nor seasoned with **divine fire**, which **represented the communication between God and man that was opened through Jesus Christ alone**. The **holy fire** which was to be put upon the censer was kept burning perpetually. And while the people of God were without, earnestly praying, the incense kindled by the **holy fire** was to arise before God, mingled with their prayers. This incense was an emblem of the mediation of Christ.

"Aaron's sons took the **common fire** which God did not accept, and they offered insult to the infinite God by presenting this **strange fire** before him. God consumed them by **fire** for their positive disregard of his express directions. All their works were as the offering of Cain. There was no divine Savior represented. Had these sons of Aaron been in full command of their reasoning faculties **they would have discerned the difference between the common and sacred fire**. The gratification of appetite debased their faculties and so

beclouded their intellect that their power of discernment was gone. They fully understood the holy character of the typical service, and the awful solemnity and responsibility assumed of presenting themselves before God to minister in sacred service.

“Some may inquire, How could the sons of Aaron have been accountable when their intellects were so far paralyzed by intoxication that they were not able to discern the difference between **sacred and common** fire? It was when they put the cup to their lips that they made themselves responsible for all their acts committed while under the influence of wine. The indulgence of appetite cost those priests their lives. God expressly forbade the use of wine that would have an influence to becloud the intellect.” *Review and Herald*, March 25, 1875.

The history of Nadab and Abihu illustrates the end of the world and therefore these two sons of Aaron typify the drunkards of Joel that wake up to have the new wine cut off from their lips. In the passage Sister White informs us that the sacred fire represents “the communication between God and man.” Inversely the strange fire would therefore represent communications between Satan and man. The personal representative on earth of Satan and therefore Satan’s spokesman is the papal power who “speaks great words against the Most High” and who commits “fornication” with the kings of the earth. The kings of the earth commit fornication with the whore of Rome because they become drunk with her wine, which represents her false doctrines. Her false doctrines are her false teachings and are therefore her unholy fire.

Our God is a consuming fire, and Satan as well as the papacy seeks to personate God.

For the Lord thy God *is* a consuming fire, *even* a jealous God. Deuteronomy 4:24.

Not only is the Heavenly Father represented by fire, but so too is the Holy Spirit.

“Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. Under the ancient economy it was a sin to offer sacrifice upon the wrong altar. It was a sin to offer incense kindled by **the wrong fire**.

“We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. The true altar is Christ; **the true fire is the Holy Spirit**. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works.” *Selected Messages*, book 3, 300.

The Holy Spirit is the true fire and therefore false fire is the unholy spirit. The holy fire is the “communication between God and man” that is accomplished through the Holy Spirit, thus identifying the unholy fire as a false system of communication accomplished through an unholy spirit. The communication that is accomplished between God and man through the Holy Spirit is also represented as the holy oil.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up **a constant communication with the inhabitants of the earth**. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. **Were it not that this holy oil is poured from heaven in the messages of God’s Spirit**, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the **communications** which he sends us.

Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ **those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord.** They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God’s Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God’s children shine as lights in the world.” *Review and Herald*, July 20, 1897.

The holy oil is the messages of God’s Spirit which God’s employs to communicate with His people, which are not understood by Joel’s drunkards when the awakening of Adventism occurs at the Midnight Cry. That holy oil is also represented as holy fire. Unholy fire is the counterfeit of genuine holy fire, which is also identified as the truth.

“God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. **The truth is as a fire** in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man’s binding rules and cautious movements, they will join the army of the Lord.” *Testimonies*, volume 7, 27.

Error is therefore unholy fire and error produces drunkenness, and of course in the passage we are considering in Joel it is the fire that burned up the pastures and the trees.

“The believers in the truth are guarded jealously as the heart of God. In the fierce conflict before us, mind with mind, **truth in collision with error**, principle with principle, this world will witness scenes that are intensely interesting, of immense importance. **In many churches the truth will be sacrificed and error presented in its place.** Those who cease to occupy the elevated position as watchmen, receiving the word from God and giving the warning to the people, are not aware that they are ranging themselves under the black banner of the power of darkness, with the enemies of God and the truth. The people receive the words from their lips and in their turn repeat **the same errors** to those brought in connection with them. **Thus the wine of Babylon is received and all nations become drunken with the spiritual poison.** We see that those who will not receive the truth are preparing to resist its influence. They refuse to be recast in faith and character. They are unwilling to be remodeled in the image of Christ’s character.” *Manuscript Releases*, volume 21, 284.

Many Adventists refuse to approach passages such as the previous one with the determination of understanding the principle that is being identified. Because of this unwillingness to fulfill their responsibility to be a Berean, the previous passage and several other similar warnings are assigned as commentaries upon those outside of Adventism. But the “collision” of “truth “with error” also occurs within Adventism, and therefore these very same truths can and should also be applied to the environment of Adventism. Error is symbolized as unholy fire, which is contrasted with holy fire representing the truth. To accept

error in place of truth is to stand under Satan's banner and the error that is accepted is the wine of Babylon. The principle in the previous passage that many would only apply to churches outside of Adventism is specifically applied to Adventism through Ellen White.

“Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ **Let all who read these lines, take heed.** Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by **a church that has had great light, great evidence, and that church will discard the message the Lord has sent,** and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“**Many** will stand in our pulpits with **the torch** of false prophecy in their hands, **kindled** from **the hellish torch** of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’” *Testimonies to Ministers*, 409.

This is not referring to those outside of Adventism for she stated that many “would stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.” To receive error is to receive unholy fire and drink the wine of Babylon. The final evidence that this has taken place in Adventism is when all the virgins, both

wise and foolish wake up at the Midnight Cry when it is too late to secure the oil.

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power.” *Spalding Magan*, 5.

Therefore when Joel identifies the four-fold destructive work of the locusts and then states, “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,” he is identifying that the four-fold destructive work of the locusts of Rome has produced a drunkenness among one class in Adventism's fourth generation which excludes that class from partaking of the message of the latter rain. That drunkenness comes from the reception of error, and error is unholy fire. It's that unholy fire that destroys the pastures and trees of Adventism.

The testimony of Joel concerning the Midnight Cry when all of Adventism is awakened is identifying two types of wine for two classes of worshippers. One class has partaken of and communicated to others the false teachings of Babylon and the other class has eaten and communicated the doctrines of God's Word.

“Every chapter and every verse of the Bible is **a communication from God to men.** We should bind its precepts as signs upon our hands and as frontlets between our eyes. If studied and obeyed, it would lead God's people, as the Israelites were led, by the pillar of cloud by day and **the pillar of fire** by night.” *Patriarchs and Prophets*, 504.

One class therefore is receiving the message of the latter rain and the other class is receiving a counterfeit message of the latter rain, which Paul identifies as strong delusion. We just read

Spalding Magan, 5, where if you look closely Sister White is identifying the Midnight Cry of the Millerite history as typifying the latter rain of today. She said, “I saw the latter rain was coming as [suddenly as] the Midnight Cry. . . .” If we drop off the emphasis on the sudden nature of both histories it states, “I saw the latter rain was coming as the Midnight Cry.” The latter rain is also called the loud cry of the third angel, and the loud **cry** is typified by the Midnight **Cry**. We need to be clear about the latter rain as we consider the fire, for we are seeking to understand the unholy fire that destroys the pastures and trees of Adventism. We need to see that in the context of Joel chapter one the manifestation of the two classes happens at the Midnight Cry and therefore that the two wines (Babylonian and new) which are then received by the two classes (wise and foolish) represent the latter rain message (new wine) and a false latter rain message (Babylonian wine).

We have already referred to Jeremiah twenty-three where he informs us that it is the pastors of Adventism that destroy His flock, but Ezekiel (as well as other prophets) also comments on this truth in chapter thirty-four. In verses one through six he states:

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

driven away, neither have ye sought that which was lost; but **with force and with cruelty have ye ruled them**. And they were **scattered**, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were **scattered**. **My sheep my flock was scattered upon all the face of the earth**, and none did search or seek *after them*.

This is not the first time that we have found that the prophets, who all speaking about the end of the world, identify that at the end of the world Seventh-day Adventists will have been scattered. This is of course what we are identifying as part of the symbolism of the four locusts of Rome in Joel one. Here the scattering is accomplished by the shepherds (pastors) of Adventism who have a “woe” pronounced upon them, for among other things they have ruled God’s people “with force and cruelty.” The woe pronounced upon the cruel shepherds is the same woe that is pronounced upon the drunkards of Ephraim in Isaiah twenty-eight.

Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! Isaiah 28:1.

Isaiah also identifies these drunkards as those who are ruling over God’s people, for in verse fourteen he states:

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem.

The scornful shepherds have destroyed the pastures, ruled over the sheep with cruelty and force, and have scattered but not fed God’s flock. For this, a woe is pronounced upon them. For this, the latter rain message is cut off from their mouths. Ezekiel continues in chapter thirty-four by stating:

Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely **because** my flock became a prey, and my flock became meat to every beast of the field, **because** *there was* no shepherd, **neither** did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord;

Thus saith the Lord God; Behold, I *am* against the shepherds; and I will require my flock at their hand, and **cause them to cease from feeding the flock**; neither shall the shepherds feed themselves anymore; for **I will deliver my flock from their mouth**, that they may not be meat for them. Ezekiel 34:7–10.

The woe against the leadership of Adventism is that they are removed from a position of leadership, as was the Sanhedrin in the time of Christ and the disciples—the first time the book of Joel was fulfilled. In connection with this pronouncement a separation takes place as God’s flock is taken from the scornful shepherd’s mouths. Ezekiel continues:

For thus saith the Lord God; Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* **scattered**; so will I seek out my sheep, and will deliver them out of all places where they have been **scattered in the cloudy and dark day**. And I will bring them out from the people, and **gather them** from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and **bring again** that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; **I will feed them with judgment**. Ezekiel 34:11–16.

The Two Solemn Assemblies

The Lord here promises to gather those who have been scattered, while promising to feed the scornful drunkards of Ephraim with judgment. Those who are gathered are those who are sorrowful for the solemn assembly, and they are gathered together in “the cloudy and dark day” which we have not yet defined as the Sunday law, but intend to do so as we proceed.

I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden. Zephaniah 3:18.

For each of the classes of Adventism there is a solemn assembly. Joel is calling the righteous to a solemn assembly, but in Zephaniah those who are gathered out of the countries where the scornful men that rule Jerusalem have driven them, are sorrowful for the solemn assembly. These two manifestations of solemn assemblies should be noted; for once Adventism rejected the true educational system and replaced it with what is called higher education in the 1930’s the methodology that was accepted could only lead to one conclusion. If you employ the biblical hermeneutics of apostate Protestantism, which is derived from Rome, you will end up developing a worship style that agrees with your foundational methodology. Thus today instead of fasting and afflicting ourselves during the antitypical Day of Atonement we are celebrating. Instead

of proclaiming the loud cry of the third angel we are employing evangelistic techniques developed in apostate Protestantism and Rome. Our worship services are the direct result of our educational foundations. Thus we have developed the solemn assembly which the Lord hates.

I hate, I despise your feast days, and I will not smell in **your solemn assemblies**. Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. Amos 5:21–23.

Those who have been scattered in Adventism, that will be ultimately gathered by Christ are those who are sighing and crying for the abominations which are being done in Adventism, and those abominations are the fruit of the mystery of iniquity that has been accomplished through a false educational system. At the time the Lord gathers and strengthens them “which was sick,” He will simultaneously “destroy the fat and the strong” and “feed them with judgment.” At the Sunday law the wheat and the tares of Adventism are separated, as the door is shut to those virgins who have not acquired the oil, which is the fire, which is the “messages of God’s Spirit,” that are the “communications which He sends us.” Speaking of this judgment where the separation takes place Ezekiel continues:

And *as for* you, O my flock, thus saith the Lord God; Behold, **I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture**, but ye must tread down with your feet the residue of your pastures? and to have **drunk of the deep waters**, but ye must foul the residue with your

feet? And *as for* my flock, **they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet**. Therefore thus saith the Lord God unto them; Behold, **I, even I, will judge** between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till **ye have scattered them abroad**;

Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken *it*. And **I will make with them a covenant of peace**, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. Ezekiel 34:17–25.

At the Sunday law the Lord enters into covenant with the wise virgins of Adventism who have prepared a character for the seal of God and placed themselves in the position to receive the full outpouring of the latter rain.

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed. ‘In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And **I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness**, and in judgment, and in loving-kindness, and in mercies. **I will even betroth thee unto me in faithfulness**; and thou shalt know the Lord.’” *Review and Herald*, February 26, 1914.

The Lord will renew His covenant with the remnant of Adventism that have been scattered by the drunkards of Ephraim's false and unholy fire. Then Ezekiel identifies the latter rain:

And I will make them and the places round about my hill a blessing; and **I will cause the shower to come down in his season; there shall be showers of blessing.** And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a **plant of renown**, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God *am* with them, and *that they, even the house of Israel, are my people*, saith the Lord God. And ye my flock, the flock of my pasture, *are men*, and I *am* your God, saith the Lord God. Ezekiel 34:26–31.

The obvious promise in the passage is that the Lord is going to bring Adventism into judgment and separate the rams and the goats. He will enter into covenant with those that have been scattered by the scornful leadership of Adventism and will pour out the latter rain. At this time he “will raise up” “a plant of renown.” The plant of renown is a reference to the final and perfect fulfillment of the parable of the vineyard, when the church and the work of the church is taken from the unfaithful husbandmen and then given to a people who will accomplish the Lord's will upon earth. The word “plant” is the Hebrew

word H4302 in Strongs Concordance, and it means “something planted, that is, the place (a garden or vineyard), or the thing (a plant, figuratively of men); by implication the act, planting;—plant (-ation, -ing).” It comes from the Hebrew word H5193 which means “to strike in, that is, fix; specifically to plant.

The Lord is going to take the His vineyard away from the leadership of the Seventh-day Adventist Church and give it to a nation that brings forth the acceptable fruits; a nation that has been scattered by Adventism's scornful leadership, a nation that has been fed with error that is derived from a false educational system. The reason the vineyard is removed from the drunkards in the terminology of Joel is because those leaders have burned up the trees and pastures. They do this with the unholy fire of Rome, in agreement with the destructive work of the four locusts. Not only does the unholy fire represent Paul's strong delusion and a false latter rain, it represents a counterfeit movement.

The latter rain begins to sprinkle when the angel of Revelation eighteen descends and the arrival of the angel of Revelation eighteen marks the confrontation between two opposing movements within Adventism. One movement fulfills the omega apostasy and the other proclaims the loud cry of the third angel.

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

exceeded by **the mighty movement under the last warning of the third angel.**" *The Great Controversy*, 611.

When the angel descends the latter rain begins to sprinkle in advance of the full outpouring at the Sunday law when the door of probation closes for God's people and the wheat and tares of Adventism are separated. At that time a counterfeit movement in Adventism also takes the field of action. Their movement will be based upon erroneous doctrines that seek to tear up the foundation and platform of Adventism. Their movement therefore will be based upon strange fire—a counterfeit latter rain!

"In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—**the truths of the Word of God.** Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny the past experience of the people of God?** The time has come to take decided action.'

"The enemy of souls has sought to bring in the supposition that **a great reformation** was to take place among Seventh-day Adventists, and that **this reformation would consist in giving up the doctrines which stand as the pillars of our faith,** and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church, would be discarded.** Our religion would be changed. The fundamental principles that have

sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. **A system of intellectual philosophy would be introduced.** The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement.** The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand,** and storm and tempest would sweep away the structure.

"Who has authority to begin such a **movement?** We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. **We have a truth** that admits of no compromise. **Shall we not repudiate everything that is not in harmony with this truth?**

"I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met." *Selected Messages*, book 1, 204, 205.

The counterfeit latter rain movement would seek to set aside the foundational truths of Adventism and introduce the unholy fire consisting of errors which deny the beginnings of Adventism. The counterfeit movement would accomplish their work through the introduction of "a system of intellectual philosophy." This work is the mystery of iniquity, which according to Paul "doth already work." The activities of Satan which are represented as the mystery of iniquity always precede a reformatory movement among God's people, for the counterfeit always precedes the genuine.

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. **The Spirit and power of God will be poured out upon His children.** At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. The enemy of souls desires to hinder this work; and **before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit.** In those churches which he can bring under his deceptive power he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.” *The Great Controversy*, 464.

The counterfeit latter rain precedes the genuine latter rain. Unfortunately there are many within Adventism that do not understand that the latter rain is a message.

Give ear, O ye heavens, and I will speak;
and hear, O earth, the words of my
mouth. My doctrine shall drop as the
rain, my speech shall distil as the dew,
as the small rain upon the tender herb,
and as the showers upon the grass.
Deuteronomy 32:1, 2.

When it is recognized that the latter rain is a message, then it can be understood that the counterfeit latter rain message arrives before the genuine message of the latter rain.

“Today God has given to men the truth with power. He has opened His Word to those who are searching and praying for light. But when these **messengers** gave the truth they had received to the people, many were as unbelieving as were some of the Israelites. Today many are caviling over the truth brought to them by humble **messengers**. How can this message be truth? they question. How is it possible that by looking to Jesus, and believing in His imputed righteousness, I can gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the **message** sent them, **they are refusing Christ.**

“God designs that **the message of redemption shall come to His people as the latter rain**; for they are fast losing their connection with God. They are trusting in men, and glorifying men, and their strength is proportionate to the strength of their dependence. We are to know more than we know at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to those who are searching God’s Word with contrite hearts. Those who will devote their powers to the study of God’s Word, and **especially to the prophecies referring to these last days, will be rewarded by the discovery of important truths.** The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not studying this book. But here Christ has declared through His servant John what shall be in the last days.

“As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the One in whom our hopes of eternal life are centered. He is eternal life to all who will eat His flesh and drink His blood. Those who look to Him may be healed of the serpent’s

sting. By beholding Him, we may become changed into the same image. Faith, love, and holiness will grow in the soul. 'This is life eternal,' Christ said, 'that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' When we realize the value of this knowledge, these glorious truths will glow in our hearts, tremble upon our lips, and pervade our whole being." *Signs of the Times*, April 18, 1900.

With these concepts in place we can now try and tie together some components of the fire that destroys the pastures of the wilderness.

O Lord, to thee will I cry: for **the fire hath devoured the pastures** of the wilderness, and **the flame** hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and **the fire hath devoured the pastures** of the wilderness. Joel 1:19, 20.

In agreement with identifying the four locusts of Rome as the mystery of iniquity that progressively destroys Adventism over four prophetic generations we find that a false latter rain message dries up the rivers, burns up the trees and devours the pastures. By comparing the various symbols that find a point and counterpoint in the history of Adventism we see one class of worshippers that has partaken of the wine of Babylon while the other class receives the new wine. These two classes participate in two movements in the same period of time, with the satanic movement beginning before the arrival of the genuine latter rain movement of Revelation eighteen. Both classes have a message, but one class's message is strange fire, while the other is holy fire. It is important to acknowledge these parallel and opposite characteristics of the two classes, for we find that the characteristics associated with the genuine will shed light upon the false.

We want to identify that the latter rain is a message, but also that part of the latter rain message is the very methodology that is used to recognize and thereafter teach and proclaim the message of the latter rain. How the message of the latter rain is recognized by the students of God's word and how those students thereafter teach that message is part of the doctrine of the latter rain. This is absolutely essential to see, for it informs us that the false latter rain message that is represented by Joel's fire that dries up the rivers, burns up the trees, and devours the pastures will also have a specific counterfeit methodology that is used to recognize and proclaim the message of unholy fire.

The methodology of William Miller's line-upon-line proof-texting is what allows the genuine message of the latter rain to be recognized and thereafter taught. The methodology of historical and grammatical exegesis is what allows the false latter rain message to be recognized and taught in Adventism. Samuel Koranteng-Pipim does a nice job of identifying the distinction between these two methods of biblical exegesis. He even addresses the fact that the system of intellectual philosophy which is used to establish the counterfeit latter rain movement is divided into two distinct methodologies that oppose each other, though all the while both of those methodologies unite to oppose the proof-text method of William Miller. Before we consider Samuel Koranteng-Pipim's words we should note that the class that wakes up drunken at the Midnight Cry has been typified repeatedly as consisting of two groups. These two groups are represented as those who are destined to accept either one or the other of two great errors of papal Rome.

“A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, **they are ignorant both of the Scriptures and of the power of God.** They must have some means of quieting their consciences; and they seek that which is **least spiritual and humiliating.** What they desire is a **method** of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—**those who would be saved by their merits,** and those who would be saved in their sins. Here is the secret of its power.” *The Great Controversy*, 572.

They that would be saved by their merits along with the class that would be saved in their sins were demonstrated in the final generation of ancient Israel by the Sadducees and the Pharisees. The Sadducees were expecting to be saved in their sins, and rejected the creative power of God. The Sadducees represent those in Adventism which are typically labeled as liberal, and who build their understanding on one of the two false exegetical models which Samuel Koranteng-Pipim will shortly explain.

“The Sadducees, though not favorable to Christ, had not been so full of malignity toward Him as were the Pharisees. Their hatred had not been so bitter. But they were now thoroughly alarmed. **They did not believe in a resurrection of the dead.** Producing so-called science, they had reasoned that it would be an impossibility for a dead body to be brought to life. But by a few words from Christ their theory had been overthrown. **They were shown to be ignorant both of the Scriptures and of the power of God.**” *The Desire of Ages*, 537.

The Pharisees believed they could be saved in the merits of their own worthless works. The Pharisees represent those in Adventism which are typically labeled as conservative, and who build their understanding on the other of the two false exegetical models which Samuel Koranteng-Pipim will shortly explain. Koranteng-Pipim would be considered a conservative.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.’ Prior to and at the first advent of Christ, religious teachers set forth strange ideas that were so **mingled with portions of truth** that they were full of deceptive power, and led souls away from God, **although they still preserved the appearance of being his true worshipers.** We find a **similar condition of society in these last days,** and those who depart from the faith, **mingled with their belief diversities of human opinion.** The Bible is brought into criticism. Is it because the Scriptures are inconsistent and contradictory that ministers differ so widely in their interpretation?—No, **the trouble is that men are doing today as they did in the time of Christ,** and are teaching for doctrines the commandments of men. Religious teachers are in the same condition **as were the Pharisees** of whom he said, ‘Ye are both **ignorant of the Scriptures and of the power of God.**’ The very men to whom these words were spoken were presumed to teach and interpret the Scriptures to the people.

“Are the Scriptures vague and inconsistent? Is there any foundation for the conflicting opinions and various sentiments and doctrines that find credence in the religious world? If so, then we may entertain doubts of their divine origin; for it is not the inspiration of God that leads people to come to diverse

opinions. Those who undertake to interpret the Bible, have corrupted the word of God and wrested the Scripture from its true meaning, by **seeking to harmonize the truth of God with the inventions and doctrines of men.** The Scriptures are perverted and misapplied, and the gems of truth are set in the framework of error. **These teachers are blinded, and cannot clearly discern what is the true meaning of the Scriptures.**” *Signs of the Times*, June 4, 1894.

Both the Sadducees and the Pharisees, or the liberals and conservatives of Adventism fall into the two papal ditches of those whose “desire is **a method** of forgetting God which shall pass as **a method** of remembering him.” In Adventism the system of intellectual philosophy which produces the counterfeit latter rain movement possesses a methodology that establishes both of these subclasses which are both in opposition to the proof-texting methodology associated with William Miller.

“The crisis facing contemporary Adventism is not necessarily due to a clash of two cultures—‘the church of the west’ and ‘the rest of the church.’ Rather it is a crisis over *biblical hermeneutics*, the appropriate principles for interpreting the Bible. Recently this crisis has spawned much new hermeneutical terminology in our church: casebook vs. cookbook, principles vs. liberal approach. Contextual vs. key text approach, dynamic vs. rigid approach, principle/spirit vs. literal/letter, historical-*critical* method vs. historical-*grammatical* method, perhaps other terms as well.

“In addressing the issue of Bible interpretation (hermeneutics), Seventh-day Adventists are faced with only two options: (1) the historic Adventist approach in Scripture, which recognizes the Bible is fully inspired, trustworthy, and authoritative, and (2) the contemporary liberal approaches to the Bible, which deny full inspiration, reliability

and authority of the Scriptures.

“Although these two principles are miles apart, they are both agreed in their rejection of a third approach—namely, the ‘proof-text’ method of interpretation.” Samuel Koranteng-Pipim, *Receiving the Word*, 27, 28.

If we are not familiar with these distinctions in biblical hermeneutics in Adventism today we may not recognize that Koranteng-Pipim, while giving a very simple and clear description of the two false methodologies and Miller’s proof-text method, is also rejecting the authority of the Spirit of Prophecy by the claims that he makes. The proof-text method which both the liberal Sadducees and the conservative Pharisees of Adventism reject—is clearly upheld by Ellen White, for it is the method that is based upon William Miller’s rules of prophetic interpretation. Unfortunately, most Laodicean Adventists are terribly unaware that we are supposed to know the rules of biblical interpretation to use when we study the Bible and Spirit of Prophecy.

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules—the rules given us from the highest authority.**” *The 1888 Materials*, 403.

Not only are we know which rules of biblical exegesis have been “given us from the highest authority,” those who participate in the loud cry of the third angel will be using the proof-text method of William Miller which Koranteng-Pipim so flippantly rejects.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon **the same plan that Father Miller adopted.** In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following

simple but intelligent and important rules for Bible study and interpretation:—

“[Rules one through five quoted.]

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

Miller’s fourth of fourteen rules defines proof-texting and he bases this principle on Isaiah 28:7–29.

“To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.” For the purposes of identifying the latter rain message as a test, and that part of the latter rain testing message is the methodology by which the message is shared, let us consider Isaiah 28:9–13.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, *This is* the rest *wherewith* ye may cause the weary to rest; and *this is* the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

William Miller’s proof-texting methodology incorporates the use of a Bible concordance and Apollos Hale explains why Miller determined to use this method.

“During, the twelve years I was a deist, I read

all histories I could find; but now I loved the Bible It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend! To whom I made a visit, and who had known and heart me talk while I was a deist, he inquired, in rather a significant manner, ‘What do you think of this text, and that?’ referring to the old texts I objected to while a deist. I understood what he was about, and replied—If you will give me time, I will tell you what they mean. ‘How long time do you want?’ I don’t know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution **the thought came to me—‘Suppose you find a passage that you cannot understand, what will you do?’ This mode of studying the Bible then came to my mind:**—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Savior was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand.’

“So much for his general mode of studying the Bible.” Apollos Hale, *The Second Advent Manuel*, 65–66.

Miller was led to bring line upon line together from here and there in the Bible in order to allow the Bible to define itself, for he states that a, “thought came to me—‘Suppose you find a passage that you cannot understand, what will you do?’ This mode of studying the Bible then came to my mind:—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way.” Sister White informs us that angels repeatedly visited William Miller and that they guided his mind. It was divine leading that guided Miller to employ a Bible concordance, for in doing so he was establishing the proof-text methodology of biblical exegesis.

“God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people.” *Early Writings*, 230.

Miller’s approach to the study of God’s word is rejected and ridiculed by the theologians of Adventism, though they as a group are divided into two subclasses. Miller brought together line upon line, from here in the Bible and there in the Bible, through the aid of a concordance. This style of biblical analysis is what those who proclaim the third angel’s message will be using. This is the style of biblical exegesis that both classes of the modern theologians of Adventism reject. Yet Isaiah is not only identifying the correct method to study the Bible, for he also identifies that this type of study is both a test and the latter rain.

He identifies the test when he states, “But the word of the Lord was unto them precept upon

precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” The “they” who are to be tested by the “word of the Lord” and who “fall backward” and are “broken, and snared, and taken” are identified in the very next verse as those who are making a covenant with death at the very time that those who have been scattered in Adventism are making a covenant of life, and those who fail this test are the drunkards of Ephraim—the scornful drunken men that rule Jerusalem.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:14–18.

When the Lord entered into covenant with the early Christian church the first time that the book of Joel was fulfilled, Peter identified that the test in which the drunkards of Ephraim will stumble over is Isaiah’s foundation stone that is laid in Zion, which is the tried stone,

the precious corner stone, and the sure foundation.

If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:3–10.

Peter begins his commentary by identifying that those who are entering into covenant with Christ does so because they have “tasted that the Lord is gracious,” thus identifying that one of the characteristics of the covenant people is based upon the food they eat. I say covenant people in a generic sense for there are two covenants that are being accomplished in this prophetic illustration. The drunkards are making a covenant of death, whereas Peter’s “chosen generation” are making a covenant of life. Both classes will enter into the covenant based upon the food which they choose to eat.

The covenant terminology of Peter is derived from the covenant that the Lord entered into with ancient Israel at Sinai, which was accomplished in the fourth generation of Abram’s covenant prophecy. Peter says the covenant people would be a “holy priesthood,” “an holy nation,” “a peculiar people,” “Which in time past *were* not a people, but *are* now the people of God.” These terms are all derived from the covenant at Sinai. The Gentiles of Peter’s time were not God’s people prior to that history, for ancient Israel were. When this prophecy was fulfilled upon the Millerites, the second time the book of Joel was fulfilled, the Protestants had been God’s chosen people, but in the Millerite history the Lord chose to enter into covenant with Millerite Adventism. At the end of time those in Adventism that have been scattered and cast out will then become His covenant people. They will replace the drunkards of Ephraim.

But Peter also identifies that the “chief corner stone” who is Jesus Christ is to be the stone of stumbling that divides the two classes of Adventism. The class that stumbles “at His word” is the drunkards of Ephraim who trip over “the stone of stumbling.” Whereas, the class that “believes,” finds the “corner stone” to be more than “precious.”

Peter’s chosen generation is the fourth generation of Adventism which consists of two classes of worshippers. The chosen generation does not stumble but believes and enters into covenant with the Chief Corner Stone and the Rock of Ages. The Rock of Ages that they find precious, includes the foundational truths of Adventism that are represented upon the 1843 pioneer chart.

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which**

we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages.** It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

The truths of 1842, 1843, and 1844 are represented upon the 1843 pioneer chart and according to inspiration those truths are the Rock (with a capital ‘R’) of Ages. Some people stumble over the idea that truths can represent Christ, but it is amazing that this is so—when He clearly proclaimed that He was the Truth.

Furthermore, Sister White informs us that these very same truths are Christ as represented in the biblical symbol of the foundation. As she does this she informs us that the foundational truths represented upon the 1843 pioneer chart are also Jeremiah’s old paths.

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that**

were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the **Rock.**” *Testimonies*, volume 8, 296–297.

The foundational truths of Adventism that are represented upon the 1843 pioneer chart is the Rock of Ages, and is the only foundation in the Scriptures which can be laid. They are also Jeremiah’s old paths. In Isaiah twenty-eight the drunkards of Ephraim are tested upon the methodology of biblical study known as proof-texting that was set forth by William Miller. They are also tested by the foundational truths that were recognized and proclaimed by the Millerites. The Millerites recognized these truths through the methodology of Miller’s proof-texting. The truths therefore, which are the foundational truths of Adventism, and represent Jesus Christ, are the stone of stumbling for the drunkards of Ephraim. When the drunkards reject the foundational truths derived from Miller’s proof-texting, they are also rejecting Miller’s method of studying the Bible and are therefore simultaneously rejecting the message of the latter rain, for both Isaiah and Jeremiah associate these very truths with the rest and the refreshing. Isaiah says it this way:

To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing; yet they would not hear. But the word of the

Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

The “rest” and the “refreshing” here is a message, for they refuse to “hear.” The drunkards refuse the message of the latter rain when they reject the Rock of Ages, which is Adventism’s foundational truths, represented upon the 1843 pioneer chart and Jeremiah’s old paths.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Jeremiah 6:16.

If the drunkards would walk in the foundational truths (the old paths), they would find the latter rain (rest). But as it is set forth by Isaiah they refuse to “walk therein,” or as Isaiah said, “they would not hear.”

As we bring this newsletter to a close we will attempt to pull the various symbols and concepts together. The fourth generation of Adventism consists of two classes of worshippers who are a primary subject of Bible prophecy. The wise virgins are called to a solemn assembly, while sighing and crying sorrowfully over the corrupted solemn assembly of the foolish virgins. The wise are those that have been scattered and trodden down in Adventism by the foolish who are the scornful men that rule with force and cruelty. At the Midnight Cry the wise are prepared to receive the latter rain (the new wine) and the foolish are prepared to receive the strong delusion of the false latter rain (the wine of Babylon). Before the separation of the two classes during the time of the sprinkling of the latter rain, which begins when the angel of Revelation eighteen descends, two movements will take the field of Adventism. One of those movements will find that their house is built upon the sand and the other upon the Rock. Each movement will have a fire (message) which they convey. The unholy fire of the drunkards is what destroys the pastures, trees, and rivers of Adventism and is nothing more or less than the doctrines of Rome. This fact contributes to the identification of the four locusts as representing a progressive destruction accomplished by the methodology and doctrines of Rome. But the most essential understanding we hope to put in place in advance of our next newsletter is the recognition of the two opposing classes and their parallel-but-opposite prophetic characteristics.

Isaiah twenty-eight demonstrates that the foundational message which the scornful men stumble over as they enter into the covenant of death is the latter rain message. Yet what also tests them is the methodology of biblical exegesis that identifies and provides the method of teaching the message of the latter rain. Therefore when we see that every characteristic of the wise virgins finds a counterpart in the story of the foolish virgins it is demanded that there is connected with the false message (the unholy fire) of the drunkards that their false message is derived from a false methodology. That false methodology was introduced into Adventism in the 1930’s and it is the mystery of iniquity. More importantly in our study of Joel it is the educational methodology of Rome which identifies that the fire that destroys the pastures of Adventism is the erroneous teachings of the papacy that have been promulgated among God’s people through the so-called higher education that was introduced in the third generation of Adventism.

This being the case we will continue with our consideration of Joel in the next newsletter.