

FUTURE NEWS

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“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

Starving for the Heavenly Manna

Spiritual Food Not Daily News *Counsels to Writers & Editors, 22*

“The Lord has not laid the burden upon any to elevate, praise, and exalt men and women, even though their work may have been to turn the attention of the people to things of highest importance, to the things that concern the salvation of the soul, and shall our time and space be given to glorifying those who have been at work to raise false issues? The Lord has given to every man his work, and to those whom He has placed in positions of responsibility, either in writing, or in speaking, He says, 'Your work is to preach the word.'

“The work of keeping before the people the common things transpiring around us, the news of the day, is not the work of present truth. Our work is to fill every page of printed matter with spiritual food. What is the chaff to the wheat? All these common things are very cheap, and often are but stale food to those who are starving for the heavenly manna.

“We are living in an important period of this world's history. A great work is to be done in a short time. I feel an overwhelming sense of the condition of our world...

“We are standing in a time that is of the greatest consequence to the whole world. We see the necessity of understanding the instruction given in the Scriptures. The religious life is not to be represented from the pulpit or in our papers as a romance. It pains my soul to see in the papers coming from our press, the most important truth placed before the people in the form of a romance. Let the articles in our papers at this time, when the eternal interests of souls are at stake, be of a character to arouse souls to a sense of their peril. At this time Bible truth is to make a solemn impression upon hearts. The genuine facts of truth are to be presented as they came from the lips of the greatest teacher the world has ever known.

“Novelty and romance do no honor to our publications. I am growing heartsick and weary over productions from the press that lower the truth as it should not be lowered. The fewer of these productions that are brought in, the more influence will the genuine, sacred truth connected with the scenes that are to take place, have upon minds.”

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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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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I am writing the next few newsletters based upon conclusions derived from following “line upon line” the subject of “eating the little book” as represented in the Bible and the Spirit of Prophecy.

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:8–10.

The definition of “eating the little book” is set forth by Sister White.

“The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Biblical rules demand that there is to be a “little book” that is to be eaten by God’s people before the Sunday law. If we consider the three histories where God entered into covenant with His chosen people we discover that all three of those histories typify the history of the latter rain. I intend to address these three histories in the following newsletter. Those three histories further establish that when God enters into covenant with a people He has chosen, there is always a progressive testing process that is represented by the eating of a specific food that in turn symbolizes Christ. In the history of Moses it was the manna, and in the history of Christ it was the Bread of Heaven as set forth in John six, and in the history of the Millerites it was the eating of the little book represented in Revelation ten.

These three witnesses are all illustrating the history of the latter rain, for they respectively represent the history of the first Pentecost for ancient Israel,

the Pentecost of the time of the disciples, and the Midnight Cry in the time of the Millerites—all three of which are classic illustrations of the latter rain period. Therefore in our history, which is the actual history of the latter rain, God’s people will be tested on whether they will take and eat the little book that is in the hand of the angel of Revelation eighteen who descended on September 11, 2001.

As the angel descends the earth is to be lightened with his glory, and he is now crying mightily:

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelation 18:2, 3.

We will now identify why there is a little book in the hand of the angel of Revelation eighteen, and also define the meaning of the message the angel proclaims. When the angel of Revelation eighteen descended he began to repeat the message of the second angel that was first preached in the summer of 1844.

“The second angel’s message of Revelation 14 **was first preached in the summer of 1844**, and it then had **a more direct application to the churches of the United States**, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel **did not reach its complete fulfillment in 1844**. The churches then experienced **a moral fall**, in consequence of their refusal of the light of the advent message; **but that fall was not complete.**” *The Great Controversy*, 389.

Sister White says the “second angel’s message was first preached in the summer of 1844.” Later in this article we will show that she also teaches that the



second angel's message is to be "repeated" and that the message of verses two and three of Revelation eighteen is "the same message" as proclaimed by the second angel of Revelation fourteen. Therefore when she says, the "second angel's message was first preached in the summer of 1844," it can be understood to also identify that the "second angel's message" will be preached a second time when the angel of Revelation eighteen descends. Therefore, based upon the fact that the prophetic history represented by the second angel is to be repeated in our history, it behooves us to understand that past history. In the passage she identifies that the (moral) fall of the horn of Protestantism in the United States was progressive (not complete) and that it came "in consequence of their refusal of the light of the advent message."

The United States has been typified in prophecy with many symbols, i.e.—the prophets of Baal, Salome, the ships of Tarshish, Clovis king of France, pagan Rome, the false prophet, and others. Manasseh king of Judah is one of those other symbols of the United States. Manasseh represents a two-horned nation (Judah and Benjamin) as is the United States. Manasseh represents the beginning of the scattering of the southern kingdom in 677 BC. Sister White says he was an "earnest" of what was to come upon Judah. An "earnest" means "a down-payment," or "that which goes in advance." Counting Manasseh there were seven kings to the point where Jerusalem was fully destroyed and Zedekiah watched as his children were executed before his eyes that were thereafter gouged out. The last thing he saw was his children dying, then he was permanently blinded (Laodicean). From Manasseh to Zedekiah represents a progressive fall. Manasseh ruled Judah which is also called the "glorious land" in Daniel 11:16, and the United States is the "glorious land" at the end of the world as identified in Daniel 11:41.

There is more to say concerning the symbolism of Manasseh, but suffice it to say that Jesus illustrates the end with the beginning, and Manasseh represents the beginning of the 2520-year scattering of the glorious land, while also typifying a progressive fall

that culminates with the conquering of the glorious land by the king of the north who was Babylon at that time. Therefore when the scattering of the 2520 years against the glorious land ended in 1844 the United States, the modern glorious land, would begin a progressive fall that culminates with the conquering of the glorious land by the king of the north at the Sunday law in the United States.

In order for the United States to be conquered by the papal power both horns of strength need to be changed. The two horns of strength for the United States in 1798 represented Republicanism and Protestantism, but the United States is the power that changes in Bible prophecy, for it begins as a lamb and ends speaking as a dragon. The horn of Protestantism was conquered in the Millerite history as the Protestants of the United States rejected the Millerite message, and in turn became part of spiritual Babylon, thus beginning to fulfill their role as the false prophet of Revelation sixteen, while also becoming the daughters of the papacy as typified in the mother and daughter relationship between Herodias and Salome.

The horn of Republicanism began to fall in the time of Ronald Reagan when the secret alliance between the United States and the Vatican was implemented to bring down the Soviet Union in 1989 in fulfillment of Daniel 11:40. The horn of Republicanism is fully conquered at the Sunday law which is represented in Daniel 11:41. Not only do we want to make a note of the progressive fall of the United States, but also want to note the progression of judgment.

In the beginning of modern Israel's history—represented by the time of the Millerites, the Protestants still held onto a covenant relationship that began in the time of Christ's disciples. In the testing process of the Millerite history the Protestants were the first to be judged or tested, for judgment always begins in the house of God. At the first disappointment on April 19, 1844 the Protestants closed the door of their probationary time and the Lord began the process of entering into covenant with modern Israel (Adventism) at the same time

He was ending His covenant relationship with the Protestant church.

When the Lord enters into covenant with a people that He has chosen He gives them a name. His church was no longer to be the Protestant church, but the Seventh-day Adventist church. Because judgment begins at the house of God, those men and women in Adventism that ultimately bow to the papacy and accept Sunday observance have been typified by the Protestants in the Millerite history. The following passage explains at least in part what it was that led the Millerites of that history to conclude that the Protestants churches had fallen and become part of spiritual Babylon. It is this quote where the reference for fifty thousand Millerites before the Great Disappointment is taken from.

“As his [Miller’s] work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and **desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church.** Thus the believers found themselves in a position of great trial and perplexity. They loved their churches and were loath to separate from them; but **as they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied** they felt that loyalty to God forbade them to submit. **Those who sought to shut out the testimony of God’s word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’** Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.” *The Great Controversy*, 375, 376.

SUPPRESSION OF TRUTH

In the history of the Millerites one Providential piece of evidence that was recognized and applied

in the identification that the Protestant churches had become part of Babylon was that the primary fruit demonstrated by the Protestants that were rejecting the message was their attempt to suppress God’s word, while also attempting to deny the right to investigate prophecy. The fact that the Protestant churches were attempting to shut down the Millerite message was evidence that they were not God’s true church, for the pillar and ground of God’s church is Truth. Their logic concluded that anyone who sought to suppress truth could not be part of God’s church. In the same period of time that the Millerites were coming to the conclusion that the Protestant churches had become the daughters of Rome, a period which Sister White identifies as a period “of doubt and perplexity,” fanaticisms entered the movement.

In the following passage Sister White identifies that when “the year-for-a-day principle” was confirmed by the collapse of the Ottoman Empire on August 11, 1840, a power came into the movement that prevented fanaticism. She further informs us that it was after the first disappointment on April 19, 1844 that fanaticisms came into the movement, due in part to the loss of fervor within the Millerites. She further informs us that when the message of the Midnight Cry arrived on August 15, 1844 fanaticisms were already present in the movement, but the power of the Midnight Cry suppressed them.

“It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position.** The preaching of the first angel’s message and of the ‘midnight cry’ tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.



“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.’ Matthew 25:5–7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to **which it was afterward found that they extended**, the message was proclaimed in the very words of Scripture: ‘Behold, the Bridegroom cometh!’” *The Great Controversy*, 398.

There had to be fanaticisms among them for at least two primary reasons. The first of the reasons is because of rejection of present truth. Whenever a present truth message is presented, those that reject the message go into a corresponding darkness, and from that type of darkness fanaticisms arise.

“Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah’s day, and **their salvation depended upon the manner in which they treated that message**. Because they rejected the warning, **the Spirit of God was withdrawn** from the sinful race, and they perished in the waters of the Flood. In **the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom**, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So **in the days of Christ**. The Son of God declared to the unbelieving Jews of that generation: ‘**Your house is left unto you desolate.**’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love.” *The Great*

Controversy, 430–431.

When the testing message arrived on August 11, 1840 the Protestants began to reject the message, while simultaneously losing any influence of the Holy Spirit. Their rejection reached a point where the second angel descended on April 19, 1844 with the message of the fall of Babylon in his hand.

“**Another mighty angel was commissioned to descend to earth**. Jesus placed in his hand **a writing**, and as he came to earth, he cried, **Babylon is fallen! is fallen!** Then I saw **the disappointed ones** again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Bible that they were in the tarrying time**, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844.**” *Spiritual Gifts*, volume 1, 153.

Therefore both the angel that descended on August 11, 1840 and the angel that descended on April 19, 1844 had “either a writing or a book” in their hand—representing the message that was to be proclaimed. The message of the second angel is the same message as Revelation 18:2, 3.

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel**. Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the



natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

Because the message of the second angel of Revelation fourteen and the angel of Revelation 18:1–3 is the same message it should be noted that what the Millerites proclaimed to the Protestants after the first disappointment was that the 2300 year prophecy and the 2520 year prophecy ended in 1844. This point is often missed, but thoroughly upheld by Sister White. We have just read that, "the same evidence which led them to look for their Lord in 1843, led them to expect him in 1844." In *Early Writings* she upholds that very fact as well.

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the

appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.

"They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

"Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—"Though it [the vision] tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

"Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing



judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. **For a time, those who would not receive the message were restrained** by fear from acting out the sentiments of their hearts; but **the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844.** With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; **they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it.** Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 236, 237.

The teaching of the 2300 year and 2520 year prophecies after the tarrying time arrived on April 19th 1844, prepared the faithful Millerites to accept and proclaim the second angel's message in the summer of that year. By presenting the message that identified that the 2300 years and the 2520 years ended in 1844, the fruit of the hearts of the Protestants was manifested as they labored to suppress the truth and those actions prepared the Millerites to understand the message of the second angel.

Therefore in the rejection of the Millerite message during the history of 1840 through 1844 the actions of the Protestants provide an outline of what will take place among those in Adventism

that are destined to receive the mark of the beast at the Sunday law. I start that history in 1840, for it was then that the first angel descended to empower the Millerite message, and when he descended in Revelation ten he had a little book open in his hand. In *Early Writings* Sister White allows us to see that the angel that descended on August 11, 1840 typifies the angel of Revelation eighteen for she identifies the characteristic of lightening “the earth with his glory” as represented in both angels.

“Jesus commissioned **a mighty angel to descend** and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God.” *Early Writings*, 245.

The message of Revelation 18:2, 3 is the same message as the second angel of Revelation fourteen. When the second angel descended in the Millerite history he had writing in his hand. When the first angel of Revelation fourteen descended on August 11, 1840 he had a little book open in his hand, and in Revelation ten John was commanded to go and take the little book and eat it. Both of these angels typify the angel of Revelation eighteen and therefore provide two witnesses that when he descended on September 11, 2001 he had a message in his hand that was to be taken and eaten by God's people. The only way you can see the message in his hand is through the application of a line-upon-line study of God's prophetic word. In this sense the message in his hand is hidden—hidden from those that refuse to be students of prophecy. At the prophetic level the little book is there in the angel's hand in Revelation eighteen.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. Revelation 18:1.

The church of Thyatira represents the papal



supremacy from 538 through 1798, but also typifies the Sunday law crisis at the end of time when the papacy once again ascends to the throne of the earth. The church of compromise that prepares the way for the papacy to take the throne in 538 typifies the period of time that precedes the papacy's final rise to power. Pergamos therefore represents our history. This fact can be proved from a variety of prophetic witnesses and is a matter of public record. Therefore one of the promises to the church that lives just before the Sunday law as set forth in the church of Pergamos is that if we overcome we will be given the hidden manna to eat. The hidden manna is the message that is in the angel's hand in Revelation eighteen that can only be recognized through approaching God's prophetic word line-upon-line.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I **give to eat of the hidden manna**, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*. Revelation 2:17.

Therefore when the year 1843 ended and the tarrying time arrived at the first disappointment on April 19, 1844 the Protestants withdrew from the Millerites and became their most bitter opponents. Because of the disappointment, godly zeal was dampened and a door was open for various fanaticisms to become active. The Millerites then recognized that the same evidence that proved that the 2300 and 2520 time prophecies ended in 1843 actually proved they ended in 1844. The presentation of these biblical facts produced an even greater resistance to the truth concerning the 2300 and 2520 years, and that resistance helped to demonstrate to the Millerites that the Protestant churches had become part of spiritual Babylon. Then when the actual date of October 22, 1844 was identified in the message of the Midnight Cry the Holy Spirit was poured out upon those that had accepted the message.

Therefore one reason fanaticism appeared in the Millerite history is that in any history where a

present truth message is presented—those that reject that message go into a corresponding amount of darkness, which in turn produces fanatical ideas and movements.

A second reason is that God allows fanaticisms to enter among His flock in order to establish the truth, and identify who is actually teaching the truth.

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

Sister White provides a second witness to this principle.

“The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.

“I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and



alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.

“God will arouse His people; if other means fail, **heresies will come in among them, which will sift them, separating the chaff from the wheat.** The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

“Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man’s intellectual advancement, let him not for a moment think

that there is no need of thorough and continuous searching of the Scriptures for greater light. **As a people we are called individually to be students of prophecy.** We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action.” *Testimonies*, volume 5, 707, 708.

The message of the second angel is identifying that there is a class of worshippers that are in the process of rejecting the message of the hour, and in so doing they are ending their covenant relationship with Christ while the other class is being chosen to be the new covenant people. The message announcing the fall of Babylon represents a progressive testing process that produces two classes of worshippers. Therefore when the angel of Revelation eighteen descended on September 11, 2001 and cried mightily that Babylon is fallen, he was announcing that the testing process in Adventism that produces two classes of worshippers just ahead of the Sunday law crisis has begun. He is not saying the Seventh-day Adventist church has become Babylon, he is saying that if you fail this testing process you will have chosen to become part of spiritual Babylon, and that your choice will be made crystal clear at the Sunday law. The angel of Revelation eighteen has hidden manna in his hand, and if Seventh-day Adventists refuse to eat it—they will follow in the same footsteps of the Protestants in the Millerite history who lost their faith in the

movement.

Sister White instructs us that the eating of the little book is the glad reception and the comprehension of the message in the book in the angel's hand, and Jeremiah fifteen provides additional information that can be applied when defining the meaning of eating the little book.

Then said the Lord unto me, Though Moses and Samuel stood before me, *yet* my mind *could not be* toward this people: cast *them* out of my sight, and let them go forth. Jeremiah 15:1

The verse is addressing Seventh-day Adventists who are spewed out of the mouth of the Lord at the Sunday law. Laodiceans get cast out at the third of three tests, which is the Sunday law, so Moses and Samuel represent the two tests that precede the Sunday law. I will try and briefly explain the prophetic logic that upholds this application of the verse. Sister White informs us that we cannot have a third angel's message without a first and a second angels' message.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104–105.

The wicked among God's people get “cast out” at the Sunday law.

So then because thou art lukewarm, and neither cold nor hot, **I will spue thee out of my mouth.** Revelation 3:16.

SHEBNA & ELIAKIM

The prophets all agree with each other, so the people that Jeremiah identifies as being cast out are the same people which John identifies as being spewed out of the mouth of the Lord at the Sunday law. Because the third test is always preceded by two tests, Moses and Samuel must be symbols of the first and second tests for Adventism. We will return to Moses and Samuel after we consider a passage from Isaiah in order to focus in upon the two classes who are produced by the three tests. In Isaiah twenty-two Shebna represents the foolish virgins in our history and Eliakim represents the wise. The punishment of Shebna and the blessing for Eliakim are set forth and easily understood.

Behold, the Lord will carry thee [Shebna] away with a mighty captivity, and will surely **cover** thee. He will surely **violently turn and toss thee like a ball into a large country**: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah: And I will clothe him with thy robe, and strengthen him with thy girdle, and **I will commit thy government into his hand**: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And **the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.** And I will fasten him **as a nail in a sure place**; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In that day, saith the Lord of hosts, shall **the nail that is fastened in the sure place be**



removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken *it*. Isaiah 22:17–25.

Shebna's punishment was that he was to be covered up in contrast with the other class represented by Eliakim who are to be lifted up as an ensign. It is worth noting that when Shebna is being **cast out** as a ball into a large country, Eliakim is representing those that are lifted up as an ensign, but who are also called **the outcasts** of Israel. The outcasts of Israel are typified by Eliakim, who is contrasted with Shebna who is cast out of Jerusalem into a large country. Shebna and Eliakim represent the two classes of Adventists in the time of the latter rain, and they are either the outcasts, or they are cast out.

The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. Psalm 147:2.

When the Lord builds Jerusalem, He gathers the outcasts of Israel. Sister White informs us that Daniel 3, Isaiah 10:1, and Zephaniah 1:14–2:3 is the Sunday law in the United States.

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

Isaiah chapter eleven is a continuation of the vision that began in chapter ten, so when Isaiah says “in that day” in the following passage he is identifying the day of the “unrighteous decree,” which is the Sunday law.

And **in that day** there shall be a root of Jesse, which shall stand for **an ensign** of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass **in that day**, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And **he shall set up an ensign for the nations, and shall assemble the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

The outcasts of Israel are gathered as an ensign at the Sunday law, when the other class in Adventism is cast out of the mouth of the Lord. Once the Sunday law arrives and the outcasts of Israel are lifted up as an ensign the eleventh-hour workers that are still in Babylon will then also be gathered together with the outcasts of Israel.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him. Isaiah 56:8.

In chapter sixty-six Isaiah informs us that the reason those represented by Eliakim are called “outcasts” is because their brethren who hated them cast them out. This identifies the shaking that is accomplished in Adventism during the period of the three-fold testing process that is the everlasting gospel.

Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but **to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.**

He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a

dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if he blessed* an idol. Yea, **they have chosen their own ways**, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

Hear the word of the Lord, **ye that tremble at his word**; Your **brethren** that hated you, **that cast you out for my name's sake**, said, Let the Lord be glorified: but he shall appear to your joy, and **they shall be ashamed**. A **voice** of noise from the city, a **voice** from the temple, a **voice** of the Lord that rendereth recompense to his enemies.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut *the womb*? saith thy God. Isaiah 66:1–9

In this passage the two classes of worshippers in Adventism are contrasted. Those that tremble at God's word are cast out of the church by their brethren who hated them. The brethren who hated those that trembled at God's word and who professed to honor the Lord's glory will be ashamed when the Lord renders His recompense against them at the conclusion of the three-step testing process that is represented as three voices. Those three voices are a voice of noise from the city, a voice from the temple, and a voice of the Lord that renders recompense. The third voice is where punishment is marked, thus identifying the Sunday law.

Eliakim represents the outcasts of Israel that will replace Shebna when he is cast out. Shebna's

punishment included that he was to be violently tossed like a ball to large country (cast out) where he would die. Shebna represents the leaders of God's church that receive the mark of the beast at the Sunday law when they become part of modern Babylon (the large country)—where they die. At the Sunday law the chariots of Shebna's glory are also the shame of the leadership of the Seventh-day Adventist church. Because of the self-exaltation represented by their chariots of glory, the leadership will be removed and replaced at the Sunday law.

The blessing given to Eliakim in contrast with the cursing of Shebna allows us to identify Eliakim as Philadelphia, for the passage where his blessing is set forth is only referenced one other place in the Bible—and that reference is in the blessing promised to the Philadelphians.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. Revelation 3:7.

Eliakim represents Philadelphia, and therefore Shebna is Laodicea, and Sister White associates the foolish virgins in Matthew twenty-five with the Laodiceans of Revelation three.

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

At the Sunday law when the leadership of God's church changes from Shebna to Eliakim, Shebna shall be spewed out of the mouth of the Lord and Eliakim will become the father to the inhabitants of Jerusalem. Eliakim is to become fastened as a nail while becoming a glorious throne to his father's house. But in the very time that Eliakim is fastened in a sure place, the nail that had been fastened (Shebna) is to be removed, (one) cut down, (two) and to fall, (three); thus identifying a change in the leadership of God's church at the Sunday law in consequence of the leadership failing a three-step testing process represented as being removed, cut down, and falling.



MOSES & SAMUEL

When Isaiah employs Shebna and Eliakim as symbols of the wise and foolish virgins of Adventism he is in agreement with Jeremiah who also represents a three-step testing process through the symbols of Moses, Samuel, and those people that are cast out. Moses represents the beginning of ancient Israel and therefore represents a test associated with the old paths where the covenant was first entered into, and Samuel represents the history when the Lord chose Jerusalem over and above Shiloh.

In the story of Samuel the Lord set aside Shiloh, typifying when the Lord sets aside the church structure at the Sunday law, as is also represented in Ezekiel eight and nine, and in the parable of the vineyard in the history of ancient Israel, both in the time of Isaiah and Christ. All these and other prophetic illustrations of the Lord setting aside one and replacing it with another are more specifically identifying our day and age, than the history when the prophets actually proclaimed the prophecies.

In Jeremiah 15:1 Moses represents the first test for Adventism that began at 9/11 when the Lord led His people back to the old paths of Jeremiah six, and Samuel represents the warning of the near proximity to the close of probation at the Sunday law as typified by the capturing of the Ark of the Covenant at the battle of Shiloh. When the Philistines triumphed over God by taking control of His law—the Sunday law is typified.

In the story Hophni, Phineas, and Eli all died under God's divine wrath, and the only woman in the story, the wife of Hophni died giving birth to a baby named Ichabod, whose name means, "the glory is departed." At the Sunday law the leadership (Eli, Hophni, and Phineas) is removed, the visible church structure (Phineas' wife) dies, and those who are left "motherless" at the death of the structure will cry "Ichabod! The final generation of the church, as typified by Shiloh, had its glory removed.

The glory of Adventism is the Sabbath, for it is the point of special controversy in this history. Those that glorify God in the Sunday law crisis will do

so by upholding the seventh-day Sabbath under the penalty of law. This special point of controversy thereby allows us know that the name Ichabod is identifying when the church leadership is overthrown by their acceptance of Sunday in place of the seventh-day Sabbath. "Ichabod" represents when the Sunday law arrives in history, but it also symbolizes the close of probation for the church as witnessed by the two histories when Jerusalem was destroyed. When Nebuchadnezzar destroyed Jerusalem the pronouncement of "Ichabod!" identified the carrying away into captivity.

"The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive; and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and **Ichabod, Ichabod**, the glory is departed from Israel, 'was heard in songs of lamentation.'" *General Conference Daily Bulletin*, March 7, 1899.

When the Romans destroyed Jerusalem in AD 66 through 70 the word "Ichabod" once again marks the close of probation.

"The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the **Romans, and Titus** at last decided to take the temple by storm. . . . Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle were heard voices shouting, '**Ichabod!**—the glory is departed.'" *The Spirit of Prophecy*, volume 4, 34.

At the Sunday law the Philistines capture the law of God, the leadership of God's people are all struck down by God's displeasure, the only woman in the story, thus representing the Adventist church, dies giving birth to the final generation of the lost in Adventism.

Therefore Moses represents the test of the old paths and foundational truths, and Samuel represents

the test of the close of probation at the Sunday law. These two tests represented by Moses and Samuel precede the final test of the Sunday law represented by the people being cast out of God's sight. Samuel's testing message would be the correct understanding of the last six verses of Daniel eleven that identify the Sunday law history as represented by the story of Shiloh, and Moses represents the correct understanding of the foundational truths of Adventism.

Jeremiah 15:1 is therefore identifying a three-step testing process that concludes when probation is closed. Because the prophets are all speaking of the end of the world Jeremiah is therefore identifying this progressive testing as occurring during the time of the latter rain at the end of the world when the parable of the ten virgins is being fulfilled within Adventism.

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

The foolish virgins are cast out of God's sight when the door of their probation closes at the Sunday law.

"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut." *Manuscript Releases*, volume 16, 270.

The foolish virgins are also the tares in the parable of the wheat and tares.

"Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

"Again, these parables teach that **there is to be no probation after the judgment**. When the work of the gospel is completed, there immediately follows **the separation between the good and the evil**, and **the destiny of each class is forever fixed**." *Christ's Object Lessons*, 123.

It is at the Sunday law that our characters are fixed forever.

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

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**" *Testimonies*, volume 5, 214, 216.

At the Sunday law those in Adventism that continue to uphold the seventh-day Sabbath will be separated from their former brethren that are then worshipping on Sunday. "The work of the gospel" for Adventism "is completed" when that "separation between the good and the evil" in Adventism is accomplished, and at that point, the "destiny of each class is forever fixed."

The development of each class is accomplished by the testing process represented by the three angels of Revelation fourteen, but it is at the third test where the separation is accomplished.

"Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation.**" *Selected Messages*, book 2, 69.

"I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner.**' These things should engage the whole mind, the whole attention.



Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” *Manuscript Releases*, volume 5, 425.

After Jeremiah 15:1 identifies that the Lord cast these people out, a question is raised that is designed to solicit not only an answer, but also to emphasize the significance of what is represented by the expression “cast them out.”

And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem. Jeremiah 15:2–4.

The number four has been shown in recent newsletters to represent a four-fold progressive destruction. In these verses, four kinds of punishment accomplished by four types of instruments to execute the punishment leads to the captivity of Laodicean Adventists that receive the mark of the beast when they bow in submission to the papal power at the Sunday law test. Some of those represented as going into captivity at the Sunday law are still alive during the seven last plagues.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous;

they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. **Then I was shown a company who were howling in agony. On their garments was written in large characters, ‘Thou art weighed in the balance, and found wanting.’ I asked who this company were. The angel said, ‘These are they who have once kept the Sabbath and have given it up.’ I heard them cry with a loud voice, ‘We have believed in Thy coming, and taught it with energy.’** And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting.” *Early Writings*, 36.

In the period of the seven last plagues there are Seventh-day Adventists that have received the mark of the beast, that at one time taught Christ’s Second Coming with energy. Any honest evaluation and application of that characteristic limits the possibility of who is represented therein to a very small number of voices currently alive in Adventism that are even speaking about the Second Coming, let alone speaking about it with energy. These are men that preached it during the time of the latter rain, for they have the mark of the beast, and they were Sabbath keepers.

Therefore this passage is addressing men that preached the Second Coming in the time of the latter rain. These are men that had energy, and therefore were walking under or in the influence of the sprinkling of the latter rain that began at 9/11, but somehow lost their way before the Sunday law arrived. This makes for a very small group of

men that could qualify to fulfill this prophecy. This prophecy is not so much about Seventh-day Adventist Laodiceans that receive the mark of the beast, as it is about those preachers in Adventism today that have recognized that the latter rain began to sprinkle on September 11, 2001, yet somehow lose their way before the final test. Paul also addresses the horror of ending up as one that might fulfill this prophecy.

For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. Hebrews 6:4–8.

MANASSEH

In the history of the latter rain—God’s people are commanded to eat the little book as they were in the history of Moses, Christ, and the Millerites. If they have done so, and tasted the heavenly gift and therefore have become a partaker of the Holy Spirit as represented by the sprinkling of the latter rain, and they thereafter fall away—it is “impossible” to renew them unto repentance.

Those that have tasted the heavenly gift and thereafter present the message of the Second Coming with the energy of the Holy Spirit and thereafter fall away have a special punishment marked out during the time of the seven last plagues. I say this fully understanding that from my logic and perspective I also would have to be included on a short list that has preached Christ’s Second Coming with

energy, if you will forgive me for sounding as if I am lifting myself up by straight-out saying that I personally have partaken of the latter rain. I know how this may sound, but my point is that this short list of preachers that have a marked and special punishment during the seven last plagues would include my name and therefore the warning is for me, as well as the others on that short list.

The progressive four-fold punishment of Jeremiah fifteen that leads to the captivity of Laodicean Adventists by the hand of the king of the north in the Sunday law crisis is brought about because of the sins of Manasseh. Without taking the time to go into a deep explanation of the sins of Manasseh, it is evident that whatever the sins of Manasseh represent in the large consideration of his symbolic testimony, his name means “causing to forget,” or “forgetfulness,” and this alone helps us to understand that the four-fold destruction of Adventism that leads them into the captivity of papal power is brought about because God’s people “forget” something.

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, **except** as we shall forget the way the Lord has led us, and His teaching in our past history.” *Life Sketches*, 196.

The portion of the sins of Manasseh that are represented by the meaning of his name, (forgetfulness) identifies that what we should have feared to forget—was forgotten by those in Adventism that are punished for walking in the sins of Manasseh. What they should have remembered is the truth that the history of the Millerites from 1798 onward was sacred history that had been be governed by God’s providential leading. They also forget and therefore reject the established pioneer understandings that have been repeatedly represented by Ellen White as the foundation and platform of Adventism.



As a leader of early Adventism Ellen White informs us that she can only praise God when she considers how He led His people from 1798 onward, whereas; today's leadership within Adventism is embarrassed of that history and openly rejects the established Millerite understandings of truth. Those in Adventism that relate to the Millerite history and teachings in any other way than acknowledging the history as sacred history are manifesting the rebellion of Manasseh.

The Adventist church by and large has fulfilled this truth to the very letter, but those that are portrayed as "howling in agony" in the time of the plagues are those who understood and presented the Millerite history, for they presented Christ's Coming with energy, and therefore had to be among those that returned to Jeremiah's old paths and walked therein in order to have accessed the energy that is found in the rest and refreshing represented by the old paths. There is something that this group forgot about in the teachings and past history of Adventism that is more than simply rejecting that history as old fashioned or misguided, as most of the typical Seventh-day Adventists do today.

Jeremiah emphasizes that the history of chapter fifteen is the punishment that is brought upon Adventism for rejecting their God by going "backwards." The punishment is the Sunday law, for their ultimate spoiler is he who comes at "noon day." Noon day is emphasizing the height of the sun's power, and the power of the sun reaches its height symbolically—when a law is enforced that upholds the day of the sun in opposition to the day of the Son, and this spoiler comes suddenly in agreement with the passages where Sister White informs us the Sunday law will "come suddenly and unexpectedly," or as an "overwhelming surprise," and that "the final movements will be rapid ones."

For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand

against thee, and destroy thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways. Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men **a spoiler at noonday**: I have caused *him* to fall upon it **suddenly**, and terrors upon the city. Jeremiah 15:5–8.

Jeremiah further informs us that Adventism, represented as she "that hath borne seven" and who through the sacred ministry of William Miller introduced the doctrine of "the seven times" of Leviticus 26, has given up the presence of the Holy Spirit, for they "hath given up the ghost." Her candle or sun has been removed from its place, "while it was yet day."

She that hath borne seven languisheth: **she hath given up the ghost**; her sun is gone down **while it was yet day**: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the Lord. Jeremiah 15:9.

Adventism's sun goes down, or Adventism's candle is removed prior to the Sunday law as witnessed to by Paul in second Thessalonians chapter two and Ezra in chapter seven and other prophets. The foolish virgins of Adventism are passed by just before the Sunday law, while probation is still open—for Jeremiah informs us it is "yet day." Daytime represents that probation is open and nighttime when probation is closed, for we are to work while it is still day, for the night cometh when no man can work.

"How many will mourn for lost opportunities when it is **eternally too late!** Today we have talent and opportunity, but we know not how long these may be ours. **Then let us work while it is day; for the night cometh, in which no man can work.** 'Blessed is that servant, whom his Lord when He cometh shall find so doing.'" *Testimonies to*



Ministers, 167.

After Jeremiah hears this pronouncement of judgment against Laodicean Adventism he laments the work which he has been given to do.

Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me. Jeremiah 15:10.

Jeremiah laments that he has become a man of strife and contention to not only Adventism, but the whole earth. He is thus agreeing with Sister White when she identifies that at the Sunday law every earthly support will be cut off. But in the passage where Sister White informs us of those faithful souls (that Jeremiah is typifying) that will have every earthly support cut off, she, as does Jeremiah, identifies that what empowered Jeremiah (and therefore what will empower us) to stand through the crisis of our generation is the eating of the hidden manna.

“**Man shall not live by bread alone, but by every word of God.**’ Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. Satan would make him believe that he must sacrifice his conscientious convictions. But the only thing in our world upon which we can rely is the word of God. ‘Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.’ Matthew 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, What is God’s command? and what His promise? Knowing these, we shall obey the one, and trust the other.

“In the last great conflict of the controversy with Satan those who are loyal to God will see **every**

earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Revelation 13:11–17. But to the obedient is given the promise, ‘He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.’ Isaiah 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. ‘They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.’ Psalm 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: ‘Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.’ Habakkuk 3:17, 18.” *The Desire of Ages*, 121.

The promises that Sister White identifies during the period of time when every earthly support is cut off are echoed also by Jeremiah.

The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction. Jeremiah 15:11.

Then Jeremiah is told that even though it shall be well with the faithful remnant the experience of the other class in Adventism will not be so well.

Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders. And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you. Jeremiah 15:12–14.

Then Jeremiah pleads for the Lord to remember



him and that he had suffered rebuke for the work and character of God.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering; know that for thy sake I have suffered rebuke. Jeremiah 15:15.

The prophets speak more specifically about the end of the world than for their own time.

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12.

...

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338–339.

Bearing in mind that the prophets speak more for today than any other time, the summary of Jeremiah fifteen’s first fifteen verses is that in verse one the three-step testing process that is the everlasting gospel is illustrated, and the verse typifies the history of 9/11 through the Sunday law. Verses two and three provide two witnesses that the history of 9/11 through the Sunday law takes place in the fourth generation of Adventism, while attributing the judgment against the wicked in Adventism as punishment for following the sins of Manasseh, which represents forgetting the foundational truths and sacred testimony of the Millerite history. Verses

five through eight identify the Sunday law as the punishment against the wicked. Verse nine references the Millerite movement as the Church, (she) that hath borne seven, thus marking the Millerite doctrine of the “seven times.” She (Adventism) in the next phrase has given up the (Holy) ghost be turning away from the old paths, for it is when we walk upon the old paths that we find rest, which is the Holy Spirit that Adventism gave up—when it forgot and turned from the foundational truths. The verse further informs us that she (the church) closes her probation before the Sunday law, for daytime represents probationary time and nighttime represents no probationary time. Her candlestick (sun) is removed “while yet day.” Verse ten identifies that Jeremiah would have strife with all men, thus typifying the time of judgment within Adventism, that is followed by the time of judgment outside of Adventism. These two phases Jeremiah addresses nicely in chapter twelve, verse five;

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

Then in verses eleven through fifteen Jeremiah contrasts the two classes of worshippers. Every verse in the chapter so far illustrates the history of 9/11 through the Sunday law, as typified within the history of the Millerites. With the setting of Jeremiah roughly outlined we can now approach the passage in Jeremiah which will expand our definition of the eating of the little book beyond the symbolism of gladly receiving and comprehending the message. So far the entire chapter is an illustration of the Millerite history and the history of the latter rain. Therefore when Jeremiah eats God’s word it is identifying the descent of the angel of Revelation ten on August 11, 1840 and the descent of the angel of Revelation eighteen on September 11, 2001.

Thy words were found, and I did eat them; and



thy word was unto me the joy and rejoicing of mine heart: for **I am called by thy name**, O Lord God of hosts. Jeremiah 15:16.

Jeremiah is here representing God's people at the end of the world. But Jeremiah identifies another component of what it means to eat the little book. The joy and rejoicing of his heart is simply another witness to Sister White identifying the glad reception of the message, but Jeremiah also adds that he is "called by thy name." In the Scriptures God's people are "called by His name" when they enter into a covenant relationship with Christ, which is also during the time they are tested to see whether they will eat the prophetic message. Peter informs us of this.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord *is* gracious. 1 Peter 2:2, 3.

THE EVERLASTING GOSPEL

Peter informs us that our growth in the Lord is to be progressive as represented by the words, "grow thereby." And the way to grow is by tasting that the Lord is gracious. We must taste the Lord to grow. If we don't taste, we remain babes that will only drink milk. Peter further explains that to taste the Lord, we have to come to Him prophetically. In this passage God is not entering into covenant with a people who only understand Jesus as Jesus, for that is the understanding of a baby that is still drinking milk. We must come to Him, in order to taste Him, in order to grow in our Christian experience by recognizing that Christ is not only or simply the Lord, but that He is also the Living Stone. What Peter is emphasizing is that those that are about to enter into covenant with Christ will be those that have taken their experience and relationship with Christ to the prophetic level where they understand what it means that Christ is Palmoni in Daniel 8:13, and who and what He represents when He appears as the Lion of the tribe of Judah, or as the Lord of

hosts, or as the Son of God, or the Son of man, or as Michael, or the Lamb of God. It is students of prophecy that are represented by Peter as those who have tasted that the Lord was good.

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. 1 Peter 2:2–8.

Peter just identified the everlasting gospel. Sister White informs us that the everlasting gospel that is identified by the first angel in Revelation fourteen is the same gospel that was first presented in Genesis 3:15.

"The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Selected Messages*, book 2, 106.

In other places, when Sister White comments on Genesis 3:15 she informs us that the verse is both the first gospel sermon and the first prophecy. The gospel of Christ is His prophetic word and this truth cannot be denied by anyone that has honestly looked into God's word.

"The spirit which put Christ to death moves the wicked to destroy His followers. All this is



foreshadowed in **that first prophecy**: ‘I will put enmity between thee and the woman, and between thy seed and her seed.’ And this will continue to the close of time.” *The Great Controversy*, 507.

“**The first gospel sermon** was preached in Eden, when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’” *Youth Instructor*, February 22, 1900.

The everlasting gospel according to Genesis 3:15 is the work of Christ in producing and thereafter demonstrating two classes of worshippers, based upon the introduction of a three-step testing prophetic message. This formula works for any and every illustration of the everlasting gospel in God’s word, and this formula is in the previous verses of Peter.

The everlasting gospel’s first test is to bring you to God and this is what Peter is identifying. We come to God and grow thereby through tasting His word. In Peter’s illustration Christ is the Rock that is precious to the class that believe, but rejected by the disobedient class. The theme of this Rock being a test is addressed by other prophets and expands the verification that this passage is identifying the work of Christ in producing and then demonstrating two classes of worshippers based upon a three-step testing prophetic message.

Those that are obedient in the passage become living stones, and are built up as a spiritual house or church, and they are established as God’s priests. These are those in Adventism that enter into covenant with Christ in advance of the sealing of God’s people which takes place at the soon coming Sunday law.

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed.” *Review and Herald*, February 26, 1914.

Peter continues.

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 2:9, 10.

Those that are obedient will enter into covenant with God and become His people in the fourth prophetic generation of Adventism, as confirmed through the prophets, but the fourth and final generation of Adventism Peter simply represents as the “chosen generation.” At that time, when God enters into covenant with His people, He gives them a name. Isaiah puts it this way.

For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and **thou shalt be called by a new name, which the mouth of the Lord shall name.** Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isaiah 62:1–3.

John connects both Isaiah and Peter.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone **a new name written, which no man knoweth saving he that receiveth it.** Revelation 2:17.

John identifies those who eat of the hidden manna as those who will be given a new name that is written on a white stone. The hidden manna was typified by Moses’ manna, and Christ as the Bread of Heaven, and the little book in Revelation ten. For those in our time the manna is hidden manna, for it will only be recognized by those that are



searching God's prophetic word. To the class that refuses to search—the manna is hidden. According to Isaiah's passage the name is given during the time of the latter rain which he typifies as righteousness going forth as brightness and salvation as a lamp that burns. Isaiah identifies the lifting up of God's new covenant people as a crown of glory and a royal diadem, but also as the lifting up of an ensign, while Zechariah adds to the meaning of the ensign, which is also a crown and royal diadem, for he informs us the crown also represents His flock and people.

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 9:15.

Therefore in the time of the latter rain, when the Lord enters into covenant with the people that taste and see if He is gracious, through eating of His prophetic word, He gives them a name. This is what Jeremiah identifies as well.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: **for I am called by thy name**, O Lord God of hosts. Jeremiah 15:16.

Those that eat the prophetic word are those that enter into covenant with Christ just before the Sunday law. Jeremiah adds to Sister White's light concerning what the eating of the little book represents, for he identifies that the prophetic message that is comprehended provides the testing issues that will produce two classes of worshippers and thereafter demonstrate them at the Sunday law. Jeremiah adds to the scenario of what happens during the separation process that is accomplished among the two classes during the history where the everlasting gospel is accomplished, which is of course most certainly the history of the latter rain. He then illustrates the experience of "disappointment" which the Lord ordained to test the Millerites, and which will be repeated to the very letter in the history of the latter rain. Jeremiah identifies his frustration with the mockers whom he

was indignant with, for he knew they were wrong, in spite of the fact that his disappointment was accomplished by some event that caused him to think that maybe God had lied.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? **wilt thou be altogether unto me as a liar, and as waters that fail?** Jeremiah 15:17, 18.

DISAPPOINTMENT

When the first disappointment for the Millerites is typified in the Scriptures, God's people are portrayed as being disappointed by thinking God had lied to them. Jeremiah's disappointment was because of God's hand, which of course typifies the Millerite history when God held His hand over a mistake on the chart, until he removed His hand, causing Jeremiah to sit alone and causing the Protestants to separate from the Millerites. On the first day of the first month in 1844 the waters failed as they did in the first day of the first month in the story of Noah. The drying up of the waters brings into the narrative the testing that took place in Meribah and Massa during the wilderness wandering of ancient Israel. Meribah and Massa means "quarrel" and "testing" thus identifying that on the first day of the first month, which was April 19, 1844 the testing of Millerite Adventism began, right where the Protestants closed their doors, and that it is at that point that the quarrel between the Protestants and Millerites ensued. Habakkuk also addresses the first disappointment in terms of a lie.

For the vision *is* yet for an appointed time, but at the end it shall speak, **and not lie**: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:3, 4.



Habakkuk identifies the first disappointment while including a promise that the vision will not lie. After Jeremiah found God's word and did eat it he experienced the disappointment of thinking God had lied to him. Habakkuk also identifies the everlasting gospel, for he identifies that one class would be lifted up but the justified class would live by faith. But their faith is specifically emphasized as prophetic faith, for those justified by faith in Habakkuk are representing the faith of the Millerite pioneers, which the historical record conclusively identifies as a faith that was fully established upon the prophetic word. Therefore the faith which justified the Millerites was prophetic faith. Justification by faith is only accomplished through the reception of God's prophetic word. Not only that, but the class that lived by their faith were those Millerite Adventists that in that testing process entered into covenant with Christ and thereafter received the name Seventh-day Adventists.

“We are Seventh-day Adventists. This is a fitting name, for we keep the seventh-day Sabbath, and look for the second advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. In keeping the Sabbath that God declares should be kept holy as a sign between Himself and His people, we show to the world that we are His peculiar, chosen people—a people whom He has denominated.” *Manuscript Releases*, volume 19, 40.

DENOMINATE, v.t. [L. To name.] To name; to give a name or epithet to; as, a race of intelligent beings denominated man. Actions are denominated virtuous, or vicious, according to their character. **Webster's 1828 Dictionary.**

When the Lord enters into covenant with a people, He gives them His name.

So Jeremiah is informing us that when he ate the little book, he entered into covenant with Christ and thus received a name, while navigating through

a testing process where two distinct parties are formed and thereafter demonstrated. After the first disappointment the Lord would call for Jeremiah and the Millerites to separate from the vile. This was the experience that came after the first disappointment during the history of the second angel which arrived on April 19th, 1844. Jeremiah is called to return to the position of spiritual fervor which he had possessed before the first disappointment and he was promised that if he would do so, God would honor his service by thereafter making Jeremiah His mouth, or His voice, or His messenger.

Habakkuk informed us that at the end of the vision, on October 22, 1844—the vision would speak, and with the fulfillment of the vision on that date the message of the third angel of Revelation fourteen began to speak. Jeremiah was promised that if he would return to the Lord after the first disappointment and interact with this vile people as God's messenger, that He would make him a brazen wall and He would not only ultimately save him, but completely separate him from the wicked. In 1844 Millerite Adventism that faithfully followed Christ into the Most Holy Place became His covenant people and as Jeremiah was promised they became God's messengers of the third angel of Revelation fourteen. What allowed them to do that was that they took the little book out of the angel's hand when He descended on August 11, 1840 in fulfillment of Revelation ten.

Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:19–21.



Jeremiah is representing Millerite Adventism and he was told that the vile and wicked people that he had separated from would be allowed to come to him, but that he should not return to them. Therefore at the very outset of the Adventist church's history as God's covenant and denominated people, God's prophetic word sets forth a prophetic warning which Adventism was destined to experience. That warning is found in the expression that Jeremiah, who represents the Millerites—was not to return to Protestantism.

Once the Lord had entered into covenant with Millerite Adventism the Protestants could come to Adventism, but we were never to return to them. This was because in that very history their failure in the testing process changed them from Protestantism to apostate Protestantism, and the second angel of Revelation fourteen had then marked out that the Protestants had then become the daughters of Rome. Jeremiah's prophetic warning is also found in the story of the disobedient prophet (1 Kings 13) who was told not to return the way he came. The Millerites had come out of Protestantism and they were not to return to the path they came on.

The warning is not to return to Protestant principles of prophetic understanding, but to always uphold the prophetic understanding of the Millerites. But Jeremiah is not the only prophet that builds upon the importance of eating God's word. Ezekiel adds to the definition.

EZEKIEL

And he said unto me, Son of man, **stand upon thy feet**, and I will speak unto thee. **And the spirit entered into me when he spake unto me**, and set me upon my feet, that I heard him that spake unto me. Ezekiel 2:1, 2.

It is outside the scope of this study, but it has been shown in past newsletters that God's people stand upon their feet when the message of the four winds arrives in Ezekiel thirty-seven. Sister White directly connects Ezekiel's four winds with the four winds

of Revelation seven that are held in restraint while God's people are being sealed in their foreheads. The restraint of the four winds can be demonstrated to have begun on September 11, 2001. Therefore the vision of Ezekiel two is placed in the setting of that history, for the verses mark that Ezekiel was set upon his feet. What allowed Ezekiel to be set upon his feet was that he heard Him that spake to him, but not only did Ezekiel hear Him which spake to him, but he received the Holy Spirit through the reception of God's word.

And he said unto me, Son of man, **I send thee to the children of Israel**, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. **I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.** And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) **yet shall know that there hath been a prophet among them.** And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And **thou shalt speak my words unto them**, whether they will hear, or whether they will forbear: for they *are* most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee.** Ezekiel 2:3–8.

Just as the Millerites were given a message to carry to the Protestant world in their generation, Ezekiel represents those who carry a prophetic message to the Seventh-day Adventist church in the time of the latter rain. Seventh-day Adventists are absolutely blind if they do not understand that the latter rain message was typified by the work of Jones and Waggoner. This being the case, they should have known that when the latter rain message arrived



at the end of the world there would be messengers with a message that is represented by Ezekiel's—"prophet among them." The prophet among them is the three-step prophetic testing message that is always in the everlasting gospel. Ezekiel represents the messengers that carry the latter rain message to the rebellious house of Adventism.

Two times in these previous six verses Ezekiel is told that he is sent to Israel and once that he is to speak God's word unto them. To prepare Ezekiel for this trying ordeal he is told to take and eat the little book. Therefore to be among the class that Ezekiel represents, we must eat the prophetic message of the hour or be among the rebellious house that is produced in the process of the everlasting gospel that takes place within Adventism during the latter rain. Verse eight should be understood as one of the most powerful promises in God's word. It promises that if we will eat the little book our rebellion against God would be taken away. The prophetic message provides the power to overcome rebellion. What a wonderful promise! Ezekiel continues.

And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness. Ezekiel 2:9–3:3.

Ezekiel eats the three-step prophetic message of "lamentation, and mourning, and woe." Sister White identifies the glad reception of the message as part of what is represented by eating and Ezekiel, as does John in Revelation ten, represents the glad reception as the sweetness of honey in the mouth. But the wonderfully sweet message is at the same time a

three-step message of lamentations, mourning, and woe typifying the three-step testing process of the everlasting gospel that is accomplished by Christ during the time of the latter rain. Then as in earlier verses Ezekiel emphasizes that this three-step testing prophetic message must be taken to Israel.

And he said unto me, Son of man, go, **get thee unto the house of Israel**, and speak with my words unto them. For **thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.** But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. Ezekiel 3:4–7.

It is this passage of Scripture that directed me to understand that the eating of the little book includes in its prophetic definition that when the message that is eaten is understood, the eater thereafter is to present the message to the Seventh-day Adventist church—modern Israel. I believed this for a long time before there was any agitation over what exactly is the work of God's people to be in the judgment of the living. In the spring of 2013 the subject began to be discussed in the little fellowship where I attend, but it was mixed together with personalities and other issues, so it was never discussed in a singular way such as this, and our following newsletters will attempt to do so.

Some have insisted that the book *The Desire of Ages* defines the lost house of Israel as anyone that could be reached with the gospel, and therefore claiming that the week that Christ confirmed the covenant was not exclusively a time when the gospel was to go to the lost house of Israel. I do not believe this claim. Another claim states that we must do seed sowing now, for at the Sunday law there will be no public evangelism. I do not believe that either. I do not believe this application of *The Desire of Ages*—but

had determined to once again evaluate the claims made concerning this book. After doing this study I determined that I was correct in rejecting these claims.

Ezekiel is promised if he will eat the little book and take the message thereby represented by the little book to His people that the Lord will make his forehead as an adamant. In chapter nine Ezekiel will explain about how the sealing angel goes through Jerusalem and places a seal upon those that sign and cry for the abominations done therein. Therefore Ezekiel is informing us that the work that is commissioned to Ezekiel requiring him to take the three-fold prophetic testing message to Adventism is at least part of the process that places God's seal upon the forehead, for when Ezekiel's forehead is turned into an adamant, it means it is turned into a diamond. An adamant is a diamond—and a diamond is a jewel upon a crown, and Malachi mentions those very same jewels.

shamiyr / shaw-meer' From [H8104](#) in the original sense of **pricking; thorn;** also (from its **keenness** for scratching) a gem, probably the **diamond:** - adamant (stone), brier, diamond.

The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Jeremiah 17:1

And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt God* are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, **in that day when I make up my jewels;** and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Malachi 3:15–18.

Malachi here identifies those that are jewels in contrast with those that are proud, wicked, and tempt the Lord. The jewels of Malachi are those that have the fear of the Lord and righteously serve God, and Malachi contrasts them with those that are wicked and serve not God. The two classes are discerned at the Sunday law, for both the wheat and the tares are to grow together until the harvest. When the harvest arrives at the Sunday law the righteous and wicked in Adventism are separated and it can then be discerned who the two classes are. Therefore to be among those that are lifted up as jewels at the Sunday law it is evident that we must eat the little book in order to gladly receive and comprehend the message, and thereafter present the message to Adventism in order to have our foreheads changed into a jewel as hard as the point of an engraving pen.

In agreement with Isaiah 62:1–3 which we have already noted, Zechariah informs us that His people are made up as jewels when they are lifted up as an ensign, which is the Sunday law.

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.

It is at the Sunday law that Adventism either receives the seal of God or the mark of the beast.

“A time is coming when the law of God is, **in a special sense**, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws **to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.” *Review and Herald*, December 18, 1888.

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, *refusing to keep holy the Sabbath* which God calls ‘my holy day,’ you receive the mark of the beast. *When does this take place?*—When you obey the decree that commands you to *cease from labor on Sunday and worship God*, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, *and refuse the seal of God*. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord.*” *Review and Herald*, April 27, 1911.

At the Sunday law God’s people receive the seal of God and are lifted up as an ensign. God’s flock at that time, are to be as jewels of a crown. Ezekiel’s forehead gets changed into a diamond because he covenanted with the Lord to eat the little book and carry modern Israel the three-fold message of lamentations, and mourning, and woe. If we don’t eat the little book we will have no message to carry to Adventism, and we will therefore not have our forehead turned into a diamond, thus receiving the mark of the beast instead of the seal of God.

The definition of eating the little book is larger than simply the glad reception and comprehension of the message. It is also symbolic of a command to take a message exclusively to Adventism. In the next newsletter we will consider the histories of the beginning and ending of ancient Israel, along with the beginning of modern Israel when the Lord entered into covenant with ancient Israel, the Christian church, and modern Israel respectively. We will note that in each of those three histories the period of time when God was accomplishing the covenant with His chosen people—was a period of time exclusively focused on an internal work.



MAIL

Brothers and Sisters,

I want to share an experience we had this last Sabbath. We heard about a small Hispanic church company meeting near M. and decided to visit. After a typical Adventist church service, with a message that any good Adventist could say a hearty "Amen" to (in other words, milk,) we were invited to have lunch with three young couples. We enjoyed a very good Sabbath meal and started chatting.

I need to break in here real quick and let you know that I had been praying about this all week before visiting this small company. Asking the Lord to speak through us if He would, to these folks. Praying and asking Him to open a door for us to share this message. He did, in a wonderful way. The after dinner conversation turned to problems within the Adventist church, mostly, the fact that Pastors in Mexico are no longer allowed to preach prophecy, at all. We started sharing what we have been learning about the Third Angel’s Message for the past several years. Every one of them was interested and fully in agreement with what we were saying. I have sent the newsletter that got our little group started in this message so long ago, that has the interview with Brother Jeff and the 16 questions asked about prophecy and the times we are living in. (There was only one of them who spoke English fluently, so he is the one I shared it with.) We were asked how we learned all this information. We said one word: Study. Then reminded them that we are all called individually to be students of prophecy. It was a wonderful, humbling experience. They are hungry for more information, and even mentioned the possibility of further group studies. Maybe we will start another weekly group study, God willing... K.M.