

FUTURE NEWS

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

The Banquet of God’s Word

We are Invited to Eat the Word of God *Manuscript Releases, vol. 21, 131*

“The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John. [John 6:53–57, 63, quoted.]

“Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for God’s Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Savior to feed on the Word of God. The Holy Spirit’s influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle.

“Search the Scriptures,’ Christ declared, ‘for in them ye think ye have eternal life: and they are they which testify of Me.’ Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life.

“Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the

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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MISSION STATEMENT

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

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

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

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living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the Word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples.

"Just before His crucifixion one of His disciples asked Him the question, 'How is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid' [John 14:22-27].

"These words are not half comprehended by individuals, by families, or by church members, to whom and through whom,

as His family, God would represent pure, unadulterated truth, which, if received and properly digested, brings eternal life.

"Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, 'Need not that any man teach you' [1 John 2:27]. We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood.

"The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that He has sent a Comforter in His own name, even the Holy Ghost. 'He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world.'

"Here is presented before us a rich banquet, of which all who believe in Christ as a personal Savior may eat. He is the tree of life to all who continue to feed on Him.

"I am instructed to ask those who profess to receive Christ as their personal Savior, Why do you pass by the words of the Great Teacher, and send your letters to human beings for words of comfort? Why do you rely upon human help when you have the large, full, grand promises, 'He that eateth My flesh, and drinketh My



blood, dwelleth in Me, and I in him. ... This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever? He may die, yet the life of Christ in him is eternal, and he will be raised up at the last day. 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.'

“We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life’ [2 Corinthians 5:1–4].

“All who study these precious utterances may have strong consolation. If they will feed upon the banquet of God’s Word, they will gain an experience of the highest value. They will see that in comparison with the Word of God, the word of man is as chaff to the wheat.

“I am instructed by the Word of God that His promises are for me and for every child of God. The banquet is spread before us; we are invited to eat the Word of God, which will strengthen spiritual muscle and sinew.”

Manuscript Releases, volume 21, 131–133.

FOOD PREPARED BY ANGELS

It seemed important in my thinking to revisit certain points concerning the eating of the little book before we moved to another point in connection with our effort to understand the work of God’s people during the judgment of the living. We will now present the concept that during the time of the judgment of the living there is an exclusive internal work that is accomplished within Adventism.

Instead of tracking the eating of the little book, we will consider three histories that typify or prefigure the history of the latter rain. These three histories are the time of Moses at the beginning of ancient Israel, the time of Christ at the end of ancient Israel, and the time of the Millerites at the beginning of spiritual Israel.

These three prophetic witnesses all demonstrate that when God is entering into covenant with His chosen people there is a period of time that is exclusively limited to an internal work among those chosen people. The time of this internal work which is represented by the word of God as typified by the manna in the time of Moses, as typified by Christ’s identification of Himself as the Bread of Heaven in the crisis at Galilee, and as typified by the little book of Revelation ten in the time of the Millerites. The internal testing process is always about whether we choose to eat what God tells us to eat, or we choose to eat a deadly counterfeit as did Eve in the garden.

“God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their depraved appetites craved meat, which God in his wisdom had withheld, in a great measure, from them. ‘And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our



eyes.’ They became weary of **the food prepared for them by angels, and sent to them from Heaven.** They knew it was just the food God wished them to have, and that it was healthful for them and their children. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God’s people where he can have the greatest success. He has controlled the appetite in a great measure from the time of **his successful experiment with Eve,** in leading her to eat the forbidden fruit. He came with his temptations first to the mixed multitude, the believing Egyptians, and stirred them up to seditious murmurings. They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh-meats.” *The Spirit of Prophecy*, volume 1, 282.

The manna for ancient Israel was typified by the test of the tree of life in the time of Adam and Eve. The tree of knowledge of good and evil in turn typifies false doctrine in our day and age.

“False theories, repeated again and again, appear as falsely inviting today as did the fruit of the forbidden tree in the Garden of Eden. The fruit was very beautiful, and apparently desirable for food. Through false doctrines many souls have already been destroyed.” *Evangelism*, 610.

Therefore false doctrine is counterfeit manna—it is a deadly poison.

“Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous.” *Testimonies*, volume 5, 293.

We are to recognize and partake of the truth.

“The earnest, sincere searcher for truth will not mistake truth for error. The Word of God is the bread of life, of which all may partake and obtain eternal life. Error is falsehood and deception. Those who partake of it must suffer in consequence, as did Adam and Eve in Eden. It is the privilege of

all to search with prayerful, eager interest for the truth. Truth is the tree of life, the leaves of which the human family are to eat and live.

“Those who try to interpret the Word according to their own ideas, who read it in accordance with their opinions, will never see the truth, and will die in their sins. Those who eat of the forbidden tree accept Satan’s fallacies in the place of ‘Thus saith the Lord,’ and unless they repent, they will never gain that life which measures with the life of God. As did Adam and Eve, they exclude themselves from the tree of life, the fruit of which perpetuates immortality.” *Upward Look*, 125.

In the beginning of ancient Israel the manna came down as rain from heaven.

Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels’ food: he sent them meat to the full. Psalm 78:23–25.

The manna at the beginning of ancient Israel had been typified by the tree of life in the time of Adam, and in turn the manna (and the tree of life) at the end of ancient Israel typifies Christ as the Bread of Heaven. And of course, all three of these symbols represent the message of the latter rain at the end of the world.

“Men and women are not eating of the bread that cometh down from heaven.

“I have felt very sad as I have seen ministers walking and working in the light of the sparks of their own kindling; ministers who were not obtaining spiritual nourishment from Christ, the Bread of Life. Their own souls were as destitute of the heavenly manna as the hills of Gilboa were destitute of dew and rain. In their hearts Christ was not an abiding presence. How could they speak intelligently of Him whom they had never known by experimental knowledge?” *The 1888 Materials*, 894.



When the angel of Revelation eighteen descended on September 11, 2001, the sprinkling of the latter rain began.

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

Also, when the angel of Revelation eighteen descended, the messages of the three angels of Revelation fourteen were combined.

“The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 804.

The message of the latter rain is the message of the three angels of Revelation fourteen, and it was typified by the manna in the time of ancient Israel, and the manna for ancient Israel was not only prepared by angels, but it was also three-fold miracle, thus typifying the three angels of Revelation fourteen:

“God manifested his great care and love for his people in sending them bread from heaven. ‘Man did eat angels’ food;’ that is, **food provided for them by the angels**. The **three-fold miracle** of the manna—a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use—was designed to impress them with the sacredness of the Sabbath.”
The Spirit of Prophecy, volume 1, 226.

The sacred record associated with the tree of life, the manna, and the Bread of Heaven emphasizes a testing process, thus identifying that the message of the latter rain as a test associated with eating either truth or error.

As we begin the consideration of the testing process represented within the histories of Moses, Christ,

and the Millerites, it is important to remind ourselves that Jesus always illustrates the end with the beginning. This can be seen when we apply the history of Moses (the beginning of ancient Israel) to the time of Christ (the end of ancient Israel), as well as and when we apply Millerite history (the beginning of modern Israel) to our history (the end of modern Israel). A further demonstration of this principle is the application of the witness of Adam (the beginning of mankind’s probationary history) to our time period (the end of mankind’s probationary history). In any way it is analyzed, the testing process is represented in terms of either eating truth or eating error.

In any of the histories, the testing process marks a period of time when those that are chosen to be God’s covenant people are subject to an exclusively internal work—whether it pertains to Adam and Eve in the Garden of Eden, ancient Israel’s forty years in the wilderness, ancient Israel’s prophetic week when Christ confirmed the covenant, or even the history of the Millerites from October 23, 1844 through 1850.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

MOSES

Exodus sixteen informs us that on the fifteenth day of the second month, about one month after the Red Sea deliverance, God provided the Hebrews with manna and continued to do so for forty years.

And they took their journey from Elim, and



all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. . . . And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Exodus 16:1, 35.

The period that extends from the Israelites' deliverance from Egypt until their entrance into the Promised Land is represented by the manna. The primary lesson they were to learn during this time was dependence upon the word of God.

“When Christ said to the tempter, ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,’ He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: ‘The Lord thy God led thee these forty years in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.’ Deuteronomy 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them. The Savior now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God’s time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.

“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.” *The Desire of Ages*, 121.

The manna testing process consisted of ten tests. When they failed the tenth test they were subjected to forty years of wandering in the wilderness. Numbers 13 and 14 record the history of the tenth test for our consideration, and we will take up the narrative after the twelve spies have returned from their journey.

And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it. Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by



the sea, and by the coast of Jordan. Numbers 13:25–29.

God never changes—the pattern that occurs throughout history always manifests a counterfeit message that precedes the true message.

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

After the ten rebellious spies made their case to God’s people, Joshua and Caleb made theirs.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. Numbers 13:30.

Caleb provided the true message of God’s power, but the rebels in the congregation carried the argument.

But the men that went up with him said, We be not able to go up against the people; for they

are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature. And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night. Numbers 13:31–14:1.

After the rebels rejected the true message they turned against God’s ordained leadership represented by Moses and Aaron and determined to select a new leader to take them back to Egypt. The rejection of the message of truth includes the rejection of the Author of truth and His appointed leaders and messengers.

And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Numbers 14:2–4.

As the rebels manifested their characters, the characters of the righteous were manifested—for character is always demonstrated (but never developed) in a crisis.

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was



found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

“Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals.” *Review and Herald*, October 17, 1895.

The history of the latter rain as typified in the word of God, always takes place in a crisis where two classes of worshippers are then manifested.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not. Numbers 14:5–9.

At the tenth test, the rebels closed the door of their probation, and only through the intercession of Moses was the immediate death of the rebels

nullified. The intercession and faith of Moses was contrasted with the rebellion of the unfaithful in the congregation. As the character of God was represented by Moses, the rebels revealed that the character they had developed during the ten-step testing process was in fact, the murderous character of Satan. The rebels manifested the identical character that their children would manifest hundreds of years later when they chose Barabbas over Christ.

But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. Numbers 14:10.

The Lord then identified that the rebellion in their hearts was produced by their unwillingness to remember the “signs” that took place in their Egyptian deliverance. When the Lord began to enter into covenant with them, their rejection of His work left them powerless to overcome their rebellious hearts.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? Numbers 14:11.

Because they had rejected the foundational work represented by the Egyptian deliverance, God determined to end His covenant relationship and make a covenant people out of Moses.

I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. Numbers 14:12.

Moses interceded with an appeal to God’s mercy for those outside of His covenant people. The powerful work accomplished by the Lord in the Egyptian deliverance was designed to provide the faith necessary for ancient Israel to enter into the Promised Land, but this deliverance was also the gospel of God’s delivering power for those outside the nation of Israel. Moses argued that if God



were to then change course in the covenant work, this would jeopardize the gospel message that the Israelites were to carry to those nations outside of the commonwealth of Israel.

And Moses said unto the Lord, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;) And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. Numbers 14:13–19.

The rebellion of the congregation jeopardized the salvation of those outside of Israel because it misrepresented the power of God, as represented in the Egyptian deliverance. Moses' intercession was not only for the rebels of Israel, but also for the Gentiles outside of Israel. Just as the Lord accepts the intercession of Moses, He connects this history with the latter rain in our day, when the loud cry will be carried to those outside of Adventism.

And the Lord said, I have pardoned according to thy word: But *as truly as I live*, all the earth shall be filled with the glory of the Lord.

Numbers 14:20, 21.

The history of the rebellion of the ten spies typifies the latter rain.

“It was upon his knowledge of the long-sufferance of Jehovah and of His infinite love and mercy, that Moses based his wonderful plea for the life of Israel when, on the borders of the Promised Land, they refused to advance in obedience to the command of God. At the height of their rebellion the Lord had declared, ‘I will smite them with the pestilence, and disinherit them;’ and He had proposed to make of the descendants of Moses ‘a greater nation and mightier than they.’ Numbers 14:12. But the prophet pleaded the marvelous providences and promises of God in behalf of the chosen nation. And then, as the strongest of all pleas, he urged the love of God for fallen man. See verses 17–19.

“Graciously the Lord responded, ‘I have pardoned according to thy word.’ And then He imparted to Moses, in the form of a prophecy, a knowledge of His purpose concerning the final triumph of Israel. ‘As truly as I live,’ He declared, ‘all the earth shall be filled with the glory of the Lord.’ Verses 20, 21. God’s glory, His character, His merciful kindness and tender love—that which Moses had pleaded in behalf of Israel—were to be revealed to all mankind. And this promise of Jehovah was made doubly sure; it was confirmed by an oath. As surely as God lives and reigns, His glory should be declared ‘among the heathen, His wonders among all people.’ Psalm 96:3.

“It was concerning the future fulfillment of this prophecy that Isaiah had heard the shining seraphim singing before the throne, ‘The whole earth is full of His glory.’ Isaiah 6:3. The prophet, confident of the certainty of these words, himself afterward boldly declared of those who were bowing down to the images of wood and stone, ‘They shall see the glory of the Lord, and the excellency of our God.’ Isaiah 35:2.” *Prophets and Kings*, 312, 313.



The prophetic history of ancient Israel's rebellion against the message of Joshua and Caleb typifies the manifestation of two classes of worshippers. One class reflects God's character and participates in the conquering of the Promised Land, while the other class represents those that choose to return to Egypt. One class upholds that God is their leader and that He is fully capable of bringing about victory, and the other class selects a new captain to lead them back to the bondage of Egypt. Both classes have different spirits. Joshua and Caleb represent those that are filled with the Holy Spirit, and the rebels represent those imbued with the spirit of Satan.

This history typifies the latter rain when the earth is lightened with the glory of God; thus it identifies a progressive testing process that will be accomplished among God's people leading up to the time when the two classes are separated. The rebellion at that time was manifested due to ancient Israel's forgetfulness—or outright rejection of the Egyptian deliverance. The testing process took place during the period of time when God was entering into covenant with ancient Israel, and through the rejection of the ten-fold testing process, the rebels broke their covenant with God, while Joshua and Caleb represent the class that uphold their covenant relationship with God.

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

(Now the Amalekites and the Canaanites dwelt in the valley.) Tomorrow turn you, and get you into the wilderness by the way of the Red sea.

And the Lord spake unto Moses and unto

Aaron, saying, How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

Say unto them, *As truly as I live*, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for* you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*. And Moses told these sayings unto all the children of Israel: and the people mourned greatly. Numbers 14:22–39.

The number ten represents a “testing period” in



prophetic symbolism based upon several witnesses that include the ten prophetic days of persecution in the time of Smyrna, Daniel's ten days of testing in chapter one, the testing represented by the Ten Commandments, the ten plagues of Egypt, and other biblical witnesses. When the Hebrews failed the tenth test, they closed their probation and lived out their punishment wandering in the wilderness for forty years. The forty years is reckoned from the Red Sea crossing, and fulfilled at the entrance to the Promised Land.

“The Lord declared that the children of the Hebrews should wander in the wilderness forty years, reckoning from the time they left Egypt, because of the rebellion of their parents, until their parents should all die. Thus should they bear and suffer the consequence of their iniquity forty years, according to the number of days they were searching the land, a day for a year. ‘And ye shall know my breach of promise.’ They should fully realize that it was the punishment for their idolatry, and rebellious murmurings, which had obliged the Lord to change his purpose concerning them. Caleb and Joshua were promised a reward in preference to all the host of Israel, because the latter had forfeited all claim to God's favor and protection.” *Spirit of Prophecy*, volume 1, 294.

It was God's original purpose to lead ancient Israel directly into the Promised Land, but their rebellion prolonged the journey. This typified the history of Adventism.

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would

have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.” *The Great Controversy*, 457, 458.

The forty years that ancient Israel spent in the wilderness typified the “many years” of “long” delay in the history of Adventism, due to our “unbelief,” which “separated” us from God, and prevented “the world” from hearing the last message of “mercy.” Adventism was raised up to proclaim the loud cry of the third angel as typified by ancient Israel's work in bringing down Jericho as they entered the Promised Land. The Lord intended ancient Israel to go directly into the Promised Land, and into the battle of Jericho, but unbelief defeated God's plan. Therefore the battle of Jericho typifies the loud cry of the third angel that is proclaimed when the Sunday law arrives in the United States.

In the following passage Sister White will compare Jericho with the loud cry of the third angel, but in so doing she will contrast two types of ministers—the unsanctified ministers, which she directly compares with Barabbas represent the ten rebellious spies, and



the sanctified ministers, which she compares with Christ, represent Joshua and Caleb.

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

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

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the

deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.” *Testimonies to Ministers*, 409, 410.

Here we are informed that “victory will attend the third angel’s message” the same as “the Captain of the Lord’s host tore down the walls of Jericho.” Clearly, the loud cry of the third angel was typified by the destruction of Jericho, and the loud cry arrives when the church is purified at the Sunday law. It is noteworthy that in this passage, which is sounded before the Sunday law, she also refers to the book of Joel by identifying a trumpet that is to be sounded to gather of the host of the Lord before the Sunday law.

The issue of Jericho, among other things, was whether Israel would follow God’s directions. With ancient Israel, the directions of God were conveyed through Joshua, thus it allowed those who wished to stumble to use the human instrument as their excuse for disobedience.

“How easily the armies of heaven brought down the walls that had seemed so formidable to the spies who brought the false report! The word of God was the only weapon used. The Mighty One of Israel had said: ‘I have given into thine hand Jericho.’ If a single warrior had brought his strength to bear against the walls, the glory of God would have been lessened and His will frustrated. But the work was left to the Almighty; and had the foundation of the battlements been laid in the center of the earth, and their summits reached the



arch of heaven, the result would have been the same when the Captain of the Lord's host led His legions of angels to the attack.

"Long had God designed to give the city of Jericho to His favored people and magnify His name among the nations of the earth. Forty years before, when He led Israel out of bondage, He had proposed to give them the land of Canaan. But by their wicked murmurings and jealousy they had provoked His wrath, and He had caused them to wander for weary years in the wilderness, till all those who had insulted Him with their unbelief were no more. In the capture of Jericho God declared to the Hebrews that their fathers might have possessed the city forty years before had they trusted in Him as did their children.

"The history of ancient Israel is written for our benefit. Paul says: 'But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.' '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. Wherefore let him that thinketh he standeth take heed lest he fall.'

"Many who, like ancient Israel, profess to keep God's commandments have hearts of unbelief while outwardly observing the statutes of God. Although favored with great light and precious privileges, they will nevertheless lose the heavenly Canaan, even as the rebellious Israelites failed to enter the earthly Canaan that God had promised them as the reward of their obedience.

"As a people we lack faith. In these days few would follow the directions given through God's chosen servant as obediently as did the armies of Israel at the taking of Jericho. The Captain of the Lord's host did not reveal Himself to all the congregation. He communicated only with Joshua, who related the story of this interview to the Hebrews. It rested with them to believe or to doubt the words of Joshua, to follow the commands given by him in the name of the Captain of the

Lord's host, or to rebel against his directions and deny his authority. They could not see the host of angels, marshaled by the Son of God, who led their van; and they might have reasoned: 'What unmeaning movements are these, and how ridiculous the performance of marching daily around the walls of the city, blowing trumpets of ram's horns meanwhile! This can have no effect upon those strong towering fortifications.'

"But the very plan of continuing this ceremony through so long a time prior to the final overthrow of the walls afforded opportunity for the increase of faith among the Israelites.

"They were to become thoroughly impressed with the idea that their strength was not in the wisdom of man, nor in his might, but only in the God of their salvation. They were thus to become accustomed to putting themselves out of the question and relying wholly upon their divine Leader.

"Would those who today profess to be God's people conduct themselves thus under similar circumstances? Doubtless many would wish to follow out their own plans and would suggest other ways and means of accomplishing the desired end. They would be loath to submit to so simple an arrangement and one that reflected upon themselves no glory save the merit of obedience. They would also question the possibility of a mighty city being conquered in that manner. But the law of duty is supreme. It should hold sway over human reason. Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp.

"God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf, that they have no more strength. He will help His believing children in every emergency if they will place their entire confidence in Him and implicitly obey Him.

"There are deep mysteries in the word of



God; there are unexplainable mysteries in His providences; there are mysteries in the plan of salvation that man cannot fathom. But the finite mind, strong in its desire to satisfy its curiosity and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits.

“Many who profess our faith are in this position. They are weak and powerless because they trust in their own strength. God works mightily for a faithful people who obey His word without questioning or doubt. The Majesty of heaven, with His army of angels, leveled the walls of Jericho without human aid. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up self and the desire to work after their own plans, let them humbly submit to the divine will, and God will revive their strength and bring freedom and victory to His children.”

Testimonies, volume 4, 161–164.

There are specific lessons for our history which have been illustrated by ancient Israel when they allowed the Lord to take them into the Promised Land and participate in the destruction of Jericho. God tested ancient Israel in at least two ways in that history. One test was by speaking to Joshua alone, instead of addressing the entire congregation. The other test was by presenting a plan to Joshua that appeared absurd from the human standpoint.

With this setting, Sister White asks a question that isolates at least part of our test today. She asks, “Would those who today profess to be God’s people conduct themselves thus under similar circumstances?” Then she answers, “Doubtless many would wish to follow out their own plans and would suggest other ways and means of accomplishing the desired end. They would be loath to submit to so simple an arrangement and one that reflected upon themselves no glory save the merit of obedience.” She further

elaborates the manifestation of faithlessness among God’s people leading up to this parallel history when she states, “Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits.”

In our day, Christ will present a plan to accomplish the work of the latter rain that will be deemed unacceptable to the foolish virgins within Adventism. They will insist that the human plans are the course that God’s people are to follow. This fact has been dwelt upon often by Sister White, and in so doing she is simply agreeing with the questions she has raised about how we would respond today if we were presented with the plan of conquering Jericho.

“Unless those who can help in New York are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God’s work at every point. Workers may make mistakes, but you should give them a chance to correct their



errors, give them an opportunity to learn caution, by leaving the work in their hands.” *Testimonies to Ministers*, 301.

Not only will there be a manifestation of rebellion which refuses to accept the Lord’s simple direction for accomplishing the latter rain, but there will also be a counterfeit latter rain message and work.

“God is raising up a class to give the loud cry of the third angel’s message. ‘Of your own selves shall men arise, speaking perverse things, to draw away disciples after them’ (Acts 20:30). It is Satan’s object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretation of Scripture, a spurious loud cry, that the real message may not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God.” *Manuscript Releases*, volume 9, 29.

The counterfeit loud cry message was also illustrated immediately after ancient Israel failed the tenth test. Once ancient Israel understood that they were destined to wander and die in the wilderness over the next forty years, they determined to conquer the Promised Land with their own devising and strength. This was a counterfeit of what would take place at the end of the forty years, which illustrates the latter rain and the loud cry of the third angel. The rebellion ancient Israel manifested when the pronouncement of forty years of wandering in the wilderness was made illustrates a counterfeit attempt to evangelize to the world.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord *is* not among you; that ye be not smitten before your enemies. For the Amalekites and the

Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah. Numbers 14:40–45.

Prophecy employs the principle of repeat and enlarge, which is demonstrated through the application set forth by Isaiah as taking passages of biblical history “here a little” and “there a little” and bringing the passages together “line upon line.” Christ’s character includes the attribute that He is the “beginning and the ending,” the “first and the last”, thus prophecy is demonstrated and also confirmed by identifying that the end of a prophetic history will have been illustrated by the beginning. Combined with these principles is the fact that all prophecy is to be applied in the book of Revelation, for all the prophecies find their end in the Revelation.

“In the Revelation all the books of the Bible meet and end.” *Acts of the Apostles*, 585.

The failure of ancient Israel at the tenth test in the beginning of their covenant history led to their rebellious attack against the Canaanites. Had they been obedient through the testing process, the Lord would have led them directly into the Promised Land. Therefore, the rebellion of losing the battle against the Canaanites at the beginning of the forty years is repeated in their victorious battle of Jericho at the end of the forty years. Those in the battle of the Canaanites represent the foolish virgins of Adventism, and those that participated in the battle of Jericho represent the wise virgins of Adventism. The message of the rebels in the battle of the Canaanites typifies the false loud cry latter rain message, while the message of the obedient in the battle of Jericho typifies the true loud cry latter rain message.



Both battles therefore typify the work of carrying the third angel's message to those outside of Adventism, but the false latter rain message represents an effort to carry the loud cry message outside of Adventism at a time when God has specifically forbidden that work.

Therefore, in the history at the beginning of ancient Israel, when the Lord was entering into covenant with His chosen people, there was an exclusive internal work that was to be accomplished before the work of public evangelism was to be taken up. Any effort to do otherwise was rebellion and resulted in death. Christ illustrates the end from the beginning, and in the history of Adventism there was a specific apostasy that was prophetically marked that typified the final apostasy of Adventism. That apostasy was called the "alpha apostasy" by Sister White, and she clearly used the characteristics of the alpha apostasy to identify the characteristics of the final apostasy, which she titled as the "omega apostasy".

Among the characteristics that are identified in the omega apostasy is the effort to accomplish a work of public evangelism in the cities without the power of God. This was illustrated in the rebellion in the battle of the Canaanites. Just as the rebels in the history of the tenth test manifested their rebellion as a result of forgetting the wonders and signs that were accomplished in the Egyptian deliverance, the omega apostasy seeks to accomplish a false reformation by rejecting the foundational history of Adventism. This, Sister White clearly compares with the foundational history of ancient Israel as represented by the deliverance from Egyptian bondage.

"Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people

was tested as was that of the Hebrews at the Red Sea." *Testimonies*, volume 8, 115–116.

The false reformation of the omega apostasy was typified when the rebels rejected the message of Joshua and Caleb and determined to choose a captain to lead them back to Egypt. When they decided to select a captain they were rejecting Moses as the appointed leader, just as the omega movement created a "new organization." The "new organization" would introduce a "system of intellectual philosophy" and train their rebellious followers in "worldly science," which is contrasted with the "truth" of the "Bible." Thus, the omega movement's foundational philosophy is an educational system that is derived from human philosophy while rejecting the true education that is derived from the Word of God. In either movement, the foundation is education, and the organization that is built upon the foundation is the structure. The educational foundation of the omega movement is identified as "sand", and the educational foundation of the latter rain movement is identified as "Rock."

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed



they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

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

“A mind trained only in worldly science fails to discern the deep things of God, but the same mind, converted and sanctified, would see the divine power in the word. Only the mind that is cleansed by the sanctification of the Spirit can discern heavenly things.

“The Scriptures, given by inspiration of God, are ‘profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.’ Let us go to the word of God for guidance. Let us seek for a ‘Thus saith the Lord’. We have enough of human methods. Brethren awake to your God-given responsibilities. Your judgment, unless perverted by a long practice of false principles, will discern the deep things of God, given by His Holy Spirit, and your hearts will be made susceptible to the teachings of the word.

“May God bring His people under the deep movings of His Spirit. The Spirit makes efficient the ordinary means of grace. God teaches that His kingdom is to be established in the earth ‘not by might, nor by power,’ but by His Spirit. The Spirit is the efficiency of His people.

“I am instructed to say that those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched with holy fire, God’s

servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

“The Lord calls for a renewal of the straight testimony born in years past. He calls for a revival of spiritual life. The spiritual energies of His people have long been torpid, but there will be a resurrection from apparent death.” *Battle Creek Letters*, 81, 82.

The passage is clearly identifying the latter rain history because it references that “words of power” are “proclaimed” by “lips touched with holy fire.” Earlier, we referenced *Prophets and Kings*, 312, 313 where Sister White aligns the oath God set forth in Numbers 14:21 and Isaiah 6:3, identifying the time when the mighty angel of Revelation eighteen descends and lightens the earth with His glory. Isaiah heard the angels proclaim this truth as seen in Isaiah 6:3, just a few short verses before his lips were touched with holy fire.

And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with



their heart, and convert, and be healed. Isaiah 6:3–10.

Sister White repeatedly informs us that the experience of Isaiah in this passage is to be our experience. Consequently, the experience represented by Isaiah is the experience of those that proclaim the message of the latter rain during the period when both the mighty angel of Revelation eighteen lightens the earth with His glory that also takes place during the proclamation of the false latter rain message take place.

“I call the attention of all our workers to the sixth chapter of Isaiah. Read the experience of God’s prophet when he saw Isaiah 6:1–8 quoted.

“This is the experience needed by those who labor in all our institutions. There is danger that they will fail of maintaining a vital connection with God, of being sanctified through the truth. It is thus that they lose a sense of the power of the truth, lose the ability to discriminate between the sacred and the common.” *Testimonies*, volume 7, 154.

If we obtain the experience typified by Isaiah, we will accomplish a work during the omega apostasy that is represented by Isaiah when he was sent to an unconverted people who had ears that did not understand and eyes that did not perceive.

“There is a great work to be done in the Lord’s moral vineyard; but in all the different branches of the work our faith will be tried. Who will endure the test? Who will hold the beginning of their confidence steadfast unto the end? There are many of the professed people of God who scarcely know the voice of the True Shepherd. We may have a rich experience in the things of God. We may have an experience similar to that of the prophet Isaiah. He was to go forth with the message of God, and the Lord revealed his glory to him. When he saw the Majesty of heaven, he felt wholly unworthy and unfit for the work, and he cried out, ‘Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people

of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ Then he was ready to give the message, and when the Lord asked, ‘Whom shall I send, and who will go for us?’ he could respond, ‘Here am I; send me.

“O, that we could understand the solemnity of the message intrusted to us! Frivolity would cease. We should feel as did the prophet, and cry out, “I am undone.” But as soon as the live coal from off the altar touched our lips, instead of complaining and talking of our gloom, we should rejoice that we were begotten again unto a lively hope, and called into the service of the King, the Lord of hosts.” *Review and Herald*, August 6, 1889.

Isaiah represents those that proclaim the Laodicean message to Adventism during the time of the latter rain, which begins when the mighty angel of Revelation eighteen descends. The work of this angel is identified as a movement.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by **the mighty movement under the last warning of the third angel.**” *The Great Controversy*, 611.

The latter rain movement will be accomplished by those represented by Isaiah that have had their lips purified by a live coal from off the altar, and they will proclaim the genuine latter rain message during the time of the counterfeit latter rain movement. That movement is the movement of the omega apostasy



which “nothing will be allowed to stand in the way of”. She identifies that this counterfeit movement would introduce a counterfeit reformation, and she asks, “Who has authority to begin such a movement?”

These two opposing movements were typified by the rebels in the battle of the Canaanites and the obedient in the battle of Jericho. The battle of Jericho represents the loud cry of the third angel, and thus represents the greatest gospel ingathering of sacred history; and the battle of the Canaanites represents a counterfeit effort of public evangelism at a time when God had forbidden such a work of public evangelism. This is why the counterfeit movement represented as the omega apostasy is identified as going “into the cities, and” doing “a wonderful work.” The word “wonderful” does not necessarily imply a good work, because in this period of time the whole world will be wondering after the papal beast.

The wonderful work that is accomplished by the leaders of the counterfeit latter rain movement will lead its adherents to experiencing “the sweeping away” of a spurious “foundation” and “structure” that has been “built on the sand” and which is incapable of standing during the “storm” of the Sunday law crisis. The collapse of the house that was built upon sand was typified by the battle of the Canaanites.

The Minneapolis conference in 1888 provided Adventism with an illustration of the latter rain that typified the actual latter rain movement in our day and age. The Minneapolis conference was typified by the battle of the Canaanites where God and Moses were both rejected, which parallels the 1888 conference when both the Bible and the Spirit of Prophecy were rejected.

“You possess in a large degree **the same spirit that was revealed in the Conference at Minneapolis.**

The deception that was upon minds there **still exists.** Some have not been willing to see and acknowledge their errors, and their blindness of mind remains. . . .

“To the law and to the testimony; if they speak

not according to this word, it is because there is no light in them.’ Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.

“Because iniquity shall abound, the love of many shall wax cold.’ The True Witness says of the church, after enumerating many virtues, ‘I have somewhat against thee, because thou hast left thy first love.’ The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. **Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably.** They cannot harmonize it with their ideas of philosophy and science, ‘falsely so called.’ Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God’s word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth.” *General Conference Daily Bulletin*, April 13, 1891.

In 1888, the Bible was rejected for “ideas of philosophy and science, ‘falsely so called’”. The Spirit of Prophecy was also rejected. Notice in the following passage that Sister White identifies that they came to Minneapolis already “deceived,” and that the rebellious spirit had “been gathering strength for years.” The Minneapolis conference was an illustration of the latter rain that had been typified by the tenth test for ancient Israel.

“You have had evidence as much as you will ever have, that **the Lord gave me the burden of message for His people while they were**



assembled at Minneapolis. You have evidence that the Lord was with me at Potterville, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis no additional light will come to you. **You will be accounted as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis.** I have no evidence that you, Brother Howard Miller, Brother Rubert have made the least acknowledgments that you were wrong in your views and feelings in regard to myself, W.C.W., A.T. Jones or Brother E. J. Waggoner. **If God has ever spoken by me I speak to you now decidedly that you were deceived. You came to that meeting deceived.**

...

“I was told **this spirit had been gathering strength for years and the leavening influence was at work** and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking,—a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me **whether men would hear or forbear.** I have tried to do this. I sent word that I would speak Sabbath forenoon and I did speak and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek but **there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me.**” *The 1888 Materials*, 295–296.

The history of the forty years of wilderness wandering by ancient Israel provides several illustrations of the latter rain, and therefore includes the Minneapolis conference as an illustration of the rejection of the latter rain. Another parallel history is that of the rebellion of Korah, Dathan, and Abiram.

“**Never before** have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by **the same spirit that inspired Korah, Dathan, and Abiram.** Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

“Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? ‘all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?’ [Numbers 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, ‘Ye have killed the people of the Lord’ [verse 41], and the plague was upon the congregation, and more than fourteen thousand perished.

“When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: ‘Not so; God has a work for you to do in this place. **The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you;** My grace and power shall sustain you. It is not you



they are despising, but the messengers and the message I send to My people. **They have shown contempt for the word of the Lord.** Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.’ These words from God I have not dared to disregard.

“Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.

“The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. . . .

“God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people

might all spring to their post of duty and act their part in the great work. Then the strong, clear light of **that other angel who comes down from heaven having great power, would have filled the earth with his glory.** We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.” *The 1888 Materials*, 1067–1070.

The rejection of the latter rain in 1888 brought about the spiritual blindness that produced the alpha apostasy in the beginning of the twentieth century. Since we are to reason from cause to effect, we can ascertain (with the support of Sister White) that the effect of the alpha apostasy – which typifies the omega apostasy of today – was caused by the rejection of the latter rain message that was brought by A. T. Jones and E. J. Waggoner. The rejection at that time was typified by the rejection of the message of Joshua and Caleb, and the authority of Moses at the conclusion of a testing process. Therefore, the rebellion of the Minneapolis conference was equivalent to the rebellion of the battle of the Canaanites.

The Lord brought Israel out of Egyptian bondage to enter into covenant with them as His chosen people, whether they had the faith to proceed directly into the Promised Land, or as it turned out spending forty years in the wilderness, did not deny that the period from the Egyptian deliverance to the Promised Land was intended to be an exclusively internal work that was accomplished among His chosen people. The history of the rejection of the tenth test, as brought by Joshua and Caleb, identifies among several other truths that the rebellion represented in the battle of the Canaanites represents an effort by the people of God to accomplish a wonderful work of public evangelism in the cities, when God has actually called His people to accomplish an internal work among themselves in advance of the work of public



evangelism.

The battle of the Canaanites typified the rebellion of 1888, which produced the alpha apostasy in the early part of the twentieth century. The battle of Jericho typifies the loud cry of the third angel at the Sunday law, which is preceded by the omega apostasy that began when the mighty angel of Revelation eighteen descended on September 11, 2001. At that time, those represented by Joshua and Caleb are called to take the hidden manna out of the hand of the mighty angel and eat the manna, and thereafter carry a message to the house of Israel. At that time, the trumpet of Joel 2:1 sounded announcing the approach of the day of the Lord which begins at the Sunday law.

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

Because all the prophets agree, the trumpet message of September 11, 2001 is not only Joel's trumpet announcing the approach of the day of the Lord at the Sunday law, but it is also Isaiah's trumpet in chapter 58:1.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

The trumpet message of September 11, 2001 identifies a message to Laodicea that shows God's people (not those outside of Adventism) their sins, calling them to repentance before it is forever too late. In the following newsletter, we will take up the covenant history at the end of ancient Israel when Christ confirmed the covenant with many for one week.

I apologize for the lack of newsletters this year, but the new job description of serving in the little school here that the Lord has raised up has been challenging in terms of time management.



Traveling the Narrow Way

While at the Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings;

these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for naught.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish.

Again, in whispered anguish, the words were breathed, "What holds the cord?" For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. *Life Sketches*, 190-193.