

# FUTURE NEWS

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## How to Read God's Word

*The Review and Herald, March 25, 1902*

**B**eware lest you read the word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their traditions and maxims, and had clothed them with sacredness, the word of God was made of no effect through their traditions; and if Jesus Christ, the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching the doctrines the commandments of men." "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them. . . . Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them."

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God...

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

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## MISSION STATEMENT

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

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

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

### *Future for America*

is a self-supporting 501c3 nonprofit corporation.

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Your donations are greatly appreciated.

### **Away with these Restrictions**

“The time has come when through God’s messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s message for this time.” *The 1888 Materials*, 133.

### **His Teaching in our Past History**

“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 record of the experience through which the people of God passed in the early history of our work must be republished.” *Counsels to Writers and Editors*, 146.

“Let the aged men who were pioneers in our work speak plainly, and let those who are dead speak by reprinting their articles.” *Manuscript Release*, volume 1, 55.

“Make prominent the testimony of some of the old workers who are now dead.” *Counsels to Writers and Editors*, 27.

“Repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work.” *Review and Herald*, May 25, 1905.

“The standard-bearers who have fallen in death, are to speak through the reprinting of their writings ... to bear their testimony as to what constitutes truth for this time.” *Counsels to Writers and Editors*, 32.

The Millerite history is repeated in our day. In the history preceding 1844 a controversy took place between the Millerites and the Protestant churches regarding victorious

Christian living. The Millerites believed we are to live without sinning prior to the coming of the Lord, and that the gospel provided all the power to accomplish this work in us. Charles Fitch, the author of the 1843 chart was disfellowshipped from his church for practicing and teaching this truth. In the controversy of that time the Millerites identified the Protestant teaching which suggested the Christian would continue to sin until Christ return as “new theology.” Today we once again have “new theology,” only now it has made its way from the fallen Protestant churches into the heart of Adventism. When Charles Fitch was disfellowshipped over this issue, he wrote two letters to his church family upholding victorious Christian living, that in recent years have been published into a little book originally titled *Sin shall have No Dominion over You*. Any who have had opportunity to read this book, no doubt were greatly blessed.

Yesterday, a friend from Germany emailed me that he discovered another article by Charles Fitch and that it is available to be downloaded from his website [www.inspiredbooks.de](http://www.inspiredbooks.de).

After looking over the article we decided to also share it in this newsletter.

### **Charles Fitch**

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘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. . . . The just shall live by his faith.’” *The Great Controversy*, 392.

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“Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

“We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, ‘Alleluia, heaven is cheap enough!’ and we touched our glorious harps and made heaven’s arches ring.” *Early Writings*, 17.

## **Entire Sanctification Illustrated in the Life of Payson**

**By Charles Fitch as published in  
*The Oberlin Evangelist*,  
Volume 2, Number 13. June 17, 1840.**

From what I have learned of the dealings of God with my own soul, and the souls of others who enjoy the blessing of sanctification; and from what I have witnessed and read of the dying experience of Christians who have not known the blessedness of full redemption till near the close of life, I have become fully convinced, that the following statements are strictly true:

1. Those who come fully to the enjoyment of sanctification, pass through the same exercises of mind that other Christians do on their dying beds, who have never enjoyed the blessing of sanctification until that time.

“Dr. Edward Payson, the nineteenth-century pastor in Portland known as Praying Payson, was one who prevailed mightily in prayer. After his death, he was actually found to have heavily calloused knees. By the side of his bed, where he wrestled in prayer day after day, were two grooves that had been worn into the hard floorboards as he moved back and forth on his knees in prayer. Payson used to say that he pitied the Christian who could not experience the meaning of the words groanings which cannot be uttered” (Quoted from *The Prophetic Intercessor: Releasing God’s Purposes to Change Lives and Influence Nations*, by James W. Goll, Jim W. Goll).

“Edward Payson (1783–1827), American Congregational preacher, was born on 25 July 1783 at Rindge, New Hampshire, where his father, Seth Payson (1758–1820), was pastor of the Congregational Church. His uncle, Phillips Payson (1736–1801), pastor of a church in Chelsea, Massachusetts, was a physicist and astronomer. Edward Payson graduated at Harvard in 1803, was then principal of a school at Portland, Maine, and in 1807 became junior pastor of the Congregational Church at Portland, where he remained, after 1811, as senior pastor, until his death on 22 October 1827” (Quoted from Wikipedia).

2. The state of mind in which the sanctified Christian lives, is precisely the state of mind in which those die, who depart in the transports of a triumphant faith.

3. Every soul that dies in peace, comes fully into the enjoyment of this blessing of full sanctification before leaving the world.

4. Many dying Christians, and some living Christians, have enjoyed this state of mind for

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a time, without regarding it as a redemption from all iniquity, just as others have been brought to rejoice in Christ for a time, without thinking that they were truly converted.

All the conceptions of an unconverted sinner, respecting the exercises of a renewed heart, are so wide of the truth that it is by no means surprising, that some, even after they have found their hearts filled with love to Christ, and overflowing with peace and joy in Him, should not be sensible that this change in their feelings is true conversion. They know it is not what they have been expecting, and therefore may need some time to learn what it is. So others may have been redeemed from all iniquity, without understanding at the time, the nature of the work which had been wrought in their hearts. This, in my view, is unquestionably true of very many on the bed of death; and of some, in the midst of life and health.

5. The deep sense of guilt and vileness, which some Christians in the enjoyment of this blessing of sanctification have expressed, has arisen from a view of past sins, and not from a view of sins which they were then actually committing.

It is impossible in the nature of things, for an individual to be truly penitent and humble in view of past sins, and yet at the same time to be actually committing other sins. These two states of mind can no more exist together than light and darkness. I am therefore fully convinced, that such persons as President Edwards and his wife did live at times in the enjoyment of full sanctification; and yet, not fully apprehending the truth, that it was their high privilege to go entirely above sin and condemnation, by relying on the faithfulness of Christ, did not exercise that faith in Him

at all times, subsequently, which would have preserved their “whole spirit, and soul, and body, blameless, unto the coming of our Lord Jesus Christ.” Hence the confessions they made of dreadful guilt, were the confessions of past, not of present sins.

6. No person can be triumphant over death, who is not redeemed from all iniquity; because, as the sting of death is sin, as long as sin remains in the heart, the sting of death must remain. Consequently, every individual who leaves the world truly triumphant over death, gives evidence of having been, previous to death, redeemed from all iniquity.

7. That very state of peace and joy in God, and holy and triumphant exultation, and complete victory over death and every spiritual foe, which enables the Christian to leave the world in peace, shouting praise to God with dying breath; is the very state in which it is the Christian’s privilege to live from day to day; and moreover, this is the very state in which the Christian is bound to live, for the honor of his Savior and the good of his fellow-men.

My object now is, to show what is the death-bed experience of the Christian triumphantly leaving the world, that I may thereby illustrate the living experience of those Christians who do enjoy the blessing of entire sanctification. I am induced to do this, on account of the total misapprehension of many minds, respecting the religious state of those who profess the enjoyment of a full redemption; and the prejudice against the truth which this misapprehension originates; leading many to reject that which would bring to them light, and joy, and gladness, such as they have never conceived; and fit them far more than everything else can do, to live to the praise of their Redeemer.

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I shall therefore direct the reader to some extracts from the *Memoir of Dr. Payson*; because he has been regarded by all Christians, so far as I have any knowledge, as an eminent instance of victory over death.

**Extract 1.**—“You ought to feel happy, all ought to feel happy who come here, for they are within a few steps of heaven. During this conversation he repeated this verse: ‘Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.’ Turning to a young lady present he said, ‘Do you not think this is worth traveling over many high hills and difficult places to obtain? Give my love to my friends in Boston; tell them, all I ever said in praise of God or religion falls infinitely below the truth.’”

Before commenting on this extract, I wish to introduce to the reader several verses of scripture, in connection with which the passage is found, here quoted by Dr. Payson.

Isaiah 60:19–22, & 61:1–3: “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me

to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness; The planting of the Lord, that He might be glorified.”

That we may now understand when this blessed prophesy was to be fulfilled, I will direct you to the words of our blessed Savior, commencing with Luke 4:16:

“And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias: and when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears.”

The advent of our Savior then was the time for the Lord God to be an everlasting light and glory to His people, so bright and glorious, that the light of the sun and moon should scarce be regarded as light, as the stars fade away before the rising sun, (for this is in my apprehension

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the force of the passage,) when God's people should be "all righteous, and be called Trees of righteousness, the planting of the Lord, that he might be glorified." Accordingly, when John the Apostle would write to Christians that which should give them fullness of joy—he says, "This is the record which we have received and declare unto you, that God is light and in Him is no darkness at all. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth from all sin." Hence, those who have not found the light by which the blood of Jesus Christ cleanseth from all sin, walk in darkness. Payson, as he drew near the close of life, saw this light and rejoiced in it, and hence quoted the passage, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." He felt that to him all this was then and evermore fulfilled. And why not to every Christian, this day, as well as on a dying-bed, since Christ Himself declared, when He was on earth, that the day had come for that scripture to be fulfilled? Payson seems not to have found the glorious truth, that it was the privilege of every Christian to enjoy all this light and blessedness during his life, and hence inquired, "Do you not think this is worth traveling over many high hills and difficult places to obtain."

He found all this, when he relinquished his last hold on earth, and took Christ for his all in all. Then it was that the Sun of Righteousness beamed forth upon him with a glory so cloudless and effulgent, that he felt the need, neither of sun nor moon, to complete his bliss. Then it was that he found himself a tree of righteousness, of the Lord's planting—and

then it was that his soul was filled with the glorious assurance, that his "sun should no more go down, neither should his moon withdraw itself; for the Lord had become his everlasting light, and the days of his mourning were ended." It was his faith that made his God his glory, by day and by night, on his bed of death.

And now let me say to every Christian, as far as this shall come, it is only your unbelief that shuts out from your soul this vision of glory. Christ came to fulfill this most glorious prophesy, and declared, when He commenced His ministry, that the time had come for it to be fulfilled; and to every soul that has believed in Him for full redemption, from that day till this, it has been fulfilled, and is fulfilled this moment.

Payson talked of coming "over high hills and difficult places to obtain it;" but there are no such, save the high hills and difficult places of unbelief. He who will look to Christ, "in whom all the promises of God are yea and amen, to the glory of God by us," and rely on Him for the fulfillment of all that is foretold in these words of Isaiah, will find himself in the full enjoyment of all the blessedness that Payson enjoyed on his dying-bed—blessedness which nothing short of the glowing language of the seraphic Isaiah could express. God says to His people, by the same prophet, "Ye are my witnesses." And, Christian, whoever you may be, I bear witness to you in God's behalf, that He is a God of truth in bringing to pass the fulfillment of His word; and that our glorious Redeemer spake the truth, when He said, "This day is this scripture fulfilled in your ears."

God has become to my soul, as he was to the dying Payson, a light so glorious by day and

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by night, that I need neither sun nor moon to complete my blessedness. My “sun goes not down, neither does my moon withdraw itself; for the Lord is to me an everlasting light,” and my God (even Christ Jesus) is my glory, and “the days of my mourning are ended.” The Lord has given me “the oil of joy for mourning, the garment of praise for the spirit of heaviness;” that I might be “called a tree of righteousness, the planting of the Lord, that He might be glorified.”

Christian, why dishonor your Mighty Redeemer, by saying or believing that this glorious scripture is fulfilled nowhere but on the bed of death? What I say to you, I wish to say in the depth of meekness and humility, and with my face in the dust, in view of my unworthiness to receive such blessings from the hand of our glorious Savior—and in this spirit I know that I do say it—because it is

“The meek [who] shall eat and be satisfied.

“The meek will He guide in judgment.

“The meek will He teach His way.

“The meek shall inherit the earth.

“The meek God arose to save.

“The meek the Lord lifteth up; He casteth the wicked down to the ground.

“The meek He will beautify with salvation.

“The meek shall increase their joy in the Lord.

“To the meek Christ was anointed to preach good tidings.”

Had I any other than a spirit of meekness, I know that God would not make me so unspeakably happy in Himself as He does from day to day; and in this spirit of meekness, Christian, I bear witness to you, for God our Savior, that He is faithful in fulfilling these exceeding great and precious promises to all who will trust in His faithfulness to do it.

Nothing but unbelief shuts out the blessing from your soul. What Payson enjoyed on his bed of death, God my Savior makes me to enjoy from day to day. You do not doubt Payson’s testimony, and you know that I am as capable of understanding my own consciousness, and of speaking the truth, as he was. All this blessedness I enjoy by trusting my blessed Lord Jesus Christ as a present Redeemer from all iniquity.

There is no source of darkness or sorrow in the world but sin, and he who has learned that Christ was manifested to take away our sins, will find his soul filled with light and joy. God is to him, “an everlasting light, and the days of his mourning are ended.” Christian, “this day is this scripture fulfilled in your ears.” I bear witness to you of the truth and faithfulness of God, and I know that you have no shadow of a reason to doubt my word. Will you say, that learned and able commentators give it as their full opinion, that there is no full redemption from sin till death? I shall not attempt to commend myself to you, as a man of learning or ability. I ask only the privilege of being reckoned a babe. My blessed Savior has said, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight.” What things? “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.” What is this but a full redemption from the power of Satan, into “the glorious liberty of the children of God.”

Neither literature, science, nor philosophy, is necessary, to prepare us to be taught by the Holy Spirit. On the contrary, the pride

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oftentimes induced by such wisdom, will, more than everything else, shut out the glorious light of truth from the soul. By the help of the grace of God, I am capable of being a babe, and the Holy Spirit is capable of instructing me. The natural man, however learned, will not understand the things of the Spirit of God; but the spiritual man, however weak in other matters, may be so enlightened by the Holy Ghost, and so transformed as to be capable of judging of the things of the Spirit, in matters, into which men never were or will be guided by the wisdom of this world, which cometh to nought. It is in this way, that the "Lord hath made foolish the wisdom of this world, and chosen the foolish things of the world to confound the wise," "that no flesh should glory in His presence."

As a babe, therefore, capable of being taught, and who has been taught by the Holy Ghost, I bear witness for God, that the blessedness which Payson found on the bed of death, I have found in Christ, by trusting in Him as my Redeemer from all iniquity. My sins having been taken away, my soul is filled with light, and joy, and gladness in the Lord; and I experience daily, through the faithfulness of Christ, the fulfillment of those very scriptures which Christ told the Jews, in their synagogue, were then fulfilled in their ears. Nor, am I a solitary witness. Thousands now living, I have not a doubt, are fully prepared to testify to the same.

But it may again be said, that these "exceeding great and precious promises" are to be fulfilled in the Millennium. It is the fulfillment of these promises that brings the Millennium. When the whole Christian world shall be awake to the full enjoyment of a full redemption from all iniquity, in Christ, then the noon day of

millennial glory will be found beaming forth on the world, and that day will be hastened just as fast as Christians, individually, can be persuaded to believe on the Lord Jesus Christ as such a Savior.

Is it asked, why all Christians of past generations have not enjoyed all this, if the advent of our Savior was the time for the fulfillment of such prophecies? I reply in the words of Paul to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Hence the doctrine, that there is no full redemption from iniquity in this life, through Christ. It is by this doctrine only that Satan retains dominion over men, for when they find full redemption in Christ, they are "saved out of the hands of their enemies, and serve God without fear, in holiness and righteousness before Him all the days of their lives." This doctrine, therefore, of no redemption from all iniquity till death, is the very doctrine for Satan; by which to retain his dominion over men. So long as he can prevent men from believing in Christ as "The Deliverer which should come forth out of Zion, to turn away ungodliness from Jacob;" so long he retains his dominion; but when the world can be persuaded to receive Christ as such a Savior, that moment the devil is chained, and the earth enjoys her jubilee.

It may be said, that Paul, in his words to Timothy, just quoted, had reference to the Romish Church. Granted. It was the Romish Church that threw this midnight pall of unbelief and darkness over the world in these latter times; and though this darkness has been fleeing away since the Reformation, not a little of it still remains on large portions of the visible

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Church; and is seen more than anywhere else, in the fact, that so many professing the name of Christ, will not dare to confide in Him, as their Redeemer from all iniquity. O, when this bond of Satan—which even many Christians, through the subtlety and strength of Satan’s deceptions, are led to regard as a fundamental doctrine of the Bible, and think it so sacrilegious, such “a great and dangerous error,” to deny—shall be broken; when this iron yoke of bondage shall be removed from the necks of Christ’s professed friends, and they will trust in Christ for the completeness of that redemption from all iniquity, which He came on earth to accomplish—when the Church shall dare trust her Redeemer to finish the work He came to do; how soon will she look forth on the world a bannered host, in full panoply for conflict with her mightiest foes, and ready for the easy and rapid conquest of the world. O accursed unbelief! Mighty Redeemer, break this worse than iron yoke from the necks of thy people; give them to know the full redemption they have in thee, and let them enjoy the liberty, the gladness, the glory, the triumph, of being fully “sanctified by faith which is in thee.” Christian, I testify to you that Christ has done this for me, and will do it for you, whenever you rely fully on Him for such a blessing.

I bear this testimony for the honor of my Savior, and for the good of His Church; expecting to bear reproach for Christ’s sake, from all such as will not believe.

**Extract 2.**—“To a clergyman. O if ministers only saw the inconceivable glory that is before them, and the preciousness of Christ, they would not be able to refrain from going about, leaping and clapping their hands for joy, and exclaiming—I’m a minister of Christ! I’m a

minister of Christ!”

Just so, Christian, let me assure you, my heart leaps for joy at the high privilege of preaching Christ as a Savior from all sin. Before I found this blessedness in my Redeemer, my work was often irksome, and I was often prone to regard it as a work of peculiar trials and self-denial—and this I know to be the state of mind in which many others preach the gospel. O what a dishonor to Christ, that there should not be found enough in the bread of life which He brought down from heaven, to satisfy the souls of those whose business it is to break and spread it for others to eat.

**Extract 3.**—“When I read Bunyan’s description of the land of Beulah, where the sun shines and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions.”

Christian, you will not question the evidence of that dying man, and in that place I know you hope to die. Permit a living man to bear testimony that there is such a place, and that in that place it is your privilege not only to die but to live. I tell you that “my own experience has convinced me that there is such a place, and that it infinitely transcends all my previous conceptions.” I have been brought into this place by relying on Christ as my Redeemer from all iniquity; and in the same way, you may be brought into it and there abide.

**Extract 4.**—“I think the happiness I enjoy is similar to that enjoyed by glorified spirits before the resurrection.”

Christian, I think so too—I think I enjoy the same from day to day, and that you may enjoy it by trusting in Christ for His finished redemption.

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**Extract 5.**—A letter to a sister. “Dear Sister! Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should thus deign to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants: I want a whole heart for every separate emotion, and a whole tongue to express that emotion. But why do I speak thus of myself and of my feelings? Why not speak only of our God and Redeemer? It is because I know not what to say. When I would speak of them my words are all swallowed up. I can only tell you what effects their presence produces, and even of that I can tell you but very little. O, my sister, my sister! Could you but know what awaits the Christian; could you know only so much as I know, you could not refrain from rejoicing, and even leaping for joy. Labors, trials, conflicts, would be nothing; you would rejoice in afflictions and glory in tribulations; and, like Paul and Silas, sing God’s praise in the darkest night, and in the deepest dungeon.”

Now I know, Christian, that there are many living witnesses, fully prepared to testify to the fact, that the exercises of Payson are precisely the experience of those who, by faith in Christ, find in Him redemption from all iniquity. This is precisely what we mean by a state of entire sanctification; and this is the state into which every Christian is sure to be brought, who relies on Christ as his Savior from all sin. Is not such a state of mind desirable? You have the testimony of Payson, that he had been in that state for weeks, and there are those who can tell you that they have been in it for months and years. Can you tell me any reason why the Christian may not as well live in that state continually, and there be prepared to walk abroad among his fellow-men, and speak to the praise of his glorious and blessed Redeemer—as merely to come into it on a bed of sickness and of death, and for a few weeks only, amid the pain and lassitude of mortal disease, and when the strength and energy he needs to speak the praise of God are well nigh spent?

To the praise of my Redeemer, I can testify that He keeps me in that state day by day, and that I could not better describe to you the blessedness which my own soul finds in Christ, than in the very language which Payson uses. Most distinctly do I remember the time, when, as I lay upon my pillow, the Lord Jesus Christ was presented to my mind in the very figure which Payson has used in the foregoing extract; and it was at a time when I had no recollection that such a thought had ever been suggested to any mind but my own. Christ did appear to me as a sun that had spread Himself abroad, until the whole firmament had become one glorious Luminary; not darting forth rays of fire to scorch and burn me, but shedding

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beams of loveliness and bliss, of which my soul was permitted to drink, as from an ocean of pure, and perfect, and soul satisfying delight.

Well have I felt the truth expressed by Payson, that when “I would speak of our God and Redeemer, I knew not what to say. My words are all swallowed up. I can only tell what effects their presence produces, and even of these I can tell you very little.” Christian reader, I beseech you, do not charge me with egotism, and pride, and presumption, when I tell you of the blessedness which is found in our most precious and glorious Redeemer. I do not speak of it to my own praise. My only wish is to sink into infinite depths of humility and self-abasement at the feet of my Blessed, Blessed Savior; and simply tell you what He has done for my soul, when I have cast myself upon Him for full redemption; that His own dear name may have all, all the praise of it forever, and you be induced if possible to seek and secure the same blessedness in Him, and thereby be prepared to live to His praise. It surely will not be pride nor presumption in Heaven, to sing praise “unto Him who has loved us and washed us from sin in His own blood,” why should it be so regarded on earth? I know something of my unworthiness to receive such blessedness from our precious Savior; but it is upon the unworthy that He delights to confer all the blessedness which has been purchased by His death. Unworthy as I am, He has given me this blessedness. He will not fail to confer it all upon you, when you will do Him the honor to believe that He is both able and faithful, to fulfill to you “the oath which He sware unto Abraham, our father, that He would grant unto us that we being delivered out of the hands of our enemies, might serve Him without fear, in holiness

and righteousness before Him all the days of our life.” My only purpose in what I here declare, is to bear witness to the world that I have found Him faithful, that He does indeed “speak in righteousness,” and is, “mighty to save;” that such as are willing to believe, that “I speak that I do know, and testify that which I have seen,” may receive my witness, and by receiving Christ as their Redeemer from all iniquity, may learn the truth of His testimony, and be prepared “to set to their seal that God is true.”

I shall doubtless be charged with many feelings which are unrighteous; but my record is on high. To Him who searches my heart, and who knows His own power and faithfulness toward me, I commend my cause. When I see how many, who profess to be Christ’s dishonor Him, and wound their own souls by unbelief, and give place to Satan, my heart is pained within me. When will they believe?

Often, often have I felt at the manifestations of amazing love which my Redeemer has revealed to me a worm, so deserving of an endless hell, that “a single heart, and a single tongue were altogether inadequate to my wants.” Nor is there anything in all that joy in God which Payson so glowingly expresses, nor in his complete triumph over death, which is not daily felt by those who have experienced the glorious truth that “Christ was manifested to take away their sins,” and who have learned so “to abide in Him that they sin not.” I know that this is truth, because I am this moment just as conscious of it as of my existence. Nor does the high wrought language of Payson in the least measure approach exaggeration, for Christ our God and “Savior is able to do for us exceedingly abundant above all we ask or think according to the power that worketh

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in us,” I add, above all that we can describe. Payson knew during three weeks of pain that he had entirely and forever renounced the world, entirely and forever chosen Jesus Christ as his hope and portion, and had committed every interest of his being to the Savior’s care. He was in the very state in all respects which the advocates of full redemption mean, and which they wish to express by the phrase, entire sanctification, and others which they use respecting it. I know not that Payson would have given such a name to this state of religious experience, but I know that his soul must have been delivered from the defilement and indwelling of sin, or he could not have had such joy in God, and such victory over death. The sting of death is sin, and where sin remains in the heart, the sting of death remains, and he only who is redeemed from all iniquity can have full victory over death. As James B. Taylor said in relation to the same state of religious experience, “you may give it a name or no name, it matters not, it is a glorious reality, and it is the privilege of every Christian to enjoy it.”

I know that it is denied by many, that James B. Taylor held the doctrine of entire sanctification, as actually attained by Christians in this life. But I have the pleasure of a personal acquaintance with a Christian who well knew Taylor’s whole heart on this subject; who was a correspondent of his, and who possesses a large number of his letters in which, as I am prepared to testify from perusing them, he expresses his full belief that he did know from experience the blessing of entire sanctification. I know it therefore to be a fact, that it was Taylor’s belief and experience of this doctrine which made him what he was. Within one week, I have more than once seen the correspondent, and

familiar acquaintance, and beloved Christian friend of Taylor to whom I allude, and do know from the testimony of her own lips, that she has herself enjoyed this blessed state of religious experience for years, and that Taylor was of one heart and one soul with her. Ever after the memorable 23d of April, 1822, of which he speaks, in his published correspondence, he lived in the full enjoyment of this blessing, with very few, and those short, interruptions, till his death—and it may well be said of him, “Mark the perfect man and behold the upright, for the end of that man was peace.” Is it here asked why these letters are not published? I reply, first, because of the refusal of the compilers, in whose hands they were placed, and who returned them saying that they savored too much of Methodism; and next because of the delicacy of the individual to whom they were addressed, and the unwillingness of Taylor’s relatives. It is true, and need not be denied, that Taylor was led by his intercourse with Christians of the Methodist persuasion, to the adoption and enjoyment of these views of truth. This correspondent to whom I allude, was and still is a Methodist. He was, as he often acknowledged during his life, first led to Christ through the influence of her conversation and prayers; and it was from intercourse with Methodist Christians, that he was afterwards led into that delightful state of religious experience, which he calls in the letter, to which I allude, “full redemption,” and “perfect love.” I speak thus of Taylor, because I know that his praise is in all the Churches, and because I know that it was his belief and experience of the doctrine which I advocate which made him what he was; and because the testimony of so shining an example of Christian excellence, ought to be given in favor

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of a doctrine which so many Christians still reject, and the belief and experience of which they need to make them what Taylor was, in order that they may be prepared to live as he did to the praise of our glorious Redeemer. There is no evidence that Taylor was more holy or happy in death than in life, and the reason is, that what Payson never experienced till he came to his dying bed, Taylor enjoyed day by day for years, as his memoirs abundantly show. When he found death approaching therefore, he had only peacefully to resign himself into the arms of his Savior, leaving behind him the sweet savor of a piety, that has already made him a blessing, I doubt not, to thousands. I say again therefore, that all which Payson enjoyed in death, every Christian may enjoy in life. Some have, and others still enjoy it, and by embracing Christ as a Savior from all iniquity, do come into the very state into which Payson came a few weeks previous to his death, and which he so interestingly describes.

Christian, have you anything to fear from living in such a state, and is that doctrine a great and dangerous error, the experience of which brings men into the full enjoyment of this blessedness? I bless God for the full assurance I feel, that such a reproach will one day be wiped from this glorious truth, and that the time will come, when our blessed Savior will no more be dishonored, by being preached to the world, as a Savior who never on earth completes the work which He came to do, by “saving his people from their sins.”

**Extract 6.**—“O what a blessed thing it is to lose one’s will. Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desires but that God’s will may be accomplished.”

This is precisely what the soul feels, who

enjoys the blessing of entire sanctification; it is just what we mean by it, and I would ask what sin was left in the heart of Payson, when he was perfectly conscious that he had no will but the will of God. Every sanctified soul knows that that is his state. Is that a great and dangerous error, the experience of which brings them into the enjoyment of such a state and keeps them in it?

**Extract 7.**—“I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain.”

Christian, I know from experience and testify to you, that this very state of mind is enjoyed day by day by those who truly embrace Christ as their Savior from all sin. When redeemed from all iniquity, there is nothing in the universe to hinder you from swimming in that river of pleasure forevermore. The soul can feel no want of pleasure except what is caused by sin, and when sin is taken away, pleasure, constant pleasure, and joy in God remains. Lay hold on Christ by faith as your Redeemer from all iniquity. Then shall you “be abundantly satisfied with the fatness of God’s house, and shall drink continually of the river of his pleasures.”

**Extract 8.**—“Christians might avoid much trouble and inconvenience, if they would only believe what they profess, that God is able to make them happy without anything else.”

**Extract 9.**—“I seem to swim in a flood of glory which God pours down upon me. And I know, I know that my happiness is but begun; I cannot doubt that it will last forever. And now is this all a delusion? Is it a delusion which can fill the soul to overflowing, with joy under such circumstances? If so, it is surely a delusion better than any reality. But no—it is

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not a delusion; I feel that it is not. I do not merely know that I shall enjoy all this, I enjoy it now.”

All this, Christian, is precisely the feeling of that heart, that enjoys the blessedness of full redemption. There is not an expression here, which is not precisely the language of my own soul, and which I do not know to be the language of other souls who enjoy full redemption through Christ. If then there is nothing to be feared in the dying experience of Payson, there is nothing to be feared in the living experience of those who have believed in Christ for entire sanctification.

I might make other extracts illustrating the same truth, but the foregoing are sufficient. I wished to show in the experience of Christians what sanctification is, and what is its influence on the heart. Christian, do you desire such a blessing? You can have it by believing on the Lord Jesus Christ for redemption from all iniquity.

I will close this article by just turning the attention of the reader to a few passages of scripture.

Psalm 149:4: “He will beautify the meek with salvation.” When the sins of God’s people are taken away, they are saved. They have salvation, and are beautified with salvation, because they are made holy: holiness being the very beauty of God.

Numbers 14: 21: “But as truly as I live, all the earth shall be filled with the glory of the Lord.”

Hitherto the earth has been full of the glory of Satan. God has suffered the devil to triumph, and to fill the earth with sin. How then shall all the earth be filled with the glory of the Lord, until God shall triumph over Satan, as fully at least, as Satan in time past has triumphed

over God? Holiness is the glory of the Lord. When therefore God shall fill the earth as full of perfect holiness, as Satan in time past has filled it with perfect unholiness—then all the earth will be filled with the glory of the Lord. I can conceive of no other way in which God can ever fulfill his oath. If the old doctrine be true, that men are never to be perfect in holiness till death, how is all the earth to be filled with the glory of the Lord?

Zechariah foretells a day, in which there shall be “upon the bells of the horses, Holiness unto the Lord;” and in which “every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts.” Zechariah 14:20, 21.

Now if holiness to the Lord is to be upon everything of this sort, it surely must be in the hearts of His people. The earth therefore is to be filled with holiness, and then it will be filled with the glory of the Lord as He has said.

Now there is no other way for the world to be filled with holiness, but for men individually, to believe on the Lord Jesus Christ, to be “cleansed from all unrighteousness.” As far as they are led by the word and Spirit of God, to cast themselves by faith on Christ for full redemption, this work will be accomplished, and it is in this way alone, that God’s own glorious prediction is to be fulfilled, “and all the earth filled with His glory.” It is in this way that the seed of the woman is to bruise the Serpent’s head. Christ is to fill the world as full of holiness as Satan has with sin. Our first parents though holy were not equal to contend with the powers of darkness. But Christ is equal, and Satan is yet to suffer an entire defeat from Christ, in the heart of every individual on the face of the earth. Then and not till then, will He fulfill His word, and fill all the earth with His glory.

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The doctrine of entire sanctification by faith in Christ, then, is the doctrine, and the only doctrine, that will ever fill all the earth with the glory of the Lord, and though the Christians and gospel ministers of this generation may reject this doctrine, and call it great and dangerous error, there will come a generation that will embrace it and experience it, to whom Christ will grant according to the oath of God, that they being delivered out of the hand of their enemies, may serve Him without fear in holiness and righteousness before Him all the days of their life. Then will the head of Satan be bruised, and all the earth be filled with the glory of the Lord. Now just so far as the Church will cast away her guilty unbelief, and awake to her high privilege of full redemption in Christ, the day of the Redeemer's triumph and of the millennial glory of the Church will be hastened.

As fast as Christians believe and experience this doctrine, they will have "beauty for ashes," i.e. holiness instead of sin. There is no spiritual beauty but holiness. This beauty none but Christ will ever give, for since our first parents in perfect holiness were so easily overpowered by Satan, it is very certain that when the moral powers of men have been enfeebled by habits of sin being indulged, they will not deliver themselves from Satan's snares. Christ will do the work, and Christ will have the glory.

He will yet adorn His church with holiness, "as the bridegroom decketh himself with ornaments, and as the bride adorneth herself with her jewels." He will make her "all glorious within." But in order to this she must put away her unbelief, and inquire of her Redeemer in faith to do it for her. This she will do. The doctrine that there is no full redemption from sin till death, must be, will be laid aside with

other errors. He who has come "to proclaim liberty to the captives, and the opening of the prison to them that are bound, will take this iron yoke of Satan from the neck of His people, and they will go free. This is the last hold which Satan has on the world. The full belief and experience of this blessed doctrine of full redemption in Christ, is Christ's full triumph and Satan's entire defeat. It may therefore be expected, that Satan will blind the eyes of men to a truth so glorious, and do his utmost to array the fears of the Church against it. But he shall not always prevail. The word of God has gone forth. "As truly as I live all the earth shall be filled with the glory of the Lord." Hence we know that the doctrine of perfect holiness by faith in Christ must prevail. Christian reader—believe at once in your Savior for full redemption. Rest not day nor night, till you have the witness of God's Spirit that this work is wrought in you, and then you will be prepared to stand up a witness for Christ.

### **Lunar Sabbaths?**

Dear Jeff:

I love your CD's! Listen to them every day! A friend, Dr. R. has taken it to heart to get me to doubt your messages. May I share with your my answer to Dr. R?

"Dr. R., you already know that when Herod the Great died, that according to historical records his death occurred in 4 BC. in Jericho. (See *Wikipedia*, also Josephus the historian.) Jesus was born just before the death of Herod according to the Gospels (Matthew 2:19, 20). Jesus was baptized when He was about 30 years old according to Luke (Luke 3:23). So that puts Jesus baptism at AD 27, 30 years from 4 BC.

You also know that Luke records the baptism of Jesus to be in the fifteenth year of Tiberius Caesar (Luke 3:1, 21). According to historical records the 15th year of Tiberius Caesar was AD 27. Since we find this easy to find, so would the

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early pioneers of the remnant church.

Since I shared with you that when Jesus visited Jerusalem temple for the first time after His Baptism in the month of Abib, the first Jewish month, He had a discussion with the leaders of the Jews, you will also recall that He said, ‘Destroy this temple, and in three days I will raise it up’ (John 2:19). To which they replied that the temple was in construction since 46 years, and how could He build it in 3 days.

Here is the conclusion: From historical records we know that Herod started to rebuild the temple in 19 BC. (see <http://julianspriggs.com/herodstemple.aspx>) And 46 years later would put the baptism year of Jesus to be AD 27.

AD 31 is also confirmed in the *Spirit of Prophecy*. “In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary.” *The Desire of Ages*, 233..

The lunar Sabbatarians believe that in AD 31, on the sixth day of the week Jesus died.

But wait, our greatest proof given to us from our heavenly Father, is from the pen dipped in the ink well of heaven. For not only does his humble messenger Ellen White call it the sixth day of the week, she calls it Friday, which is the sixth day of the week in the Gregorian calendar, and we know she, being His messenger for these last days, could not be even remotely mistaken on this declaration that she so clearly writes for our edification, that we be not confused on this issue.

Therefore there is no likelihood of the pioneers using childish methods of understanding the date of our Saviour’s crucifixion. Thank you dear G., for your calls and letters of inquiry for they have helped me greatly to see that the pioneers who founded the Seventh-Day Adventist Church were truly led of God. Sincerely, your friend J.”

It is my intention Jeff, that not only every Seventh-Day Adventist friend I have come to know of your messages, (which are not really yours, but His) but that it is also present truth for everyone, no matter their denomination. Your brother, J.

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## Controlled by the Sun

“God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. **When men are so careful to search and dig to see in regard to the precise period of time, we are to say, God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time in all countries and lands to observe the Sabbath.** In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. . . .

“The Lord accepts all the obedience of every creature He has made, according to **the circumstances of time in the sun-rising and sun-setting world.** . . . The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord’s created world.

“Sister T has been speaking of you to me. She says that you are in some confusion in regard to the day line. Now, my dear sister, this talk about the day line is only a something that Satan has devised as a snare. He seeks to bewitch the senses, as he does in saying, ‘Lo, here is Christ, or there.’ There will be every fiction and devising of Satan to lead persons astray, but the word is, ‘Believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not’ (Matthew 24:23–26).

“We have the positive word of God in regard to the Sabbath [Exodus 31:12-18 quoted].

“Is it possible that so much importance can be clustered about those who observe the Sabbath, and **yet no one can tell when the Sabbath comes?** Then where is the people who bear the badge or sign of God? What is the sign? The seventh-day Sabbath, which the Lord blessed and sanctified, and pronounced holy, with great penalties for its violation.

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“The seventh-day Sabbath is in no uncertainty. It is God’s memorial of His work of creation. It is set up as a heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with His finger on two tables of stone. . . .

“Now, my sister, . . . I write . . . to tell you that **we are not to give the least credence to the day line theory. It is a snare of Satan brought in by his own agents to confuse minds.** You see how utterly impossible for this thing to be, that the world is all right observing Sunday, and God’s remnant people are all wrong. **This theory of the day line would make all our history for the past fifty-five years a complete fallacy.** But we know where we stand.” *Selected Messages*, book 3, 317–318.

### **Date Line Theory—Lunar Sabbath**

“I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences.” *Selected Messages*, book 1, 221.

“In later years I have been shown that the false theories advanced in the past have by no means been given up. As favorable opportunities come, they will have a resurrection. Let us not forget that everything is to be shaken that can be shaken. The enemy will be successful in overthrowing the faith of some, but those who are true to principle will not be shaken. They will stand firm amid trial and temptation. The Lord has pointed out these errors; and those who do not discern where Satan has come in, will continue to be led in false paths. Jesus bids us be watchful, and strengthen the things that remain, which are ready to die.” *Life Sketches*, 92–93.

### **He Never was Known to Laugh**

“He [Jesus] is the joy and light of the world. ‘He that followeth me shall not walk in darkness.’ John 8:12. Heaven is all light, peace, and joy. Jesus says, ‘Ask, and ye shall receive, that your joy may be full.’ John 16:24.

“Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to

the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus’ character the more cheerful I am.

“My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian. . . . In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation and here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness and make war instead of possessing a spirit of peace and true humbleness of mind. Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not.

“Christ is our example. Do you imitate the great Exemplar? **Christ often wept but never was known to laugh.** I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world’s history. . . .

“As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watch unto the end, for the grace to be brought unto us at the revelation of Jesus Christ. . . .

“Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them

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a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour.” *Manuscript Releases*, volume 6, 90–91.

Brother Jeff:

It is interesting that as Adventism was rejecting the *Spirit of Prophecy* and Christ, the seven times was transpiring (Millers Dream) and also as ancient Jews rejected Christ the seven Times also occurred. LO—CA

“Heaven beheld the Victim betrayed into the hands of the murderous mob, and with mockery and violence hurried from one tribunal to another. It heard the sneers of His persecutors because of His lowly birth. It heard the denial with cursing and swearing by one of His best-loved disciples. It saw the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane, dragged to and fro from palace to judgment hall, arraigned **twice** before the priests, **twice** before the Sanhedrin, **twice** before Pilate, and **once** before Herod, mocked, scourged, condemned, and led out to be crucified, bearing the heavy burden of the cross, amid the wailing of the daughters of Jerusalem and the jeering of the rabble.” *The Desire of Ages*, 760.

Good day and Gods abundant blessings my American Brother Geoff.

My name is SB, I live in Scotland and have been an Adventist for three years. I was recently blessed by your and the other brothers presentations in Leoni Meadows which I viewed on You-Tube. Praise God for the increase of Knowledge, “in all spiritual wisdom and understanding,” that we are experiencing in these times!

My question would be, if it were at all possible, could I get a copy of the study notes used by the students of prophecy at and during these seminars/camp meetings, as this would help immensely with my own studies. For this I would be very grateful and would be more than willing to cover any expenses involved !?

Spiritually it is a very cold climate here in

Scotland receiving mostly nonsense from our pulpits, but there are a few of us that , by the grace of God, are responding to Present Truth. I pray God would continue to lead us all, in all Truth, as He is willing, unto salvation, amen. Your brother in Christ, SB—Scotland

Dear Jeff,

Greetings from Taiwan! I was thinking about Daniel 7 & 8 and run into some basic but seemingly difficult questions and I know I will be willing to help out. Any highlighted points should do it, no need for long discourse.

Here are my questions:

1. Who is investigated in the Investigative Judgment?

1 Peter 4:17 says ‘that judgment must begin at the house of God,’ it is easy to conclude all the professed people should be included. The typical service in the tabernacle indicates only those who confessed their sins can have their sins transferred to the heavenly sanctuary, those who never confessed their sins should not be on the list.

Ellen White writes Christ was in the first apartment to intercede in behalf of the ‘penitent believers,’ that seems to be in harmony with the typical service.

Daniel 7:26 ‘the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.’ The text connects the fate of the little horn with the ‘judgment,’ similar to Daniel 7:10. So it points out the little horn is connected with the judgment in some way.

My question is mainly about the little horn, since his activities was obvious and his nature is basically evil, no investigation seems to be necessary. Since the little horn never confessed his sins against God and the host, therefore, his sin is not covered by the blood of Christ in heaven, not included in the cleansing of the sanctuary or remove or blot out his sins. The cleansing of the sanctuary is not to cleanse the sins of the little horn, but the sins of the professed believers throughout the ages.

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I understand many have included the little horn as one of the objects in the investigative judgment, others see a distinction between believers being judged and the little horn being condemned. I tended to think the little horn is not investigated in the investigative judgment, rather condemned through the vindication of the host as the side effect of the investigative judgment. Does this make sense?

2. How does our interpretation on Daniel 8:14 answer the question in Daniel 8:13?

Daniel 8:13 contains four parts, the daily, transgression of desolation, the sanctuary and the host. Dan. 8:14's answer only mentioned the sanctuary, which of course, includes the host as the object of cleansing. In other words, the sanctuary is cleansed together with the host. Now, this leaves out the daily and the transgression of the desolation. Historic understanding refers the daily as Babylon, Persian, Greece and Pagan Rome, the transgression of desolation the papal Rome.

So in that understanding, when the sanctuary is cleansed, the host then is vindicated, at the same time, the evil powers as represented by the daily and transgression of desolation are all condemned and reserved to be punished, 'and to reserve the unjust unto the day of judgment to be punished.' (2 Peter 2:9). True worship is restored, the just vindicated and so on. This way, the questions in Daniel 8:13 is answered. After the host and the sanctuary is cleansed, then it is time to punish the unjust.

The more recent understanding of the daily as the heavenly priest ministry of Christ in heaven, the transgression of desolation as truth perverted by the papal Rome, the host was persecuted, and the ministry of Christ in sanctuary obscured by the papal priesthood. So then sanctuary is cleansed, truth restored, the host justified, Christ's ministry restored, God vindicated, and so on.

However, how the investigative judgment answer the questions in Daniel 8:13 seems not very clear. Some goes to the extent to deny the historic Adventist understanding of this doctrine and say that the judgment in Daniel 8:14

is not mainly for the saints of God (the host), but against the little horn, as a way to find a direct logic link between verse 13 and 14.

What is the best way to use the historic understanding the investigative judgment, the judgment of the host, as a way to answer the questions in verse 13?

Here is my new understanding. I compare Daniel 8:13–14 with Matthew 24 where disciples asked similar questions. The bottom line that the answer to Daniel 8:13, but since even the Son does not know the time, the answer was given on something right before the second coming, kind of like the signs of times given in Matthew 24. Christ is consistent, he gives signs, and warning, anything that is important for us to know for our salvation, but no time is given for His second coming, even though there lies the real answer to the question of Daniel 13. Daniel 8: 14 partially answers that question by brought in the investigative judgment, which brings in the first angel's message to restore TRUE worship in place of the false worship on earth, a restoration of sanctuary in that sense.

Thanks so much! S—Taiwan

Brother S:

The word translated as 'cleansed' in Daniel 8:14 includes the definition of being made right. The question of verse 13 is dealing with the treading down of both the sanctuary and the host. In order for the sanctuary to be made right it requires that there is a host, for the purpose of the sanctuary is that God may dwell among His host. The 2300 year prophecy is marking not only the beginning of judgment, but the reception of a kingdom, the marriage and the entering into covenant with a host that has been developed from 1798 through 1844.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by

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the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 426.

The 2520 that ends in 1844 is identifying the restoration of a host (modern Israel) that Christ entered into covenant with at that time fulfilling Malachi three. The 2300 is identifying the making right of the sanctuary, for with the simultaneous fulfillment of the 2520, the Lord then had a people (host) He would dwell among. From 1798 through 1844 He raised up the 'temple' of the Millerites.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4-10.

### **Pippenger' Paraphrase:**

The Millerites came to Christ, and were built up a spiritual house from 1798 through 1844, and became modern Israel through

a covenant in fulfillment of Malachi three, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The covenant was accomplished through the prophetic word which produced and demonstrated two classes of worshippers: 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 [those who entered into the Most Holy Place] shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient [those who rejected the truth of October 22, 1844], the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past [before 1844] were not a people, but are now [after 1844] the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4-10.

The point here is that the cleansing of the sanctuary encompasses much more than simply the investigative judgment. There are many issues connected with the judgment. One of those issues in Revelation 10:7.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The finishing of the mystery of God is not simply Christ in you the hope of glory; it is primarily the final manifestation of this

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work as represented corporately with the 144,000. The 144,000 are to be lifted up as an 'ensign' marking the glorious demonstration of the finishing of the mystery of God. That manifestation is for planet earth and the universe.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:26.

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.

He lifts up the ensign at the Sunday law when Adventism is purged.

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. Isaiah 18:3–7.

“When he lifts up an ensign” He “cuts off the branches.”

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John 15:1–6.

It is at the Sunday law that the branches of Adventism are separated, which is just 'before the harvest.' The distinction between the branches is based upon the reception or rejection of His word, and the issue that His word presents at this time is the reception or rejection of the foundational truths of Adventism.

Now go, write it before them in a table [1983 & 1850 pioneer charts], and note it in a book [*Habakkuk*], that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth

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things, prophesy deceits [*a prophetic test*]: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us [*Jeremiah 6:16-17 and Ellen White's first vision*]. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant [*the Sunday law*]. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit [*no fire or water available to the foolish virgins*]. For thus saith the Lord God, the Holy One of Israel; In returning and rest [*to Jeremiah's old paths*] shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one [*repetition of Millerite history and the 1000 to 1 ratio of October 22, 1844 and the fulfillment of the parable of the ten virgins*]; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill [*the Sunday law*]. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him [*repetition of Millerite history and the prophecy of Habakkuk*]. Isaiah 30:8-18.

At the Sunday law those who receive the seal of God in Adventism are lifted up as an ensign to call all nations together into the Sabbath truth. Those who are lifted up as an ensign are the crowning act of the mystery of God.

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. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. Zechariah 9:16-10:6.

The latter rain is then to be poured out without measure for God's church has been purified. He has punished the false shepherds of Adventism at the Sunday law and turned His people into a 'goodly horse.' The goodly horse is the church triumphant, prefigured by the white horse of Ephesus. They then go to war with modern Babylon, the little horn. They are used to bring judgment upon the little horn. They are God's battle ax.

The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Jeremiah 51:19–24.

The ensign brings judgment upon modern Babylon, the little horn. The ensign is developed in the judgment of the living, the climax of the investigative judgment. Judgment begins with the house of God and then as Zechariah states, the house of Judah (His goodly horse) will save the house of Joseph, who are the eleventh-hour workers that are in Babylon prior to the Sunday law. The work of the investigative judgment reaches its crescendo as the mystery of godliness is finished while Christ lifts up His ensign for all to see. He lifts His ensign up in contrast with the little horn at the time he judges the little horn for its rebellion.

The little horn's rebellion is not fully developed until the Sunday law, for modern Babylon does not fully fall until the Sunday law.

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.” *The Great Controversy*, 389.

Therefore the judgment of the little horn that is connected with the investigative judgment is not implying or teaching that the sins of the little horn have been registered in the books of judgment. Daniel 8:14 is addressing several issues. One of those issues is that the climax of the investigative judgment is where Christ demonstrates His power by accomplishing the finishing of the mystery of Godliness within the 144,000, and in so doing demonstrates this ensign in contrast with the rebellion of the little horn in the Sunday law crisis time. The judgment of the little horn is the judgment for its rebellion not judgment that is associated with the sacred record books of those who have placed their names in the Lamb's book of life.

Jeff

Dear Jeff Pippenger,

I am Bulgarian and three and a half years ago was married to a devoted Seventh-day Adventist in the USA. Here I began reading your newsletters Future News and was immensely impressed by the truths I found in them. I was baptized in 1993 by God's grace after the fall of communism in my country. I am concerned about the Laodicean condition of the Adventist church in Bulgaria. My question is: Do you have any information about your newsletters, DVDs, CDs and books being translated and spread in Bulgaria? In these last days of the world the precious truths you preach are most necessary to be carried out and spread among all people.

God bless you and keep you in His work to preach the present truths and the special message for this last generation on the earth. Thank you! Kind regards, LS—email