

# FUTURE NEWS

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## The Test of Doctrine

*Review and Herald, August 27, 1889*

Suppose a brother should come to us, and present some matter to us in a different light from that in which we had ever looked at it before, should we come together with those who agree with us, to make sarcastic remarks, to ridicule his position, and to form a confederacy to misrepresent his arguments and ideas? Should we manifest a bitter spirit toward him, while neglecting to seek wisdom of God in earnest prayer, — while failing to seek counsel of Heaven? Would you think you were keeping the commandments of God while pursuing such a course toward your brother? Would you be in a condition to recognize the bright beams of heaven's light should it be flashed upon your pathway? Would your heart be ready to receive divine illumination? — No; you would not recognize the light. All this spirit of bigotry and intolerance must be taken away, and the meekness and lowliness of Christ must take its place before the Spirit of God can impress your minds with divine truth. We should come right down to the root of the matter presented, and should not be in a position where we shall have no love for our brother because his ideas differ from our views. If you do take this position, you say by your attitude that you consider your own opinion perfection, and your brother's erroneous.

“When a doctrine is presented that does not meet our minds, we should go to the word of God, flee to the Lord in prayer, and give no place to the enemy to come in with suspicion and prejudice. We should never permit that spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that he disturbed the people, and they wished he would let them alone; for he caused perplexity and dissension. The Lord sends light among us to prove of what manner of spirit we are. We are not to deceive ourselves. In 1844 when anything came to our attention that we did not understand, we knelt down, and asked God to help us to take the right position, and then we could come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we only understood the evil of this spirit of intolerance, how we would shun it! We join ourselves to the enemy of God and man when

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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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## Continued from the Front Page

we accuse our brethren, for Satan was an accuser of the brethren. We bear false witness when we add a little to our brother's words, and give them a false coloring; and in the sight of God we are not doers, but transgressors of the law. We are not on the Lord's side; we are on the side of him who hurts, destroys, and tears down the cause of truth. We should pray for one another, instead of drawing apart.

"He who keeps the word of truth abides in Christ; in him is the love of God perfected. We should be ready to accept light from God from whatever source it may come, instead of rejecting it because it does not come through the channel from which we expected it. When Jesus opened the word of God at Nazareth, and read Isaiah's prophecy of his work and mission, and declared that it was fulfilled in their hearing, they began to doubt and question. They said, 'Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him.' They did not expect light from him, and they rejected the message of God."

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

In our previous newsletter we interrupted an ongoing series to address the book of Joel. We spent our time primarily considering the four generations of Bible prophecy. We stated that the book of Joel is the primary biblical reference to the latter rain, which is accomplished during the "closing work," when the one hundred and forty-four thousand are being sealed, which is in the fourth generation of Adventism. It is therefore contextually accurate to recognize and apply that the four generations that are referenced in the opening three verses of Joel are identifying the final generation of Adventism who live during the time of the latter rain.

In the previous newsletter we recorded the entire chapter title *The Seal of God* from volume five of the *Testimonies*, where Sister White ties together the history of the fourth generation of the Amorites with the sealing represented in Ezekiel eight. In the passage she referenced the forty years of ancient Israel wandering in the wilderness when she stated, "Today if ye will hear His voice, harden not your hearts."

In the book of Hebrews Paul references this very same history which represents the story of Joshua and Caleb returning with the report of the Promised Land, by paraphrasing Psalms ninety-five.

For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this generation*, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest. Psalms 95:7-11.

The rejection of Joshua and Caleb's report by the Hebrews was the last of ten tests that were failed by ancient Israel when they left Egypt, and the failure of that final test led to their death in the wilderness.

Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Deuteronomy 1:35-36.

The generation of Hebrews that God was grieved with, who thereafter died in the wilderness, represented the fourth

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generation of Abram's covenant prophecy. The fourth generation therefore represents the probationary time which illustrates God's long-suffering and mercy as set forth in both His law and the revelation of His character.

Thou shalt not make unto thee any graven image, or any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children **unto the third and fourth generation of them that hate me**; And showing mercy unto thousands of them that love me, and **keep my commandments**. Exodus 20:4-6.

The fourth generation of biblical prophecy is directly connected to the covenant which God makes with His chosen people.

"God promised Abraham's posterity the land of Canaan; but centuries must pass before they could enter upon their possession, 'In **the fourth generation, they shall come hither again**, for the iniquity of the Amorites is not yet full.' The Amorites inhabiting the land of Canaan, were gradually bringing upon themselves the righteous judgments of God by their iniquity. When it was fully settled that they would not be brought under the control of God's government, and when they gave themselves up to work iniquity, bringing themselves to the most conspicuous idolatry, yet God spared them, for the full measure of guilt marking them for his vengeance, had not been reached. The iniquity of the Amorites must reach its fullness before God would send forth his mandate to destroy utterly. **In the fourth generation** God dispossessed them to make room for his people. **Here we see the long suffering of God; he allows nations a certain probation, but there is a point where their accumulated guilt will meet its punishment.** Those who would make void God's law, advance

from one degree of wickedness to another. Children would inherit from their parents the wicked, rebellious spirit against God and his law, and would go to greater extent in wickedness than their fathers before them until the wrath of God breaks forth upon them. The punishment was none the less certain because long delayed. God would have us take these lessons to heart. **He would have us see the principle of divine justice in his dealings, and have us understand that a record is kept of the impieties and law breaking of any people and nation with the unerring accuracy of an infinite God.** Although the measure of iniquity is filling up, God still bears, he gives additional opportunities and advantages, calling to repentance and proffering pardon. Yet if they continue to refuse light, and heed not the warnings of God, his divine justice will not always bear; for these are a blot, a stain upon his universe; their iniquity will corrupt all connected with them and become widespread." *Signs of the Times*, June 10, 1880.

God entered into covenant with ancient Israel at Sinai during the fourth generation of Abram's covenant prophecy and in that fourth generation He tested His people to see if they would actually keep His covenant and those who failed the testing process died in the wilderness.

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

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

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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.

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.*** 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 sware 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. Numbers 14:11–24.

The previous passage from Numbers is associated with the latter rain, for it specifically references the angel of Revelation eighteen descending, which marks the beginning of the latter rain when it states, “*as truly as I live, all the earth shall be filled with the glory of the Lord.*”

Joshua and Caleb’s history is the history of the fourth generation of Abram’s covenant prophecy, and thus connects with Joel—for the book of Joel identifies both the latter rain and the fourth generation. The Bible specifically identifies four generations in connection with probationary time, God’s long suffering and mercy, God’s covenant with His chosen people and in so doing places a special emphasis on the final or fourth generation itself. In Joel the message the old men are to hand off to their posterity reaches its conclusion in the final or fourth generation. We noted in the previous newsletter that the final generation is referenced in Luke twenty-one, and is there identified as the generation that lives when the trees bud out in response to the latter rain. The passage in Mark which parallels Luke twenty-one also references the final generation, while also setting forth a very specific end of the world sequence of events.

But in those days, **after that tribulation**, the sun shall be darkened, and the moon shall not give her light, And **the stars of heaven shall fall**, and the powers that are in heaven shall be shaken. And then shall they see **the Son of man coming in the clouds** with great power and glory. And **then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth** to the uttermost part of heaven. Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away. Mark 13:24–31.

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Mark identifies the days which would follow the end of the persecution that took place from 538 through 1773, for the persecution ended about twenty-five years before 1798.

“Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Savior’s conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

After identifying the darkening of the sun and moon in fulfillment of Joel 2:31, 3:15, Mark then references Christ’s words identifying the falling of the starts in 1833, after which Christ spoke of the Son of man coming with the clouds, which was fulfilled on October 22, 1844 in fulfillment of Daniel 7:13.

I saw in the night visions, and, behold,  
*one* like the Son of man came with the  
clouds of heaven, and came to the  
Ancient of days, and they brought him  
near before him.

Following the prediction of October 22, 1844 Christ then stated, “then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”

The gathering that took place in 1844 was primarily fulfilled within the confines of the United States, so the gathering Christ is referencing here is the final gathering that is accomplished on a worldwide basis. The final gathering began when the mighty angel of Revelation eighteen descended on September 11, 2001. At that point the Seventh-day Adventist church was brought into the three step testing process represented by the three angels of Revelation fourteen. This is why Christ stated that He would “send his angels” to accomplish that gathering.

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’” *Early Writings*, 119.

“There cannot be a third without the first and second.” *Selected Messages*, book 2, 104.

Then as in Luke, Mark records that the generation that sees the budding out of the trees will not pass until Christ returns for His redeemed people. Joel’s fourth and final generation is a specific subject of God’s word, and it takes place during the latter rain time period, for it is the latter rain that causes the trees to bud out.

As the rain cometh down, and the snow  
from heaven, And returneth not thither,  
But watereth the earth, and **maketh it  
bring forth and bud**, That it may **give  
seed to the sower, and bread to the  
eater**: So shall My word be that goeth  
forth out of My mouth: It shall not return  
unto Me void, But it shall accomplish  
that which I please, And it shall prosper  
in the thing whereto I sent it. For ye shall  
go out with joy, And be led forth with  
peace: The mountains and the hills shall  
break forth before you into singing, And

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**all the trees** of the field shall clap their hands. Instead of the thorn shall come up the fir tree, And instead of the brier shall come up the myrtle tree: And it shall be to the Lord for a name, **For an everlasting sign** that shall not be cut off. Isaiah 55:10-13.

Isaiah not only identifies that it is the rain that causes the budding forth, but he also informs us that the latter rain is God's word and therefore a message that is to be shared and eaten. Isaiah also identifies that the latter rain is an everlasting sign, thus emphasizing the truth so often mentioned by Ellen White that in order to receive the message of the latter rain a person must first recognize it.

“We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] **The whole earth is to be filled with the glory of God.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

### **A Chosen Generation**

The subject of this final or fourth generation is not a small or insignificant prophetic symbol, but quite the contrary. It is because the subject is so large in God's word that applying Joel's first three verses in agreement with the prophetic symbol of the fourth generations is not simply warranted, it is demanded. Abram's covenant prophecy contained a promise to his seed, which represented his posterity, but also Christ and the one hundred and forty-four thousand.

But **in the fourth generation** they shall come hither again: for the iniquity of the Amorites *is* not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed

between those pieces. In the same day the Lord made a **covenant** with Abram, saying, **Unto thy seed** have I given this land, from the river of Egypt unto the great river, the river Euphrates. Genesis 15:16–18.

All the prophets are speaking of the final generation, so the seed which the Psalmist is referring to are the perfect fulfillment of Abram's covenant prophecy.

**A seed** shall serve him; it shall be accounted to the Lord **for a generation**. They shall come, and **shall declare his righteousness** unto a people that shall be born, that he hath done *this*. Psalms 22:30–31.

The generation to come is the final or fourth generation of Bible prophecy and they will exist in the time when Lord once again builds Zion.

Thou shalt arise, *and* have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. **This shall be written for the generation to come:** and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death; To declare the name of the Lord in Zion, and his praise in Jerusalem; When the people are gathered together, and the kingdoms, to serve the Lord. Psalms 102:13–22.

The building of Zion arrives at a “set time” which is a “time to favor” “Zion.” The set time for the Lord to have “mercy upon Zion” is

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when “the kings of the earth” will see God’s “glory.” This set time therefore is identifying when the mighty angel of Revelation eighteen descended on September 11, 2001. At that time the Psalmist states that the Lord “shalt arise.” Therefore when the Lord arises, the mighty angel of Revelation eighteen descends.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place **when the Lord shall arise** to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on **New York**, only that I know that one day **the great buildings there will be thrown down by the turning and overturning of God’s power.** From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and **these massive structures will fall.** Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

When the mighty angel of Revelation eighteen descends, Joel’s latter rain begins.

“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.

Therefore when the Psalmist informs us that “this shall be written for the generation to come,” that generation is the final generation that lives during the time when the trees begin to bud out, beginning at the set time of September 11, 2001. That generation is alive when Christ returns for His redeemed.

Peter calls the final generation a “chosen generation.”

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

The fourth and final generation is a chosen generation, for they are those who make up Jerusalem when the Lord chooses Jerusalem for the final time. The Psalmist just informed us that the Lord will “build up Zion” at the “set time” (9/11) to “favor” and demonstrate His “mercy” unto Zion. Zechariah typifies this “set time,” when the Lord chooses Jerusalem.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me *with* good words *and* comfortable words. So the angel that communed with me said unto me,

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Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and **the Lord shall yet comfort Zion, and shall yet choose Jerusalem.** Then lifted I up mine eyes, and saw, and behold **four horns.** And I said unto the angel that talked with me, What *be* these? And he answered me, **These are the horns which have scattered Judah, Israel, and Jerusalem.** Zechariah 1:12–19.

Sister White informs us the seventy years captivity in Babylon that Zechariah references in verse twelve typified the spiritual darkness of the 1260 years of papal rule.

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

The Lord therefore demonstrates with two witnesses that he chooses Jerusalem and comforts Zion at the end of captivity. This is important to mark in our study, for Zechariah calls the captivity a scattering which was accomplished by “four horns.” The important point here is that as we continue our consideration of the significance of the four generations in the book of Joel, we shall identify that verse four of chapter one is identifying four insects (the palmerworm, locust, cankerworm, and caterpillar) that represent a scattering which is accomplished in modern Israel over the four prophetic generations of Adventist history.

In connection with this we will identify that the scattering of ancient Israel was accomplished by the two desolating powers of paganism and papalism. The premier symbol of paganism was pagan Rome that destroyed Jerusalem in 70AD. Therefore we will suggest that the four insects of Joel 1:4 represent the power that scatters modern Israel in fulfillment of William Miller’s second dream which is set forth in the book *Early Writings*. We will apply the principle of a triple application of prophecy in connection with Rome (i.e., pagan Rome, papal Rome, modern Rome) and show that just as pagan Rome scattered the early Christian church, and just as papal Rome scattered the Christian church into the wilderness for 1260 years, so too modern Rome is the power represented by the four insects that scattered modern Israel beginning in 1863 when the first of the foundational truths was set aside.

### **The Drunkards of Ephraim**

The final generation of Adventism is made up of two classes of worshippers. This distinction can be demonstrated in a variety of passages,

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but we will here employ verse five of Joel one.

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

According to Paul, in 1 Corinthians 14:32–33, all the prophets agree with one another, for if this was not so, the Bible would produce confusion.

And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.

And according to Paul in 1 Corinthians 10:11 all the prophetic testimony is illustrating the end of the world.

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

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

Therefore the awakening at the end of the world when the new wine is cut off from the drunkard’s mouth must be the awakening at midnight in the parable of the ten virgins which is the inspired illustration of the experience of Seventh-day Adventism. Joel’s drunkards

who have the new wine cut off at that point, according to Isaiah are those “scornful men” which rule Jerusalem which is Adventism at the end of the world. It should be soundly noted that these drunken rulers of Jerusalem are drunk with the wine of Babylon, which is of course papal Rome’s false doctrines.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Matthew 25:6.

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

Woe to the crown of pride, to **the drunkards of Ephraim**, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! . . . Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Isaiah 28:1, 14.

“Here we see that **the church**—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men’s souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: ‘Ye shall hear of wars and rumors of wars.’ ‘Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.’ While these prophecies received a partial fulfillment at **the destruction of Jerusalem**, they have a more direct application in the last days.” *Review and Herald*, January 11, 1887.

“If we turn from the testimony of God’s word, and accept **false doctrines because**

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**our fathers taught them**, we fall under the condemnation pronounced upon Babylon; we are drinking of **the wine of her abomination.**” *The Great Controversy*, 536.

New wine is a symbol of old foundational truths which are placed in a new setting.

“The Pharisees thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Savior turned away from them to find others who would receive the message of heaven. In the untutored fishermen, in the publican at the market place, in the woman of Samaria, **in the common people who heard Him gladly, He found His new bottles for the new wine.** The instrumentalities to be used in the gospel work are **those souls who gladly receive the light which God sends them.** These are His agencies for imparting the knowledge of truth to the world. If through the grace of Christ His people will become new bottles, He will fill them with new wine.

“The teaching of Christ, though it was represented by **the new wine, was not a new doctrine**, but the revelation of **that which had been taught from the beginning.** But to the Pharisees **the truth of God had lost its original significance and beauty.** To them Christ’s teaching was new in almost every respect, and **it was unrecognized and unacknowledged.**” *Desire of Ages*, 279.

When the wakeup call arrives for Adventism in fulfillment of the parable of the ten virgins the scornful men that are ruling the Seventh-day Adventist church will lose their ability to recognize the foundational truths of Adventism. This fact must not be missed, for it is represented in verse five of Joel chapter one immediately after the destructive work of the four insects are noted. The work of

the insects therefore provides the context for understanding why the leadership of Adventism will not be able to recognize the foundational truths of Adventism when the Midnight Cry arrives in the final generation.

Joel’s and Isaiah’s drunkards of Ephraim are one and the same at the end of the world, but Isaiah’s prophecy was also fulfilled by the Jewish leadership in the time of Christ.

“Through His servant Isaiah, the Lord declares: ‘Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near Me with their mouth, and their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.’

**“How verily have these words been fulfilled by the Jewish nation, and by every nation that has followed the same course, turning away from the truth unto fables! The Lord Jesus was the foundation** of the whole Jewish economy. Its imposing rites were of divine appointment. They were designed to make the worship of God impressive, and to teach the people that at the time appointed One would come to whom these ceremonies pointed. But the Jews

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exalted the **forms** and **ceremonies**, and lost sight of their object. The **traditions** and **maxims** and enactments of men hid from them the spiritual lessons that God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the Antitype, and clung to their types and useless ceremonies. The sum was proved, the Son of God had come, but they continued to ask for the proof. The message brought to them from heaven, ‘Repent ye; for the kingdom of heaven is at hand,’ they answered by demands for a miracle. Their demand for a sign from Christ and the apostles was not for the purpose of obtaining a clearer understanding of the truth of the Gospel. All the evidence that Christ would give them would not satisfy them. And to this day the Jewish nation require a sign, and look for the Messiah to come,—one adapted to all their inventive imaginations,—to place them again in possession of the Holy Land.” *Signs of the Times*, November 3, 1898.

The Jews fulfilled Isaiah’s prophecy of drunken leadership for they adopted “forms,” “ceremonies,” “traditions,” “and enactments of men” which prevented them from recognizing the “foundation of the whole Jewish economy.” The ceremonies and traditions which prevent the leadership of God’s people from recognizing the foundational truths does not happen at the wakeup time, it happens over a period of time—from generation to generation.

“When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of the sacred volumes was lost; for in their

unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

“But **the Lion of the tribe of Judah** prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding Magan*, 58.

The first three verses of Joel are emphasizing a message that is to be handed down until the fourth and therefore final generation. In verse four a four-fold work of destruction is identified which prefaces verse five. Verse five informs us that the drunkards or leadership of God’s people are unable to recognize the foundational truths because they have accepted traditions and customs of men. Inspired commentary further informs us that these blinding traditions and customs are inculcated over a period of time (generation to generation). Another insight of verse five is recognized when we understand which power in Bible prophecy is associated with worship that is derived and based upon customs and traditions. That power is of course papal Rome.

The new light that is cut off from the drunkard’s mouth therefore is the special message for the final generation of Adventism.

“**In every age there is a new development of truth**, a message of God to the people of that **generation**. The old truths are all essential; new truth is not

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independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began 'at Moses and all the prophets' and 'expounded unto them in all the scriptures the things concerning Himself.' Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. **He who rejects or neglects the new does not really possess the old.** For him it loses its vital power and becomes but a lifeless form.

"There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. 'Had ye believed Moses,' Christ said, 'ye would have believed Me; for he wrote of Me.' John 5:46. Hence there is no real power in their teaching of even the Old Testament.

"Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, 'They are they which testify of Me.' John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears." *Christ's Object Lessons*, 127, 128.

Verse five of Joel one is therefore teaching us that the final generation of Adventism consists of two classes of worshippers: one class who accepts the new wine and the other class who are drunk and have the new wine cut off. In this regard Isaiah's drunkards of Ephraim are also represented by Judas.

**"There have ever been two classes among those who profess to be**

**followers of Christ.** While one class study the Savior's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors. Even in her best estate the church was not composed wholly of the true, pure, and sincere. Our Savior taught that those who willfully indulge in sin are not to be received into the church; yet He connected with Himself men who were faulty in character, and granted them the benefits of His teachings and example, that they might have an opportunity to see their errors and correct them. Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul 'in obeying the truth.' But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them." *The Great Controversy*, 43.

### **The Generation of Vipers**

As we consider the fourth and final generation in terms of being a symbol of God's prophetic word, it is therefore worthwhile to acknowledge that the class represented as the drunkards of Ephraim are part of the final generation. Jesus and John the Baptist called those in their history who typified the class of

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worshippers represented by Judas in the final generation of Adventism—a generation of vipers.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers**, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. Matthew 3:7–8.

John's message conveys many important truths. Why are they designated as vipers—a symbol of Satan? Who had provided the Jews with the warning message of their time? What was the coming wrath?

The coming wrath was the destruction of Jerusalem, which typifies the wrath of God in the seven last plagues that are fulfilled in the final generation of Adventism. The warning message was intended to prepare them to stand in the trials of the period when probation closed for the Jews was the book of Daniel. They are called vipers for the gospel that John and Christ presented is the same gospel that was preached in Eden and in the final generation of Adventism. That gospel is the everlasting gospel, which is the only gospel from the beginning to the end of time, and the everlasting gospel is the work of Christ in producing and then demonstrating two classes of worshippers, based upon the worshippers response to a prophetic testing message.

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

The enmity that is placed between the seed of Satan and the seed of Christ is a supernatural

work that is accomplished through the reception or rejection of a prophetic testing message.

“The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. ‘I will put enmity,’ said God, ‘between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel’ (Genesis 3:15).

“The enmity put between the seed of the serpent and the seed of the woman was **supernatural.**” *Selected Messages*, book 1, 254.

The message that tested the Jews of Christ day and age was the prophecy of Daniel nine which identified the final seven years of the four hundred and ninety years of probationary time that had been allotted to the Jews, which ended at the stoning of Stephen in 34AD. During the final prophetic week the presentation of the testing message that was based upon Daniel nine produced two classes of Jews. One class became the founders of the early Christian church and the other class rejected and murdered their Messiah, while choosing Satan (represented by Barabbas) as their king. In that testing period the class that was rejecting Christ and choosing Satan were called the generation of vipers, for they were developing the attributes of their father who is symbolized as a serpent in the scriptures of truth.

The final history of ancient Israel typifies the final history of modern spiritual Israel. In this final or fourth generation of Adventism, the drunkards of Ephraim, who are the foolish virgins in the parable, are the class of worshippers that are represented as the generation of vipers. Jesus builds on John's testimony concerning the generation of vipers,

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by identifying that the generation is where the measure of their guilt is filled up.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?** Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this **generation**. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, **your house is left unto you desolate**. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord. Matthew 23:29–39.

In the final generation the structure of the Seventh-day Adventist church which has been built upon sand is swept away—for this was the case in the final generation of ancient Israel. The Lord will hold Adventism accountable for all the light of the past generations as with the Jews who He warned that “upon you may come

all the righteous blood shed upon the earth.”

“It is not for lack of knowledge that God’s people are now perishing. They will not be condemned because they do not know the way, the truth, and the life. **The truth that has reached their understanding, the light which has shone on the soul, but which has been neglected or refused, will condemn them.** Those who never had the light to reject will not be in condemnation. What more could have been done for God’s vineyard than has been done? Light, precious light, shines upon God’s people; but it will not save them unless they consent to be saved by it, fully live up to it, and transmit it to others in darkness. God calls upon His people to act. It is an individual work of confessing and forsaking sins and returning unto the Lord that is needed. One cannot do this work for another. Religious knowledge has accumulated, and this has increased corresponding obligations. Great light has been shining upon the church, and by it they are condemned because they refuse to walk in it. If they were blind they would be without sin. But they have seen light and have heard much truth, yet are not wise and holy. Many have for years made no advancement in knowledge and true holiness. They are spiritual dwarfs. Instead of going forward to perfection, they are going back to the darkness and bondage of Egypt. Their minds are not exercised unto godliness and true holiness.” *Testimonies*, volume 2, 123.

### **The Education of Vipers**

The Jews had been prevented from accepting the warning message from the book of Daniel that was presented by John and Christ in the time of their visitation primarily because of the false Greek educational system that had been introduced and accepted into their culture. The influence of the false educational system was the working of the mystery of iniquity that impacts sacred history at every point where God’s chooses to visit His people. False

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education is the primary tool employed by Satan to accomplish the satanic work which is represented as the mystery of iniquity.

“Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . .

“Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan’s altar. Listen to the music, to the language, **called higher education**. But what does God declare it?—**The mystery of iniquity.**” *Pamphlets*, 004, 11.

The generation of vipers had accepted traditions and customs that had been handed down from generation to generation through a satanic educational system. Those traditions and custom produced a blindness that prevented them from recognizing the message of the close of probation that was presented from the book of Daniel. Their history is our history.

The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is* no new *thing* under the sun. Is there *anything* whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. Ecclesiastes 1:9–10.

When we consider the fact that the history of Christ is repeated in our history at the end of the world it should be noted that the book of Joel represents a triple application of prophecy, for the book of Joel is fulfilled three times. It was fulfilled in the time of Christ, the time of the Millerites and its perfect fulfillment is in

the final generation of Adventism.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all

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flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Acts 2:1–21.

**“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 work will be similar to that of the Day of Pentecost.** As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. **‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23.** ‘In the last

days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. **The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close.** Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611.

The three fulfillments of Joel produce three parallel histories. In those three parallel histories the warning message identifying the events connected with the close of probation always comes from the book of Daniel. To not recognize the warning message for your history, is to not know the time of your visitation. John expressed the blindness of the Jews in regard to this by asking the question, “Who hath warned you to flee from the wrath to come?”

### **Daniel’s Warning Message**

“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced

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the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.

“Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.” *The Great Controversy*, 351.

“The book that was sealed was not the book of Revelation, but **that portion of the prophecy of Daniel which related to the last days**. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) **The book of Daniel is now unsealed**, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.**” *Selected Messages*, book 2, 105, 106.

### **The Wrath to Come and the Events Connected with the Close of Probation**

Speaking of the message of the first angel presented to the world by William Miller, Sister White stated:

“It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation.**” *The Great Controversy*, 310.

Then comparing our time with the time of

Christ and the inability of even the disciples to understand the message of Christ crucifixion as set forth in Daniel nine, she stated:

“Before His crucifixion the Savior explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.** But **multitudes** have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come.** The **multitudes do not**

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want **Bible truth**, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The **opinions of learned men**, the **deductions of science**, the **creeds** or **decisions of ecclesiastical councils**, as numerous and discordant as are the churches which they represent, **the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith**. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to **bishops**, to **pastors**, to **professors of theology**, as their guides, **instead of searching the Scriptures** to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

“When Christ came to speak the words of life, the common people heard Him gladly; and many, even of the priests and rulers, believed on Him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate His teachings. Though they were baffled in all their efforts to find accusations against Him, though they could not but feel the influence of the divine power and wisdom attending His words, yet they incased themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples. **These opponents of Jesus were men whom the people had been taught from infancy to reverence**, to whose **authority** they had been accustomed implicitly to bow. ‘How is it,’ they asked, ‘that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive Him if He were the Christ?’ **It was the influence of such**

**teachers that led the Jewish nation to reject their Redeemer.**

“**The spirit which actuated those priests and rulers is still manifested** by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

“Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees **would not cease with the dispersion of the Jews**. He had a prophetic view of **the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages**. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, **were placed on record as an admonition to future generations**.

“**The Roman Church reserves to the clergy the right to interpret the Scriptures**. On the ground that ecclesiastics alone are competent to explain God’s word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. **They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church**.

“Notwithstanding the Bible is full of warnings against **false teachers**, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold **than that they were so instructed**

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**by their religious leaders.** They pass by the Savior's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers? A lack of moral courage to step aside from the beaten track of the world leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible; and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another." *The Great Controversy*, 594–596.

The final generation of ancient Israel was called the generation of vipers by both John and Christ. The label was not derogatory, but simply the fact that two classes of worshippers were being developed in fulfillment of the presentation of the everlasting gospel which places enmity between the seed of Satan and the seed of Christ. Those in ancient Israel's final generation that were settled into or in the process of settling into the class represented as the seed of Satan were the generation of vipers.

The primary reason they were blinded to the warning message from the book of Daniel which identified the events connected with the close of their probation was an educational system that taught them to place their own salvation into the care and trust of human religious leaders who presented a religion that was built upon customs and traditions.

It is important to note, as we take up our

consideration of the destructive four-fold work represented by the insects in the book of Joel, that when Sister White teaches about the Jews rejecting the warning message from the book of Daniel for their generation that she points to papal Rome as the symbol of a religion that is built upon traditions and customs and sustained by an education that promotes the presumptuous practice of trusting in the wisdom of fallen human beings for salvation. The prophetic history that was fulfilled along these lines in the time of Christ and the prophetic history that was fulfilled along these lines in the time of the Millerites is repeated in our day—for all of these histories are fulfillments of the book of Joel. The biblical evidence informs us that the work accomplished by Satan in advance of the testing time of the latter rain is called the mystery of iniquity and is also represented by the four insects in Joel 1:4.

It is in the context of these three histories of Joel that we can gain some insight into the opening question of Joel which asks, "Hath this been in your days, or even in the days of your fathers?" All the prophets are addressing the end of the world, so the question is addressed to our spiritual forefathers, for we are the fourth generation. The question to our forefathers is addressing the Millerites and asking if their history was typified by the history of their spiritual forefathers. The Millerites spiritual forefathers were the fathers of the early Christian church.

The question therefore is asking the Millerites if the spiritual condition that existed in their history, also existed in the time of the early Christian church. The answer is, Yes. The early Christian church and the history of the Millerites were both a fulfillment of the

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prophecy of Joel. These two histories are to be handed off by the Millerites to this final and fourth generation of Adventism, for these two histories are to be repeated again at the end of the world.

After the introduction of the first few verses of Joel to the question concerning the repetition of these histories, Joel sets forth the significant points of the two prior histories which will be repeated in the final generation.

In the history of Christ there was presented to the Jews of that time a two-step message represented by John the Baptist and Christ Himself. The Millerite history was also a history of a two-step message, as is the history of this final generation.

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows**. 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*, 803–804.

If the Jews rejected the first message represented by John they could not be benefited by the message of Christ and so too in the history of the Millerites those who rejected the first angel’s message could not be benefited by the second angel’s message.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. **Those who rejected the testimony of John were not benefited by the teachings of Jesus. . . .**

**“Those who rejected the first message could not be benefited by the second;** neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary.” *Early Writings*, 259–260.

Jesus addressed the two-fold message and its rejection by the generation of vipers.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings’ houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this **generation**? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. Matthew 11:7–19.

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In pointing out the Jews inconsistency in rejecting John because he ate and drank not and then rejecting Christ because He ate and drank, Christ was identifying that the generation of vipers, then and now, will not employ a “Thus saith the Lord” as they fight against the message, but will instead rely upon the tactic of debate that is based upon attacking the messenger when you cannot defeat the message.

“For more than a thousand years the Jewish nation had abused God’s mercy and invited His judgments. They had **rejected His warnings and slain His prophets**. For these sins the people of Christ’s day made themselves responsible by following the same course. In the rejection of their present mercies and warnings lay the guilt of that **generation**. The fetters which the nation had for centuries been forging, the people of Christ’s day were fastening upon themselves.

“In every age there is given to men their day of light and privilege, **a probationary time in which they may become reconciled to God**. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

“That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God’s Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered.

“**The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love**. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the

reproofs and warnings of God’s Holy Spirit, may read their own condemnation.

“**In this generation there are many who are treading on the same ground as were the unbelieving Jews**. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and **they reject His message and His messenger**. The very means He uses for their recovery becomes to them a stone of stumbling.

“The prophets of God were hated by apostate Israel because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy because the prophet was faithful to rebuke the king’s secret iniquities. So today the servant of Christ, the reprover of sin, meets with scorn and rebuffs. Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ’s day. Christ did not fulfill men’s expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God’s word does not harmonize with men’s practices and their natural inclination, and thousands reject its light. Men prompted by Satan cast doubt upon God’s word, and choose to exercise their independent judgment. They choose darkness rather than light, but they do it at the peril of their souls. Those who caviled at the words of Christ, found ever-increased cause for cavil, until they turned from the Truth and the Life. **So it is now**. God does not propose to remove every objection which the carnal heart may bring against His truth. To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God’s word remain such forever. **From them the truth is hidden**. They walk blindly, and know not the ruin before them.

“Christ overlooked the world and all ages from the height of Olivet; and His words

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are applicable to every soul who slights the pleadings of divine mercy. Scorned of His love, He addresses you today. It is 'thou, even thou,' who shouldst know the things that belong to thy peace. Christ is shedding bitter tears for you, who have no tears to shed for yourself. Already that fatal hardness of heart which destroyed the Pharisees is manifest in you. And every evidence of the grace of God, every ray of divine light, is either melting and subduing the soul, or confirming it in hopeless impenitence.

"Christ foresaw that Jerusalem would remain obdurate and impenitent; yet all the guilt, all the consequences of rejected mercy, lay at her own door. Thus it will be with every soul who is following the same course. The Lord declares, 'O Israel, thou hast destroyed thyself.' 'Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it.' Hosea 13:9; Jeremiah 6:19." *The Desire of Ages*, 584–588.

Jesus further taught that the generation of vipers represented those that would be looking and asking for a sign, in spite of the fact that the sign they should have recognized was fulfilling before their blind eyes.

**O generation of vipers**, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An **evil and adulterous generation** seeketh

after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this **generation**, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this **generation**, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. **Even so shall it be also unto this wicked generation.** Matthew 12:34–45.

The message of Jesus was the sign the Jews needed to recognize.

"The Savior, while on earth, recognized the preaching of Jonah as **a sign** to the Ninevites, as **Christ's preaching was a sign** to the Jews. 'The men of Nineveh,' he declared, 'shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.' Matthew 12:41." *Review and Herald*, December 11, 1913.

The message of the latter rain is the message of Jesus which is the sign of Jonah that is testing this final generation. The unwillingness of those who refused to eat the flesh and drink the blood of Jesus in His day produced a

people prepared to remain in Jerusalem when the Roman armies came to deliver the promised wrath. Unwilling to eat and drink the Word of God, they prepared to die in their sins. The eating of Christ's words is defined by Sister White in her comments on Revelation ten.

“The comprehension of truth, the glad reception of the message, is represented in **the eating of the little book**. The truth in regard to the time of the advent of our Lord was a precious message to our souls.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Ancient Israel refused to eat His flesh and drink His blood and many in the time of the Millerites refused to take the little book of Daniel out of Christ's hand and receive and comprehend the message for their time as well. This is repeated in the final generation. The book of Joel explains the method which Satan uses in each of these three histories to accomplish the rebellion within God's people that leads them to that decision to reject the sign, which is the message of Christ. Speaking of those who make that tragic choice Christ stated:

And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation;** of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark 8:34–38.

We have now prepared a platform of understanding that will allow us to begin our consideration of the book of Joel. In the following newsletter we will identify that the “great army” whose work is represented by the four-fold destruction of the insects of Joel 1:4 is modern Rome. We will demonstrate that the destructive work accomplished by the inculcation of papal influence into the environment of Adventism was and is accomplished through an educational system that has accepted the principles of Jesuit education, which can only produce an acceptance of papal doctrines.

The influence of this satanic education is the work of Satan that is called the mystery of iniquity, and this satanic work had been accomplished in the history that preceded the arrival of John and Christ in their history through the Greek educational system that had been established throughout the ancient world by pagan Rome. The influence that prevented men from accepting the first angel's message in the time of the Millerites was the educational system of the Jesuits that prevented Protestants from recognizing that their inability to receive the message of their time was accomplished through their retention of papal doctrines that had been put in place during the Dark Ages. The influence that is now preventing Adventism from eating the latter rain message from Christ is a fallen educational system. The beginning of the work of Satan to place his fallen educational system in Adventism has been marked by God's prophetic word as 1863 and by the beginning of the twentieth century the system was formally and firmly placed within God's remnant church. The progression of this satanic work, which is the mystery of iniquity, is represented as covering four generations, and we are now living in a time when we will either become part of Peter's chosen generation or part of the wicked and adulterous generation that is the perfect fulfillment of a generation of vipers.