

FUTURE NEWS

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"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH" JOHN 17:17

Conflict Between Truth and Error

Truth Was Opened Point by Point *Manuscript Releases, vol. 17, pp. 11,12*

"In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

"A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

"This expresses something of the exercises we were passing through: 'Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?' Proverbs 22:17-21.

"After the great Disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to

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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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shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the Disappointment. We could then proclaim the message in unity.

“But among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord’s voice was, ‘Believe them not; for I have not sent them.’”

OPEN LETTER

November 15, 2015

There was an issue that came to my attention over about a three-week period. Before that time, I heard very little about it—at least in terms of it actually being some type of problem. But then within those three weeks, I had at least twelve communications about this topic. I wrote an article and had it copy-edited so that it could now be sent out. My experience informs me this is a dangerous subject to be incorrect on for a variety of reasons, and I would hope that we would all be united on this understanding.

Amongst various groups of people, a recently agitated issue has surfaced, and it involves the following claim: the eating of the little book that arrived on 9/11 does not include a responsibility to share the message represented by the little book with the Seventh-day Adventist church. This misguided claim is sometimes defended by a misapplication of the following chapter found in Early Writings titled, “False Shepherds.”

“I have been shown that the false shepherds were drunk, but not with wine; they stagger, but not with strong drink. The truth of God is sealed up to them; they cannot read it. When they are interrogated as to what the seventh-day Sabbath is, whether or not it is the true Sabbath of the Bible, they lead the mind to fables. I saw that these prophets were like the foxes of the desert. They have not gone up into the gaps, they have

not made up the hedge that the people of God may stand in the battle in the day of the Lord. When the minds of any get stirred up, and they begin to inquire of these false shepherds about the truth, they take the easiest and best manner to effect their object and quiet the minds of the inquiring ones, even changing their own position to do it. Light has shone on many of these shepherds, but they would not acknowledge it and have changed their position a number of times to evade the truth and get away from the conclusions that they must come to if they continued in their former position. The power of truth tore up their foundation, but instead of yielding to it they would get up another platform that they were not satisfied with themselves.

“I saw that many of these shepherds had denied the past teachings of God; they had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with mesmerism and all kinds of delusions. I saw that they were drunken with error and were leading on their flock to death. Many of the opposers of God’s truth devise mischief in their heads upon their beds, and in the day they carry out their wicked devices to put down the truth and to get something new to interest the people and divert their minds from the precious, all-important truth.

“I saw that the priests who are leading on their flock to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God’s hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God’s commandments, and until all the unrighteous ones are destroyed from the earth.

"The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

"I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to

stand in the day of the Lord." *Early Writings*, 123, 124.

The previous chapter contains some direct counsel which we need to follow, but it does not uphold the claim being made by some—that those who are eating the little book are not to carry a warning message to Seventh-day Adventists. Those that use this passage to uphold this idea are using subjective, not objective reasoning. They are adding sentiments into the passage based upon their own personal experience that are not found in the chapter; in so doing, they are ignoring a simple principle which is set forth in *The Great Controversy*.

"One saying of the Savior must not be made to destroy another." *The Great Controversy*, 381.

If we use the previous passage from *Early Writings* to try to uphold the idea that we are not to attend Seventh-day Adventist churches, we are ignoring or rejecting several other passages from both the Bible and the Spirit of Prophecy. Those who are now following the message that has been presented for almost two decades by *Future for America*, and who are arriving at this erroneous conclusion, are introducing a fanaticism that must be opposed. For it is a direct denial of the work which this ministry has encouraged, and which this message identifies we are to do.

In this passage from *Early Writings*, Ellen White was addressing those Protestant pastors who having first rejected the Millerite message had subsequently rejected the Sabbath. The counsel, as applied then, was that Seventh-day Adventists should not to attend Sunday-keeping churches, unless they were "obliged to go."

Without doubt, this passage finds a present day application in those Seventh-day Adventist pastors who have "denied the past teachings of God." These "past teachings" are a reference to Jeremiah's "old paths" which represent not only the history of the Millerites, but also the truths which they established.

"The enemy is seeking to divert the minds of our brethren and sisters from the work of

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

“Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ (1 Corinthians 3:11.) In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296, 297.

The denial of the foundational truths associated with Jeremiah’s old paths began at 9/11; at that time, the call to return to the old paths became a present testing message. As men have rejected Jeremiah’s call, they have placed themselves in a position to receive the “woes” pronounced upon the drunkards in Isaiah 28–31.

Although Sister White’s warnings were concerning the apostate Protestant pastors of her day, we understand that all the prophets speak more about the end of the world than the days in which they lived. Her words are therefore more directly identifying a condemnation against the drunkards of Ephraim than against the pastors of her day, for the words she chooses to illustrate their rebellion are taken from Isaiah. She writes “the false shepherds

were drunk, but not with wine; they stagger, but not with strong drink. The truth of God is sealed up to them; they cannot read it.” These words are taken directly from the passage in Isaiah that outlines the woes upon the drunkards of Ephraim, who in our day are the pastors of Adventism that are fighting against the message of returning to Jeremiah’s old paths.

“The course of false science led the Jews to strong unbelief. We are filled with grief when we meet the same unbelief in the world today. Christ came to this world, and received at the hands of the unbelieving Jews that which prophecy declared he would receive The Jews who were fulfilling the prophecies in the Old Testament Scriptures, did not realize what they were doing. They professed to believe these prophecies, and they did not know that they were working out the plan foretold.

“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 delivered to one that is 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 mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do 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. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potters clay; for shall the work say of him that made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?”

“Every word of this will be fulfilled. There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth’s history, many act like drunken men. ‘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.’ A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are, — the secret workings of evil spirits, — those who have acted a part in them will become as men who have lost their minds.

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts 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. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?”

“It is presented to me that in our experience we have been and are meeting this very condition of things. Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God’s truth into a lie. These men will be deceived by fallen angels, when they should have stood as faithful guardians, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits and doctrines of devils.

“Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

“History is to be repeated. I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that right among us some will turn away from the faith, and give heed to seducing spirits and doctrines of devils, and by them the truth will be evil spoken of.

“A marvelous work shall take place. Ministers, lawyers, doctors, who have permitted these falsehoods to overmaster their spirit of discernment will be themselves deceivers, united with the deceived. A spiritual drunkenness will take possession of them. To the unfaithful stewards the Lord says, Take you pleasure and walk in blindness as drunken men; for after having many opportunities, and refusing to improve them, you will act at last as the drunkard acts, throwing away your hope of eternal life. Seeking deep to hide their counsel from the Lord, and making lies their refuge, they will misinterpret the warnings and messages God has sent, placing on these warnings their false statements, to make God’s word of no effect. Reports and suggestions are gathered up and kept in the memory, to be used when it is thought they can be used with the best effect. This has been going on for some time. Those who do this work seek deep to hide their counsel from those whom they would injure. But the Lord is acquainted with every movement, every performance. All the secret workings of men are open to the One who knows the heart.” *Battle Creek Letter*, 123–125.

In connection with the warning about those who are “drunken,” are the facts showing us the true condition of the Seventh-day Adventist church today. As we see the various false ideas that are now being promulgated from our pulpits:

- Whether it is the ecumenism that finds its stronghold of support in the Religious Liberty Department of the General Conference.
- The doctrinal attacks that emanate from our Universities.
- Or policies such as the implementation of spiritual formation that is promoted and upheld by the General Conference.

There is every reason to agree with Isaiah when he says that the Adventist church is sick from head to the toe.

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the

days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken anymore? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. *Isaiah 1:1–9*.

When reading this passage, we may focus so much on the corrupt condition of Adventism that we miss an important point that is essential to our understanding. “Except the Lord of hosts had left us a very small remnant,” Adventism would have been destroyed as were Sodom and Gomorrah. But this very small remnant not only acts as a preservative for the Church, it also has a specific purpose to accomplish for it. The Lord uses this small remnant to first awaken, and then gather, those within Laodicean Adventism who are being called to join the remnant.

It is this movement, which is associated with the message of *Future for America*, that is the small remnant. This movement is the preservative that

is providing probationary time for the awakening of those that will ultimately join this movement. The fact that the Seventh-day Adventist church has become the most corrupt church of sacred history does not negate the inspired counsel which identifies that a remnant is to proclaim the final warning message to this church.

The Adventist church is in the Laodicean condition, thinking everything is alright when everything is all wrong. It is the most corrupt church of sacred history for it has been given the greatest light of any church in sacred history; the depths of the darkness in which we walk corresponds to the amount of light that we have rejected.

At 9/11, the Laodicean message became present truth; this can be demonstrated from a number of lines of prophetic truth. We will first establish this truth before we begin to show why the idea of not attending Adventist churches is at minimum a misguided one, but also why it is ultimately a delusive fanaticism that must be opposed.

A. T. Jones and E. J. Waggoner brought the message of the latter rain to the 1888 General Conference session. Sister White gives several designations of what their message represented.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren (E.J.) Waggoner and (A.T.) Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world." *Selected Messages*, book 1, 235.

The message of Jones and Waggoner was the "light that is to lighten the whole earth with its glory." That light is the light of the angel of Revelation 18 that descended on September 11, 2001. That angel's arrival marks the beginning of the latter rain.

"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. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity." *The Review and Herald*, April 21, 1891.

At 9/11, the latter rain began to sprinkle, and the message which Jones and Waggoner prefigured had arrived in history. Sister White also informs us that Jones and Waggoner's message was the message to Laodicea.

"The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays." *The 1888 Materials*, 1053.

The message of 9/11 is the message of the latter rain that is to lighten the earth with its glory, and it is the message to the Laodicean church. The "light," or the details of the Laodicean message have been given to the remnant from the Father and the Son and there is a "woe" pronounced upon "anyone who professes to believe the truths" associated with 9/11, "and yet does not reflect to others the God-given rays."

The Laodicean message is also identified as the message of Isaiah 58:1.

“Could none of those who have made themselves detectives see the tendency of the position they have taken in endeavoring to become a controlling power? Where was their clear spiritual eyesight? They could discern a moat in the eye of a brother, while they failed to see that a beam was in their own eye. O, if ever a temple upon earth needed purifying, the institutions in Battle Creek need it now. Will you not seek God most humbly, that you may give the Laodicean message, with clear distinct utterance in Battle Creek? Where are God’s watchman who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. ‘Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness, and forsook not the ordinance of their God.’

“We are the soldiers of Christ. He is the captain of our salvation, and we are under his orders and rules. We are to wear his armor; we are to be marshalled only under his banner. We are to subdue, not our brother soldiers, but our enemies, that we may build up Christ’s kingdom. We are laborers together with God. We are to keep on the whole armor of God, and work as in view of the universe of heaven. Let every man do his duty, as given him by God!” *The 1888 Materials*, 1605.

The Laodicean message and the trumpet message of Isaiah 58 are one, and it was this message that was identified as purifying the “temple” of Battle Creek—which at that time was the General Conference.

This same message is now being given by the watchmen who have been called since 9/11, identifying that the trumpet message of Isaiah 58 (which is the Laodicean message; the message of 9/11; and the latter rain) is the prophetic message that the Lord is employing to purify His people today, as He transforms the church militant into the church triumphant that is to be lifted up as an ensign at the Sunday Law.

This light cannot be understood through subjective reasoning, because the warning concerning this message is that it will be rejected by those that evaluate it based upon their own preconceived ideas. Those who point to the chapter in *Early Writings* for proof that we are simply to stay in our tents learning this warning message and not carrying it to the Adventist church are accompanying this idea with an emotional argument about how corrupt the Church has become, and thus infer that their personal evaluation of the Church proves that every Adventist church is to be avoided. This is subjective reasoning because these brethren are evaluating truth based upon their own experience, rather than upon the Word of God.

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ (Revelation 18:1–2).

“Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ (see John 5:43). Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.” *Sermons and Talks*, volume 1, 142.

The “past teachings of God,” or “old paths,” that the false pastors have rejected in the passage from *Early Writings* that we have been considering became a present testing truth at 9/11. But Jeremiah also identifies another characteristic of this prophetic history, when he calls us to return to those old paths.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16, 17.

From 9/11, the Lord began appointing those who return to the old paths to be His watchmen; these watchmen are Isaiah’s small remnant. The Bible is clear that if the watchman refuses to give the warning message that he has been given, then the punishment associated with the rejection of that warning will be placed upon that unfaithful watchman.

Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.



None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. Ezekiel 33:1–20.

At 9/11, an angel came down from heaven with a message that has been identified as Jeremiah's old paths; the latter rain; and the Laodicean message. At that time, the Lord called the small remnant that are to be His watchmen. That angel is a symbol of the work which those watchmen are to accomplish.

“Time is short. The first, second, and third angel’s messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation represent a people who will be upon the earth and give these messages.

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. That work is the voice of the people of God proclaiming a message of warning to the world.” *The 1888 Materials*, 926.

At 9/11 a message arrived, and at that time the Lord called His watchmen and gave them a work—to proclaim this message. Their work is represented as “the voice of the people of God.”

All of these prophetic symbols agree with one another, they fill out the message and the work given to Isaiah’s small remnant. It is in this context that the voice of the True Witness to the Laodicean church is the voice of the watchmen—the voice of the small remnant.

“The voice of the True Witness calls to his chosen people, ‘As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.’ We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in his sight. boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, ‘I stand at the door, and knock.’ As a heavenly merchantman, he opens his treasures, and cries, ‘Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ The gold he offers is without alloy, more precious than that of Ophir; for it is faith and love. The white raiment he invites the soul to wear is his own robes of righteousness, and the oil for anointing is the oil of his grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. Open your doors, says the great Merchantman, the possessor of spiritual riches, and transact your business with me. It is I, your Redeemer, who counsels you to buy of me.” *The Review and Herald*, August 7, 1894.

The “voice” of the True Witness is to be proclaimed to “His chosen people.” That proclamation to the

Laodicean church is given by the watchmen that are called at 9/11. The message, the messengers, and their work is specifically (and repeatedly) identified within the inspired record. The target audience is also specifically emphasized. The point of reference for end-time prophetic application is the book of Revelation, for it is in this book that all the books of the Bible meet and end.

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." *Acts of the Apostles*, 585.

The word "complement" means "perfection." All the testimony of the Bible is perfected in the book of Revelation. In the tenth chapter of Revelation the mighty angel, who Sister White identifies as "no less a personage than Jesus Christ," has a little book open in His hand that John is told, in verses eight through ten to take and eat. The eating of the little book is brought to view in other parts of the Bible, but it is here, in chapter ten, where it is perfectly defined.

When John eats the book it is sweet as honey, but ultimately it produces a bitter disappointment. In the history of the Millerites the little book became sweet in the mouth of the Millerites when the message which they had been proclaiming was demonstrated to be correct. This took place when the Ottoman Empire came to its conclusion on August 11, 1840 in fulfillment of the Millerite message that predicted both the date and the event based upon the time prophecy of the sixth trumpet (the second woe) located in Revelation 9:14, 15. This prediction, and its fulfillment, confirmed the most significant element of the Millerite message—the "day-for-a-year" principle. When the prediction was confirmed, power entered the Millerite movement, and they then took their message to the entire world.

"The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 334, 335.

"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." *The Great Controversy*, 611.

"Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 many voices were raised in its proclamation." *Manuscript Releases*, volume 9, 134.

From the prophecy in Revelation 10 and its fulfillment, there is brought to view a work of carrying a message which takes place under the power of the Holy Spirit. At 9/11, the mighty angel that descended, who is no less a personage than Jesus Christ presented a message to those whom He raised up as His watchmen. The concept that at this time the watchmen are to withdraw from the Seventh-day Adventist church is purely a denial of this and several other lines of prophecy. The watchmen—who are also the small remnant—have a message to deliver to God's chosen people: the Laodicean church. According to Isaiah 58, they are to show Seventh-day Adventists their sins. Yet there are some who are now tempted to believe that eating the little book means that we must enter our tents and seek to understand the message. By doing so, they avoid the prophetic definition of what eating the little book necessitates in order to uphold the idea that they are not to give a warning to God's Laodicean people. This false supposition is primarily based upon a subjective understanding of



the passage in *Early Writings* that we first introduced in this study. The passage in no way upholds their subjective application, for it plainly states that, “God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us.”

If we have been raised up as His watchmen at 9/11, then we have been sent and are “obliged to go” to the Laodicean church to present to them the last warning that they will receive before the door of their probation closes. There are always two ditches that run next to the road of truth. One class of those who profess to be the watchmen of 9/11 fall into the first ditch when they claim that we have a message for those outside of Adventism; another class falls into the second ditch when they teach that eating the little book means isolating themselves amongst likeminded brethren who also profess to accept the message of the old paths, while simultaneously refusing to carry out the work of the watchmen as defined throughout the inspired record. In order to justify walking in this second theological ditch these watchmen have come up with a handful of false suppositions which cannot be sustained.

One of the suppositions that has been suggested is that in all of the verses in Ezekiel 1–3 are to be applied as if they are in chronological order. But, we are to “rightly divide the word of truth.”

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15.

The dividing of the word of truth is based upon the line upon line application of Scripture, not a chronological one. A student of prophecy must employ the lines of prophecy to determine where to divide a prophetic line, because prophecy is not a sequential list of waymarks that begins in chapter one and continues to the last word of the last chapter.

Jeremiah 15 provides a second witness to the history

of the Millerites that fulfilled the work of John in eating the little book in Revelation 10.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:16–21.

On August 11, 1840 Christ descended with the little book open in His hand. Jeremiah represents those who took the message—represented by the little book—and carried it to every mission station in the world. At that time, the Lord entered into covenant with the Millerites; for when the Lord changes one’s name, as He did with Jeremiah in verse sixteen, it symbolizes entering into a covenant relationship. But, after entering into covenant with these men the Lord always tests them, in order to see whether or not they are true to the covenant.

At the first disappointment of April 19, 1844 the Millerites (Jeremiah) separated from the Protestants because they had now become “mockers” of the message that they had professed to believe before the disappointment. The separation of the two classes was accomplished through God’s “hand” that had been held over a mistake—the fullness

of the year principle—which had prevented the Millerites from recognizing that the vision would speak on October 22, 1844, and not in 1843. Jeremiah expresses that he thought that God had lied, but Habakkuk promised that He had not lied. Habakkuk also promised that though the vision tarried, he (Habakkuk, Jeremiah, and the Millerites) should wait for it because on October 22, 1844, the vision would surely speak.

The experience of the first disappointment was the test designed to evaluate whether those who professed confidence in the prophetic confirmation of the day-for-a-year principle (on August 11, 1840) were genuine in their commitment to the covenant, or simply making their profession based upon an emotional response. Therefore, the Lord promised Jeremiah (after the first disappointment), that if he would return to the same spiritual fervor that he had before the disappointment, God would make him His “mouth,” or His watchman. Those Millerites that went on to proclaim the Midnight Cry and that also entered into the Most Holy Place with Christ, did indeed become His earthly representatives—His voice (mouth), or His modern Israel—in fulfillment of the promise given to Jeremiah. This history perfectly parallels that of Revelation 10 where John also eats the little book. These two witnesses—especially when one is located in the book of Revelation where all the books of the Bible find their perfection—establish that when we see a prophet of God illustrating the eating of His Word, that it marks the event when the mighty angel descended on August 11, 1840 and thereafter on 9/11.

In Ezekiel 2:8–3:3, Ezekiel eats the little book. Based upon the methodology of “line upon line,” and “two witnesses,” these verses are marking 9/11. Consistent with the previously mentioned lines of prophecy, at 9/11 we (the watchmen; the small remnant; the Laodicean message) are to take the little book and eat it; the eating of the little book includes the presentation of a message to the intended target audience. According to Ezekiel’s testimony,

that target audience is “the children of Israel . . . a rebellious nation that hath rebelled against me . . . I do send thee unto them.” Ezekiel 2:3, 4. This is in agreement with Isaiah’s proclamation to “show my people their transgression, and the house of Jacob their sins,” and also with the Laodicean message to God’s “chosen people.”

“Israel,” in Ezekiel chapters two and three, is the Seventh-day Adventists church.

“Had not the Lord been slow to anger, and mercifully considerate of the ignorance and weakness of the children of Israel, he would have destroyed them in his wrath. He exercises the same pitying tenderness toward modern Israel. But we are less excusable than was ancient Israel. We have had every opportunity to elevate and ennable our characters, which they did not have. We also have their history, recorded that we may shun their example of unbelief and impatient murmuring and rebellion.” *Signs of the Times*, April 15, 1880.

There are other false concepts that have been devised in order to uphold the teaching that we are to separate from the Adventist church—none of which can be sustained by God’s Word.

One such false idea is based upon Numbers 9. According to this passage, when the “cloud” is stationary, God’s people are to stay in their tents. But this truth has been wrested from its correct prophetic understanding in order to manufacture an argument which teaches that to stay in one’s tent means to isolate oneself from the corrupting influence of Adventist churches.

And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the

children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses. Numbers 9:15–23.

When the Lord opened the understanding of the developing message of the Midnight Cry in 2014, the subject of the cloud became present truth. Moses reared up the tabernacle on the first day of the first month, which prophetically is 9/11. At that point (the rearing up of the sanctuary), the cloud descended.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. . . . And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. Exodus 40:17; 33–38.

The angel that descended on August 11, 1840 typified the descent of the angel on 9/11; when this angel descended, he descended with a cloud.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. Revelation 10:1.

In Millerite history, the cloud descended on August 11, 1840, and it did not move until October 22, 1844 when Christ moved into the Most Holy Place 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. Daniel 7:13.

The Millerite history therefore demonstrates that the cloud descended at 9/11 and that it remains until the Sunday Law; for October 22, 1844 typified the Sunday Law. This has been an established truth since 2014, which adds a line to the truth that from 9/11 to the Sunday Law, God's people have an internal work to accomplish that forbids them from attempting to evangelize those outside of Adventism. This truth is now being hijacked by some to suggest that at 9/11—due to the corruption in the Adventist church—we are to stay in our tents and spend our time learning the unfolding prophetic

message. In addition, what is also being suggested is the idea that to sound a warning to the Adventist church would be rebellion because it would mean that we had left our tents. This misapplication of the truth concerning the “cloud” has no inspired support and is based upon the subjective reasoning of those who insist that their local Church meets the definition of those that promote error by the force of the will. However, there is no justification in placing this definition upon the “tents” of Israel.

The stated purpose of the sanctuary was that God might dwell among His people.

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

The sanctuary is the dwelling place of God, and His people are the host. The two foundational verses of Adventism, which set forth a question followed by an answer, emphasize these two entities when it speaks of both the sanctuary and the host.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

The sanctuary is incomplete without a host associated with it. The purpose of the sanctuary is that God might dwell with His host. In the tabernacle that was raised up by Moses, the host encamped (in tents) around the sanctuary. Three tribes camped on each of the four directions of the compass in relation to the sanctuary itself. The tents represented the host, and the tabernacle the sanctuary. The tents were the church, or the host. To suggest that the command to stay in one's tent is a command to not enter the church is absurd, because the tents are a symbol of the church.

The truth contained in the fact that from 9/11 to

the Sunday Law, God's people are to stay within their tents, teaches that we are to cease from any attempt at public evangelism. But at another level, it is teaching that from 9/11 to the Sunday Law, God's people are to stay within the Adventist church. What a tragedy that some are suggesting that the very command to stay associated with the Adventist church is a command to separate from her! How can the Laodicean Adventist church be warned by God's watchmen if the watchmen refuse to engage and interact with her?

Coupled with this misguided logic concerning the cloud is the command to the disciples that they were to tarry in Jerusalem until they received power from on high. Sister White applies Jerusalem of Ezekiel chapters eight and nine to the Seventh-day Adventist church. A command to tarry in Jerusalem is a command to stay in the Seventh-day Adventist church.

When a student of prophecy brings together various prophetic lines, they will come to understand (if they are willing to be taught) that each line contributes its own particular aspects to the overall truth. They will also see that when these lines are brought together to make up the entire testimony, none of the lines contradict one another. It is true that the command for the disciples to tarry in Jerusalem is not emphasizing the command to carry a message to God's Laodicean people, but this gives no license to reject the other lines.

The command to tarry in Jerusalem is emphasizing a personal and corporate unification upon truth that the disciples had to accomplish in advance of Pentecost (the Sunday Law), but this particular work does not deny the truths connected with Ezekiel 2 and 3, Isaiah 58, the Laodicean message, and on and on.

Those who attempt to make these claims about the tarrying time demonstrate that they do not know what the tarrying time represents, nor do they understand that the definition of the eating of the little book—established by the line upon line methodology—is not only the glad reception and

comprehension of the message, but also that the message (represented by the little book) must be proclaimed to Seventh-day Adventists.

Another false concept that has been introduced to uphold this flawed idea is that the forehead of flint that is promised to those that give the message to Adventism is an instantaneous supernatural work that the Lord accomplishes for the watchmen as soon as they begin to proclaim the message. This concept is in opposition to the truth that the forehead of flint is something that is developed as the watchmen carry the message to the house of Israel.

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Ezekiel 3:8–11.

Is the forehead of adamant that is harder than flint a supernatural gift that is bestowed without any participation? Or does it represent a development that is accomplished by divine power in connection to human effort? If we type the word “flint” and “adamant” in Sister White’s writings, we find a consistent truth about what both the flint and the adamant represent.

“Those were troublous times. If we had not stood firmly then, we should have made shipwreck of our faith. Some said we were stubborn; but we were obliged to set our faces as a flint, and turn not to the right hand nor to the left.

“For years we labored to beat back the prejudice and subdue the opposition that at times

threatened to overwhelm the faithful standard-bearers of truth—the heroes and heroines of faith. But we found that those who were seeking God in humility and contrition of soul, were able to discern between the true and the false. ‘The meek will He guide in judgment: and the meek will He teach His way.’ Psalm 25:9.

“God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy’s artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not His Spirit by measure unto us. Had it not been for these special evidences of God’s love, had He not thus, by the manifestation of His Spirit, set His seal to the truth, we might have become discouraged; but these proofs of divine guidance, these living experiences in the things of God, strengthened us to fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced.” *Christian Experience and Teachings*, 80.

The forehead of flint represents our consecration to fight the battle of the Lord against all obstacles. Ezekiel 2 and 3 is both a command and a promise; if we obey the Lord’s direction, He will consecrate our efforts. All His biddings are enablings. This forehead of adamant that is harder than flint is identifying a development of character that takes place in the frontal lobe of the brain where one’s moral choices are made. Sister White is in agreement with this understanding, for she says the following in connection with the word “adamant:”

“In the great controversy between good and evil,

each one of us has to choose on which side he will stand, and our life and character will make manifest who is our master. If we refuse to be obedient to the law of God, we shall make terms with Satan, and Christ will be unloved, and unhonored in our heart and life; but the heart insensible to so great salvation, closed to the bright beams of the Sun of Righteousness, must indeed be hard as adamant."

Signs of the Times, January 5, 1891.

Whether Sister White speaks of the face being as hard as flint, or the heart becoming as hard as adamant, she is identifying the process of sealing one's heart and mind either in obedience or disobedience to this message. The promise in Ezekiel is that if we will participate in carrying the Laodicean trumpet message of Isaiah 58 to the house of Israel, by boldly standing for the truth and consistently performing the work we as watchmen are commanded to do, then He will cooperate with our efforts and will accomplish a work of character development in us that we cannot do ourselves. But, He will not do that work without our participation.

In connection with this, it is important to understand that the illustration of the sealing in Ezekiel 9 is the same sealing in Revelation 7.

"This sealing of the servants of God is the same that was shown to Ezekiel in vision." *Testimonies to Ministers*, 445.

Ezekiel chapters eight and nine are the same vision, they address two classes of worshippers during the same time period. Chapter eight illustrates those within Adventism that will receive the mark of the beast, whilst chapter nine illustrates those who receive the seal of God. In reality, this vision continues beyond chapter nine, but here we are simply pointing out that these two chapters are being governed by the principle of repeat and enlarge. We also want to identify that this vision is specifically associated with the vision of Ezekiel chapters two and three which we have been considering in connection with the forehead of adamant that is harder than flint. In chapter eight, Ezekiel informs us that the vision was according to the vision of "the plain."

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Ezekiel 8:4.

The vision of "the plain" is marked in chapter three.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Ezekiel 3:22, 23.

The glory that Ezekiel saw by the River Chebar is the "visions" he saw in chapter one.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1.

There is much to say about the Hebrew word translated as "visions," as well as the "fifth day" of the "fourth month," but here we simply want to identify that there is no break in continuity from chapter one, verse one through chapters two and three, and that these chapters are to be understood in connection with chapters eight and nine because Ezekiel expressly informs us that the visions are connected.

Therefore, what chapters two and three teach about the forehead of adamant must be connected with (and understood in) the light concerning the seal that is placed upon the foreheads of those who sigh and cry for the abominations done in Jerusalem in chapter nine. Thus, the work that is represented by carrying a warning message to the house of Israel, which requires a forehead of adamant, is part of the sealing process.

The sealing is a process, and it is obvious that if we neglect the work given to the watchmen, then we are neglecting the very work that accomplishes the sealing in our foreheads.

“Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land. . . that we may know what is coming.” *The Faith I Live By*, 288.

The eating of the little book, as defined by the principle of line upon line, requires not only the understanding of this message (represented by the little book), but also taking this message to the intended audience. To neglect the second part of this two-fold work will bring a woe upon the foolish, as well as the false watchmen.

The points connected with the eating of the little book have been needing clarification because some have mistakenly arrived to the conclusion that from 9/11 to the Midnight Cry we are to cease interacting with Adventist churches. This false idea has largely been based upon a shallow reading of the passage in *Early Writings*; for in this passage they infer, through their own particular experience, that all Adventist churches are teaching and forcing their congregations to accept error. These brethren conclude that from 9/11 to the Midnight Cry, we are to withdraw to our tents, thus defining “tents” as “groups that no longer interact with Adventist churches.” They suggest that by withdrawing to our tents, we are eating and digesting the little book (coming to understand the message) and that when the Midnight Cry arrives, God will miraculously, without our participation, give us the forehead of adamant, so that we can then take the message to the Adventist church. This false concept undermines the preparation that is to take place before the Midnight Cry.

In Jeremiah 12, Jeremiah asks God a question. The question begins with the words, “how long,” which upon several witnesses, is a prophetic symbol that identifies the Sunday Law.

How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end. Jeremiah 12:4.

Based upon the symbol of “how long,” the answer to Jeremiah’s question is that the land shall mourn until the Sunday Law, but then the Lord speaks to him directly.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee. I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. Mine heritage is unto me as] a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. Jeremiah 12:5–10.

As Jeremiah asks, “how long?” the Lord identifies two obstacles that he must contend with. The first is the “footmen,” and the second is the “horses.” The footmen are then identified as Jeremiah’s brethren—the house of his father. The first obstacle for God’s people to contend with is the Seventh-day Adventist church, and the Lord is here informing Jeremiah that if he cannot walk through the experience of interacting with Laodicean Adventism, he will not have the spiritual fortitude to contend with the three-fold union of modern Babylon that becomes

his obstacle at the Sunday Law when we are informed every human support will be cut off.

If we refuse to accept the work assigned to the watchmen of 9/11 in giving the Laodicean message to the Adventist church, we will not be able to stand during the Sunday Law crisis. The teaching that we are to no longer attend any Adventist churches is designed by the enemy to eliminate any possibility to be prepared to participate in the loud cry of the third angel when the Sunday Law arrives.

Sister White agrees that this passage from Jeremiah is identifying a work of preparation.

“Said the angel, ‘If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?’ (Jeremiah 12:5). The time of trouble is before us, and if there is lack of courage and ambition now, how will they pass the fearful scenes of that trying hour?” *Manuscript Releases*, volume 15, 331.

I recently received an email (one of several recent emails on this very subject) in which the claim was made that Christ (as our example) never went into a synagogue and sat quietly while error was being presented. This subjective argument was placed in the context of “what benefit would there be to sit through a Sabbath School class listening to error if you were only allowed to make a limited contribution to the class?” The inference being that Christ would not attend a synagogue if He knew that He was not going to be allowed to speak, and also of course He would never listen to error. Of course, there was no inspired evidence to support that claim.

Yet, Christ did go into a synagogue on the Sabbath day, and after being asked to give a reading, He read a short portion, closed the scroll, and sat down. It is not an accident that Sister White associates the passage in Isaiah which He read with our work today, and also that the prophetic lines identify that this work begins at 9/11.

“From the going forth of the commandment to

restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks’—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word ‘Messiah’ signifies ‘the Anointed One.’ In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that ‘God anointed Jesus of Nazareth with the Holy Ghost and with power.’ Acts 10:38. And the Saviour Himself declared: ‘The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.’ Luke 4:18. After His baptism He went into Galilee, ‘preaching the gospel of the kingdom of God, and saying, The time is fulfilled.’ Mark 1:14, 15.” *The Great Controversy*, 327.

Christ’s baptism typified 9/11. It is then when He went to the synagogue at Nazareth.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. 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. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power. Luke 4:14–32.

Christ, who is our example in all things, took a message to the synagogue after His baptism. This act was in agreement with all of the prophets, for it was He who had inspired and directed them to record the information connected with this subject.

In this act, Christ identified that those who have been recipients of the latter rain from 9/11 are to carry this message to the Adventist church, in spite of the fact that the church will reject both the message and the messenger. In teaching in their synagogues, Jesus has given us our example of where we are to teach. This does not mean we go with the unholy zeal of Jehu to confront an Adventist church, but we are to

go as Christ went—in meekness and humility. The message is what produces the designed effect, not our emotional delivery.

“We are ‘a spectacle unto the world, and to angels, and to men.’ 1 Corinthians 4:9. Our mission is the same as that which was announced by Christ, at the beginning of His ministry, to be His mission. ‘The Spirit of the Lord is upon Me,’ He said, ‘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.’ Luke 4:18, 19.” *Testimonies*, volume 8, 134.

Our mission is the same as Christ’s, and His custom was that he went into the synagogue on the Sabbath day.

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. Luke 4:16.

If we look a little closer at the passage in Isaiah from where Jesus read, we will see that it typifies the work of the watchmen of 9/11. It is at 9/11 that we are called to arise and shine, for it is then that the glory of the Lord begins to progressively spread across the world. Our light came at 9/11.

“The coming of Christ will take place in the darkest period of this earth’s history. The days of Noah and of Lot picture the condition of the world just before the coming of the Son of man. The Scriptures, pointing forward to this time, declare that Satan will work with all power and ‘with all deceivableness of unrighteousness.’ 2 Thessalonians 2:9, 10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ.

The great apostasy will develop into darkness deep as midnight. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine.

"He causes 'the light to shine out of darkness.' 2 Corinthians 4:6. When 'the earth was without form, and void; and darkness was upon the face of the deep,' 'the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.' Genesis 1:2, 3. So in the night of spiritual darkness, God's word goes forth, "Let there be light." To His people He says, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Isaiah 60:1.

"Behold," says the Scripture, 'the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.'" Verse 2. Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed 'with the Holy Ghost and with power,' and 'went about doing good.' Acts 10:38. In the synagogue at Nazareth He said, '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.' Luke 4:18, 19. This was the work He commissioned His disciples to do. 'Ye are the light of the world,' He said. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Matthew 5:14, 16.

"This is the work which the prophet Isaiah describes when he says: 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy

light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' Isaiah 58:7, 8.

"Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn. All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls. Bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there." *Prophets and Kings*, 717-719.

All of the prophets agree with one another; here we find that our work is to distribute the bread (the message of the little book) to the poor and naked.

The poor and naked is a symbolic reference for the message to Laodicea.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Revelation 3:17.

The previous passage condemns those that hide themselves from their own flesh; the passage is applicable to this very time because we now are confronted with a teaching that suggests that since 9/11, we are to hide in our tents and work on mastering the unfolding the prophetic message,

while rejecting the work assigned to the watchmen of 9/11—that of distributing bread to this poor and naked church.

The aim of this paper is to address and to counter the flawed subjective argument that the watchmen of 9/11 are to no longer attend any Adventist church. It would be unfortunate if some take from this the suggestion that God's people are to subject themselves to a church environment where error is being driven home by the force of the will. This paper has never made that suggestion. On the contrary, what this paper is claiming is that to suggest that the passage we are addressing from *Early Writings* provides some kind of evidence that every Seventh-day Adventist church is identified, is unsustainable, both by the grammar of the passage, and by God's prophetic Word—which never fails. We recognize and acknowledge that there are churches in Adventism where we should never darken the doorway unless we are certain that the Lord has specifically directed us to do so, but this cannot and should not be a blanket position.

What this paper is addressing is that there are still churches within Adventism that the watchmen of 9/11 are required to attend, where they are to seek to give a word in due season to those that are hungering and mourning. Christ was forced to withdraw from churches and cities that fully rejected His presence, but when this took place He moved to a new area of opportunity. He is our example, not the churches we attend.

"The news that had been carried to John concerning the success of Jesus, was also borne to Jerusalem, and there created against him jealousy, envy, and hatred. Jesus knew the hard hearts and darkened minds of the Pharisees, and that they would spare no pains to create a division between his own disciples and those of John that would greatly injure the work, so he quietly ceased to baptize and withdrew to Galilee. He knew that the storm was gathering which was soon to sweep away the noblest prophet God had ever given to the world. He wished to avoid all division of

feeling in the great work before him, and, for the time, removed from that region for the purpose of allaying all excitement detrimental to the cause of God.

"Here is a lesson to the followers of Christ, that they should take every proper precaution to avoid disagreement; for in every division of interest, resulting in disputation and unhappy differences in the church, souls are lost that might have been saved in the kingdom of Heaven. In the occurrence of a religious crisis, leading men who profess to be God's instruments should follow the example of the great Master and that of the noble prophet John. They should stand firm and united in defense of the truth, while they carefully labor to avoid all injurious dissensions." *Spirit of Prophecy*, volume 2, 139–140.

In agreement with the principle just cited, which is mentioned many times by Sister White, Christ teaches us directly that when we are persecuted in one city, we should flee unto another. In the passage where this counsel is given, He also tells us to be wise as serpents and harmless as doves.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and

the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. Matthew 10:11-24.

The passage in *Early Writings* under consideration does not endorse the teaching that the disciples of 9/11 are to flee into their tents and hide themselves from their own flesh because the Adventist church is in a state of rebellion. This flawed teaching, if received will destroy one's chances of securing the seal of God in their forehead, and in this sense they will be lost for eternity. There are other arguments that could be brought to support the conclusion of this paper, but we feel that the arguments presented here will suffice to quell the fanaticism that has arisen in our ranks.

Brethren, probation is closing, and it closes for Adventism first. It is a denial of the work of the watchmen of Jeremiah 6:17 and Isaiah 58:1 to suggest that we are not to present the Laodicean message to the Seventh-day Adventist people. The arguments employed in connection with the passage in *Early Writings* are based upon subjective reasoning. The fact that some of us live near to an Adventist church that is fully rebellious against any introduction of truth does not create a standard that requires all the watchmen of 9/11 to withdraw from connecting with their local Seventh-day Adventist church.

Those that have promoted this idea should repent, and if they have taught these things publically they need to repent of this publically.

Your Brother, Jeff Pippenger

187 DAYS

By G. Seaman

187 days occur in Esther 1. The Bible student who encounters this 187-day period of feasting in the kingdom of Ahasuerus might inquire:

Do these two periods of feasting—the 180 days and the 7 days—have anything to do with the feast days of ancient Israel (i.e. Passover, the Feast of Unleavened Bread, the Wave Sheaf (First Fruits) Offering, the Feast of Weeks (Pentecost), the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles)?

Thanks be to God who reveals the truths associated with Ezra 7:9, the Bible student might draw at least two certain conclusions from this question.

Consider the year 1844. The Millerites expected the Second Advent of Jesus during the year 1844. Accounting prophetic time by the Karaite calendar, the Millerites initially concluded that the Second Advent will take place at the end of the year 1843 of the Karaite calendar which coincides specifically with the eighteenth day of April in the year 1844 of the Gregorian calendar. When the Millerites discovered that a period of time still remained to be accounted to fulfill a complete year (from the time of year that the prophetic periods commenced), the expected time of arrival for the Second Advent moved from April 18/19, 1844 to October 22, 1844. This period of time, not previously accounted for by the Millerites, happens to be 187 days.

Ezra 7:9 informs the faithful Bible student about two important dates: the first day of the first month and the first day of the fifth month. According to Biblical time (base 360) with 360 days in a year, 120 days transpire between the first day of the first month and the first day of the fifth month. In the same way, 70 days transpire from the first day of the



fifth month to the tenth day of the seventh month. Significantly, the tenth day of the seventh month is the Day of Atonement. Adding these two periods of time together, the 120 days and the 70 days, results in a total of 190 days.

According to literal time arbitrated by the Karaite method of calendation, the time between April 19 (first day of the first month) and August 15 (the first day of the fifth month) results in 118 days. In the same manner, the time between August 15 (first day of the fifth month) and October 22 (tenth day of the seventh month) results in 69 days. Adding 118 days to 69 days results in 187 days (counting from sunset, April 18).

The method of calendation by the Karaites explains the 3-day discrepancy between Biblical time and literal time. Karaite months follow a pattern of 30 days followed by 29 days. So, the first month in a Karaite calendar has 30 days, the second month has 29 days. Then, the pattern begins anew; the third month has 30 days and the fourth month has 29 days. Four months transpire between the first day of the first month (April 19) and the first day of the fifth month (August 15). So, the addition of days based on Karaite calendation is as follows:

$$30+29+30+29=118 \text{ days}$$

Next, two months and ten days occur between August 15 (first day of the fifth month) and October 22 (tenth day of the seventh month):

$$30+29+10=69 \text{ days}$$

The fact that a connection of 187 days in the Millerite movement and 187 days in Esther 1 exists, happens to be the first conclusion that Bible students might draw from this inquiry. The second conclusion appears by counting 187 days from the theoretical Passover, the fourteenth day of the first month, (May 2, 1844) instead of commencing the count on the first day of the first month (April 19, 1844). Counting the same amount of days (187) commencing at sunset on May 1, 1844 leads to November 4, 1844. The Day of Atonement occurs on October 22, and this equates to the tenth day of

the seventh month. The Feast of Tabernacles begins on the fifteenth day of the seventh month (October 27, 1844). This feast of tabernacles lasts for seven days, but the Bible also mentions an eighth day (see Leviticus 23:36). So, 174 days transpire between the fourteenth day of the first month (May 2, 1844) and the tenth day of the seventh month (October 22, 1844). The fifteenth day of the seventh month occurs five days later on October 27 which also happens to be day 179 out of 187. The Feast of Tabernacles lasts for 7 days beginning on the fifteenth day of the seventh month (October 27, 1844) and this leads to November 2, 1844 along with day 185 out of 187. The eighth day of the Feast of Tabernacles occurs on the very next day, November 3, 1844, day 186 out of 187. The last day of the 187 day period ends on November 4.

Here appears the second conclusion this discussion draws from the question: All the feasts, beginning with the Passover and ending on the eighth day of the Feast of Tabernacles, occur within a period of 187 days. But this conclusion, while interesting, does not appear to be as significant as the connection of 187 days from the first day of the first month to the tenth day of the seventh month in Millerite history with the 187 days of feasting in Esther 1.

2015 STUDENT UPDATES

I want to give thanks and praise to God, that He granted me this wonderful time at *School of the Prophets*. I can say from my whole heart that these three months have been a real blessing to me. Here at the school, I have learned much about prophecy and about the Bible, as well as agriculture and handiwork. But above any of these, I gained a wonderful learning experience about Christ – for it was here where He has polished my character very much. I will leave this place with a closer connection to Him than I had when I arrived. I also want to thank all of the teachers who, by the grace of God, did an awesome job! Keep it up! It is my hope to be back soon. May God bless you all! —LW

After three months at *School of the Prophets*, all I can say is: Praise the Lord! This has been the deepest spiritual experience of my life. Not only have I become grounded in the true historic advent faith and the present truth, but I was also privileged to have prayerful fellowship with my fellow brothers and sisters here. I can testify that the Lord moved deeply upon our hearts and brought us nearer to Him. God is faithful, and if we are of one mind and truly seek him, He pours out His Spirit; it is here where I caught a glimpse of what it will be like in the near future—when He will send the latter rain without measure. In Joel 2, it is written that the Lord will send the early and the latter rain at the same time, and I encourage all who long to receive this rain, to pray about coming to the school.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3. —PS

At the end of this trimester, I found myself so blessed by the light shared here! The Lord's providence has so conducted the events that I may have the great privilege of receiving the highest education a human being can receive. For there is no true higher education than that which teaches you the great principles of God's righteousness and His leadings with nations (generally) and, in particular, people. See *The Great Controversy*, 343.

School of the Prophets in Arkansas truly does teach this kind of education in an abundant manner. During my stay here, I recognized that I am really becoming acquainted with God's character, for one's character is determined by his dealings with other men. What I have studied here is the greatest revelation of His Character.

"It is our privilege to reach higher and still higher for clearer revealings of the character

of God. When Moses prayed, 'I beseech Thee, show me Thy glory,' the Lord did not rebuke him, but He granted his prayer. God declared to His servant, 'I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.' Exodus 33:18, 19.

"It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word and reflected from the face of nature [and the fractals are God's fingerprint in nature!], more and more fully will declare Him 'merciful and gracious, long-suffering, and abundant in goodness and truth.' Exodus 34:6.

"In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness." *Ministry of Healing*, 464–465.

Not only was the spiritual food great, but so was the physical food! Our cooks did a tremendous job! Thank you for that.

Here at the school, I have also learned how to be a practical man! Shame on me, because I was not so before I came! The physical work has definitely proven to be beneficial, especially with helping me in the spiritual and intellectual areas.

The people here are very nice! It was a blessing to attend *Lambert Community Fellowship's* service. There is also a lot of youth here that I was able to become well acquainted with, making everything worth it. It was wonderful to meet you, guys!

I hope to be back here soon. —EFI.

Hello, My name is GB, I am thirty-two years old, was born in Germany, and have been living in Brazil for about ten years. For a while now, I have had the desire to attend *School of Prophets* and am very glad that I have finally been able to fulfill this decision. I feel that it is "a great privilege to attend these lectures, for I had

fallen under discouragements..." It is here where I have found "time, change of surroundings, and communion with God...." It is my earnest desire to prepare for the time that is soon to come. Lord willing, I would like to attend the school for another trimester. The time that I have spent here thus far has truly been a blessing to me.—GB

Hi Everyone, Attending School of the Prophets has been an amazing experience where I have had an entirely different connection with God than I have ever had before. In the last couple of months, I have learned so many things about true education, and have realized how God wants to teach His children what His ways truly are. Learning prophecy, health reform, and working in the garden are all parts of the perfect plan that God has designed for us to prepare our characters for Heaven. It is here where I have learned what a true life of prayer and dependence upon God has been. I am so excited to return to my country (Brazil) to share these messages of salvation. If you are wondering if you should attend this school, I urgently encourage you to go to the Lord in prayer about it, and wait patiently for His answer — you will not regret it! This School of the Prophets is the school that was founded by God thousands of years ago. —WJ

MEXICO UPDATE

We carry a great burden for the work here in Mexico. We often have reminders of the need for the message here. The following are items for prayer.

Noel has talked with a family a few times, and they have expressed that they are experiencing a challenge with the little church they attend. They recently got a new pastor, and when he found out that the church members are studying prophecy on Sabbath afternoons instead of participating in the youth program, he had some negative things to say about people who 'study too much prophecy.' The pastor gave Brother U., an opportunity to teach the

youth program instead of teaching prophecy, but the youth programs are based upon a recommended format that is pre-designed by the conference. But, Brother U. did not want to teach the 'milk' that is provided. This past Sabbath (November 7), the pastor preached a generalized sermon warning the church about fanatics and fanaticism. Of course, in his sermon he had no practical advice for discerning truth from fanaticism, but only shared some past experiences with various fanatical groups. This is creating a stir, for obvious reasons.

After the pastor left that Sabbath, the church had their afternoon study of prophecy. They wanted to continue to study prophecy on Sabbath after the youth meeting, despite what the pastor said. This experience is further affirming that the leadership is not doing things correctly.

Also, on a good note, Brother U. continues to receive invitations to study with Brother A., who has recently begun to inquire more about the message after a time of doubt and hesitancy. He has been regularly inviting Brother U. to share present truth at his church on Sabbaths. Brother A. is looking forward to our visit at the end of December, and desires to hear more of the message from Noel. Brother U. also continues to help us translate present truth materials into Spanish.

Noel has made contact in Mexico City and he will be talking with the brethren there about when it is best for us to visit. We plan to make a trip there in December or January. Also, Noel wants to visit the brethren in Zacatecas to bring light to them and work out the issues with those who have been affected by Leo Ortiz.

One more positive thing before I close: two Sabbaths ago, we printed and shared a study about Islam, as well as *The Time of the End Magazine* with Sister V., a lady who had asked Noel about Islam in previous weeks. She received it gladly and we pray that this will help to settle her into truth.

Please keep us in your prayers as you are able.
Sister Heather del Rosal

THE PROMISE OF VICTORY

"I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the author and finisher of our faith. When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me, and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end.

"The Lord desires to see the work of proclaiming the third Angel's message carried forward with increasing efficiency. As He has worked in all ages to give victories to His people, so in this age He longs to carry to a triumphant fulfillment His purposes for His church. He bids His believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of His cause.

"We are to stand firm as a rock to the principles of the word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set His seal of final triumph upon His faithful ones.

"The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, His servants will finally triumph. 'Wherefore,' my brethren, 'I desire that ye faint not' because of the trying experiences that are before you. Jesus will be with you; He will go before you by His Holy Spirit, preparing the way; and He will be your helper in every emergency.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen' Ephesians 3:20,21.

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps and act like men who look for their Lord to come? The time is one that calls for light-bearing, for action.

"I therefore . . . beseech you,' brethren, 'that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.' Ephesians 4:1-3." *Counsels for the Church*, 357, 358.