

FUTURE NEWS

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Thoroughly in Earnest

Sermons and Talks, volume 2, 14

Now brethren, we do not want to act as some have done. I have heard of a man who was about to cross a bridge, and he asked, "Is this bridge safe?" One said, "I have crossed several times, but it was not very safe; however, after all, I passed over without harm." He went quite near to the bridge, when another man approached, gesticulating earnestly and crying out, "Don't go over that bridge; if you go on it there is danger there. It is unsafe." We are compelled to think the man understood the condition of the bridge, felt it was not safe to venture on it. Why did the second man stop him, and not the first? Because the second was thoroughly in earnest. He had the other's welfare at heart.

What the Lord wants in His service is thoroughly earnest men. If there has been any indolence about any of us, and if there has been any indifference and careless inattention among those who handle such solemn, testing truths, the Lord wants you to put it away. He wants you, when you talk the truth to the people, to act as though you believed it yourself and had zeal and earnestness to bear some comparison with the truth you profess.

Do not give the same discourse over and over again. Leave some chance for the Spirit of God to impress you, to give you fresh ideas and increased light. We all need hearts susceptible to the impress of the Spirit of God, hearts thoroughly imbued with His Spirit. That which we learn in the school of Christ will be meekness and lowliness of heart. We are ever to be learners, Bible students. We cannot study the Scriptures with a heart to learn and understand without obtaining fresh ideas, increased light. Do not have your set discourses, going over the same ground, having the same ending, and leave no chance for the Spirit of God to bring to your mind things new and old from the treasury of truth.

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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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The Day of the Lord Part One

Literal Towers

About a year ago I began to specifically consider the book of Joel and weigh what I was finding against the teaching that has been presented within this movement on that subject. I came to see what I perceived as several flaws in the idea that the four insects of Joel 1:4 are Islam, and also came to believe that the teaching is derived from an incorrect understanding of the “day of the Lord.” I find that those who understand Joel to be identifying the four insects as Islam are doing so, at least in part from an incorrect definition of the “day of the Lord” that is derived from Zephaniah chapter one, where they draw the conclusion that the “day of the Lord” began on September 11, 2001. I then determined to present what I was finding in our newsletters over a period of time.

The idea that the towers of the Bible are to be identified as literal towers in end time prophecy is foreign to my understanding of prophecy. It is an application that I have publicly opposed for almost twenty years. Some of those that are zealous in applying the biblical towers in this fashion have only been sympathetic with this message for a relatively short period of time and were not involved with the presentation of this message when it focused upon the correct understanding of the last six verses of Daniel eleven. Because of their lack of experience in the initial part of this work they appear to have little or no regard for the issues that were raised by the Lion of the Tribe of Judah as He identified the last six verses of Daniel eleven as the final warning message of the third angel.

Hartland Institute has always opposed the prophetic message, and in the past used to promote a book in opposition to the message written by Lloyd and Leona Rosenvold. The book covered the last six verses of Daniel eleven and among other erroneous concepts argued that the

glorious holy mountain in Daniel eleven verse forty-five was literal Jerusalem. There are other Adventist personalities that do likewise. There is a brother who focusses on witnessing to Islam, who has written a book that claims that Edom, Moab, and the chief of the children of Ammon in verse forty-one of Daniel eleven represents Islam joining with Adventism at the Sunday law. The identification of the glorious holy mountain in verse forty-five or Edom, Moab, and Ammon in verse forty-one as literal symbols stands in direct opposition to the application of prophecy that was established by the Lion of the tribe of Judah when He introduced and established the message of the last six verses of Daniel eleven in the early years.

Evidently those voices that are new to this message cannot see the inconsistency of their application of towers as literal towers in terms of the many doctrinal battles against this type of prophetic application which took place in the beginning of this work. Perhaps they have never labored with those who promote this type of false prophetic application. And perhaps they are unaware or unwilling to accept the fact that the battle and argument against the literal application of prophetic symbols that took place in this movement was ordained by the Lion of the tribe of Judah, for nothing has ever happened in His sacred reform movements which were outside of His direction. They may be unaware that the rejection of the application of prophetic symbols in a literal fashion was established in the sacred historical record of the development of the overall prophetic message of the third angel—but it was.

“I have not been able to sleep since half past one o’clock. I was bearing to Brother T a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. **If he had passed through the experiences of God’s people as He has led them for the past forty years,** he

would be better prepared to make the correct application of Scripture. **The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded**, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history. The people now have a special message to give to the world, the third angel’s message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels’ messages, **are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. . . .**

“There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless

adversary, and he is constantly at work upon human minds that have not had a personal experience in **the teachings** of the people of God for the past fifty years.” *Selected Messages*, book 2, 101, 102.

The first message for our time was the last six verses of Daniel eleven and those who passed through the experience of presenting that message in the last decade of the twentieth century have an experience and understanding that prevents them from accepting biblical premises that were already exposed as false in that initial work. If the biblical towers are to be applied as literal towers, then Hartland Institute has every right to argue that the glorious holy mountain of Daniel eleven forty-five is literal Jerusalem, and it is also acceptable to claim that those who escape the hand of the papacy in verse forty-one are those in Islam that come and stand with Adventism in the Sunday law crisis.

The reason those two applications are wrong is because they are based upon a tenet of the Jesuit technique of prophetic interpretation called futurism which applies the symbols of the Bible in a literal fashion at the end of time. It is worth reminding ourselves that this counterfeit Jesuit technique, its invention and introduction into the history of the counter-reformation is repeatedly identified, addressed, and exposed by both pre-Millerite Christian and Adventist historians and theologians. Those authors identify this application as a purposeful attempt to destroy the ability to recognize from the Bible that the papacy is the antichrist of Bible prophecy. Because so many books have been written on this subject, I will pass by the explanation of the history of the Jesuits inventing this false prophetic application and proceed to another thought.

It is not I alone who rejects that the “fenced cities” and “high towers” in Zephaniah one are 9/11—it is Ellen White.

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

Sister White identifies Daniel three as the Sunday law and then quotes Isaiah 10:1 and Zephaniah 1:14–2:3, thus marking all three passages as illustrations of the Sunday law. At this point we have at least two options concerning the high towers of verse sixteen which states: “A day of the trumpet and alarm against the fenced cities, and against the high towers.”

We can either acknowledge that Ellen White is marking that the trumpet message is the message condemning the combination of church and state that takes place at the Sunday law, or that she is marking a warning message against the Twin Towers of New York City that came down on 9/11. I of course am uncertain what the warning against either 9/11 or the Twin Towers would consist of, but the warning of the third angel against the combination of church and state that is accomplished at the Sunday law is amply identified in the Scriptures. In either case there is a distinction between these two understandings that is important to notice.

Verse sixteen expresses a warning that is represented as the “day of the Lord.” Therefore one thought is that verse sixteen is a trumpet warning *against*, “that somehow means *identifying*” 9/11, and the other thought is the trumpet warning is *identifying the combination*

of church and state which is accomplished at the Sunday law. The distinction between these two ideas is important to acknowledge if we are to understand both sides of the discussion. Does the trumpet against the fenced cities and high towers identify 9/11 or does it identify the combination of church and state at the Sunday law? Sister White of course identifies it as the Sunday law—which enters into history well after 9/11. When the “day of the Lord” arrives at the Sunday law there will then be a trumpet warning message against the image of the beast, which Sister White defines as the combination of church and state and Zephaniah represents as “fenced cities” and “high towers.”

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

Sister White is also clear in another passage that Zephaniah is plainly identifying “an impending judgment” that is about “to fall upon an impenitent world.”

“Habakkuk was not the only one through whom was given a message of bright hope and of future triumph as well as of present judgment. During the reign of Josiah the word of the Lord came to **Zephaniah**, specifying plainly **the results of continued apostasy**, and calling the attention of the true church to the glorious prospect beyond. **His prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ:**

“The great day of the Lord is near, It is near, and hasteth greatly, Even the voice of the day of the Lord: The mighty man shall cry there bitterly. That day is a day of wrath, A day of trouble and distress, A day of wasteness and desolation, A day of darkness and gloominess, A

day of clouds and thick darkness, **A day of the trumpet and alarm Against the fenced cities, And against the high towers.**' Zephaniah 1:14–16.

"I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath: but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.' Verses 17, 18.

"Gather yourselves together, yea, gather together, O nation not desired; **Before the decree bring forth, Before** the day pass as the chaff, **Before** the fierce anger of the Lord come upon you, **Before** the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, Which have wrought His judgment; Seek righteousness, Seek meekness: It may be ye shall be hid In the day of the Lord's anger.' Zephaniah 2:1–3." *Prophets and Kings*, 389.

Sister White identifies that the passage from Zephaniah represents God's "impending" executive judgment which begins at the Sunday law in the United States. Zephaniah's trumpet against the fenced cities and high towers is identifying that the Sunday law marks the arrival of the combination of church and state in the United States when the image of the beast has been fully set up. The alarm against the image of the beast as represented by Zephaniah's "fenced cities" and "high towers" is the warning of the third angel. Zephaniah is therefore identifying that at the Sunday law the "day of the Lord" has arrived and that mankind has reached the beginning of God's executive judgment, for at that time the United States will have filled the cup of its iniquity to the full.

"The nation with which **He bears long**, and which He will not smite **until it has filled up the measure of its iniquity in God's**

account, will finally drink **the cup of wrath** unmixed with mercy." *The Great Controversy*, 628.

Zephaniah's call is for God's people to gather together before the day of the Lord, before God's executive judgment commences, before church and state as represented by fenced cities and high towers is accomplished, for when the image of the beast is set up in the United States, the United States will have filled the cup of its iniquity and national apostasy will be followed by national ruin.

"He **has borne long** with the perversity of the race; he has tried to win them to himself. But **the time will come when they shall have filled their measure of iniquity; and then it is that God will work.** This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and **when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.**" *Review and Herald*, March 9, 1886.

The judgments represented by the "day of the Lord" begin at the Sunday law, and Sister White just stated that it is "then" "that God will work," for according to David, God begins His work when the make void His law.

It is time for thee, Lord, to work: for they have made void thy law. Psalm 119:126.

Zephaniah identifies the judgments that will be brought upon evil doers when the Sunday law arrives—which marks the beginning of His work.

"Through His prophet Zephaniah the Lord specifies **the judgments that He will bring upon evildoers:**

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man

from off the land, saith the Lord.’

“And it shall come to pass in the day of the Lord’s sacrifice, that I will punish the princes, and the king’s children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters’ houses with violence and deceit. . . .

“And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, **a day of the trumpet and alarm against the fenced cities, and against the high towers.** And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.’ Zephaniah 1:2, 3, 8–18.

“**God cannot forbear much longer.** Already His judgments are beginning to fall on some places, and soon His signal displeasure will be felt in other places.” *Testimonies*, volume 9, 96.

At the arrival of the storm of wrath, which is “the day of the Lord’s fierce anger,” it will be too late to confess sin.

“This scene brought vividly to my mind **the day of the Lord’s fierce anger**, when the

storm of his wrath will come upon the poor sinner. Then there will be bitter cries, tears and confession of sin, and pleading for mercy **when it will be too late.** ‘Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh.’” *Life Sketches*, 241.

The day of the Lord’s fierce anger begins according to Zephaniah when the Sunday law decree goes forth.

Gather yourselves together, yea, gather together, O nation not desired; **Before** the decree bring forth, *before* the day pass as the chaff, **before the fierce anger of the Lord** come upon you, **before the day of the Lord’s anger** come upon you. Zephaniah 2:1, 2.

Church and State

If Sister White is identifying Zephaniah’s trumpet against the cities and towers as the Sunday law, (as a simple reading of her words identify), then the “trumpet” would represent a warning message against two entities—the fenced cities and the high towers. A city in Bible prophecy is a kingdom according to several witnesses. In Revelation eleven alone we find three witnesses to this fact, for the “holy city” of verse three is the city that is tread under foot for forty-two months, thus representing spiritual Jerusalem, a symbol of God’s kingdom. In verse eight the “great city” that is spiritually called Sodom and Egypt represents the kingdom of France, while the tenth part of the city, in verse thirteen represents the kingdom of France which was one tenth of the ten-fold division of the fourth kingdom of Bible prophecy represented by pagan Rome which by the year 476 had been divided into ten parts in fulfillment of Daniel seven. France was one tenth of that kingdom.

Therefore the warning trumpet of verse sixteen

against the fenced cities is a warning against a kingdom, or a state that is connected with the high towers. Towers according to the Bible and the Spirit of Prophecy represent a church.

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a **tower** in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. Isaiah 5:1, 2.

“The tower was a symbol of the temple.” *The Desire of Ages*, 597.

The warning message of Zephaniah against the fenced cities and high towers is the warning of the third angel which is presented against the combination of church and state when the Sunday law testing time arrives. It is a trumpet message of the arrival of the wrath of God, when the cup of iniquity is filled up at the Sunday law. The biblical symbol of a city is a kingdom and the symbol of a tower is a church. But sometimes these two symbols are associated with each other in a verse. In those instances they also represent the combination of church and state. The first reference in the Bible of both a city and a tower is found in the work of Nimrod.

And they said, Go to, let us build us a **city** and a **tower**, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the **city** and the **tower**, which the children of men builded. Genesis 11:4, 5.

Nimrod built a city, and therefore established a kingdom or a state, but he also built a tower which included rooms for worshipping Nimrod’s idols—which is of course a church.

“They built them a city, and then conceived the idea of building a large tower to reach unto the clouds, that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them, and they would be as gods, and rule over the people. This tower was calculated to exalt its builders, and was designed to turn the attention of others who should live upon the earth from God to join with them in their idolatry. Before the work of building was accomplished, people dwelt in the tower. **Rooms were splendidly furnished, decorated and devoted to their idols.** Those who did not believe in God, imagined if their tower could reach unto the clouds they would be able to discover reasons for the flood.

“They exalted themselves against God. But he would not permit them to complete their work. They had built their tower to a lofty height, when the Lord sent **two angels** to confound them in their work.” *Spiritual Gifts*, volume 3, 96, 97.

The message of the second angel is the same message as is proclaimed by the angel of Revelation eighteen.

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8).” *Selected Messages*, book 2, 118.

The message of either angel announces the fall of Babylon in connection with a message to come out of Babylon, and it is not an accident that when the Lord death dealt with Nimrod’s Babel that He sent two angels. The story of

Nimrod is not simply the first mention of city and tower, thus representing church and state, but the story of Nimrod is also the first mention of Babylon, which typifies modern Babylon's combination of church and state at the end of the world. Sister White has previously identified that when Isaiah speaks of the haughty Assyrian passing an unrighteous decree in chapter ten it represents the Sunday law, but Isaiah further informs us that this Assyrian repeated the work of Nimrod by setting up towers and palaces.

Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the **towers** thereof, they raised up the **palaces** thereof; *and* he brought it to ruin. Isaiah 23:13.

When Sister White identifies the unrighteous decree of Isaiah 10:1 as the Sunday law she is marking out for those who would see that Isaiah's haughty Assyrian at the end of the world is the papal power. The papal power is typified by Isaiah's Assyrian, who in turn was typified by Nimrod, and both Nimrod and the Assyrian built a state and a church as represented either by a city or palace (state), and a tower (church). It has been taught for some time in this movement that when the king of the north places the tabernacles of his palace between the seas in the glorious holy mountain in Daniel eleven verse forty-five, that the tabernacles represent a church as typified by the tabernacle sanctuary which Moses erected, and that the palace in the verse represents the state. Sister White informs us that the iron and clay in the feet of the image of Daniel two represents churchcraft and statecraft at the end of the world. Repeatedly in the Scriptures when a symbol of the church is associated with a symbol of the state it has been identified as the combination of church and state at the end of the world. Why would it be any different with

Zephaniah's fenced cities and high towers?

It seems to be a contradiction for those who claim to uphold and apply William Miller's method of line upon line proof texting to *not* recognize that when Sister White identifies Daniel three as the Sunday law, and then associates Isaiah's haughty Assyrian's unrighteous decree with Zephaniah's fenced cities and high towers that she is emphasizing the combination of church and state which is accomplished at the Sunday law, particularly when Zephaniah uses the impending "day of the Lord" as a call to gather together before the decree just a few verses later.

The other option we may choose when we apply Sister White's statement is to define the "day of the Lord" as a progressive illustration of the history which begins at 9/11, thus inferring if not directly claiming that when the Twin Towers of New York fell on 9/11 the "day of the Lord" began. There are *several* problems with this application, the first of which we have already mentioned is that by making this application we are employing a prophetic technique that was invented by the Jesuits of Rome, and secondarily; it stands in opposition to a clear statements in the Spirit of Prophecy, and proposes an interpretation which contradicts the line upon line truth concerning the symbols of church and state.

But I have a perhaps greater concern about the application identifying Zephaniah's high towers as 9/11.

Guarding the Waymarks

We previously quoted *Selected Messages*, book 2, 101, which among other things stated,

"The great **waymarks** of truth, **showing us our bearings in prophetic history**, are to be carefully **guarded**, lest they be **torn down, and replaced with theories that would bring confusion rather than genuine**

light. I have been cited to the very erroneous theories that have been presented over and over again.”

To me the emphasis of guarding the waymarks is the most alarming aspect in the current discussion of the “day of the Lord.” The reason is fairly simple to see, but perhaps the implications of the reason are more difficult to follow.

If I understand those on the other side of this discussion correctly, then we all agree that the “day of the Lord” is a symbol of Bible prophecy which represents a progressive history. I understand the “day of the Lord” to be a progressive history representing God’s executive judgment, beginning at the Sunday law in the United States and continuing to, and including the final destruction of the wicked at the end of the thousand year millennium. Those on the other side of the discussion also see the “day of the Lord” as progressive, but they mark the beginning of this period as 9/11. Without holding anyone to my definition of their teachings on this subject, in my words this would mean that the “day of the Lord” which starts at 9/11 is not only God’s executive judgment, but it also includes the portion of the investigative judgment that is accomplished upon those that are living.

When I consider whether the “day of the Lord” begins its progressive history at 9/11 or at the Sunday law I approach that consideration from the perspective of our responsibility to “carefully” guard the great waymarks.

“Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They **misplace** the messages of Revelation 14, and **set aside the work which these messages have accomplished.** Thus they reject **the great waymarks** which God Himself has

established. Since their new light leads them to **tear down the structure which the Lord has built up, we may know that He is not guiding them.**

“**The experience of those newly come to the faith,** if the Lord is working upon their minds, will be **in harmony with the word of God, and with His past dealings with His people,** and **the instruction** He has given them. **He will not contradict Himself.**

“God has given the messages of Revelation 14 **their place in the line of prophecy,** and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows.** The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 803–804.

The great waymarks which God established can be rejected (knowingly or unknowingly) under the premise of new light. The new light misplaces the messages of Revelation fourteen. The messages of Revelation fourteen were placed in a specific point in history and the history of the first and second angel’s messages are to parallel our history.

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

have been and the things that will be.”
Selected Messages, book 2, 104–105.

We are to not only defend the great waymarks, but we are to identify the order of the waymarks, the application of the prophecies that brings us to the third angel’s message, and in so doing we will be showing the “things that have been and the things that will be.”

The prophetic waymarks that arrived in the history of the first and second angel’s message led to the arrival of the third angel on October 22, 1844. We are to defend those great waymarks, for they will be attacked by Satan, but we are also to employ the waymarks of that history to identify the waymarks of our history. With this information we have the added light that the history of the Millerites when the three angel’s messages arrived was also the fulfillment of the parable of the ten virgins. Therefore as we defend and apply the great waymarks of Millerite history to our own history, we are to identify those waymarks in the context of the parable of the ten virgins.

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

Sister White upholds that the parable of the ten virgins was fulfilled in the Millerite history and that it will also be fulfilled to the very letter in our history.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

Sister White often combines the waymarks identified as the first and second angel with the

parable of the ten virgins, and also Revelation eighteen and the latter rain time period.

“**Many who heard the first and second angels’ messages** thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as **wise virgins**, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But **five were wise and five were foolish**. The truth should have been proclaimed by the **ten virgins**, but only five had made the provision essential to join that company who walked in the light that had come to them. The **third angel’s message** was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom **under the messages of the first and second angels**, refused the third angel’s message, the last testing message to be given to the world.

“**A similar work will be accomplished when that other angel**, represented in Revelation 18, gives his message. **The first, second, and third angels’ messages will need to be repeated.** The call will be given to the church, [Revelation 18:2–5 quoted].

“**Take each verse of this chapter**, and read it carefully, **especially the last two:** [verse 23, 24 quoted.]

“The parable of the ten virgins was given by Christ Himself, and **every specification should be carefully studied. A time will come when the door will be shut.** We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” *Manuscript Releases*, volume 16, 269–270.

Therefore when I consider the option of either identifying the starting point for the “day of the Lord” at 9/11 or the Sunday law, I am confronted with the prophetic fact that 9/11 represents a completely different waymark than the Sunday law in the parable of the ten virgins. The Sunday

law marks where and when the door closes in the parable of the ten virgins, (which illustrates the experience of the Adventist people), whereas 9/11 represents the tarrying time in the parable. The tarrying time in the history of the Millerites marks the arrival of the second angel on April 16, 1844, while October 22, 1844 marks the arrival of the third angel and the closing of the door for the virgins of the Millerite history. April 16 and October 22 are two different dates and waymarks in 1844, and 9/11 and the Sunday law are two different waymarks in the parable of the ten virgins for our current history.

Those of us who understand that we are repeating the history of the Millerites should consider that Sister White informs us that when the first disappointment arrived, thus marking the tarrying time in the Millerite history that the Millerites then recognized they were then in the tarrying time of the parable.

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, ‘Babylon is fallen, is fallen.’ Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Scriptures that they were in the tarrying time**, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.” *Early Writings*, 247.

When this waymark of the history of the Millerites is repeated in our time, the wise virgins of today will also recognize that they are in the tarrying time. Three times I have interacted

with two of the pastors in this message over their identification that the Sunday law is the tarrying time in our day. Each time, after their presentations identifying the Sunday law as the tarrying time, I went and spoke with each of these two pastors. All three interactions were different places and different times. The first pastor who I twice interacted with on this subject never budged from his understanding. This was some time ago and I know not his current understanding of these things. The other pastor protested my claims initially, but ultimately saw my point and agreed to it, and then added to our discussion that the reason he had reached that understanding is because he had borrowed the first pastor’s PowerPoint presentation to use for himself and he had therefore accepted the logic of the first pastor’s presentation without thinking it through. I know not what this pastor’s current understanding of this topic now is either. It is not my intent to malign either of these pastors, but simply to make a point that in this movement there are some who are teaching that the waymark identified by the closing of the door is also the waymark of the tarrying time, and this cannot be. The waymarks have been located and they are not to be rearranged. To do so is to accomplish the design of Satan, even if it is done unknowingly with no evil motivation.

“Today **Satan is seeking opportunities to tear down the waymarks of truth,—the monuments that have been raised up along the way**; and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth.” *Gospel Workers*, 104.

I think that those on the other side of the discussion about the four insects of Joel and myself agree that the “day of the Lord” is progressive, but the issue is not whether it is or

isn't progressive, it is about where you mark the arrival of the "day of the Lord." Does it begin at the tarrying time in the parable, or does it begin when the door closes?

In order for me to identify my understanding of where the "day of the Lord" arrives I first need to clarify why the tarrying time begins at 9/11 in our history, for as I have just noted there are some voices in this message who teach otherwise. Why do I think they are making a mistake in this regard? I will provide four witnesses, though there are more than four. I will not make an exhaustive presentation in defending this truth, but will provide enough of the logic for those who wish to test this claim to test if my claim that the tarrying time begins at 9/11 is valid or not.

The Tarrying Time

Sister White aligns Pentecost with the Sunday law in our time. Therefore at the prophetic level Pentecost is a waymark that typifies the Sunday law.

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

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

"When the decree goes forth" "then the latter

rain will fall upon us as the early rain fell on the disciples on the Day of Pentecost." What was poured out upon the disciples at Pentecost was the full outpouring, which followed a sprinkling that began when Christ descended to meet with the disciples following the resurrection as noted in John 20:19–22 and Luke 24:36–49. Sister White identifies the breathing of Christ in these two passages.

"The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, **was as a few drops before the plentiful shower to be given on the day of Pentecost.**" *Spirit of Prophecy*, volume 3, 243.

On the day of His resurrection Christ ascended to His father and thereafter descended to meet the disciples. When Christ descended to meet with the disciples he breathed upon them the Holy Spirit which was as a few drops of rain in advance of the full outpouring of the Holy Spirit on the Day of Pentecost. In the same meeting Christ commanded the disciples to tarry in Jerusalem until Pentecost which was to arrive in seven weeks.

And, behold, I send the promise of my Father upon you: but **tarry ye in the city of Jerusalem**, until ye be endued with power from on high. Luke 24:49.

Thus when Christ descended to meet with His disciples He marked the tarrying time in the history of the disciples. At the prophetic level then the tarrying time in the history of the disciples included His descent from heaven and the beginning of the sprinkling of the Holy Spirit. More importantly for our study is the fact that the tarrying time arrived in advance of Pentecost, which is the waymark identifying the Sunday law. Therefore the history of the disciples identifies that the tarrying time is a waymark that arrives when Christ descends, but before the waymark typifying the Sunday law where the

door closes in the parable.

The history of Pentecost in the time of the disciples was typified in the history of Moses when he received the law. In Exodus 19 the Lord commands Moses to have the people prepare for the giving of the law, but in so doing the Lord descended, just as Christ descended to the disciples when He breathed upon them a few drops of the Holy Spirit.

And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, And be ready against the third day: for **the third day the Lord will come down in the sight of all the people** upon mount Sinai. Exodus 19:10, 11.

After the Lord descended, Moses ascended the mount to receive the law and he told the elders that had climbed the mount with him to “tarry” once they were part way up the mount, thus marking a tarrying time in that history.

And he said unto the elders, **Tarry** ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. Exodus 24:14.

Thereafter Moses entered the cloud alone and received the Ten Commandments and instructions for the sanctuary. When Moses received the Ten Commandments the first Pentecost had come, and as with the time of the disciples it was preceded by a tarrying time. At the end of the forty-six day period of instruction concerning the building of the sanctuary Moses was given the tables, but simultaneously Aaron is being led to make the golden calf.

And **he gave unto Moses**, when he had made an end of communing with him upon mount Sinai, **two tables of testimony**, tables of stone, written with the finger of God. And when the people saw that Moses delayed to come down out of the mount, the people gathered

themselves together unto Aaron, and said unto him, **Up, make us gods**, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Exodus 31:18–32:1.

In the story of the first Pentecost we find that just as a tarrying time preceded Pentecost in the days of the disciples, so too a tarrying time preceded Pentecost in the time of Moses. In the Pentecost of Moses’ period we also find the Sunday law marked, for at the very time Moses is receiving the Ten Commandments and marking the Day of Pentecost, Aaron is making an image of the beast of Egypt, thus typifying those that bow to the image of the beast in the Sunday law crisis. And just as those that receive the mark of the beast in Revelation fourteen will drink the wine of the wrath of God, those who worshipped Aaron’s image of the beast also drank their punishment which was prepared with water mixed with Aaron’s ground up image.

And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strowed *it* upon the water, and **made the children of Israel drink of it**. Exodus 32:30.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, **The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;** and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Revelation 14:9, 10.

The third witness to the tarrying time preceding Pentecost is identified in the history of the Millerites in connection with the parable of the ten virgins. Pentecost typifies the Sunday law, and it is at the Sunday law that probation closes

for Seventh-day Adventists in fulfillment of the parable of the ten virgins. The door closed on the virgins of the Millerite history on October 22, 1844 six months and ten days after the tarrying time arrived in that history. Upon three witnesses therefore we find that the tarrying time precedes the Sunday law where the door closes, so when we include Matthew 25:1–13 as a fourth witness, we also find that in the parable itself—the tarrying time precedes the closing of the door.

In the story of Moses' Pentecost in Exodus nineteen the Lord descends and speaks the law to the children of Israel, thus typifying when the Lord descended and spoke with the disciples, breathing upon them a few drops of the Holy Spirit which preceded the full outpouring at Pentecost. We therefore find that the tarrying time is marked by the descent of the Lord in both stories of Pentecost at the beginning of Israel in the time of Moses and the ending of Israel in the time of the disciples. Thus the waymark of the tarrying time is identified when Christ descends. The tarrying time for the Millerites began at the first disappointment, which began on the first day of the first month in agreement with Ezra 7:9.

For upon **the first day of the first month** began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

Ezra 7:9

Verse nine identifies that Ezra came out of Babylon on the first day of the first biblical month in 457BC, thus typifying the first day of the first biblical month in 1844. The first biblical day of 1844 identifies the first disappointment for the Millerites, which was also understood as the tarrying time in the history of the Millerites. When the biblical year of 1843 ended, the first

day of the biblical year of 1844 arrived.

Ezra had left, or came out of Babylon on the first day of the first month—symbolizing the arrival of the second angel in the Millerite history. Ezra's departure from Babylon typified the message to come out of Babylon. Sister White describes what happened when the second angel's message arrived in history.

“Another mighty angel was commissioned to descend to earth. Jesus placed **in his hand a writing**, and as he came to earth, he cried, Babylon is fallen! is fallen! **Then** I saw the **disappointed** ones again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord's appearing.” *Spiritual Gifts*, volume 1, 153.

Therefore when the first disappointment and the tarrying time arrived in the Millerite history—the second angel descended to the earth. The angels of Revelation fourteen and eighteen are all symbols of Christ, for Sister White informs us that the Protestants of the Millerite history crucified these messages as certainly as the Jews crucified Christ. If Christ's crucifixion represents the crucifixion of the messages of Revelation fourteen, then those messages are symbols of Christ.

“I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there.” *Early Writings*, 261.

Upon these three prophetic witnesses the tarrying time for God's people today began as the angel of Revelation eighteen descended at 9/11. Sister White is clear that the message the angel of Revelation eighteen proclaims in verses two and three is the same message as the second angel of Revelation fourteen.

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the

earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8)." *Selected Messages*, book 2, 118.

The second angel of Revelation fourteen arrived in history on the first day of the first biblical month in 1844 according to Ezra 7:9 and he brought a written message that is the identical message of the angel of Revelation eighteen. Therefore the arrival of the second angel in 1844 typifies the arrival of the angel of Revelation eighteen on 9/11. The arrival of both angels marks the tarrying time as typified by the descent of Christ in the first Pentecostal season and with Moses at Sinai and the last Pentecostal season with the disciples at Jerusalem.

Sister White informs us that in this period of time our work consists in "combining" and "blending" the three messages. We have already cited *The 1888 Materials*, 804 where she stated,

"After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, **the light of all the three messages is combined.**" *The 1888 Materials*, 804.

The angel of Revelation eighteen is illustrated prophetically by combing the light of all three of the messages of Revelation fourteen. Thus the second angel that arrived on April 16, 1844 typifies the angel of Revelation eighteen for both angels proclaim the very same message.

"Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one, to come before the people in the closing days of this earth's history.** All the world

will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men." *Selected Messages*, book 2, 117.

All the messages blend together in the two messages of Revelation eighteen. The burden of our work is to present the great message of Revelation eighteen by combining the three angel's messages.

"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, **combining the first, second, and third angels' messages**, is to be given to the world. This is to be the burden of our work." *The Seventh-day Adventist Bible Commentary*, volume 7, 950.

Therefore not only did the second angel of the Millerite history typify the angel of Revelation eighteen, but so too did the empowerment of the first angel on August 11, 1840 typify the angel of Revelation eighteen. The restraint of Islam by the four great European powers on that date typified the descent of the angel of Revelation eighteen on September 11, 2001 as Islam was once again restrained. Sister White identifies that the angel of Revelation ten was "no less a personage than Jesus Christ", thus identifying that the angel of Revelation eighteen was also no less a personage than Jesus Christ.

Therefore when Christ descended to Mount Sinai in the Pentecostal history of Moses the tarrying time had arrived, and when Christ descended to the upper room in the Pentecostal history of the disciples the tarrying time had arrived, and also when Christ, represented by the second angel of Revelation fourteen, descended on April 16, 1844 to mark the Pentecostal history of the Millerites, the tarrying time had arrived. All three of these biblical witnesses typify that when

the angel of Revelation eighteen descended with the restraint of Islam on September 11, 2001, Adventism's tarrying time had arrived.

The Millerites recognized that they were in the tarrying time once it arrived, and the wise virgins in the parable of ten virgins in our history will also recognize that they too are now in the tarrying time.

The tarrying time for the Millerites was marked by the arrival of the second angel and is one of the great waymarks of that history that we are to defend and guard, for it will be attacked—for it shows the things which will be. Also the closing of the door on October 22, 1844 was marked by the arrival of the third angel and is one of the great waymarks of that history that we are to defend and guard, for it will be attacked—for it shows the things which will be.

For several years we and others have taught that the second angel arrived in June of 1842 based upon *Testimonies*, volume 1, 31.

“In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions, the different denominations closed the doors of their churches against Mr. Miller.** Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive.” *Life Sketches*, 27.

Once the significance of Ezra 7:9 was brought to light we recognized that the arrival of the second angel took place on the first day of the first biblical month in 1844. The need to adjust or correct a long taught idea is unfortunate in some regards, but when better light comes we

have no choice. It is important to keep in mind that one of the characteristics that are identified concerning the second angel is that it represents a progressive history.

“The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But **the message of the second angel did not reach its complete fulfillment in 1844.** The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

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

When we understand that the fall of Babylon as identified by the second angel is progressive, we should continue to uphold that June of 1842 is a waymark in the progressive fall that began in that history. One month after the 1843 chart was produced in May of 1842 the Protestant churches began to close their doors and began their progressive rejection of the light of the first angel.

Now that Ezra 7:9 has been discovered we find several lines of evidence that allows us to mark the descent and arrival of the second angel on the first day of the first biblical month in 1844. The several lines of evidence is produced by identifying everywhere in the Bible that the first day of the first month is marked. In the book of Ezra we find another reference to the first day of the first month in Ezra 10.

And the children of the captivity did so.

And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were **separated**, and sat down in the first day of the tenth month to examine the matter.

And **they made an end with all the men that had taken strange wives by the first day of the first month.** Ezra 10:16–17.

On the first day of the first biblical month in the time of Ezra the faithful Hebrews separated from the unfaithful Hebrews which refused to put away the pagan wives, thus typifying the full or complete separation of the Protestant churches from the Millerite movement at the first disappointment, which arrived on the first day of the first biblical month in 1844. In Ezekiel 29 we find another line of evidence.

And it came to pass in the seven and twentieth year, in **the first month, in the first day of the month**, the word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against

Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the Lord. Ezekiel 29:17–21.

Nebuchadnezzar typified the papacy, for the seventy years captivity that was brought upon literal Israel by Nebuchadnezzar typified the twelve hundred and sixty years of captivity of spiritual Israel accomplished by spiritual Babylon.

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

Therefore just as the Lord provided wages for the work of Nebuchadnezzar, he also provided payment for the service of the papacy. For Nebuchadnezzar the wages were Egypt

and for the papacy the wages were Protestant America, and eventually including the whole world as symbolized by Egypt. The progressive conquering of Protestant America began when the Protestants rejected the first angel's message on the first day of the first biblical month in 1844 and will reach its full conclusion at the national Sunday law. Thus on the first day of the first biblical month in 1844 the Lord began to pay the papacy for the service it rendered during the captivity of spiritual Israel from 538 through 1798 and the Lord will render the papacy its last payment when it rules the world.

Ezekiel further informs us that at the very time when this transaction began, the Lord also stated that He would "cause the horn of the house of Israel to bud forth, and" that He would "give" an "opening of the mouth in the midst of them." At that time (the first disappointment) the Lord led His faithful Millerite people back to their Bibles and revealed to them the evidence that proved that the prophetic periods of the 2520 and the 2300 years (which they had previously thought and taught ended in 1843), actually ended in 1844. He did this in advance of the Midnight Cry when He would specify the very day of the year when the vision would speak and not lie. The budding out began on the first day of the first biblical month in 1844 and represented the sprinkling that preceded the full outpouring at the Midnight Cry on the first day of the fifth biblical month in 1844. Another witness that the second angel arrived at this time is found in Exodus 40.

On the first day of the first month shalt thou **set up the tabernacle of the tent** of the congregation. . . . Thus did Moses: according to all that the Lord commanded him, so did he. 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. Exodus 40:2, 16–17.

According to 1 Peter chapter two when the Lord is entering into covenant with a people as He was about to do in that history, He first builds that people up into a spiritual house.

If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a **spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:3–5.

When Christ informed the Jews that He would raise up the temple in three days they responded that the temple took forty-six years to erect.

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:18–21.

From 1798 through 1844 the Lord erected a spiritual house in order to fulfill Daniel 8:14 which required a restoration of both the sanctuary and the host. In 1844 a host, that is a spiritual house or temple had been prepared by Christ to enter into the Most Holy Place and into a covenant relationship with the Lord. The rearing up of that temple was complete in the forty-sixth year of that process, on the first day of the first biblical month. The temple needed to be erected and then it needed to be cleansed twice, and the reason it was erected and cleansed was in order to enter into the holy convocation of the Day of Atonement on the tenth day of the seventh biblical month in 1844. We find another witness for this fact in 2 Chronicles.

Now they began on **the first day of the**

first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, **We have cleansed all the house of the Lord**, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the Lord. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. 2 Chronicles 29:17–20.

On the first day of the first biblical month in 1844 the cleansing of the Millerite temple began, at the very time that the cleansing of the Protestant temple ended. Ezekiel confirms this truth and identifies that the cleansing is done in advance of a holy convocation, which in the Millerite history was the Day of Atonement.

Thus saith the Lord God; In **the first month, in the first day of the month**, thou shalt take a young bullock without blemish, and **cleanse the sanctuary**: And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. In the first *month*, in the fourteenth day of the month, ye shall have the **passover**, a feast of seven days; unleavened bread shall be eaten. Ezekiel 45:18–21.

On the first day of the first biblical month in the story of Noah we find that the waters were dried up.

And it came to pass in the six hundredth

and first year, in the first *month*, the first *day* of the month, **the waters were dried up from off the earth**: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. Genesis 8:13.

In the story of ancient Israel coming out of Egypt two times they came to the place called Meribah where the waters were dried up.

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Exodus 17:7.

Both times they came to Meribah at the beginning and the end of their travels in the wilderness the waters were dried up, and the word Massah means testing and Meribah means quarrel or contention. On the first day of the first month the testing of the Millerites began at the very point in time when the contention and quarrelling began between the Millerites and the Protestants who left the movement at that point in time.

“After forty years’ wandering in the wilderness, the children of Israel encamped at Kadesh, in the desert of Zin; and Miriam died, and was buried there. The living stream which flowed from the smitten rock in Horeb, had followed them in all their journeyings; but just before the Hebrew host reached Kadesh, **the Lord caused the waters to cease. It was his purpose again to test his people. He would prove whether they would humbly trust his providence, or imitate their fathers’ unbelief and murmuring.**” *Signs of the Times*, September 30, 1880.

Ezra 7:9 allows us, with several witnesses, to identify that on the first day of the first biblical month in 1844, the first disappointment for the Millerites arrived, the tarrying time began, and the second angel descended with writing in his hand. In the parable of the ten virgins therefore

the second angel is the waymark of the tarrying time and the third angel is the waymark of the closed door. These two waymarks are distinctly different, but are to be defended and guarded, for they will be attacked—for they show the things which will be.

For this reason it is of utmost importance to identify correctly whether the “day of the Lord” began when the tarrying time arrived on 9/11, or if it begins when the door closes at the Sunday law.

The First Day of the Fifth Month

For upon the first *day* of the first month began he to go up from Babylon, and on **the first day of the fifth month** came he to Jerusalem, according to the good hand of his God upon him.

I have spoken to two of the pastors on the other side of this discussion about my conviction that the “day of the Lord” represents the closing of the door of probation. One of those pastors responded that on 9/11 the leadership of the Adventist church was passed by and their probation closed. I find no biblical evidence of this whatsoever. When we understand that Massah and Meribah represent a testing process that begins at the tarrying time, it is outside of God’s long suffering and mercy to close the door against those who have not yet had opportunity to respond to the message of the angel of Revelation eighteen.

I certainly understand that at that point the judgment of the living began, and that the judgment of the living begins with the ancient men in Ezekiel eight, which represents the leadership of the Adventist church, but the waymark of the tarrying time provides no evidence that their probation closed when the angel arrived. The descent of the angel of Revelation eighteen has been repeatedly typified in the sacred reform movements and those waymarks do not uphold

the claim or inference that probation then and there closed for the leadership of the Adventist church.

When the Lord descended to confront Moses with the test of circumcision in Exodus four there is no evidence that the leadership of God’s people was then passed by. Moses was the leadership at that point and Aaron, his co-leader was then traveling to meet with Moses in advance of their work.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. Exodus 4:24–27.

When the Holy Spirit descended upon Christ at His baptism there is no evidence that the leadership of the Jewish church closed their probation at that time. Shortly after His baptism He cleansed the temple for the first time and proclaimed:

And said unto them that sold doves, Take these things hence; make not **my Father’s house** an house of merchandise. John 2:16.

At the beginning of His visitation of the Hebrews in that history the temple was still identified as His father’s house. Yet when He looked upon the interior of the temple for the last time at the end of His ministry He stated:

“When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, ‘Behold, **your house is left unto you desolate.**’ Matthew 23:38. Hitherto He had called the temple His Father’s house; but as the Son of God passed out from those walls, God’s presence was

withdrawn forever from the temple built to His glory.” *Acts of the Apostles*, 145.

Shortly after the Holy Spirit descended, thus typifying the descent of the angel of Revelation eighteen on 9/11, Christ is still calling the temple His father’s house. But when He is ending His visitation near the close of His ministry He identifies the temple as the Jew’s house. Somewhere after the descent of the Holy Spirit the leadership of God’s church was passed by.

If there be any angel that more fully typifies the descent of the angel of Revelation eighteen than the angel of Revelation ten, I do not know what it would be. In that history on August 11, 1840 the angel of Revelation ten descended when Islam was restrained and the leadership of the Protestant churches began to be tested by the empowerment of the first angel’s message, which was accomplished by the confirmation of the year day principle of Bible prophecy, which had allowed the Millerites to correctly predict the collapse of the Ottoman Empire. When the angel descended on August 11, 1840 the door was still open for the leadership of the Protestants of the time.

There was no door of probation that closed on 9/11. Evidently though, some of those who are insisting that the “day of the Lord” began on 9/11 are familiar enough with the biblical testimony of the “day of the Lord” to know that there should be a closed door when the “day of the Lord” arrives. They therefore infer that the leadership of Adventism was passed by and the door of their probation was closed at that point in time. What happened on 9/11 was the arrival of the tarrying time, but Ezra 7:9 provides insight to when the leadership of Adventism does get passed by.

On the first day of the fifth month Ezra arrived in Jerusalem with Artaxerxes third decree in hand, which was to go into effect on the tenth

day of the seventh biblical month. Just as the departure of Ezra from Babylon in the first day of the first month typifies the message of the second angel with his call out of Babylon, the arrival of Ezra in Jerusalem seventy days before the tenth day of the seventh month allows us to merge the biblical calendar and the Gregorian calendar to recognize that the day which Ezra’s arrival prefigured was August 14, 1844. It was at the Exeter camp meeting from the 12th of August through the 17th of August that the message of the Midnight Cry was presented to the Millerites by Samuel Snow. It is no accident that Snow arrived at that camp meeting, not on the opening day of the 12th of August, but two days after on the 14th of August 1844, exactly 2300 biblical years after Ezra arrived in Jerusalem.

“The seventh-month movement rose to its height in the Exeter, New Hampshire, camp meeting. August 12–17. Men and families had come from all over New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, ‘You are going to have new light here, something that will give new impetus to the work.’ But he little anticipated what dramatic fashion the light would come to him.

“As one of the prominent members in the movement, he was given the pulpit **on the third day of the meeting. . . .**” *Origin and History of Seventh-day Adventists*, Arthur W. Spalding, 92.

There is only one other reference to the first day of the fifth month in the Scriptures and it is found in Numbers.

And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in **the first day of the fifth**

month. Numbers 33:38.

On the first day of the fifth biblical month the old leadership died and the new leadership was selected.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and **Eleazar** his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. **At that time the Lord separated the tribe of Levi,** to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. Deuteronomy 10:6-8.

In between the arrival of the second angel and the beginning of the tarrying on April 16, 1844 and the closed door on October 22, 1844 the former leadership dies and the new leadership is set up. The first day of the fifth month the Lord began to identify that Millerite Adventism was now the house of God. A second witness to this fact can be demonstrated in the story of Elijah. Sister White identifies that Elijah typified William Miller. In the story of Elijah God was demonstrating who the true prophet was and who the false prophets were. The prophet was the representative of God but God's people were unwilling to choose that day whether God was God or Baal. The story of Elijah's Carmel experience then, at least at one level, is an illustration of a test which manifests who is the true prophet, and therefore who is the true God.

The prophets of Baal performed their work first, thus typifying that in the Millerite history the Protestants would be first tested, for at that time the Protestants were God's church, and judgment begins with the house of God. After the testing of the Protestants ended on the first day of the first biblical month of 1844, the

testing of Millerite Adventism represented by Elijah was then accomplished. The Midnight Cry arrived on the first day of the fifth biblical month, which in 1844 was August 14th and that manifestation of power was typified when fire came down out of heaven and consumed Elijah's offering, thus proving Elijah as the true prophet in contrast with the false prophets of Baal. Millerite Adventism was then recognized as God's people and the Protestants of the United States then began their work as the false prophet of Bible prophecy.

When Aaron died the former leadership was passed by and Eleazar, the son of Aaron was then made high priest and the tribe of Levi was separated for special religious service, typifying the confirmation that Elijah was the true prophet and also that the Lord had now selected Millerite Adventism as His representative on the first day of the fifth month.

This fact of course has great implications for what is taking place in Adventism today somewhere between the tarrying time that is represented by the first day of the first biblical month and the tenth day of the seventh biblical month when the door closes, but the point here we are identifying is that the leadership of the Adventist church does not get passed by until the first day of the fifth month, not at the tarrying time which arrives at the first day of the first month. There was no door that closed at 9/11. The "day of the Lord" is marking a closed door and the tarrying time does not contain this prophetic characteristic.

When Aaron died on the first day of the fifth biblical month they selected Eleazar as the new high priest and travelled to Gudgodah and then on to Jotbath, which is a land of many rivers. Gudgodah is derived from a Hebrew word identifying that gathering together or

assembling together of a group, and Jotbath represents being made well. On the first day of the fifth biblical month in 1844 the Protestants began their role as the false prophet of Bible prophecy, Millerite Adventism was identified as God's true representative and those Millerites were assembled into a unified group, and also the river of water represented by the outpouring of the Holy Spirit at the Midnight Cry was represented. At the same time the tribe of Levi was being prepared to enter into the Most Holy Place and represented the host that was restored on the tenth day of the seventh biblical month. The purification of Levi is the subject of Malachi 3:1–4 which Sister White also identifies as the prophecy of Christ's temple cleansings.

There is much more to derive from the light of Ezra 7:9 and its application to the parable of the ten virgins in the history of the Millerites and today, but suffice it to say at this point that it upholds that the tarrying time and the door closing are two different waymarks, while also upholding the fact that there is no door which closes at the tarrying time. We will now return to our considerations of Zephaniah and the "day of the Lord."

The "day of the Lord" from Zephaniah is obviously the "day of the Lord" in Joel, and not simply because all the prophets agree with one another, but because they both employ the very same characteristics to identify the "day of the Lord."

That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of **darkness and gloominess**, a day of **clouds and thick darkness**, A day of **the trumpet** and alarm against the fenced cities, and against the high towers. Zephaniah 1:15, 16.

Blow ye **the trumpet** in Zion, and sound an alarm in my holy mountain: let all the

inhabitants of the land tremble: for the day of the Lord cometh, for *it is nigh* at hand; A day of **darkness and of gloominess**, a day of **clouds and of thick darkness**, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. Joel 2:1, 2.

Once the obvious connection between the "day of the Lord" by Joel and Zephaniah is noted, then if we identify that the "day of the Lord" arrived when the Twin Towers in New York city came down in fulfillment of Zephaniah's trumpet against the high towers—then the "day of the Lord" in Zephaniah and Joel, and in fact throughout God's word, is 9/11. When this faulty premise is put in place 9/11 becomes the "day of the Lord" in Joel and therefore adds great emphasis that the context of the book of Joel is Islam.

Whereas if you understand that the trumpet against the fenced cities and high towers in Zephaniah is the warning message that is sounded when church and state combine at the Sunday law in the United States, then "day of the Lord" in Zephaniah and Joel and throughout the whole Bible begins at the Sunday law.

As a student of prophecy, once you recognize the distinction between these two prophetic approaches to the application of the message of Joel, you are forced by sacred logic to begin your personal work of rightly dividing the word of truth. This responsibility should be amplified even to a greater urgency when you also recognize that the starting point for the "day of the Lord" in one of these prophetic models is the great waymark of the tarrying time and arrival of the second angel, whereas the other model claims the starting point for the "day of the Lord" is the great waymark of the closed door

and arrival of the third angel. The sacred calling for every Seventh-day Adventist to be a student of prophecy, as were the noble Bereans, includes the command to guard and defend the great waymarks of the Millerite history that identify the great waymarks of our day and age.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people **we are called individually** to be **students** of prophecy.” *Testimonies*, volume 5, 708.

It has been important for me in this article to attempt to familiarize you (Dear Reader) with the context of these two different models for the “day of the Lord,” before we begin to present how we understand this period of time. It is not simply which understanding is correct in terms of the “day of the Lord,” but it has to do with the great waymarks of Millerite history. If you have been able to follow the logic up to this point, then I wish to present one of my greatest concerns over this discussion of Joel.

The Adventist historians inform us that prior to the first disappointment for the Millerites which arrived when the biblical year of 1843 ended on the first day of the first biblical month in 1844, there were approximately two hundred thousand souls involved with the movement. After the first disappointment that number decreased to approximately fifty thousand. Three quarters, or seventy-five percent of those involved with the movement then not only left the movement but then became some of the movement’s most zealous opponents. When the door shut on October 22, 1844 at the Great Disappointment those fifty thousand, who had felt the mighty power of the Holy Spirit and had participated in the giving of the Midnight Cry, decreased to approximately fifty individuals—thus paralleling

the double-cleansing identified in the story of Gideon and the two temple-cleansings of Christ, as noted before. If we analyze what the Millerites understood about the first disappointment we find a serious and solemn consideration.

The Millerites believed that 1843 was the year when Christ would return and that the door would close in the parable of the ten virgins. They believed 1843 ushered in the “day of the Lord.” If you are not familiar with the fact that the Millerites understood that they were fulfilling the parable of the ten virgins, then you should take the time to review their understanding from the Pioneer CD-ROM or other pioneer sources. It is easy to show they knew they were fulfilling the parable. I will cite one reference to make my point.

“In May, 1844, the Advent papers, *Signs of the Times*, *Voice of Truth*, and the *Midnight Cry*, began to teach that we were ‘now in the tarrying time of the message, as set forth in the parable of the ten virgins, in Matthew chapter twenty-five.’ They saw it was to tarry till midnight, but just how long that was, they did not discover. So on the matter of the time, they were like one in slumber. They had believed ever since 1842, when Brother Charles Fitch came to Brother Miller and Himes at Exeter, N.H., with his paintings for a prophetic chart, that in going forth with those symbols, they had been fulfilling the command, ‘write the vision and make it plain on tables.’ etc. As in Hab. 2:2, 3, they now said, ‘It is indicated right in that prophecy that there would be a tarrying time, yet no failure in the prediction at last.’” John N. Loughborough, *The Great Second Advent Movement*, 520.

The Millerites believed that when the Lord returned at the conclusion of the 2300 year and the 2520 year prophecies that the door would close in the parable. What they discovered after the year 1843 passed into history, was that what they had previously believed to be the closing

of the door in the parable—was actually the tarrying time. This is the disagreement we are dealing with today.

There are some who are identifying that 9/11, (which is our tarrying time) is the “day of the Lord,” while others are identifying that the “day of the Lord” arrives at the Sunday law. If the “day of the Lord” marks the beginning of God’s executive judgment, and if the “day of the Lord” arrives at the Sunday law in the United States, then the “day of the Lord” is the closed door in the parable.

We are instructed to preserve the great waymarks in order to show what has been and what will be, and in agreement with that counsel I am suggesting that what is now happening in this discussion of Joel is a parallel to the very same mistake of the Millerites when they identified the first disappointment (1843) as the shut door—when in reality it was the tarrying time. That misunderstanding removed seventy-five percent of those involved in the movement and turned most of them into aggressive opponents of the Millerites from that point on.

I do understand that those who claim the “day of the Lord” began at 9/11 are not identifying that this was the beginning of God’s executive judgment or that the door closed in the parable, but they do identify 9/11 as the “day of the Lord,” whereas the Bible and Spirit of Prophecy identify that the “day of the Lord” arrives at the Sunday law.

To assign a definition to a biblical symbol which is not actually sustained in God’s word or the Spirit of Prophecy is to employ a private interpretation. If the “day of the Lord” is the beginning of God’s executive judgment, then to identify 9/11 as the “day of the Lord” whether knowingly or unknowingly is to identify 9/11 as the closed door which it is not. It is rather

identifying the actual arrival of the tarrying time as the closed door, which was the Millerites’ mistake that led to the first disappointment.

What I am therefore suggesting about the other side of this discussion is that they are incorrect in their definition of the “day of the Lord,” and they are incorrect in applying the “day of the Lord” to 9/11. These two errors parallel the misunderstanding which produced the first disappointment in the Millerite history.

The repetition of this aspect of Millerite history is only recognized if we understand that the “day of the Lord” is where the door closes in the parable and that it arrives at the Sunday law. If we believe the “day of the Lord” begins at 9/11 then we will have a difficult task in even following the logic of the parallel in our history with the first disappointment of Millerite history.

I would think the first warning flag to help someone begin to see the problem with identifying 9/11 as the “day of the Lord” begins by first isolating how you, or the teachers you may be listening to and promoting, are defining the Sunday law. I am not aware of any of the voices in this message that do not correctly teach that probation closes for Seventh-day Adventists at the Sunday law. It is at that point where the door of their probation closes, either through the reception of the mark of the beast or the seal of God. This truth has been a pillar of this movement, for this is the conclusion of Daniel eleven verse forty-one, which the Holy Spirit employs to convict those who will hear, that if they do not prepare for the soon coming close of probation in verse forty-one, then they will remain in their Laodicean condition and receive the mark of the beast.

Therefore making the fairly reliable assumption that all the public teachers of this message that are now associated with the discussion of Joel

agree that door closes at the Sunday law, I would therefore make the assumption that we also agree that it is at the Sunday law where the door in the parable of the ten virgins closes.

Therefore a warning flag for you (Dear Reader) is to ascertain whether you have come to understand that the Sunday law is the tarrying time. This cannot be—no matter who teaches that it is. The tarrying time in the parable precedes the closing of the door. Those two waymarks cannot be the same waymark. They must be different waymarks. How can we fulfill our responsibility to guard and defend the waymarks if we do not understand where they belong in the parable? If you reach the conclusion that the tarrying time and the closed door are two different waymarks in the parable, and that those waymarks are identified as two different entities in the history of Moses, the disciples, and the Millerites you will then begin to see the importance of correctly identifying whether the “day of the Lord” begins at 9/11 or the Sunday law.

I think there are four steps of understanding that need to be internalized in order to recognize the parallel of the first disappointment in the Millerite history that I am warning about. The first step that needs to be recognized is that the “day of the Lord” begins God’s executive judgment. The second step is to recognize that God’s executive judgment and therefore the “day of the Lord” begins at the Sunday law in the United States. The third step to recognize is that the tarrying time is a different waymark than the closed door in the parable of the ten virgins. The fourth step is recognizing that the tarrying time in our history began at 9/11.

If you know and believe these four truths then when you hear someone teach that the “day of the Lord” began on 9/11, you can recognize that he is incorrectly teaching that the tarrying time

is where the door closes. He does not necessarily teach that there is a door that closed on 9/11, but because he does not understand correctly that the “day of the Lord” arrives when the door closes at the Sunday law—he is teaching this fallacy none the less. The Millerites mistakenly taught that the door closed and the “day of the Lord” arrived in 1843, but in reality what arrived at the conclusion of 1843 was the tarrying time. Therefore my personal greatest concern over this discussion of Joel is that we are now repeating the first disappointment of the Millerites and we stand on the verge of seventy-five percent of those following this message, not simply leaving it, but aggressively turning against it!

It can be just a small rudder that directs a mighty vessel onto the rocks. Identifying the high towers of Zephaniah as the Twin Towers places the vessel on course to identify the “day of the Lord” as 9/11, which in turn provides a context for studying the book of Joel with the idea that Joel is identifying Islam as a primary theme in the book.

Recently a brother asked me if I thought Isaiah thirty was identifying a progressive history. I was a bit hesitant to answer him, for I know some that employ an argument about sequential history in Revelation thirteen that provides a platform for them to suggest the forty-two months in Revelation thirteen comes after the deadly wound is healed. Instead of outright agreeing to his question I went to Isaiah thirty with him. I knew we also had towers in Isaiah thirty and was trying to be careful about how I approached the discussion. He directed me to verses twenty-five and twenty-six.

And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, **when the towers fall**. Moreover the light of the moon shall be

as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up **the breach** of his people, and healeth the stroke of their wound. Isaiah 30:25, 26.

The brother knew that I understand that at 9/11 the Lion of the tribe of Judah led His people back to the old paths of Jeremiah 6:16 in order to begin a work of restoring the paths to walk in. He therefore wanted to see how I could address the fact that the towers fell in verse twenty-five and then in verse twenty-six we find the Lord binding up the breach of His people. His logic was the work of “binding the breach” is simply another prophetic expression which identifies the work of those who repair the beaches and restore the paths to dwell in. I recognized his logic, and had never considered this thought before, so basically told him I didn’t have an answer, but what I did share is that more often than not when Sister White refers to the work of repairing the breach and restoring the foundations she is referring to the Sunday law. My answer to him was accurate. I see why he wanted to apply Isaiah thirty in a sequential fashion, for if we see towers falling in verse twenty-five and then we are restoring the old paths in the very next verse, this would be contextual evidence to uphold that the towers represented 9/11. Isaiah 58:12 states:

And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, **The repairer of the breach, The restorer of paths to dwell in.**

The work of returning to Jeremiah’s old paths is directly tied into this verse for Jeremiah states:

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*.

The restoration of Isaiah’s paths to dwell in is

Jeremiah’s old paths that we are to walk in. Yet Sister White more often than not applies Isaiah 58:12 to the Sunday law.

“The spiritual restoration of which the work carried forward in Nehemiah’s day was a symbol, is outlined in the words of Isaiah: ‘They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.’ ‘They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.’ Isaiah 61:4; 58:12.

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.

“In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.’ Isaiah 58:13, 14.

“In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of

the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12." *Prophets and Kings*, 677, 678.

The fact that there is a foundational work that is accomplished within Adventism at 9/11 does not negate the fact that when those Seventh-day Adventists that receive the seal of God at the Sunday law and begin to lift up the Sabbath truth before the world, that they will call those who will hear to return to the foundational truth of the Sabbath which had a breach made in it by the papacy and its allies.

At the prophetic level there is still another concern about verses twenty-five and six. If we wish to apply the expression, "when the towers fall" in a literal fashion, then consistency would demand we also apply the words in connection with those towers in a literal application as well. Did the high mountains and high hills on planet earth or perhaps the United States begin to produce rivers and streams on 9/11? Was there a phenomenon at 9/11 where the moon glowed as bright as the sun and the sun became seven times as bright as ever before? When we apply the biblical towers in a literal sense we cease to be consistent in our application of prophecy.

Whereas; if we hold to Miller's rules of biblical interpretation, the "high mountains and hills" would represent churches. The moon would represent the wise virgins of Adventism who reflect the glory of the sun as represented by God's word. At the Sunday law the latter rain is going to be poured out without measure and the churches outside of Adventism are going to hear the loud cry message which is represented by rivers and streams of waters. At the Sunday law the fall of Babylon, which includes Rome and her daughters will be complete and the perfect fulfillment of the second angel's message

announcing the fall of Babylon, or the fall of the towers which represent the apostate churches, will be complete.

"Not until this condition shall be reached, and **the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**" *The Great Controversy*, 389.

Of course the "day of great slaughter" would be the executive judgment which begins at the Sunday law as testified to by many prophets. Isaiah himself in three chapters identifies the day of great slaughter as the indignation of the Lord against the nations, which begins when the nations have filled up their cup of iniquity. The Spirit of Prophecy repeatedly informs us the nations fill up their cup of iniquity at the Sunday law.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. **For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.** Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon **the people of my curse, to judgment.** The sword of the Lord is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and **a great slaughter**

in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is the day of the Lord's vengeance*, and the year of recompenses for the controversy of Zion. Isaiah 34:1-8.

God's indignation is poured out when they make His law void.

"In the exercise of the long suffering of God, He gives to nations a certain period of probation, but there is a point which if they pass, there will be the visitation of God in His indignation; He will punish. The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, **'It is time for Thee, Lord, to work;** for they have made void Thy law.' (Psalms 119:126). In answer to this prayer ere long **the wrath of an offended God will be poured out without mercy**, then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf." *The 1888 Materials*, 479.

God begins to pour out His indignation when the law is made void.

"A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, **enforce the Sunday law**, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin. We see that those who are now keeping the commandments of God need to bestir themselves, that they may

obtain the special help which God alone can give them. They should work more earnestly to delay as long as possible the threatened calamity. If, in our land of boasted freedom, a Protestant government should sacrifice every principle which enters into its Constitution, and propagate papal falsehood and delusion, well may we plead, 'It is time for thee, Lord, to work, for they have made void thy law.'" *Review and Herald*, December 18, 1888.

God's indignation, the day of slaughter, the day of His wrath, the day of the Lord are interchangeable terms that mark His executive judgment. That day begins at the Sunday law.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, **The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;** and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. Revelation 14:9, 10.

At the Sunday law the light of the moon shall be as the sun and the sun shall shine sevenfold or as the light of seven days. In that day the Lord will bind up the breach made in His law.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, **The repairer of the breach, The restorer of paths to dwell in.** If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor

finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.’

“Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel’s message, those who avow themselves God’s commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them, The repairers of the breach, The restorers of paths to dwell in?—It is God. Their names are registered in heaven as reformers, restorers, as raising the foundations of many generations.” *Review and Herald*, October 13, 1891.

What would it mean that the sun and moon increased their light when the towers fall? How does the sun and moon increase their light at the Sunday law?

And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, **when the towers fall**. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up **the breach** of his people, and healeth the stroke of their wound. Isaiah 30:25, 26.

Sister White is clear that the expression of the sevenfold shining of the sun is a symbol of the church triumphant. She is also clear that the church changes from the church militant to the church triumphant at the Sunday law when the wheat and tares are separated.

“Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be

done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving—the robe of Christ’s righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. **The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now.**” *Testimonies*, volume 8, 42.

“The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. ‘Wilt thou then that we . . . gather them up?’ was the question of the servant; but the master answered, ‘Nay; lest while ye gather up the tares, ye root up also the wheat with them.’ The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His.” *Testimonies to Ministers*, 61.

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

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his work, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner.**’ These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” *Manuscript Releases*, volume 5, 425.

Isaiah 30:25, 26 is identifying the Sunday law, not 9/11. We will continue our consideration of the “day of the Lord” in our next newsletter.

School of the Prophets Update

It has been a great joy to serve at the *School of the Prophets* these past few months. We were blessed with three students and a foreign exchange volunteer from Germany. Each one of these individuals brought with them a willing spirit, an open mind, and the desire to search the Scriptures for themselves. I have been blessed to see them grow in their understanding of health, Bible prophecy, natural treatments, simple remedies, gardening, and how to work efficiently with their hands.

While the students have been busy with their work and studies, the staff has been involved with teaching responsibilities and completing the campus for the next trimester. It looks as though most of our trimester goals were met. Over the next few weeks the boy's dorm rooms will be completed. Each of the four rooms will be equipped with a bed, a desk, and personal storage space. Although the boy's rooms are not large, they are neatly arranged, cozy, and very comfortable.

Over the winter break we intend to modify a portion of our current workshop to provide a living room, kitchenette, bathroom, and laundry room for the boy's facility. This remodeled area will also serve as a permanent classroom for use in the next trimester, starting in January 2014. We solicit your prayers that this project can be completed before the next trimester begins.

The girl's dorm is also nearing completion. The flooring, painting, window coverings, and beds have all been put in and are assembled. We are lacking desks, living room furniture, basic kitchen supplies, and linens. This week, Paul and Mark started working on the deck leading into the girl's dorm. This means it will not be long before the girl's dorm is completed at last. All the hard work that has been done in this older model trailer home has really paid off. The fresh paint, newly textured ceilings, updated appliances, and warm colors all make an inviting space that is ready for its first occupants!

We will be using the girl's dorm kitchen and dining room as our student cafeteria. It will provide plenty of space for cooking demonstrations of delicious plant based meals and a family mealtime environment for both staff and students. We were blessed to find and purchase a large, modern refrigerator for only a fraction of the original cost, due to some minor cosmetic flaws. All that is left to complete the kitchen is a lot of scrubbing, shelf stocking, and putting in the cabinet liners. Tara Marie, next year's chef, will be spending a portion of the break preparing the kitchen for the upcoming school year.

The school gardens have been taken down, a cover crop has been planted, and the beehives are wrapped up for a little extra warmth over the winter months. The wood piles are stacked high, the grounds are trimmed short and neat, and the garden shed is organized and prepared for spring. The blueberry bushes that were planted this summer have been established firmly into the ground, ready for the frosts, and the trees await their early spring pruning. The sweet potatoes were harvested and actually produced a better crop than expected in such a newly started garden. Everything on campus seems to be at rest in anticipation of winter, confident that the job has been done well during the months of harvest.

I encourage you to consider the *School of the Prophets* for your next trimester. Are you interested in learning Bible prophecy? Would you like to know how to better equip yourself with a practical knowledge of health, natural remedies, and simple plant based cooking? Does learning to garden or working in a greenhouse interest you? If you said yes to any of these questions, then do not hesitate to call us with your questions. Our number is 888-278-7744. We would love to talk with you about our mission here, how to apply, and what this experience might mean for you. *School of the Prophets* will be starting again in January of 2014. We still have room for you and look forward to our first trimester on the newly completed campus! Until Next Time, Bronwyn