

FUTURE NEWS

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THE HIGHEST SERVICE

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Peter 2:9



When men and women have formed characters which God can endorse, when their self-denial and self-sacrifice have been fully made, when they are ready for the final test, ready to be introduced into God's family, what service will stand highest in the estimation of Him who gave Himself a willing offering to save a guilty race? What enterprise will be most dear to the heart of infinite love? What work will bring the greatest satisfaction and joy to the Father and the Son?—The salvation of perishing souls. Christ died to bring men the saving power of the gospel. Those who cooperate with Him in carrying forward His great enterprise of mercy, laboring with all the strength God has given them to save those nigh and afar off, will share in the joy of the Redeemer when the redeemed host stand around the throne of God.

"God has entrusted means and capabilities to His servants for the doing of a work far higher than that which today He looks upon.

"O," said the heavenly messenger, "the Lord's institutions are terribly behind the greatness of the truths which are being fulfilled at the present time. There is a fearful misconception of the claims of duty. The frosty atmosphere in which believers are content to live retards the self-sacrificing movements which should be made to warn the world and save souls.

"The powers of darkness are working with an intensity of effort, and year by year thousands of people, from all kindreds, nations, and tongues, pass into eternity, unwarned and unready. Our faith must mean something more definite, more decided, more important.

"Ask my institutions and churches, 'Do you believe the Word of God? What then are you doing in missionary lines? Are you working with self-denial and self-sacrifice? Do you believe that the Word of God means what it says? Your actions show that you do not. How will you meet at the bar of God the countless millions who, unwarned, are passing into eternity?'

"Will there be a second probation? No, no. This fallacy might just as well be given up at once. The present probation is all that we shall have. Do you realize that the salvation of fallen human beings must be secured in this present life, or they will be forever lost?'

"The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are rich and increased in goods, and have need of nothing? Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were? In a clear, determined voice the messenger said, 'I ask you what you are doing? O that you could comprehend! O that you could understand the importance of the warning and what it means to you and to the world! If you did understand, if you were filled with the spirit of the One who gave His life for the life of the world, you would cooperate with Him, making earnest, self-sacrificing efforts to save sinners.'" *Selected Messages*, book 1, 90-92.

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MISSION STATEMENT

Our mission 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 very eyes. The historic and prophetic understanding of Seventh-day Adventism is now present truth—we are the final generation. Our emphasis is placed upon the prophetic word, including all of 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 His promises, we are to receive that experience.

FFA and its educational institution of **School of the Prophets (SOTP)** fully endorse the definition of the everlasting gospel as being the work of Christ in developing and thereafter demonstrating two classes of worshippers based upon the introduction of a three-step prophetic testing message. Coupled with this prophetic gospel, we uphold all aspects of country living and the medical missionary work.

FFA is proactively spreading God's final warning message through various mediums, such as this monthly newsletter, daily recorded classes held by **SOTP**, DVD production, biannual camp-meetings, and social media. An integral part of this responsibility is meeting the demands of our extensive travel itinerary. The urgency in advancing present truth extends to every corner of the earth. By God's grace, we are fervently working to meet such demands.

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LET BOTH GROW TOGETHER UNTIL THE HARVEST

by TAMINA BLAESING

The message of the wheat and the tares is a sensitive one and has caused much heartache within this movement. We see that Satan is doing everything in his power to fight this truth. We can be sure, then, that the Lord must have special light to reveal to us. The parable of the wheat and the tares is based on an agricultural theme. In this study, we will put on our agricultural glasses in order to search the Bible for its gems regarding agriculture. Let us first look at Jeremiah.

JEREMIAH

For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Jeremiah 4:3, 4.

In Jeremiah, we are commanded by the Lord not to sow among thorns. There is a work to do first; we must break up the fallow ground. This ground has been neglected for some time. Once the work of breaking up the ground (plowing) is completed, then we are permitted to sow.

In verse 3, Jeremiah speaks about a field that needs to be plowed; and in verse 4, he speaks about a heart that needs to be circumcised. Using the principle of repeat and enlarge, we can see clearly that the ground is the heart, and the foreskins are the thorns.

Verse 3:...break up ground... thorns (removed)

Verse 4:...circumcise heart...foreskins (taken away)

Let us take a closer at the symbols used in these verses to learn their prophetic meaning.

THORNS

"Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. **The thorns of sin will grow in any soil; they need no cultivation;** but grace must be carefully cultivated." *Christ's Object Lessons*, 50.

The thorns represent sin. Therefore, the thorns which are in the fallow ground are sin. There is to be no good seed sown while sin is still in the field.

BREAK UP YOUR FALLOW GROUND

"**Christ is the sower of the seed.** He came to sow the world with truth. Not one tiny seed of error does he cast into the ground. He sees that the **precious seeds of truth** do not have a fair opportunity when seeds of a perverted character have taken deep root. **The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots.** Therefore he makes the doctrines of his kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And all who have the privilege of hearing the Word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, 'seeing see not, and hearing they hear not, neither do they understand.'" *The Review and Herald*, September 26, 1899, article A.

In this passage from the Spirit of Prophecy we are told that the sower is Christ. The seed is His truth. In Jeremiah we read that there is ground in which thorns have grown, and before seed can be sown the thorns must be removed. The thorns are removed by plowing. Sister White tells us that it is the "plowshare of truth" which removes the thorns. It is truth that will remove the thorns, identified as sin, so that the field is prepared to receive the good seed.

How is a field plowed? The tractor is driven in a back-and-forth pattern. When the plowing is finished, then you can see the structure of line upon line in the field. The thorns (sin) are taken out by the plowshare of truth. To be more specific, the sin that is growing in the fallow ground is removed by the truth of line upon line, and this prepares the field for the next step: the sowing of the seed.

HOSEA

Hosea also speaks about agriculture. He gives us more details on the subject of agriculture.

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Hosea 10:12.

We are to break up the ground because it is time to seek the Lord. We are to sow in righteousness, then reap in mercy. The Bible reveals that the sowing time is the time of righteousness. The seed is sown in righteousness and the water for the seed is the rain of righteousness.



BREAK UP YOUR FALLOW GROUND

“The garden of the heart must be cultivated. **The soil must be broken up by deep repentance for sin.**” *Christ's Object Lessons*, 56.

Sister White makes an application about the heart of an individual person. We agree with her. However, in this article we will present another application, as we have already shown.

In the previous section we established that the thorns are being removed by the plowshare of the truth of Line-Upon-Line. Now we would like to add that the plowing is also a time when there is a deep repentance. To repent is to return to the correct path from which you have departed. We see this demonstrated in Jeremiah 6:16: 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. So the breaking up of the ground is to repent, to return to the old paths, by the truth of line upon line. Hosea tells us that this work will be accomplished when it is time to seek the Lord. Let us now find out when it is time to seek Him.

TIME TO SEEK THE LORD—TIME OF THE END

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Daniel 12:4.

At the time of the end knowledge shall increase. Why will it increase? Because people will run to and fro. Why are people running to and fro? Because they are searching for something. What are they searching for? They are searching for the Lord, knowing that the only place to find Him is in His word. The time to seek the Lord is at the time of the end. We see this in 1798 with the arrival of the first angel's message that stirs the people to seek the Lord.

“Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? **The message was designed to**

enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.”

Christ in His Sanctuary, 76.

The message is for those who seek the Lord with repentance and humiliation. When you are aroused to seek the Lord it means you are walking on a different path without Him. You must return to the old paths in order to walk with Him again. Therefore, the seeking of the Lord is marked at the time of the end. This starts the process of returning to the old paths by repentance and the removing of the thorns by the plowshare of truth.

RIGHTEOUSNESS

Hosea told us that the seed will be sown in righteousness and also that the rain is righteousness. Where can we mark this on our line? Righteousness is baptism. We are righteous when we are baptized. We must repent of all of our sins before we can be baptized. It is baptism that marks our entrance to God's kingdom.

“**Christ has made baptism the sign of entrance to His spiritual kingdom.** He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. **Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'The Lord Our Righteousness.'**” Jeremiah 23:6.”

Counsels to the Church, 295.

At the beginning of the quote Sister White describes baptism as being the sign of entrance to God's kingdom. At the end of the quote she talks about the name we receive when we are baptized. We are righteous when we are baptized. Therefore, baptism can be a symbol of being righteous.

“In much of the service professedly done for God, there is self-emulation and self-exaltation. God hates pretense. When men and women receive the baptism of the Holy Spirit, they will confess their sins, and **pardon—which means justification—will be given them;** but the wisdom of human agents who are not penitent, not humbled, is not to be depended on; for they are **blinded in regard to the meaning of righteousness and sanctification through the truth.** When men are stripped of self-righteousness, they will see their spiritual poverty. Then they will approach that state of brotherly kindness that will show that they are in sympathy with Christ. They will be able to appreciate the high and elevated character of Christian missions.” *Letter 173*, 1903.



The subjects of how are we saved and how we become a Christian and a member of God's family are matters of life and death. We will not address this subject in depth in this article, as there is abundant material online about the seven steps of salvation. From the previously quoted passage from Sister White, there is a group of people who are blind to the meaning of righteousness and sanctification through the truth. There are people who do not understand how we are saved. This is what we are seeing within this movement now. This issue is causing the current shaking. It is important to know the correct order of the steps of salvation and also where to place them on a line. The truth to be understood is that before we are baptized we are to forsake and confess all of our sins, so that at our baptism we are justified, righteous (made right), and we become a member of the heavenly family.

Returning to our agriculture model we can see that the seed is sown at baptism and this is also the time when the rain comes.

REAP IN MERCY

In the book of Hosea we are told to reap in mercy. What does it mean to reap in mercy? It means that the reaping is performed in mercy. The reaping takes place at the harvest, which is the close of probation. So the close of probation is actually mercy. This provides a different view to the close of probation than we have perhaps not looked at before. Normally we think about the close of probation as something dreadful and negative, when persecution, death, mocking, and much more are taking place. Yet, Hosea tells us that this frightening event is mercy from the Lord.

The close of probation is mercy because the trying test for us is over. We have so fully set ourselves into truth that we cannot be moved. We have received the seal of God. Now we are to manifest that character which was under close examination during our entire spiritual growth. The following verse says it in similar words:

For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. Romans 9:28.

The seed is sown at baptism and the rain causes it to grow. Righteousness is given at baptism, and righteousness goes all the way through till the end. When the plant has matured and is still righteous (cut short in righteousness), then the Lord will finish the work by cutting the plant, which is the close of probation. The plant has brought forth its fruit, which marks the time for harvest.

As previously stated, usually we look upon the close of probation as a frightening event. But when we study the

story of Noah, it was actually a relief for Noah when you consider that he was preaching a warning message for 120 years—a message about an event which seemed impossible to ever come true. He was mocked, called a fanatic, and all the people who supported him either died or eventually rejected him. Only his family stood at his side. This must have been a hard and trying test for him and his family. Yet what a relief it was for him when he entered the ark and saw the Lord shut the door. It was mercy which ended the trying test of Noah. Noah was shut in the ark, he was sealed. He was fully set into the truth. This is the mercy of the Lord. The others that rejected that mercy died and were lost.

“**Mercy had ceased its pleadings for the guilty race.** The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, **'and the Lord shut him in.'** A flash of dazzling light was seen, and **a cloud of glory** more vivid than the lightning descended from heaven and hovered before the entrance of the ark. **The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God's mercy were shut out. The seal of Heaven was on that door; God had shut it, and God alone could open it. So when Christ shall cease His intercession for guilty men, before His coming in the clouds of heaven, the door of mercy will be shut.** Then divine grace will no longer restrain the wicked, and Satan will have full control of those who have rejected mercy. **They will endeavor to destroy God's people; but as Noah was shut into the ark, so the righteous will be shielded by divine power.**” *Patriarchs and Prophets*, 98.

MARK

Mark 4 has parallel verses to the parable of the wheat and tares found in Matthew 13.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Mark 4:26-29.

The verses we looked at in Jeremiah and Hosea focus on the work of preparation before the seed can be sown and the rain can come. The fallow ground needs to be broken up and the thorns need to be removed. Mark



and Matthew give us the details as to what happens after the seed is sown and begins to grow.

SEED

The seed that is sown is the word of God. Now the parable is this: The seed is the word of God. Luke 8:11. After the seed is buried in the ground it needs water to germinate. Nature shows that for a seed to germinate, it must receive the right amount of light, humidity, temperature, oxygen, and soil. When we address the wheat and tares we will see what these conditions represent for the seed sown in the line of the priests.

EARLY AND LATTER RAIN

When a seed is sown, it needs water. In the book of Hosea, we already discussed the righteous rain and this being baptism. In the Bible we find two types of rain. One falls when the seed is sown, the other falls to ripen the fruit on the mature plant.

“He will cause to come down for you the rain, the former rain, and the latter rain.’ **In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle.** The Lord employs these operations of nature to represent the work of the Holy Spirit. [See Zechariah 10:1; Hosea 6:3; Joel 2:23, 28.]

“**As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth.** The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“**The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.**”

Last Days Events, 183.

In this quotation we find several principles addressed. The early rain comes to germinate the seed sown, while the latter rain comes to ripen the fruit. Once the fruit is ripe, the harvest will take place. Sister White also makes

clear that the latter rain is of no effect without the early rain. This makes sense. There cannot be any fruit to ripen, if the seed sown did not receive the early rain.

GROWTH AND RIPENING

“**Day by day the sanctifying influence of the Spirit of God almost imperceptibly leads those who love the ways of truth toward the perfection of righteousness, till finally the soul is ripe for the harvest, the life-work is ended, God gathers in His grain.** There is no period in the Christian life when there is no more to learn, no higher attainments to reach. **Sanctification is the work of a life-time. First the blade, then the ear, then the full corn in the ear, then the ripening and the harvest; for when the fruit is perfect, it is ready for the sickle.**”
The Spirit of Prophecy, volume 2, 244.

As Adventists we understand the Bible truth that we are justified (made righteous) in a moment. But sanctification, which starts at the moment we are justified, is the work of a lifetime. In the book of Mark, we read that a seed is sown and this seed is to grow. The seed is sown in righteousness. This marks the beginning and this is when the early rain falls. The early rain causes the seed to germinate. Mark describes the different stages of that seed as it grows into a mature plant. He says first the blade, then the ear, then the full corn in the ear, and then the harvest. In verse 29 it states that when the fruit is brought forth, he immediately puts in the sickle, which is the harvest. This verse has caused misunderstanding within this movement, which we will address later in this article.

So the different stages of the plant growth is the blade, the corn, and the full corn. The blade is the germinated seed that is sprouting its leaf or blade up through the soil. The plant continues to grow until it reaches the stage of the ear. In the phase of the ear you can already see fruit. The ear is the fruit part of a plant, but the fruit is not fully matured. A plant with immature fruit is completely normal in nature. The fruit continues to grow and ripen, until it is the full corn in the ear as described in the book of Mark. If you look up the phrase “full corn” in Strong’s Exhaustive Concordance it is reference G4134 and means “complete”. The full corn in the ear is a complete fruit, which means it is a ripe fruit. What ripens the fruit? The latter rain. Therefore, we can see that between the stages of the ear and the full corn in the ear, the latter rain must fall. Once the fruit is ripe, it is ready for the harvest, which we will address in the next section.

The growth period of a plant from seed to harvest is the work of a lifetime. This can also be demonstrated as the

work of sanctification which starts when righteousness is imputed. The plant is perfect and righteous at every stage of growth. However, it has to grow from a seed to a full and mature plant and this is the work of sanctification until the moment comes when the Lord completes his work in us and we are ready for harvest.

“The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. **As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God’s purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime.** As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.

“The plant grows by receiving that which God has provided to sustain its life. It sends down its roots into the earth. It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience. As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done ‘not by might, nor by power, but by My Spirit, saith the Lord of hosts.’ Zechariah 4:6. If we keep our minds stayed upon Christ, He will come unto us ‘as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. As the Sun of Righteousness, He will arise upon us ‘with healing in His wings.’ Malachi 4:2. We shall ‘grow as the lily.’ We shall ‘revive as the corn, and grow as the vine.’ Hosea 14:5, 7. By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head.”
Christ’s Object Lessons, 65, 66.

HARVEST

The harvest is past, the summer is ended, and we are not saved. Jeremiah 8:20

“**In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off.** Because they refuse to break His law in obedience to earthly powers, they will be

forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Revelation 13:11-17.”
The Desire of Ages, 121.

When the harvest comes, the ripe plant will be cut off from every earthly support. The roots of a plant are in the ground. When the plant is cut off it is fully disconnected from the earth. At the close of probation, the faithful ones will be cut off from every earthly support.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5:22, 23.

This fruit can never perish, but will produce after its kind a harvest unto eternal life.

“**When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.’ Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.**” *Christ’s Object Lessons*, 68, 69.

Here Sister White explains that when Christ’s character is perfectly reproduced in His people, or in other words, when the plant is fully matured (ripened), then Christ will come, which is the harvest. So, as soon as the fruit is fully ripe, the sickle is sent to harvest the crop. This is in harmony with the agriculture model. However, in the world of big agri-business, fruits and vegetables are harvested before they ripen. This is purely done in the interest of the consumer, so that they will have “nice looking” produce to choose from at the grocery store. But often we find that the food we buy needs to sit for a few days to ripen before it can be eaten. God designed humans to eat ripened fruits and vegetables. Doing so provides the needed vitamins, minerals, and even the right pH level. First the natural, then the spiritual. Therefore, when the plant shows fruit in the ear stage, the sickle cannot be put in, since this would support a worldly way of harvesting. The fruit is to be harvested when it is fully matured and ripe. This is important to understand. If we do not understand this, we might end up placing things incorrectly on a line.

MATTHEW

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow



good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Matthew 13:34-30.

As previously stated, Jeremiah and Hosea give details on the preparation of a field until it is ready for harvest. Mark and Matthew give the specifics on the plant's growth after the seed is sown. Mark tells us how the plant grows and when fruit arrives. Matthew shows us that not only good seed is sown, but tares are sown as well. He also gives us more details about the harvest.

SEED

"The parable of the wheat and the tares shows the mystery of the divine and the satanic agencies working in direct opposition, in vital conflict. The conflict continues till the close of this earth's history. **The incorruptible seed is the living Word of God, which works in the personal sanctification of the receivers, elevating them by bringing them into the participation of the divine nature.**" *Christ Triumphant, 236.*

The seed is the word of God, which is sown when the field is ready and righteousness is given. But while men slept the enemy came and sowed tares in the field where the good seed was sown. Since the good seed represents the word of God, what do the tares represent? Tares represent the word of the enemy, meaning error.

EARLY AND LATTER RAIN

We found that there are two types of rain described in the Bible. One is the early rain which causes the seeds sown to germinate. The other is the latter rain, which causes the fruit to ripen for the harvest. In Joel we are told at what time both of these rains come. They come in the first month. This is important to understand when we discuss the line of the priests.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and **he will cause to come down for you the rain, the former rain, and the latter rain in the first month.** Joel 2:23.

THE SERVANTS

In Matthew 13, we see that this parable talks about servants. Who are these servants?

"All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day. But the claims of God are not recognized by all. **It is those who profess to have accepted Christ's service who in the parable are represented as His own servants."** *Christ's Object Lessons, 326.*

Those who profess to do the service of Christ are His servants. These are Adventists. Adventists are Christ's professed servants. Now we want to examine the situation a little closer. From the study of William Miller's second dream, the study entitled The Desolations of Jerusalem, and with the study on the Number 4, we know that Adventists have left the path of duty and need to repent and return to the old paths (Jeremiah 6:16). It is those who recognize the sad situation and repent and return to the Lord, who are actually doing the work of a faithful servant. So we can identify the servants as being Adventists in general, we also can make an application that the servants represent the present truth movement.

In the parable, the servants are watching the field all day long. The early rain has fallen, the seed has germinated, and now begins to grow. But not only does the good seed begin to grow, but the tares begin to grow as well which were sown while men slept. When the servants see the blades growing (both the good seed and the tares), they cannot see any difference between the two. The plants continue to grow to the point where they develop fruit. The servants are still watching. They are happy that now the plants are starting to develop fruit since soon the harvest will take place. But they can also see that the developing fruits are not solely fruit from wheat. Other plants are showing the fruit of a tare. The servants are now able to see the difference between the two plants. A good gardener is able to do the same. A gardener knows his types of plants and can tell one plant from the next. The mixing of the wheat with the tares is a little more complicated. Tares as young plants are identical to young wheat plants. It is only when the fruit develops that can you begin to see the difference. The servants have prior knowledge of these two plants. If not, how are they able to tell the difference between the fruit of both plants?

The servants run to the master to tell him that the field contains not only wheat, but also tares. The Lord is already aware of the situation and tells His servants who did this evil deed. The servants ask their Lord if they should gather up the tares right then and there. This shows us that the servants have the ability to remove the tares. They recognize which plant is a tare and they are able to take the plant out. The Lord tells them not to do so, as it

will cause the wheat to come out as well. While the plants were small, it would have been easy to take out the tares, since the roots were still small and not entwined with the wheat roots. But, since the tares are not distinguished until later in their growth, the plants and roots continued to grow, intertwining with the roots of the wheat. If you pull out the tares now, you would harm the good plants that grow next to them. This is why the Lord tells the servants to wait until the harvest; to wait until both plants have fully matured before they are taken care of.

God's dealing with men is ever the same. The history of this earth shows the same principle as we see depicted in Matthew 13. God allows the evil to mature to the point that it has fully demonstrated itself and then He punishes it, so no one can say that the Lord has not given enough time. He allows it to mature fully, and then He can say that everything that could have been done was done.

We have already stated that the seed is the word of God and the tares are error. We know that error mingles with the truth, as it cannot stand on its own. This is what the father of lies has done from the beginning, and has been doing ever since. We should keep in mind that truth or error is always attached to human beings. This means that human beings proclaim a message, and this message is either truth or error. So, we have two symbols here: humans and a message. They are two symbols, yet they are connected. This makes the subject of the wheat and tares a little more complicated. When you read about the wheat and tares in the Spirit of Prophecy, Sister White will make an application of the wheat and the tares as being humans, but she also applies the wheat and tares to being doctrine. This has caused confusion within this movement, resulting in many leaving the platform of truth. Later on, we will cover more about this issue.

BOWING DOWN OF THE RIPE FRUIT

"The tares closely resembled the wheat while the blades were green; but when the field was white for the harvest, the worthless weeds bore no likeness to the wheat that bowed under the weight of its full, ripe heads. Sinners who make a pretension of piety mingle for a time with the true followers of Christ, and the semblance of Christianity is calculated to deceive many; but in the harvest of the world there will be no likeness between good and evil. Then those who have joined the church, but who have not joined Christ, will be manifest." *Christ's Object Lessons, 74.*

Shortly before the harvest, the fruit of the wheat is so heavy that it bows down but the tares do not bow. This is an important characteristic. It is a matter of public

record, that in the study of the reform lines we can see a bowing down at the close of probation. One passage where we see this is in Daniel 10, where two groups are demonstrated. Daniel is bowing down, while the others are fleeing. So, one group bows down, the other does not—just like with wheat and the tares. Let us apply this symbol to doctrine. The good seed bears much fruit (and thus bows down), just like when the message produces so many truths that it is difficult to grasp all of them. It is a true message. It is a message with a prediction that will come true. But error, unable to stand on its own, is a message that bears no weight on its own and produces a false prediction. Later, when we apply this parable to the line of the priests, we will talk more about that this symbol of a message bearing fruit.

HARVEST

"The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." *Christ's Object Lessons, 71.*

"Both the parable of the **tares** and that of the net plainly teach that there is no time when all the wicked will turn to God. The **wheat** and the **tares** grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

"Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed." *Christ's Object Lessons, 123.*

So the harvest is clearly the close of probation, which is judgment. Sister White gives us the truth that there is no probation after the close of probation. Some brethren who have stepped off the platform of truth are now suggesting, according to their logic, that the preparation work ends at the close of probation, but that there is still some kind of probation afterwards. This is a peace and safety message and is represented by the evil servant who delays the coming of his Lord. Sister White says it so plainly, there cannot be probation after the Lord has pronounced judgment.

REAPERS

During the harvest, it is the reapers who gather the grain. Sister White tells us who accomplishes the work of harvesting.

"I then saw the **third angel.** Said my accompanying angel, 'Fearful is his work. Awful is his mission. **He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the**



heavenly garner. These things should engross the whole mind, the whole attention.”

Early Writings, 118.

So it is the third angel who does the work of reaping. Please note, that the work of the third angel is two-fold. First he selects, then he binds. This is a similar picture we see in Ezekiel.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. Ezekiel 9:1-5.

There are six men. Five have slaughtering weapons and one has an inkhorn. The one with the inkhorn is to mark the people, or in other words to select them, while the other five are to execute. They are to bind. This is the work of the third angel; it is to select and then to bind. That is where we get the term “the binding off,” which we mark at the close of probation at different places on the line, depending on which group is being described. In Matthew 13 the Bible gives us another detail. The tares are bound first, then the wheat. We see this example in the story of Mount Carmel. There the priests of Baal first offered their sacrifices and then Elijah afterwards. And as we know the sacrifice of Baal's priests did not receive any response, their message was weightless, while Elijah's bore much fruit.

THREE STEPS

As students of prophecy we know that the everlasting gospel of the three angels' messages has three steps. We also see three steps in the growth of a Christian: (1) justification, (2) sanctification, and (3) glorification. We indicated that justification is marked at the beginning, at the entrance of God's kingdom, and is also demonstrated by baptism. Further on, we saw that sanctification is the

work of a lifetime and can be illustrated by the growth of a plant. The plant is just and perfect at every stage as it grows and matures along the way. This is sanctification. At the end comes glorification. Glorification comes when the work is finished. This takes place at the harvest. The plant is fully matured by bearing much fruit and is harvested and placed in the heavenly garner, thus being glorified.

Shortly before Christ was bound (binding-off), He prayed the prayer recorded in John 17 in the Garden of Gethsemane. He said that He had finished the work to give the people the words that God had given Him. Now He asks of His Father to be glorified. Glorification takes place in the last step; the third step, which is the harvest.

I have glorified thee on the earth: I have **finished the work which thou gavest me to do.** And now, O Father, **glorify thou me** with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. **For I have given unto them the words which thou gavest me;** and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. John 17:4-9.

We looked at Jeremiah, Hosea, Mark, and Matthew. We learned much about the line of the preparation of a field and the plant's growth from a seed till its full maturity at harvest time. Now we are ready to take what we have learned and apply it to the priests here at the end of the world.

THE PRIESTS

Now we want to look at the line of the priests. We will see when the field was plowed, when the seed was sown, when the rain began, and when the plant exhibits fruit and is ready for the harvest. Let us begin with what the field represents.

THE FIELD—THE CHURCH

“The field,’ Christ said, ‘is the world.’ But we must understand this as signifying the **church of Christ** in the world. The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but **it is in the church that we are to grow and ripen for the garner of God.**” *Christ's Object Lessons*, 70.



In this study we make the application that the field is representing the church. Jeremiah and Hosea gave us the information that the field was fallow before the ground was broken up. What does it mean that the field, or the church, is fallow?

THE FALLOW FIELD—FROM 1863-1989

William Miller's second dream is a matter of public record. We know that this dream depicts the story of Adventism since 1798 when Miller received the casket (the Bible) with all the jewels (truths) in it. Over time these jewels are scattered.

“But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and **scattering** them on the table.... I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they **scattered**; and now they seemed to **scatter** them all over the room, on the floor and on every piece of furniture in the room.

“I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they **scattered** the spurious jewels and false coin among the genuine.

“I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and **scattered** it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.” *Early Writings*, 82.

William Miller uses the word “scattered” seven times (the 2520). These represent the scattering of Leviticus 26 and the spiritual scattering for Adventism. We mark the beginning of the scattering time in 1863 for Adventism when the first jewel was scattered. This scattering ends at the time of the end in 1989 when Christ comes in and

begins to sweep away the dirt. This scattering time for Adventism lasts 126 years. It is also called the period of darkness which precedes the time of the end in the year 1989. In this time period of darkness much error entered the church. The study of *The Desolations of Jerusalem* and the Number 4 cover this apostasy in detail. The field was neglected in that time period. Error came in, which represents thorns. So this fallow field in which the thorns grew represent the church in the time period of 1863 to 1989.

TIME TO SEEK THE LORD

We have already explained it is time to seek the Lord at the time of the end. The time of the end is 1989 for us. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Daniel 12:4. When we seek the Lord and run to and fro, like a tractor does when plowing, knowledge increases.

We also saw that to seek the Lord means that we need to return to him.

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. Jeremiah 6:16

Since 1989, at the time of the end, the message has gone out to Adventism to return to the Lord. To repent of the way we have walked in, which were not the ways of the Lord. We are to go back to the old paths, the paths which lead to the heavenly Jerusalem which Sister White saw in her first vision.

REMOVING THE THORNS—FROM 1989-9/11

When the time period has come when we are to seek the Lord, we know from the lines of Jeremiah and Hosea that we are to break up the ground and remove the thorns of false doctrines. Let us here remind ourselves how false doctrines are removed.

“Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does he cast into the ground. **He sees that the precious seeds of truth do not have a fair opportunity when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take them out by the roots. Therefore he makes the doctrines of his kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And**



all who have the privilege of hearing the Word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, 'seeing see not, and hearing they hear not, neither do they understand.'"

The Review and Herald, September 26, 1899, article A.

To break up the ground means to plow it. In order to plow a field you need a plowshare. Sister White tells us here that truth is a plowshare and with it false doctrines are removed. Therefore, since the time of the end (which is 1989 for us) the field is being plowed with truth which removes the false doctrines.

When you watch a farmer plow his field you will notice that a pattern of line upon line is created. We are familiar with this truth of Line-Upon-Line throughout sacred history.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Isaiah 28:9-12.

Isaiah talks about Line-Upon-Line. The Lord wants to give knowledge to His people and His knowledge which is truth, comes line upon line. The truth which is represented as the plowshare in the parable is the truth of Line-Upon-Line. This truth will cause all of the error (the sins of our forefathers, represented as thorns) which has entered the church since 1863 to be removed. The plowing of the field was from 1989 to September 9, 2001. Why does it stop at 9/11? Because at 9/11 the seed is sown and the rain begins to fall. This will be covered in the next section.

THE SEED AT 9/11

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelations 18:1-3.

"How comes the word that I have declared that **New York** is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the **great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled'**. The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know **that one day the great buildings there will be thrown down by the turning and overturning of God's power.** From the light given me, I know that destruction is in the world. **One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.**" *Life Sketches, 411.*

Sister White describes the scenes that took place at 9/11 and connects them with Revelation 18:1-3. This angel of Revelation 18 who comes down at 9/11 lightens the earth with his glory. Light in the Bible is also a symbol for a message. So this angel comes down with a message which is to go all around the earth. A message in the Bible can also be represented as a seed. Therefore, we can see that the angel comes down with a seed since the field is now ready for the seed to be sown. Let us look at a second witness to see a message, or a seed, at 9/11.

In the study of the reform lines we have the empowerment of the first angel. In the line of the Millerites this is marked in the year 1840. That is when the angel of Revelation 10 came down.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:8-11.

Sister White comments on this passage and explains that the since the angel (message) has one foot on the sea and one on the earth, this represents a worldwide message (just as the angel in Revelation 18). Further, we see that John is being told to eat something. What is he to

eat? The little book. John represents the Millerites which were to eat the message given to them. A message is represented by a seed. John is being told that he needs to prophesy again. When does John prophesy again about this message? After the Millerite time period, it is now repeated in our time that John is to prophesy again. From the study of the reform lines we know that 1840 parallels 9/11, the empowerment of the first angel. So at 9/11 we have the angel of Revelation 18 which comes down with a message (a seed) and we have the angel of Revelation 10 which also gives a message (the little book). Therefore, the seed which is sown at 9/11 is the message which these angels bring.

Another line of thought to prove that the work of plowing stops at 9/11 is the following. We saw that the plowing represents Line-Upon-Line methodology. In the line of the Millerites, the methodology used was the year-day principle. This was confirmed in 1840 and empowered the movement. Our methodology today is Line-Upon-Line and this principle was confirmed at 9/11, proving that history repeats and that Line-Upon-Line is correct. Now the field is ready for the seed to be sown and the rain to come.

BAPTISM AT 9/11—RIGHTEOUSNESS

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12:24.

Just as the seed is to be buried and bring forth fruit, so a person who desires to become a Christian needs to be buried first through baptism. We learned earlier that baptism is a symbol of righteousness. From Hosea we know that the seed is to be sown in righteousness at 9/11. Therefore there must be righteousness at 9/11. We know from the reform lines that the baptism of Christ, which took place in A.D. 27, parallels 9/11 in our time. This is our second witness for marking righteousness at 9/11.

When you observe the plowed field you will notice that the ground is turned upside down, meaning it turns. From Jeremiah 6:16 we know that we are to "return". When we take that symbol of turning/returning and apply it to a Christian's life, we see that the process of conversion is similar to return and to turn the ground. This is gives another witness that the plowing process must be finished by 9/11, just as the conversion process must be completed **before** baptism, which is also marked by several witnesses at 9/11. Now when the seed is sown in righteousness at 9/11, what comes next? It is the rain, the early rain which causes the seed to germinate.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the **former rain, and the latter rain in the first month.** Joel 2:23.

The Bible tells us that the former and the latter rain come in the first month. From the study of Ezra 7:9 we can mark the first day of the first month at 9/11. Based upon that knowledge we know that the early rain started to fall after the seed was sown at 9/11. It caused the seed to germinate and grow. The rain is water and to baptize people you need water. We have two witnesses showing that there is water marked at 9/11.

Previously in this article we mentioned that in order for a seed to germinate it needs the right amount of humidity, soil, light, temperature, and air. Let us check if we have all these things marked at 9/11. We have the early rain as humidity, we have the light of the angel of Revelation 18, and we have the soil as the field, the symbol of the church in which the seed is planted. In 1989 the construction of the church triumphant began. First the stones are hewn out of the mountain as preparation work, just as the field is being prepared for the sowing. At 9/11 the foundation is being laid, just as we can see that the seed is sown in the church, because the message (principle of Line-Upon-Line was established and empowered at 9/11) is given to the church. Do we have the right temperature at 9/11? What is the right temperature? The answer is found in Revelation 3, where God speaks to Philadelphia and Laodicea. He then rebukes Laodicea for being lukewarm and would rather they be hot or cold. As Adventists we know that we are to reflect the character of Ephesus and Philadelphia. They were neither lukewarm, nor cold. So the correct temperature of the church is hot. Is this temperature present at 9/11? What is the criteria to be hot? From Ephesus and Philadelphia we can draw the conclusion that when the church is pure it is hot. Is this movement pure at 9/11? Yes! The evidence that baptism takes place at 9/11 is clearly revealed on the line. Before the conversion process took place, the plowing of the field removed all thorns, which represent sin. There we can see the field has no thorns at 9/11 and we even have the right temperature for the seed of truth to germinate. Is there air at 9/11? From the study of Ezekiel 37 we see that the breath comes to the bones at 9/11 which causes the army of dead dried bones to live. So we have all the necessary elements which enable the seed sown at 9/11 to sprout.



THE SERVANTS

“All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day. But the claims of God are not recognized by all.

“It is those who profess to have accepted Christ’s service who in the parable are represented as His own servants.” *Christ’s Object Lessons*, 326.

We have shown that the servants are God’s people (Adventists) or this present truth movement. In this article the servants in the parable represent this present truth movement.

There are incorrect interpretations about the servants by many who have left the platform of truth. We will briefly address their contentions. They present changing lines of reasoning regarding the role of the servants. First, they contend that the servants are unable to see the difference between the two crops. Yet, the Bible is clear that the servants are able to distinguish between the wheat and the tares, otherwise they would not have informed Lord of the situation. Then, their argument changed to stating that the servants only think that they can distinguish between the two, but in reality, they cannot. As we clearly read in the parable, the servants were able to distinguish between the plants. The true event shows there were two different crops in the field. After this, their argument changed again. This time stating that the servants are able to distinguish, but it is not their right to do that work. Is this so? Do the servants have the ability to see the difference, but they are not allowed to say anything? The Bible tells us differently.

We have God’s word admonishing us to be watchman.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.
Ezekiel 3:17.

This is exactly what the servants in the parable did. They watched over the plants and they gave a warning when they saw something wrong. We see that the servants perfectly obeyed the command.

Furthermore the Bible tells us that we are required to see the difference:

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.
Jeremiah 15:19.

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and **anoint thine eyes with eyesalve, that thou mayest see.** Revelation 3:17,18.

If we do not obey the command to distinguish between the good and the bad, we are in the state of Laodicea which is blindness and unable see the difference. The Lord counsels us to anoint our eyes with eye salve from Him that we may see. In the Bible, to “see” is a symbol of knowledge. It is essential that the servants have spiritual discernment between truth and error. It is the enemy who has sown the seeds of error produce these false teachings about the servants not being able to distinguish. This is Satan’s plan to corrupt the message of truth. He wants us not to see the difference between the two crops because then he knows we are deceived and will be lost. Let us not give victory to the enemy! Let us anoint our eyes with the eye salve of the Lord that we may see, then we will act according to the knowledge we have received.

THE PLANT BRINGS FORTH FRUIT

In the parable of Matthew 13 the plant is ever growing. There comes a time when the plant develops fruit, but the fruit continues to grow and ripen. At this point, when the fruit is developed, and the servants **clearly see** that tares have been sown among the wheat. They would like to uproot the tares, but the master says to wait and let both grow together until the harvest, otherwise you harm the wheat as well.

The question is when will (or when was) this point be in the line of the priests at the end of the world? Remember, before the plant is ready for harvest, the latter rain is to come. The latter rain causes the grain to ripen. Therefore, we can draw the conclusion that the latter rain must fall when the plant exhibits fruit. We must establish when the latter rain falls in our time, then we will know at what point (at what waymark) the plant begins to show fruit. Let us go back in time a little bit and see when God wanted to send His latter rain to His people here on earth.

“The Lord in His great mercy **sent a most precious message to His people through Elders Waggoner and Jones.** This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all

the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.”** *1888 Materials*, 1336.

The message of Jones and Waggoner was the latter rain message. We know that this message was rejected. As a result of the rejection, the rain did not fall at that time. From 1 Kings 8:35, 36 we are told that when there is sin among God’s people, rain will not fall on the land. In 1888 God wanted to send His latter rain, but there was sin in the camp since 1863, therefore the rain was not able to fall. In the same passage we see that if God’s people repent He will send rain. So the latter rain which was rejected in 1888 will come once God’s people have repented of their wrong ways. In this article we have explained that this time period of returning to the Lord and repenting is demonstrated by the plowing of the field between 1989 and 9/11. At 9/11 we mark baptism as a symbol that the person (representing the movement) is free from all sins. Everything was dealt with. Remember, we said that the sin is the sins of the forefathers. We are not referring to individual moral sin in this article. But rather of the sins of our forefathers for allowing thorns, the false doctrines to come in. So since 9/11 the field, God’s church, was actually prepared for the latter rain, because there was no longer sin in the camp. However, before the latter rain can be given the early rain must fall first. Therefore, as previously stated, we see the early rain beginning to fall at 9/11, which germinates the seed. When does the latter rain arrive for the ripening of the plant?

In this movement we are recognizing the increasing significance of the number 126 as a symbol. We prophetically see this number from the seven times scattering in William Miller’s second dream covering the period from 1863 to 1989. We have also come to understand that there is a second 126-year time period from 1888 to 2014. This is where it gets interesting. In 1863 the book of Daniel was sealed when God’s people started to scatter the jewels by rejecting the 2520. This is when sin entered the camp. In 1989 the book of Daniel was unsealed and God’s people had an increase of knowledge. In 1888 God’s people rejected the latter rain. Then 126 years later in 2014, the latter rain came. This is where the separation begins within the movement. One



group of people reject the latter rain, the other group receives it and obtains an increase of knowledge. After 9/11, in 2014 there is no longer sin in the camp. What happened in 2014? We can mark 2014 as a turning point within our movement. In that year our understanding of Ezra 7:9 was opened with the combining of the messages. This understanding brought an immense increase of knowledge. The Lord opened the window of Heaven and rained down so much truth on us that no one person could receive it all. Before 2014 the message was relatively manageable and easy to grasp. But since 2014, the message has grown with such speed and has become so broad, that it is impossible for anyone to be current with all the truths that are coming from around the world. This is a sign of the latter rain. Also the servants can now see two classes, the wheat and the tares. Remember, this represents truth and error. In the year 2014 the omega apostasy began. The first shaking and separation within this movement took place over the book of Joel in regard to the number four, and an argument about the literal/spiritual application of towers in the Bible. It is at that time we began to see error growing among us. Since 2014 we have experienced one shaking after another, and it is increasing. Both of these groups/crops are in the process of maturing to a full and ripe fruit. The tares/error have attached themselves firmly to the truth. That is how they survive, by clinging to the truth. That is what we are seeing within these shakings. The opposition has a message that consists of truth and error combined. Because error attaches itself to truth, it looks good and appealing, but the outcome is bad, just like the tree of knowledge of good and evil. Following error, which appears as a good message, people begin to step off the platform and reject the Lord’s leading in this reform line. This also leads to rejecting the old paths of this movement, which the Lord has chosen from the beginning. We are in the omega apostasy and it will continue to worsen over time.

“In later years I have been shown that the **false theories advanced in the past have by no means been given up. As favorable opportunities come, they will have a resurrection. Let us not forget that everything is to be shaken that can be shaken.** The enemy will be successful in overthrowing the faith of some, **but those who are true to principle will not be shaken. They will stand firm amid trial and temptation. The Lord has pointed out these errors; and those who do not discern where Satan has come in, will continue to be led in false paths.** Jesus bids us be watchful, and strengthen the things that remain, which are ready to die.”
Christian Experience and Teachings, 81.



“The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place.” *Last Day Events*, 180.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.”

The Great Controversy, 608.

This movement, the church triumphant, will appear to fall, but it will not fall. It is the time period when the wheat and the tares grow up together and come to full maturity by demonstrating their fruit. Then, finally in the harvest, the two crops will be separated. This is a difficult test, but it is the last test we are to bear before the harvest comes. It is then that the Lord will cut short in righteousness and reap in mercy. The experience we are having with this rising opposition, if we are faithful, is a forehead of flint to prepare us for the storm that is about to break upon us—the Sunday Law crisis starting at Midnight. Even though this test is most trying to the soul, to our character, we should be thankful, because the Lord looks upon us as a worthy object in which He has worked to refine and purify us. Let us not disappoint Him.

FALSE TEACHERS ARE TO BE MET

“Let all our brethren and sisters beware of any one who would set a time for the Lord to fulfill his word in regard to his coming, or in regard to any other promise he has made of special significance. ‘It is not for you to know the times or the seasons, which the Father hath put in his own power.’ **False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a whole storehouse of precious gems of truth by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth.** They

cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. **They go off on a tangent, and Jehu-like, call to their brethren to follow their example of zeal for the Lord.** If their zeal led them to work in the **same lines in which their brethren who have carried the heat and burden of the day**, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. **But men are to be condemned who start out with a proclamation of wonderful light, and yet draw away from the agents whom God is leading.** This was the way in which Korah, Dathan, and Abiram did, and their action is recorded as a warning to all others. We are not to do as they have done,— **accuse and condemn those upon whom God has laid the burden of the work.”**

The Review and Herald, September 12, 1893.

This passage from Sister White is present truth. People who are holding on to error, represented by the tares, are separating themselves from those people who have carried the heat of the burden of this message. They appear full of zeal for the Lord but their message is a deception because it is truth and error mingled. The teachers of falsehood are to be met. Why? Not because they are bad people. No, because they are advocating false teachings. People who are clinging to error are not bad people. Often they are very nice people and therefore it is hard to believe that these people are actually giving a false message. We are not to judge the message based upon the presenter’s character, but by the word of the Lord; by the lines.

The wheat and the tares represent truth and error. But how are truth and error being conveyed? It is through human beings. This is where a lot of misconceptions within this movement have happened in the last couple years. Opponents to the message make statements such as: “Sister White says we are not able to tell the difference between a wheat and a tare. Therefore, you (the movement) are applying Matthew 13 incorrectly and are acting like God by claiming to be able to distinguish between the two crops.” The problem is that people do not read the Spirit of Prophecy carefully. They also do not read and understand passages in the correct context. When Sister White speaks about the wheat and the tares she sometimes applies them to people, and sometimes to doctrine. Sometimes she says that we cannot discern



between the wheat and the tares, yet she says we are required to discern between the two. By context, we are to understand what she actually means.

DEMONSTRATIONS OF CHARACTER—THE SERVANTS CAN DISTINGUISH

“The Lord saw the use that Satan was making of his power, and he set **before him truth in contrast with falsehood.** Time and time again during the controversy Satan was ready to be convinced, ready to admit that he was wrong. But those he had deceived were ready also to accuse him of leaving them. What could he do—submit to God, or continue in a course of deception? He chose to deny truth, to take refuge in misstatements and fraud.

“The Lord allowed Satan to go on and demonstrate his principles. God did establish Himself, and He carried the worlds unfallen and the heavenly universe with Him, but at a terrible cost. His only begotten Son was given up as Satan’s victim. **The Lord Jesus Christ revealed a character entirely opposite to that of Satan.** As the high priest laid [off] his gorgeous pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied Himself and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim.

“By causing the death of the Sovereign of heaven, Satan defeated his own purposes. The death of the Son of God made the death of Satan unavoidable. **Satan was allowed to go on until his administration was laid open before the worlds unfallen and before the heavenly universe.** By shedding the blood of the Son of God, he uprooted himself [from sympathy], and was seen by all to be a liar, a thief, and a murderer.

“God sees that the same course of action is being pursued the world over. Men and women come to the place where the road diverges: it is either right or wrong. Thousands upon thousands clothe themselves in what they supposed to be an impenetrable disguise, and choose the wrong. To make their course plain to others by abrupt disclosures would only cause a larger number to choose the side of wrong. Thus the wrongdoers would be sustained and many souls would be ruined. God does not force anyone. He leaves all free to choose. **But He says, ‘By their fruits ye shall know them.’ The Lord will not write as wise those who cannot distinguish between a tree that bears thorn berries and a tree that bears olives.”** *Manuscript Releases*, volume 18, 362.

Here Sister White tells us that those who cannot distinguish between a tree that bears **thorn** berries and one that bears olives are not wise. She clearly tells us here that we are required to make distinctions if we wish to be counted as a wise person.

“Not all the names that stand registered in the church books will at last appear in the Lamb’s book of life. There are **tares** among the **wheat.** There are betrayers, accusers, traitors, in the camp. **These will wound, misrepresent, and falsely accuse you.** They are false brethren, meddlesome and indiscrete, stumbling-blocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church. **Some who have not spiritual discernment will fail to distinguish between the false and the true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character.**

“Our duty, our safety, our happiness and usefulness, and our salvation, call upon us each to use the greatest diligence to secure the grace of Christ, to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan’s devices. Those who are willing to be instructed will heed the counsels and warnings of the Spirit of God. The Lord gives these admonitions and reproofs in mercy. **When his professed people move in blindness, yield to temptation, and lose their hold upon him, he sends them a message of reproof, of warning, of counsel; if they refuse to be corrected, if they rise up in rebellion, and cast reproach upon the messenger whom he sends, they reject not the messenger, but the Lord.** When the people refused ‘to listen to the counsel of Samuel the prophet, the Lord said unto him, They have not rejected thee, but they have rejected me.’”

The Review and Herald, January 8, 1884.

Here again we read that we are required to have spiritual discernment to distinguish between the true and the false. Sister White mentions that those people who are advocating false teachings do not comprehend the first principles of doctrine and experience. What would that be? The compiler of this document suggests that this has a two-fold application. The methodology of our doctrines are the principles we received in 1989 to interpret the Bible, such as William Miller’s fourteen rules in Millerite



history. These principles are Line-Upon-Line, repeat and enlarge, the rule of first mention, and so on. Furthermore, the doctrines of our experience is the experience of conversion—how to convert from being an unbeliever to a believer. This is dealt with in the study of the seven steps to salvation. Today, we see these principles being attacked along with our experience. This is why we need spiritual discernment. When listening to others we need to know if they are delivering truth or error. In order to be able to distinguish between the two, we need to know these principles and have the experience for ourselves. If we do not obtain this knowledge for ourselves we are walking in the spiritual blindness of the church of Laodicea. But God calls us to change from that Laodicean condition. Those whom He loves He rebukes. These are His words to the blind church. Sister White confirms the same principle in the previous quote. Yet, only a few will hearken to the message of rebuke.

TARES IN OUR LITERATURE

In the following quote Sister White speaks about the wheat and tares in connection with literature and doctrine.

“I felt grieved and heartsick as I looked at the representation on the first page of the Signs to which I have referred. I asked myself, ‘What do these things mean?’ I was so distressed in mind that I became sick in body. I went to bed at eight o’clock, and slept for a short time, about an hour, I think. Then I seemed to be standing before those in responsible positions in the Pacific Press, bearing them a message. The Spirit of God came upon me, and **I could not forbear speaking.** I cannot now write all that I said. I asked, **‘Where is your spiritual discernment or your good judgment, that you should thus sow tares among the wheat? Nothing is to appear in our literature that does not represent truth and righteousness.’**”
Counsels to Writers and Editors, 173.

Tares are false doctrines which are not to appear in our publishing material. She again says here that we need spiritual discernment. It is noteworthy that she was not able to keep quiet. She needed to say something. When we see false theories entering our ranks, either advocated by voice or pen, we are not to remain quiet. Instead, we are to send a message of rebuke and warning.

TARES UNCHECKED

“The Great Teacher calls on nature to reflect the light that floods the threshold of heaven, that men and women may be led to obey His word. And nature does the bidding of the Creator. To the heart softened by the grace of God, the sun, the moon, the stars, the lofty trees, the flowers of the field, utter

their words of counsel and advice. The sowing of the seed carries the mind to spiritual seed sowing. The tree stands forth declaring that a good tree cannot bear evil fruit, neither can an evil tree bear good fruit. ‘Ye shall know them by their fruits.’ Matthew 7:16.

Even the tares have a lesson to teach. They are of Satan’s sowing, and if left unchecked, will spoil the wheat by their rank growth.”

Counsels to Parents, Teachers and Students, 189.

How can the tares, the false theories be checked? They are held in check if God’s people warn of those false theories and give a message of rebuke. We should note here that God’s people are to warn about a message, but not about the character of the messenger who delivers false doctrines.

HOW CAN THERE BE UNITY?

“Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed.

Upon the most momentous subjects,—God and truth and eternity,—their thoughts and sympathies and feelings are not in harmony. **One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them?** ‘Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.’ ‘No man can serve two masters; for either he will hate the one, and love other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.’”
Evangelism, 620.

There is no harmony between light and darkness. There is no unity between truth and error. Doctrine is delivered by the voices of human beings. Therefore, there are people advocating truth and others advocating error. How can there ever be unity among these two groups? The everlasting gospel in Genesis 3:15 tells us the good news: there is enmity between these two groups. This is why we are seeing shakings within our ranks. Since 2014, the tares (the false doctrines) are showing fruit while people are clinging to and advocating error. The group which is clinging to truth is required to sound a message of warning and rebuke. The people advocating error are to be met, not because they are bad, but because there cannot be unity between truth and error. This is why shakings happen. Often people do not listen to the warning or the message of rebuke to reject their false theories. Instead they feel that they are being personally attacked and cling tighter to the error (thinking it to be truth) and end up leaving the fold of the Lord.

OPENING OF THE HEART TO TARES

“The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. **Even in our day there have been and will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ.”** *Testimonies to Ministers, 411.*

Why are people turning away from the truth (the wheat)? Because they listen to gossip. Gossip about the people who are advocating the truth. On the topic of the wheat and tares (truth and error), the issue is not about moral behavior, but rather about truth. What is truth for us today? Present truth for us today is the everlasting gospel which is a prophetic testing message that produces two classes of worshippers. This is what it is all about. This is the true everlasting gospel, but the enemy has sown seeds that are now producing the mature fruit of a false gospel. Instead of focusing on the message, those teaching false doctrines prefer to concentrate on what seems to them to be misbehavior on our part. Especially vile are those who not only advocate false theories, but who search for some kind of dirt on those who they claim to be wrong, and then create hate videos. Using social media, these manipulated/edited videos are used to make the messengers of truth appear untrustworthy, thus attacking their reputation. There is great danger when people listen to this gossip. More than one person has become ensnared in a web of lies and eventually leaves the platform. But we are not to defend ourselves. Let us not stoop to their level. We are to stay on the wall and continue building. As with Nehemiah, let us work with the trowel of truth in one hand as the temple is constructed. And with a sword in our other hand to defend the truth against false theories. We are to focus on the message. If we look to the messenger alone we could be deceived. A person who is still in the polishing stage and then brings a message from the Lord leaves room for their message to be rejected by those who focus only on the messenger. On the contrary, there might be a person who seems to be a very nice Christian, but happens to actually be



advocating false doctrines. We are sure to be deceived if we focus on the man and not his message. We need to stop looking and judging in that way. We must learn to discern if someone is teaching truth or error by testing their message with the Bible and with what the lines teach.

OPEN SIN EXCLUDES

Only open sin excludes people from the Lord’s Supper:

“Christ’s example forbids exclusiveness at the Lord’s supper. **It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment.** God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? **Who can distinguish the tares from the wheat?** ‘Let a man examine himself, and so let him eat of that bread, and drink of that cup.’ For ‘whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.’ ‘He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.’”
The Desire of Ages, 656.

In this passage Sister White informs us that we cannot distinguish between the wheat and the tares. In the prior statement she clarifies what she means. She says that open sin excludes the guilty. But beyond that, none are to pass judgment. What is open sin? In one application, open sin is to advocate false theories. And this open sin excludes the guilty, but beyond that, we are not to make any judgment. When someone is advocating false theories, then the command of God is to give a message of warning and rebuke about those false theories. However, we are not to judge the person, his motives, or his character. This is not our job; our focus must be solely on the message. When Sister White says that we cannot distinguish the tares from the wheat, she means that we cannot know the heart of a person.

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Samuel 16:7.

IS THE WHOLE FIELD WORTHLESS?

“The growth of the tares among the wheat would draw special attention to it. The grain would be subjected to severe criticism. Indeed, the whole field might be set down as worthless by some superficial observer, or by one who delighted to



discover evil. The sower might be condemned by him, as one who had mingled the bad seed with the good for his own wicked purpose. Just so the erring and hypocritical ones who profess to follow Jesus bring reproach upon the cause of Christianity, and cause the world to doubt concerning the truths of Christ. **As the presence of the tares among the wheat counteracted to a great degree the work of the sower, so sin among the people of God frustrates, in a measure, the plan of Jesus to save fallen man from the power of Satan and render the barren ground of the human heart fruitful of good works."** *The Spirit of Prophecy*, volume 2, 248.

The wheat would be subjected to severe criticism from the tares. We mentioned this in the previous section concerning those who hold to the truth (the wheat) will suffer much. One could say that the entire field (movement) is a failure because of all the shakings. But Sister White tells us that such statements only come from people who are superficial observers, or who are enemies and are delighted to discover evil. It is through severe criticism and shakings that God makes us stronger and more deeply rooted in Him, that we will mature in character and obtain a forehead of flint.

LET BOTH GROW TILL THE HARVEST

"In another parable which Jesus presented to His disciples, He likened the kingdom of heaven to a field wherein a man sowed good seed, but in which, while he was sleeping, the enemy sowed tares. The question was asked the householder: 'Didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' If faithfulness and vigilance had been preserved, if there had been no sleeping or negligence upon the part of any, the enemy would not have had so favorable an opportunity to sow tares among the wheat. Satan never sleeps. **He is watching, and he improves every opportunity to set his agents to scatter error, which finds good soil in many unsanctified hearts.**

"The sincere believers of truth are made sad, and their trials and sorrows greatly increased, by the elements among them which annoy, dishearten,

and discourage them in their efforts. But the Lord would teach His servants a lesson of great carefulness in all their moves. 'Let both grow together.' Do not forcibly pull up the tares, lest in rooting them up the precious blades will become loosened. Both ministers and church members should be very cautious, lest they get a zeal not according to knowledge. There is danger of doing too much to cure difficulties in the church, which, if let alone, will frequently work their own cure. It is bad policy to take hold of matters in any church prematurely. We shall have to exercise the greatest care, patience, and self-control to bear these things and not go to work in our own spirit to set them in order." *Testimonies to the Church*, volume 3, 113.

Unsanctified hearts are open to error spread by Satan's agents. This fact causes God's faithful people much grief. But Sister White counsels us that it is better not to forcibly pull up the tares, otherwise we will loosen the wheat. She explains that the Lord wants to teach His servants a lesson in carefulness in all their actions. If the people who cling to truth are not careful and wise in how they handle the tares (which represent error and people who cling to that error), it will cause other people to doubt. We should act with caution when handling these situations. It is dangerous to have a zeal that is not according to knowledge. When we see an injustice, often we overreact according to our passion for justice. It is essential for us to control that zeal using our higher powers.

We are to have a zeal according to knowledge of the prophetic message. We need to remind ourselves that the Lord is in control. He will guide us.

TWO PARTIES DEVELOPED

"No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. 'Be ye also ready: for in such an hour as ye think not the Son of man cometh' (Matthew 24:44). This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. **The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.**

"The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most

earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error." *Selected Messages*, book 2, 113,114.

The light which now lightens the earth with its glory is the light of the angel in Revelation 18, which we mark at 9/11. Sister White tells us that our work is to sound the last warning. God's faithful people will not turn from the message the Lord has given them at 9/11, even when division enters in; thus two parties will be developed. With Midnight fast approaching, the work (growth of the plant) grows deeper and becomes more earnest. Now, we have people declaring that we have been in error about the light of 9/11. But Sister White describes this light as the Rock of Ages. Jesus is our only refuge in the days when error appears to gain the supremacy. Let us hold fast to that Rock.

TARES ARE THE FOOLISH VIRGINS

"There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps. There was a covetous Judas in the church Christ formed on earth, and there will be Judases in the church in every stage of her history. But because there are such, it does not do away with the fact that God has a church. There were murmurers, envious and jealous ones in the tribes of Israel, journeying to the promised Canaan; but, notwithstanding, God led them by a pillar of cloud by day and a pillar of fire by night. The deceitful hearts of individuals will lead them astray because they see imperfections in the church, but these very ones have defective characters that they do not discern. These very ones are capable of being useful in the church were they connected with the great Head of the church. But if they choose to be presumptuous, and in self-sufficiency draw off on some tangent, the church will move on without them. Every member of the church is bound by the most solemn vow to advance its interests and to labor unselfishly and devotedly for its success." *Signs of the Times*, October 23, 1879.

As the work gets harder, the darkness deeper, the apostasy stronger, the increase of complaints about shakings and separations, and questionings as to how this movement can be the church triumphant, none can diminish the fact that God owns this movement. Remember, the church

(the movement of the church triumphant) appears to fall, but it will not fall. We are in the time when everything that can be shaken will be shaken. The sinners, those people who cling to error (which is open sin), will be sifted out. In other words, we are in the process where two classes will be fully developed. Once this work is accomplished, there is unity among God's church and we will be ready for the harvest.

RIPE FOR HARVEST

The wheat and the tares represent two messages: the present truth message and the counterfeit message. In the year 2014 we saw those messages begin to produce fruit. The light opened about Ezra 7:9 unlocked a floodgate of truth. We received a clearer understanding regarding the details for future waymarks. For example: (1) Islam will strike again; (2) the first Sunday Law at the Midnight Cry; (3) President Donald Trump is the last president; (4) Russia and the USA will begin WWIII, represented by Raphia and Panium; (5) and many more truths. The message is maturing. On the other hand, since 2014 a false message has been maturing as well. And in 2014 the shakings began and continue to this day. The argument was constantly changing. When you look at the root of the controversy you will find that it repeatedly revolved around several issues—the application of literal and spiritual; the combining of the messages; 9/11; where to place the close of probation on our reform line; has the Lord led this movement and is He continuing to do so; etc. At every shaking the same issues resurface, but the attacks manifest themselves in various arguments as Satan clothes his false theories each time with a different cloak. There are false messages out there that are not grounded on the firm platform upon which the Lord has led us after 9/11. At the harvest, everyone will see which message is the true and which is the false. Just as Daniel and Joseph gave a prediction, the prediction of those people who are advocating the truth will come to pass. But, by then it will be too late for the unbelievers.

While the wheat and the tares represent truth and error, those who are advocating these two groups can also be represented as wheat and tares. And as the messages ripen for the harvest, so also will the people who are attached to those messages mature and be prepared for the harvest. Sister White calls this process a complete settling into knowledge.

"Those who would follow Christ must be grounded upon the principles of truth. They need to understand what the Bible teaches in regard to faith, and sanctification through the truth. They must be so established in this knowledge that they cannot be moved to take false positions



on the doctrine of holiness, but will be able to illustrate in their lives the practical workings of this heaven-given principle. The people of God must be able to distinguish between the genuine and the spurious.

“There are those who profess holiness, who declare that they are wholly the Lord’s, who claim a right to the promises of God, while they do not render obedience to His commandments.

“It is true that there are many who have never had the light of present truth, who, through the grace given them of Christ, are keeping the law as far as they understand it. Those who are thus living up to the best light they have, are not of the class whom the apostle John condemns. His words apply to those who boast of believing in Jesus, who claim holiness, while they lightly regard the requirements of the law of God. **While they talk of the love of Jesus, their love is not deep enough to lead to obedience. The fruit they bear, shows the character of the tree.** It proves that their faith is not genuine. Yet this class, though entitled to nothing, though they have no right to the promises of God, boldly claim all His blessings. While they give nothing, they claim everything. They close their ears to the truth, refuse to listen to the plain ‘Thus saith the Lord,’ but by professing holiness they deceive many, leading souls away by their pretentious faith that has no foundation.” *Evangelism*, 596.

“Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, ... that we may know what is coming.” *The Faith I Live By*, 287.

When we are fully settled into the truth, then the shaking will come. Here she tells us that the shaking has already begun. The shakings show the principle of progression. The shaking started in the year 2014 when the plant produced fruit. Next comes the harvest at Midnight for the priests. It is at Midnight that the two classes are fully mature. The shaking continues for the Levites, then for the eleventh hour workers, and then for the 144,000 until the end.

The seal of God is to settle us into His truth intellectually and spiritually. We must have an intellectual knowledge of the present truth message. But this is not enough. We must also have an experience. Just as the message of

the Millerites produced an experience, represented by eating the little book, which is first sweet and then bitter, we too must have the same experiences. Those Millerites who did not have the experience of the message fell off the platform when the bitter experience came.

When a wheat plant is ripe, the head bows down under the weight of the truth. We mark a bowing down at Midnight. In Christ’s line we see Him bowing down in the Garden of Gethsemane just before He was bound, representing the binding-off for the priests. Christ was praying and asking God if it is possible to take the cup from Him. We know that Christ made the decision to drink the cup all the way.

“Having made the decision, He fell dying to the ground from which He had partially risen.

Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? **The Saviour trod the wine press alone, and of the people there was none with Him.”** *The Desire of Ages*, 693.

We see here that Christ made the decision. He is ready and bows down to the earth. He trod the winepress alone. This represents the experience of the priests, which they must have before they can be harvested. Being fully decided.

HARVEST—BINDING-OFF—M-MC

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. **He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.** These things should engross the whole mind, the whole attention.’” *Early Writings*, 118.

Sister White tells us that the third angel has two jobs. First he selects, then he binds or seals. Meaning, first he investigates, then he executes. The angel in Exodus 11 represents the executive work of the third angel.

And Moses said, Thus saith the Lord, **About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die**, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. Exodus: 11:4, 5.

At Midnight the angel of the Lord will destroy everyone who has not finished the preparation work of applying his door posts with the blood of the lamb and the work of being ready for imminent departure. The third angel is the one who brings judgment.



For **I will pass through the land of Egypt this night**, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt **I will execute judgment: I am the Lord.** Exodus 12.12.

This shows us that at Midnight the executive judgment of the third angel will take place. The third angel brings in the harvest. The harvest is the binding-off, and the binding-off for the priests will take place at Midnight; just like Christ, who is our example in all things, was bound at midnight.

“The Saviour contrasted His own manner of work with the methods of His accusers. For months they had hunted Him, striving to entrap Him and bring Him before a secret tribunal, where they might obtain by perjury what it was impossible to gain by fair means. Now they were carrying out their purpose. **The midnight seizure by a mob**, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. Their action was in violation of the law. Their own rules declared that every man should be treated as innocent until proved guilty. By their own rules the priests stood condemned.” *The Desire of Ages*, 699.

Then the band and the captain and officers of the Jews **took Jesus, and bound him.** John 18:12.

“The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. ‘So,’ says the Saviour, ‘shall also the coming of the Son of man be.’ Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man’s destiny, the final withdrawal of mercy’s offer to guilty men.” *The Review and Herald*, November 9, 1905.

In the days of Noah there were those that had rejected his message and continued on in their sinful lifestyle. Others who once believed in his message went back to their lifestyle and mocked Noah for building the ark. The same will happen before Midnight with the group who embrace the teachings of error. Many who once believed in the present truth message are returning to the teachings they came from. As a result, they reject the love of God

who is sending the message of rebuke and warning that a flood is about to come. And we are seeing people now publicly repenting for believing in the teachings of this message in which they formally believed. They are just like the dog which goes back to his vomit. But let us hold fast to the truth as Noah did. Noah had faith in things unseen. So too we must have faith. That there are tares among the wheat does not change the fact that God has a church. The ark is being built and it is the duty of every one of us to secure a place among the people who are faithful to God as the storm approaches.

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 10:35-11:1.



THE MARK OF THE BEAST

Early Writings, 64-67

"In a view given June 27, 1859, my accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, '**Get ready, get ready, get ready.** Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do for them and but little time in which to do it.

"Then I saw that the seven last plagues were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible and if He should stretch forth His hand, of lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel and begged of him to cause the

sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them.

"The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the Decalogue and thus make himself equal with God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled underfoot God's sanctified day, and, on his own authority, put in its place one of the six laboring days. The whole nation has followed after the beast, and every week they rob God of His holy time. The pope has made a breach in the holy law of God, but I saw that the time had fully come for this breach to be made up by the people of God and the waste places built up.

"I pleaded before the angel for God to save His people who had gone astray, to save them for His mercy's sake. When the plagues begin to fall, those who continue to break the holy Sabbath will not open their mouths to plead those excuses that they now make to get rid of keeping it. Their mouths will be closed while the plagues are falling, and the great Lawgiver is requiring justice of those who have had His holy law in derision and have called it 'a curse to man,' 'miserable,' and 'rickety.' When such feel the iron grasp of this law taking hold of them, these expressions will appear before them in living characters, and they will then realize the sin of having that law in derision which the Word of God calls, '*holy, just, and good.*'

"Then I was pointed to the glory of heaven, to the treasure laid up for the faithful. Everything was lovely and glorious. The angels would sing a lovely song, then they would cease singing and take their crowns from their heads and cast them glittering at the feet of the lovely Jesus, and with melodious voices cry, 'Glory, Alleluia!' I joined with them in their songs of praise and honor to the Lamb, and every time I opened my mouth to praise Him, I felt an unutterable sense of the glory that surrounded me. It was a far more, an exceeding and eternal weight of glory. Said the angel, 'The little remnant who love God and keep His commandments and are faithful to the end will enjoy this glory and ever be in the presence of Jesus and sing with the holy angels.'

"Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, 'Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. **Get ready, get ready, get ready.** Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. **Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ's sufferings here if ye would be partakers with Him of His glory hereafter.**

"**Heaven will be cheap enough, if we obtain it through suffering. We must deny self along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view.** I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ's sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels.

"As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, 'Deny self; ye must step fast.' Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months, They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, *Nay*, we will not regard the institution of the beast."