

EZEKIEL: A BOOK FOR SEVENTH-DAY ADVENTISTS,  
by Boris Seriov  
p. 1, Para. 1, [APOCALYP].

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p. 3, Para. 2, [APOCALYP].	

The reason for this little book is that God wants His nominal people to have one more clear warning of the terrible events that await them so that they may have one more short chance to repent. This message is a message of mercy from heaven. For this reason the author retains no right of copyright for this book. This book may be freely copied, distributed, and sold without restriction of any kind. p. 4, Para. 1, [APOCALYP].

Repent now. Jesus comes quickly and will repay the unrepented sins with vengeance. Prologue p. 4, Para. 2, [APOCALYP].

Why study the book of Ezekiel? p. 5, Para. 1, [APOCALYP].

"Study the ninth chapter of Ezekiel. These words will be literally fulfilled. . . .--Letter 106, 1909. Ellen G. White Estate Washington, D. C. Dec. 17, 1987. Entire Letter." Manuscript Releases Volume Eighteen, p. 236. p. 5, Para. 2, [APOCALYP].

"Let God's workmen study the sixth chapter of Isaiah, and the first and second chapters of Ezekiel." Testimonies to Ministers and Gospel Workers, p. 213. p. 5, Para. 3, [APOCALYP].

"There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel." Testimonies for the Church Volume Five, p. 751. p. 5, Para. 4, [APOCALYP].

"The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. . . . The book of Ezekiel is deeply instructive." Advent Review and Sabbath Herald, "Higher Education", 02-25-96. p. 5, Para. 5, [APOCALYP].

p. 5, Para. 6, [APOCALYP].

The Keys to the Book of Ezekiel p. 5, Para. 6, [APOCALYP].

p. 5, Para. 8, [APOCALYP].

The book of Daniel which was closed up and sealed for millenia (Dan. 12:9) was opened through William Miller. His key to understanding the books was a simple belief: the Bible can be used to interpret the Bible because it is all written by the same Author. That very same principle has been employed in this commentary. p. 5, Para. 8, [APOCALYP].

For those Adventists who followed this path and did not turn back the Holy Spirit was poured out. It was impossible for those who did not separate from their Babylonian churches to become Seventh-day Adventists and thus impossible for them to receive the Holy Spirit. The same will undoubtedly be true of those Adventists who refuse to separate from a corrupt Seventh-day Adventist harlot. p.

5, Para. 10, [APOCALYP].

Through the agency of the Holy Spirit the book of Revelation was opened up. Men like Josiah Litch believed the inspiration that was given and dramatically opened the book of Revelation in such a way that none can deny their accuracy or inspiration. Much of this outpouring of the Holy Spirit on early Adventism is written down today in the writings of Ellen White. p. 5, Para. 11, [APOCALYP].

The next step along the trail to heaven is the firm belief that Ellen White was inspired of God and that her writings are inspired by the same Author as the Bible. This is the key that begins to open the door to the book of Ezekiel. Her statements on the fulfillment of chapter 9 of Ezekiel were the entering wedge to this book. p. 5, Para. 12, [APOCALYP].

Knowing then that chapters 8 and 9 are end-time events made it much easier to recognize the symbolic application of chapter 3. Believing then that chapter three points the entire book to Seventh-day Adventism we can then see the parallels to the Philadelphian and Laodicean churches of Revelation. p. 5, Para. 13, [APOCALYP].

The rest of the interpretation of this book is a matter of comparing the symbols in Ezekiel to Biblical symbology and applying them to the history of Adventism and the world as we know it to this date. Occasionally a problem arose where a symbol was not clearly defined in the Bible, such as the Assyrian of chapter 31. Here the writings of Sister White provided the necessary illumination. Sister White's application of the cedar to Adventism reaffirmed the author's conviction that the entire book of Ezekiel is for and about Adventists. p. 5, Para. 14, [APOCALYP].

One final comment, reading is not believing. Believing is not faith. Faith is belief in action. Those who refuse to act on the knowledge revealed here will be lost. Those who receive this knowledge and refuse to separate from the SDA harlot will be judged as were the Babylonians who refused to become Adventists in the middle of the nineteenth century. p. 6, Para. 1, [APOCALYP].

Chapter 1: God in Control p. 6, Para. 2, [APOCALYP].

"God's Organization--Let God's workmen study the sixth

chapter of Isaiah, and the first and second chapters of Ezekiel." Testimonies to Ministers and Gospel Workers, p. 213. p. 6, Para. 3, [APOCALYP].

Please read this commentary side by side with the book of Ezekiel. p. 6, Para. 4, [APOCALYP].

"There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel." Testimonies for the Church Volume Five, p. 751. p. 6, Para. 5, [APOCALYP].

The final events of the world are so complicated that no man can possibly understand them. This is symbolized by the indescribably complicated wheels shown to Ezekiel. But the pen of inspiration has shown that God is in perfect control. p. 6, Para. 6, [APOCALYP].

In the face of the terrible complexities of the final days we are informed by heaven that this book of Ezekiel contains a warning for us today, Seventh-day Adventists, the nominal Israel of God at the end of time. p. 6, Para. 7, [APOCALYP].

"Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels intersecting one another were moved by four living beings. High above all these 'was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'And there appeared in the cherubims the form of a man's hand under their wings.' Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; yet they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them,

upon the sapphire throne, was the Eternal One; and round about the throne was a rainbow, the emblem of divine mercy." Prophets and Kings, p. 535. p. 6, Para. 8, [APOCALYP].

"In the vision of the prophet Ezekiel there was the appearance of a hand beneath the wings of the cherubim. This is to teach God's servants that it is divine power that gives success. Those whom God employs as His messengers are not to feel that His work is dependent on them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His work. He will thwart the purposes of wicked men and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amidst the strife and tumult of nations. He guards His children still. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands." Prophets and Kings, p. 176, Thoughts From the Mount of Blessing, p. 121; Advent Review and Sabbath Herald, "What Doest Thou Here? (Concluded)", 10-30-13. p. 6, Para. 9, [APOCALYP].

"Those whom God employs as his messengers are not to feel that his work is dependent upon them. Finite men are not left to carry this burden of responsibility. In Ezekiel's vision, God had his hand beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief." Advent Review and Sabbath Herald, "Our Present Duty and the Coming Crisis", 01-11-87. p. 7, Para. 1, [APOCALYP].

"In heaven the semblance of a rainbow encircles the throne and overarches the head of Christ. The prophet says, 'As

the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah.' Ezekiel 1:28. The revelator declares, 'Behold, a throne was set in heaven, and one sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald.' Revelation 4:2, 3. When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner." Patriarchs and Prophets, p. 107. p. 7, Para. 2, [APOCALYP].

It is very fitting that the book of Ezekiel opens with a reminder that God is in control. He was in control when He founded the Adventist movement, when He acted as midwife at its birth. It was His Spirit that propelled the movement through visions given to pioneers like William Miller, Hiram Edson, and James White and Ellen Harmon. p. 7, Para. 3, [APOCALYP].

God uses the minds of His prophets for communication to all who will receive His word. Daniel became the Prime Minister of the Babylonian Empire: through him God gave prophecies of affairs of state for the next 2300 years. John the Revelator was a churchman: through him were given prophecies of church matters and religious wars down to the end of time. Ezekiel states in Eze. 1:3 that he is a priest of the captives of Judah. It should then come as no surprise that his prophecies will deal with ecclesiastical matters. p. 8, Para. 1, [APOCALYP].

Chapter 2: Rebellion and Danger p. 8, Para. 2, [APOCALYP].

"We need to read and understand the message of Ezekiel 2: -- (Here is quoted Ezekiel 2: 1-8; and Ezekiel 3: 17-21.)" Spalding and Magan Collection, p. 424. p. 8, Para. 3, [APOCALYP].

"God's Organization--Let God's workmen study the sixth chapter of Isaiah, and the first and second chapters of Ezekiel." Testimonies to Ministers and Gospel Workers, p. 213. p. 8, Para. 4, [APOCALYP].

p. 8, Para. 6, [APOCALYP].

For the sake of brevity, verses are referenced but not quoted. The reader is expected to read this commentary side by side with the verses referenced. p. 8, Para. 6, [APOCALYP].

Eze. 2:3. The house of modern Israel, the Seventh-day Adventist Church, is in rebellion against God. p. 8, Para. 7, [APOCALYP].

Eze. 2:4-5. This message, the entire book of Ezekiel, is sent to them, Seventh-day Adventists, that they might repent. p. 8, Para. 8, [APOCALYP].

Eze. 2:8-10. This is properly part of the next chapter. See commentary on Eze. 3:1-4. p. 8, Para. 9, [APOCALYP].

Chapter 3: For Seventh-day Adventists p. 8, Para. 10, [APOCALYP].

Ezekiel 3:1-4. No true Seventh-day Adventist can deny that Rev. 10:6 was a prophecy of the Great Disappointment of 1843-44. This chapter of Ezekiel, indeed the entire book, is closed to all who are not true Seventh-day Adventists. The reference here to eating a "roll" (a book) and finding it sweet occurs nowhere else but in Revelation 10. Thus the book of Ezekiel is definitively a prophecy of modern Israel, Seventh-day Adventism, and nothing else. The eaten roll points to time after 1844 and the only Israel of that time is Seventh-day Adventism. There is no other possibility. p. 8, Para. 11, [APOCALYP].

Ezekiel 3:5-7. This message of Ezekiel is sent to Seventh-day Adventists, a people to whom the language of this message should not be strange. p. 8, Para. 12, [APOCALYP].

Ezekiel 3:8-11. The people of Seventh-day Adventism will not accept the message, even though it is from God. p. 8, Para. 13, [APOCALYP].

Ezekiel 3:12-14. The reader is reminded here that the message of Ezekiel is directly from God, from His throne room. Do not fail to heed His message. p. 8, Para. 14, [APOCALYP].

Ezekiel 3:15-16. Tel-aviv was a center of captivity for Israel in Ezekiel's day. That center today is Silver



Springs, Maryland. So this message is directed to the leadership of the General Conference also. p. 8, Para. 15, [APOCALYP].

"You profess to be a watchman on the walls of Zion, From A Personal Testimony a shepherd to the flock, yet you saw the poor sheep torn and scattered, and gave no warning. '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. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.' 'Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.' Eze. 3:17-19, 21. . . . What is a watchman for, unless it be to watch for evil and give the warning? What is a shepherd for, unless it be to watch for every danger lest the sheep be harmed and destroyed by wolves? What excuse could a shepherd plead for suffering the flock to stray from the true pasture, and be torn and scattered and devoured by wolves? How would an excuse stand made by the shepherd that the sheep led him astray? that they left the true pasture, and led him out of the way? Such a plea would tell with force against that shepherd's ability to watch over the sheep. No more confidence could be placed in him as a faithful shepherd to care for the sheep, and bring them back as they might stray from the right path.--Vol. 1, p. 313 ." Gospel Workers, p. 88. p. 8, Para. 16, [APOCALYP].

Ezekiel 3:17-21. The Lord rebukes the current doctrine of General Conference churches by this message. General Conference leaders have beguiled their sheep into believing that one can continue to sin and be saved. The message of the Lord is repent and be saved. p. 9, Para. 1, [APOCALYP].

"[Ezek. 3:17-22, quoted.] These solemn words speak to you and me. I have to bear the plain notes of warning from God. I must not suffer my brother to continue in sin. [I must warn him of] his danger. I must tell him 'the wages of sin is death.' God has said it. 'Cry aloud, spare not, lift up

thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sin' [Isa. 58:1]. Here, my brother, is a work that you have not done as you should have done. And why? Because your own soul was not right before God." Manuscript Releases Volume Seventeen, p. 99. p. 9, Para. 2, [APOCALYP].

Ezekiel 3:22. The focus of the message now shifts away from the leadership to the general membership. p. 9, Para. 3, [APOCALYP].

Ezekiel 3:23-25. The prophet shall not go among Seventh-day Adventists. No prophet of God will be found within their churches. Indeed, in contrast to the outpouring of the Spirit of prophecy upon many members who remained faithful through the Great Disappointment, since those early days of the Adventist movement there has not been another prophet given to Seventh-day Adventism. For four hundred years the church of the Scribes and Pharisees was devoid of prophets and then they crucified Jesus when He finally came. The Seventh-day Adventist Conference churches are today in the same condition of separation from God. It is not God's fault that there has been no living prophet among them since 1915. p. 9, Para. 4, [APOCALYP].

Ezekiel 3:26-27. The message from God is prophesied to be cut off to the Conference churches. The only message now given to them is the message of reproof. p. 9, Para. 5, [APOCALYP].

Chapter 4: Destruction from God p. 9, Para. 6, [APOCALYP].

Before reading the comments on this chapter, please read the comments on Eze. 9:3-8 first. It is necessary to understand exactly what Jerusalem symbolizes in end-time prophecy before this chapter can be understood. p. 9, Para. 7, [APOCALYP].

Eze. 4:1. This is a symbolic prophecy of the destruction of Jerusalem. As we will see more clearly in the comments on chapter 9, this pertains to the destruction of the New SDA Jerusalem of the General Conference near Washington, D.C. p. 9, Para. 8, [APOCALYP].

Eze. 4:2-3. A siege, a military attack, is prophesied against Silver Springs, Maryland. The 21st of Luke

prophesied a military encirclement of ancient Jerusalem as a sign to God's people to flee. There will be a military encirclement of the General Conference headquarters as a final sign to flee before the destruction. In March of 1993 I heard the first announcements of the military encirclement of the Branch Davidians in Waco, Texas on the television in the Atlanta airport. The newscasters announced that the BATF was attacking a Seventh-day Adventist compound. Government forces will be used to attack the General Conference. p. 9, Para. 9, [APOCALYP].

Eze. 4:4-6. The times given here are also symbolic. Their interpretation is yet to be revealed, possibly not until the actual event occurs. p. 9, Para. 10, [APOCALYP].

Eze. 4:7-8. Again a siege is prophesied against SDA Jerusalem, Silver Springs, Maryland. p. 10, Para. 1, [APOCALYP].

Eze. 4:9-13. Real hunger will stalk the Seventh-day Adventists. They will flee the United States to seek refuge anywhere they can. p. 10, Para. 2, [APOCALYP].

Eze. 4:14-17. Even for the sake of prophecy God did not relieve the law against eating unclean food. Instead He reduced the severity of the prophecy. p. 10, Para. 3, [APOCALYP].

Chapter 5: The Attack of the Beasts p. 10, Para. 4, [APOCALYP].

In considering this chapter we must consider that the entire book of Ezekiel is directed to Seventh-day Adventists, as we saw in chapter 3. p. 10, Para. 5, [APOCALYP].

Eze. 5:11-13. As will be shown in the comments on chapter 8, the SDA church has defiled the sanctuary. Not only have sins piled up in the heavenly sanctuary but the church as a whole has renounced the sanctuary doctrine. As a result one third of the SDA will fall by the sword, i.e., by violence. p. 10, Para. 6, [APOCALYP].

Eze. 5:14-17. Again famine and pestilence are prophesied for Adventists. Beasts, well described as governments in the book of Daniel, will attack the Adventists and "bereave" them. p. 10, Para. 7, [APOCALYP].

Chapter 6: Bloody Destruction p. 10, Para. 8, [APOCALYP].

p. 10, Para. 9, [APOCALYP].

Eze. 6:1-4. Literal mountains cannot hear, therefore the mountains are a symbol. Just as mount Zion is a symbol of God's church, His people, the mountains here symbolize the SDA church and people. The church buildings themselves are described here as "altars." The idols are the major idols of Seventh-day Adventism, the church structure itself. All will be destroyed. Seventh-day Adventists will be slain by violence. p. 10, Para. 9, [APOCALYP].

Eze. 6:5. See Eze. 9:6. p. 10, Para. 11, [APOCALYP].

Eze. 6:6-7. The prophecy of a bloody destruction could not be more plain. Those elderly Adventists of the nursing homes in the area of Nashville, Tennessee who actually remember talking with Sister White when she was associated with the Madison Farm all have commented on Sister White's multiple statements like, "Blood will run down the streets of Loma Linda." p. 10, Para. 12, [APOCALYP].

Eze. 6:8-14. The destruction will be widespread and bloody but there will be a remnant that escape. They do not escape because they are members of the corrupt church, rather the destruction is used to teach them the horrors of the SDA church structure. p. 10, Para. 13, [APOCALYP].

Chapter 7: The Destruction of Conference Adventism p. 10, Para. 14, [APOCALYP].

p. 10, Para. 16, [APOCALYP].

Eze. 7:1-3. It is impossible not to understand this as an end-time prophecy. In the end of time only the Seventh-day Adventists can be understood as the Israel of the day. Just as Israel of old fell away from God so has the SDA church departed from Him. p. 10, Para. 16, [APOCALYP].

Eze. 7:4-5. Only evil is prophesied for Seventh-day Adventists. p. 10, Para. 17, [APOCALYP].

Eze. 7:6-18. The prophecy speaks for itself. p. 10, Para. 18, [APOCALYP].

Eze. 7:19. Just as diet was a stumbling block for most conference Adventists so will famine be inflicted on them. God gave the strongest possible counsel against pastors who eat meat and now try to find even one conference pastor in the USA who does not eat meat. p. 11, Para. 1, [APOCALYP].

Eze. 7:20-21. The Adventists made the church structure their idol, now God destroys it. p. 11, Para. 2, [APOCALYP].

Eze. 7:22-27. Only destruction is described for this church. It does not go through to salvation, only to destruction. p. 11, Para. 3, [APOCALYP].

Chapter 8: The Sins of the Leaders p. 11, Para. 4, [APOCALYP].

The entry into the understanding of the eighth chapter is given by inspired commentary on the ninth chapter. p. 11, Para. 5, [APOCALYP].

"Study the ninth chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them but who refuse to bring these truths into their individual experience. The time is short. God is calling. Will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity. -- Letter 106, 1909. Ellen G. White Estate Washington, D. C. Dec. 17, 1987. Entire Letter." Manuscript Releases Volume Eighteen, p. 236. p. 11, Para. 6, [APOCALYP].

Here we have the plainest possible statement from Sister White that the scenes described in the ninth chapter of Ezekiel apply to our day, they are not scenes that have ever been fulfilled historically. p. 11, Para. 7, [APOCALYP].

"Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave

the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations that be done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel." Testimonies for the Church Volume Three, p. 267. p. 11, Para. 8, [APOCALYP].

We have just read from volume three of the Testimonies that the destruction described here is declared to be a destruction of God's professed people, Seventh-day Adventists. Let us look now at what God says is the reason for this destruction. p. 11, Para. 9, [APOCALYP].

"And now the glorious Being who accompanied Ezekiel throughout this astonishing vision of wickedness in high places in the land of Judah, inquired of the prophet: 'Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them.' Verses 17,18." Prophets and Kings, p. 449. p. 11, Para. 10, [APOCALYP].

In Ezekiel 8:18, the last verse before chapter nine, note the use of the word "therefore": "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." This clearly declares that the reasons enumerated in chapter 8 are the cause of the destruction in chapter 9. We cannot claim that the events described in chapter 8 are sins of ancient Israel committed 2000 years ago which cause the end-time destruction described in chapter nine! That would not be just. No, the sins described in chapter eight are those committed by God's nominal people, Seventh-day Adventists, just before

or during the general destruction of the wicked. p. 11, Para. 11, [APOCALYP].

Eze. 8:2. The being who condemns the sins of the SDA church is no less than Jesus Christ. Compare with the description in Rev. 2. p. 12, Para. 1, [APOCALYP].

Eze. 8:3. The image of jealousy is idolatry. See Ex. 20:5. What is idolized here is clear only from today's history. The SDA people worship the Conference structure, a manmade church. No matter what sins it commits, they defend it, just as Roman Catholics defend their church "because it is the church." In the former Soviet Union where the Conference urged members to break the fourth and sixth commandments and helped imprison some of those who would not, the sheep defend the structure because, "This is God's church." In the USA where the conferences and unions have filed more lawsuits than anyone can count, the loyal conference sheep defend it with, "It's the church!" If they were following the word of God they would flee from this structure and never return. God has already labeled the Conference church a harlot (Testimonies, Vol. 8, p. 250) and warned us never to even go near the door of a harlot (Pro. 5:8). p. 12, Para. 2, [APOCALYP].

Eze 8:4-9. But idolatry is only the beginning of the horrors to be committed by this church. Just like the great harlot of Rome before it, once the church begins to idolize itself there is no limit to the degradations that will enter in. These abominations are listed in the remainder of this chapter. p. 12, Para. 3, [APOCALYP].

Eze. 8:10-11. The idolatry of the Conference continues and now our attention is turned to its leaders, "the ancients of the house of Israel." Jaazaniah literally means "Heard by Jehovah." Thus this person fittingly represents a sacerdotal leadership who actually believe that they themselves have the ear of God. Shaphan literally means "Concealment." The leaders who think and act as if they are the unique pipeline to God in this world operate by concealing their true motives. This sin was already revealed by M. L. Andreasen in his "Letters to the Churches." There he exposed the Martin-Barnhouse conferences between SDA leaders and Evangelicals in which the General Conference leadership threw out the sanctuary doctrine, the very basis for Adventism, and accepted the false gospel of the Evangelicals in place of

sanctification. All of these major doctrinal changes were brought in by a handful of top leaders who sought to conceal their activities. For exposing their abominations M. L. Andreasen was illegally disfellowshipped. p. 12, Para. 4, [APOCALYP].

Eze. 8:12. The fact that these sins are committed by leadership, the ancients of the house, in the dark warns us that these sins are not being openly committed. The statement that the Lord hath forsaken the earth is the standard belief of all evolutionists. Is it not a sin that some of the SDA schools, such as those in Michigan, textbooks teaching evolution are used? p. 12, Para. 5, [APOCALYP].

Ezekiel 8:13-14. Tammuz was the illegitimate child of Ishtar, the original "Earth Mother" or "Moon Goddess" of sun worship. The legendary Tammuz died a hero's death defending his hunting companion from the charge of a wild boar. Tammuz' death occurred in mid February, while his birth is well known to have been on December 25th. By counting back nine months the ancient sun worshipers calculated the date of his conception to have been in late March. These dates are the real origin of Christmas and Easter. The interval between Tammuz' death in mid February and his supposed reincarnation in late March was exactly 40 days and was kept as a vigil of ceremonial mourning by sun worshipers. p. 12, Para. 6, [APOCALYP].

This vigil, called Lent, is still kept today by the great whore of sun worship, the Roman Catholic Church. Lent begins with the Ash Wednesday ceremony in February where a priest uses ashes to write a "T", the first letter of Tammuz' name, on the forehead of the believers. For the next forty days Catholics are in a period of official mourning, a period wherein they are supposed to give up some activity they like. (The week just prior to Lent is commonly spent in wild celebrations by Catholics. Two of the better known of these are Mardi Gras in New Orleans and Carnival in Rio de Janero.) Lent officially terminates on Easter Sunday, A celebration whose name is a thinly disguised rendition of its originator, Ishtar. p. 12, Para. 7, [APOCALYP].

In the warning of Ezekiel 8:14 we read God's warning of Roman Catholic customs and doctrines invading Adventism. It is becoming more commonplace for apostate Adventist



churches to open their doors for an Easter Sunday service. SDA Easter sunrise services are spreading throughout the United States. These abominations are a fulfillment of this prophecy. That the president of the Rocky Mountain SDA Conference could stand before his flock on June 16, 1996, don a Roman Catholic monk's robe, preach the Roman theology of why to pray the rosary and baptize infants, and then instruct his flock to pray to dead saints is an abomination (see Appendix 3). p. 12, Para. 8, [APOCALYP].

A common emblem of the sun in ancient times was a round wafer of bread. In Roman Catholic terminology this is called the Eucharist, a term which means the bread which has been transubstantiated into the actual body of Christ by the magical words of the priest. This doctrine of the Transubstantiation is definitely neither Biblical, apostolic, nor even Christian. The doctrine originated in ancient Babylon. The word, Transubstantiation, was invented by an obscure monk, Paschasius Radbertus and first published by him in 831 A.D. (Wyllie, History of Protestantism, Volume 1, p. 21). It is no coincidence that at least four SDA conference pastors in southern California have been noticed calling the communion bread, the Eucharist. This Roman Catholic abomination in Adventism is a fulfillment of Ezekiel 8:14. Worse yet, one of these pastors is reported by first hand witnesses to have begun wearing a Roman collar! This is pure, filthy apostasy. No wonder God will deal in fury with this church. When the Conference president of an African conference put on a Roman collar to protect himself from political upheaval it was an abomination before God. When a vice-president of the General Conference appeared in sacerdotal robes at an ecumenical meeting it was an abomination. p. 13, Para. 1, [APOCALYP].

Eze. 8:15-16. It is a matter of public record that the General Conference Bulletin for 1901, page 379, paragraph 2, section 1, article 4 set the highest committee in Adventism, the executive committee of the General Conference to be 25 persons. This is not coincidence. p. 13, Para. 2, [APOCALYP].

The matter of turning their backs on the Sanctuary is now history. The sanctuary message of Adventism has effectively been replaced by the New Theology of salvation in sin which is nearly ubiquitously preached in conference churches. But the worst of Ezekiel 8:16 is that they, representatives of

Conference Adventism will worship the rising sun. I can only understand this as a prophecy that the Conference system will go over to Sunday worship, the day of the sun. Then God will deal in fury with Adventism. p. 13, Para. 3, [APOCALYP].

Chapter 9: Literal Destruction of the Conference p. 13, Para. 4, [APOCALYP].

The ninth chapter of Ezekiel has been stated, through the agency of the Holy Spirit, to occur after 1909. "Study the 9th chapter of Ezekiel. These words will be literally fulfilled; yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling; will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity. Letter 106, 1909 , pp. 2, 3, 5, 7. (To 'The churches in Oakland and Berkeley, September 26, 1909.)" Manuscript Releases Volume One, p. 260, Manuscript Releases Volume Eighteen, p. 236. p. 13, Para. 5, [APOCALYP].

The ninth chapter of Ezekiel describes the fate of the leadership of God's end-time people. "In the ninth chapter of Ezekiel is portrayed the fate of the men of responsibility who have not glorified God by faithfulness and integrity. Read this chapter. Notice especially verses four to six: [quoted]. At the appointed time, the Lord God of Israel will do His work most thoroughly." Manuscript Releases Volume Eighteen, p. 183. p. 13, Para. 6, [APOCALYP].

"Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter

weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and cry for all the abominations that are done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. Read Ezekiel, chapter nine." Second Advent Review and Sabbath Herald, "The Laodicean Church (Continued)", 09-23-73, Testimonies for the Church Volume Three, p. 267. p. 13, Para. 7, [APOCALYP].

The mark placed on men in the ninth chapter of Ezekiel who protest the abominations being done is the seal of God. "The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary.' Says the prophet: 'They began at the ancient men which were before the house.' Ezekiel 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together." Maranatha, p. 296. p. 14, Para. 1, [APOCALYP].

"This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw the sea and the waves roaring, and men's hearts failing them for fear. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission." Testimonies to Ministers and Gospel Workers, p. 445. p. 14, Para. 2, [APOCALYP].

All who do not "sigh and cry" for the abominations done by the church are destroyed. "The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done.' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the

slaughtering weapons, to whom the command is given: 'Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.' Says the prophet: 'They began at the ancient men which were before the house.' Ezekiel 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together." The Great Controversy, 1911 ed., p. 656, The Spirit of Prophecy Volume Four, p. 473. p. 14, Para. 3, [APOCALYP].

Considering the inspired comments just quoted, it is clear that this chapter describes the close of probation with the sealing of God's servants and the destruction of apostate Adventism. p. 14, Para. 4, [APOCALYP].

Eze 9:1-2. Following the abominations of the church in chapter 8, God turns on that church in fury (8:18). Angels are sent (from "the higher gate") to accomplish the destruction. While five are sent to destroy only one is sent to place the seal of God on men. This shows that the vast majority of the nominal church will be destroyed. p. 14, Para. 5, [APOCALYP].

Eze. 9:3-8. The destruction is relentless and totally thorough. No sinner in the church is spared. The destruction begins with the leaders of the church. We may expect to see the destruction begin at the General Conference headquarters in Silver Springs, Maryland. It will not end there. p. 14, Para. 6, [APOCALYP].

Please direct your attention to the seventh chapter of Jeremiah. In Jer. 7:12-15 God calls us to remember what He did at Shiloh, for He says that He will do this to Jerusalem. In Psa. 78:60-64 the destruction of Shiloh by fire and sword is recorded. Jerusalem was destroyed by fire and sword. Shiloh was the place where the ark of covenant was first set up in Israel. After their apostasy and resultant destruction, David then moved the ark to Jerusalem which remained the center of leadership of the Jews until its destruction. Seventh-day Adventists, the modern Israel of God, first set up their Shiloh in Battle Creek, Michigan. After the apostasy of 1888 and the utter rejection of the counsel of God in 1902 that center was destroyed by two supernatural fires. The firemen who fought

those blazes even commented that the water they poured on the fires acted like gasoline. p. 14, Para. 7, [APOCALYP].

Following the destruction of the publishing and medical establishments at Battle Creek the headquarters was moved to Silver Springs, Maryland, the new Jerusalem of Seventh-day Adventists. Just as the Jews of old worshiped the temple at Jerusalem, Conference Adventists today largely worship the General Conference in Silver Springs. This center will be destroyed by fire and sword, for what God did to Shiloh He will do to Jerusalem. p. 14, Para. 8, [APOCALYP].

The twenty-fourth of Matthew and the twenty-first of Luke have an end-time application (The Great Controversy, p. 36). In the literal event of 70 A.D. Jerusalem was surrounded by an army (Luke 21:20). We will soon see this re-enacted at Silver Springs, Maryland. See comments on Ezekiel 14. p. 15, Para. 1, [APOCALYP].

Eze. 9:9-11. "I have done . . ." The sealing is complete. Probation is closed. There is no second chance. p. 15, Para. 2, [APOCALYP].

Chapter 10: The Sealing and Latter Rain p. 16, Para. 1, [APOCALYP].

"The world would not be what it now is if professed believers in Christ were receivers of his divine nature. It is the example of men who claim to believe the truth, but who do not practice the truth, that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many reveal that they are far away from Christ, because they are destitute of Christianity. Please read the ninth and tenth chapters of Ezekiel. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful. If one thread of selfishness is woven into God's service. He is greatly dishonored. Unless those who have knowledge of the truth are sanctified through the truth, their profession counts for nothing, and their condemnation will be proportionate to the light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions,

at all times and in all places" The Gospel Herald,  
"Individual Responsibility", 01-01-00. p. 16, Para. 2,  
[APOCALYP].

"The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, 'They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not harkened to receive instruction.' We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates." The Ellen G. White 1888 Materials, p. 1303. p. 16, Para. 3, [APOCALYP].

Eze. 10:1. A new vision begins here. Sapphire literally is a mark or a record. This is the time of placing the mark of God on men. p. 16, Para. 4, [APOCALYP].

Eze. 10:2. Fire represents the Holy Spirit (Isa. 6:6-7, John 14:26, Acts 1:4-5, Isa. 6:6-8). This is the latter rain. Attention must be placed on the use of the verb scatter. The Holy Spirit does not fall at large on God's nominal people. The ones who receive the latter rain are those faithful ones who are scattered through the body of Adventists at large. p. 16, Para. 5, [APOCALYP].

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must

be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." Advent Review and Sabbath Herald, "Pray for the Latter Rain", 03-02-97. p. 16, Para. 6, [APOCALYP].

The references to the city being the city of God's people are too numerous to do more than cite a few: II Samuel 5:7, Isaiah 60:14, Micah 4:10, Zechariah 8:3. p. 16, Para. 7, [APOCALYP].

Ezekiel 10:3. Jesus enters the Sanctuary "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Rev. 15:8) Probation has closed: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:11). p. 17, Para. 1, [APOCALYP].

Ezekiel 10:5. In many places the Bible reminds us that the location for the visible glory of God was between and above the wings of Cherubims in the Most Holy Place. Exodus 25:20, I Kings 8:6. And in Eze. 11:22 the glory of God is again presented in proximity to the wings of the cherubims. p. 17, Para. 2, [APOCALYP].

Ezekiel 10:6-7. At first glance this might appear to merely be a repetition of the action of verse 2, in sending the Holy Spirit to God's people. But after verse 2 our attention is drawn back into the Most Holy Place, where Jesus ministered after 1844. Only after the intervening

three verses is the Holy Spirit sent out again, this time symbolized as fire (Acts 2:3). And as fire is brighter than a coal, so will the final outpouring of the that Spirit be even greater than what we saw in 1844. So verses 2 and 6-7 are better understood to be a prophecy of two different outpourings of that Spirit on God's people. The first outpouring was on the early remnant church beginning in about 1844. At that time the book of Daniel was opened to mankind through that church and the Elijah prophet for that time, Ellen G. White (see Mal. 4:4-5). p. 17, Para. 3, [APOCALYP].

Remembering God's promise in Amos 3:7: "Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets," It is clear that it was necessary for Him to reveal the mystery of the books of Daniel and Revelation to His remnant church. But what about the other end-time prophecies in Ezekiel, Jeremiah and the "minor" prophets? It is certain that Daniel himself did not understand the visions given to him, for his own book is recorded as being bound up until the time of the end. May we not then also believe that other prophets, like Ezekiel, were given a vision but left without understanding? Then the understanding of these book must certainly be given to God's people before the final events overtake us, because He said He would reveal these mysteries to us. p. 17, Para. 4, [APOCALYP].

It is also instructive to note the departure of "the glory of the Lord" from "the Lord's house" in this chapter. In Ezekiel 10:4 we see the glory of the Lord preparing to leave God's house, residing over the threshold of the door. p. 17, Para. 5, [APOCALYP].

Then in Ezekiel 10:18-19 we see the actual departure. The Lord is no longer in His house. Just as this happened once before to ancient Israel, so it is prophesied to happen to modern Israel, Seventh-day Adventists. While Adventists slumbered in their pews the Holy Spirit was withdrawn from their churches in 1868. "Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church.



Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many have a form of godliness, their names are upon the church records; but they have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel." Testimonies for the Church Volume Two, p. 441. p. 17, Para. 6, [APOCALYP].

Later, when the corporation refused to accept the message of reformation in 1888 they were pronounced a harlot (Testimonies for the Church, Volume 8, p. 250). p. 18, Para. 1, [APOCALYP].

Eze. 10:21. We are reminded that the actions of this chapter are performed by the very same God, seen in chapter 1, Who caused the Adventist movement in the first place. p. 18, Para. 2, [APOCALYP].

Chapter 11: The Church is NOT Going Through p. 18, Para. 3, [APOCALYP].

"The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, 'They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not harkened to receive instruction.' We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in

the way of many who have been connected with you, God will turn His face utterly from you and your associates." The Ellen G. White 1888 Materials, p. 1303. p. 18, Para. 4, [APOCALYP].

Ezekiel 11:1-4. Jaazaniah means literally "heard of JAH". Thus those who claim this title are claiming to be priests for the people. Azur means "helpful". This is the message that Adventists are to keep on helping by contributing "to the cause." That Jaazaniah is the son of Azur is fulfilled in modern Adventism. The priesthood into which hierarchical Adventism has evolved came from the idea of helping the cause by giving to the structure. This has now come to the point where the structure is worshiped in the place of the cause and its leadership is viewed by many or most members as priests. p. 18, Para. 5, [APOCALYP].

Pelathiah literally means "JAH has delivered". The past tense here is significant. The claim that "this church is going through" is synonymous with Pelathiah. Benaiah literally means "JAH has built." In modern Adventism this claim is heard in the statement, "This is God's church." The prophecy that Pelathiah is the son of Benaiah is fulfilled in Conference Adventism in that the teaching of the previous generation that the SDA structure was God's church has now evolved into the teaching that that structure is going through no matter what. p. 18, Para. 6, [APOCALYP].

Eze. 11:2. The men who bear the messages that the Conference church is going through, that the Conference is the church of God, whether they be within Conference employment or without, are giving wicked counsel and devising mischief. p. 18, Para. 7, [APOCALYP].

Eze. 11:4-6. God speaks against all the men who bear such counsel. God finds them guilty of spiritual murder so much that He sees the city of Adventism full of spiritually dead Adventists and lays the guilt for these murders on the backs of the men whose false peace and safety messages have put Adventists to sleep. p. 18, Para. 8, [APOCALYP].

Eze. 11:7-10. The wicked men who have the guilt of spiritual murder by their lies will be physically killed. p. 18, Para. 9, [APOCALYP].

Eze. 11:13. Pelathiah will die. The message that the

structure is going through will end. Apparently this happens when the men who preached it are killed. p. 18, Para. 10, [APOCALYP].

Eze. 11:14-17. God's faithful Adventists are described as scattered in other countries. This would certainly be fulfilled in the great persecution that is coming. See also Appendix 4 on the subject of the scattering. Remember that God promises to be a safe haven for us. p. 18, Para. 11, [APOCALYP].

Eze. 11:18. When God does gather His people from the scattering they will not repeat the idolatry of Conference Adventism. All of the former abominations will be put away forever. p. 18, Para. 12, [APOCALYP].

Eze. 11:19-20. "The promise is for us: 'I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God' (Eze. 11:19, 20)." The Upward Look, p. 297. p. 19, Para. 1, [APOCALYP].

Eze. 11:22-23. This describes the time when the Spirit of God is totally withdrawn from nominal Adventism. The time at which that happens is apparently not specified here. p. 19, Para. 2, [APOCALYP].

Chapter 12: Apostasy and Separation p. 19, Para. 3, [APOCALYP].

"The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, 'They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not harkened to receive instruction.' We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on

your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates." The Ellen G. White 1888 Materials, p. 1303. p. 19, Para. 4, [APOCALYP].

Ezekiel 12:1-2. The meaning is plain. God's house, His nominal people, are rebellious. They refuse to do what He has said to do. This prophecy has been fulfilled in every generation of Seventh-Day Adventists in the twentieth century. God has given us His unchangeable word through His prophet to the Seventh-Day Adventist Church, Ellen G. White, and that counsel has been rejected, rejected, and rejected. What SDA hospital is there in the entire world that follows the counsel that our medical institutions are to be completely free of drug medication? None. The Conference health industry is in a state of rebellion against God's word. The theology of the Conference is in strong rebellion against the Word of God. Instead of repentance, salvation in sin is preached in most Conference churches. p. 19, Para. 5, [APOCALYP].

Ezekiel 12:3. Therefore (because of the monumental rebellion of the Conference churches) we are ordered to separate from them and their apostasy. p. 19, Para. 6, [APOCALYP].

Ezekiel 12:4-7. The separation is to be done openly and visibly. This is the command of God. That this is truly a prophecy for us at the end of time can be plainly seen in Eze. 12:19 "And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein." Here, after the separation, we read of a time of trouble to come. A time of limited food and water is plainly foretold. This can only be a prophecy of the time of trouble coming upon the people of God. p. 19, Para. 7, [APOCALYP].

That Seventh-day Adventists are the modern Israel of God cannot be in doubt. "All I can say to you is, Take up the light which God has given you, and follow it at any cost to yourselves. This is your only safety. You have a work to do to come into harmony, and may the Lord help you to do it

even if self is crucified. Gather up the rays of light that have been slighted and rejected. Gather them up with meekness, with trembling, and with fear. The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them." Pamphlet PH117, Testimony for the Battle Creek Church, p. 79. p. 19, Para. 8, [APOCALYP].

Let us also take note of the solemn warning that the destruction of literal Jerusalem was a warning in type for modern Israel. "The same danger exists today among that people who profess to be the repository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments should preserve them from the power of divine justice. They refuse to be reproved of evil, and blame God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon Gods people today, as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The correction of God through his chosen instruments cannot be disregarded with impunity. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel." The Signs of the Times, "Retribution For Sin", 02-12-80. p. 19, Para. 9, [APOCALYP].

Eze. 12:13. "All who profess to be the children of God need now to realize that we are living in perilous times. The end of all things is near at hand. The signs are rapidly fulfilling, yet it would seem that but few realize that the day of the Lord is coming swiftly, silently, as a thief in the night. Many are saying, Peace and safety Thess. 5:3. Unless they are watching and waiting for their Lord, they will be taken as a snare [Eze. 12:13; 17:20]." Manuscript Releases Volume Nineteen, p. 371. p. 20, Para. 1, [APOCALYP].

The modern Babylonians are the Sunday-keeping churches of Catholicism and apostate Protestantism. It is into these hands that the leaders of apostate Conference Adventism will be delivered. p. 20, Para. 2, [APOCALYP].

Eze. 12:14-16. Only a remnant of Conference Adventists will be spared from the slaughter. p. 20, Para. 3, [APOCALYP].

Eze. 12:17-20. This is the time of trouble such as has never been since there was a nation. This is worldwide persecution of Sabbath-keepers, Seventh-day Adventists in particular, as described in the thirteenth chapter of Revelation. p. 20, Para. 4, [APOCALYP].

Eze. 12:21-28. "A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21-25, 27, 28." The Great Controversy, p. 392, and The Spirit of Prophecy Volume Four, p. 242. Here the context of the use of this chapter of Ezekiel in The Great Controversy is that the prophecies of this and other chapters will be fulfilled sometime after 1844. p. 20, Para. 5, [APOCALYP].

"Behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.' Ezekiel 12:27, 28." Education, p. 184. p. 20, Para. 6, [APOCALYP].

Chapter 13: Neither Vision nor Salvation p. 21, Para. 1, [APOCALYP].

Eze. 13:1-7. The Lord God of Hosts says that the SDA Conference has received no vision from Him: they speak from their own hearts. Every time a conference speaker stands up and says, "The church is going through," it is a self-serving lie. The true Spirit of Prophecy was given to the early Advent movement. Since the death of Ellen White in

1915 there has not been a single person in the conference churches endowed with this heavenly Spirit. Indeed, Sister White wrote of the loss of this Spirit by the church at large as early as 1868, just five years after its incorporation. "Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him." Testimonies for the Church, Vol. 2. p. 441. p. 21, Para. 2, [APOCALYP].

Eze. 13:8-9. There is no salvation in the conference churches, neither is that an assembly of God's people. Look elsewhere for God's church. p. 21, Para. 3, [APOCALYP].

Eze. 13:10-16. The glue or mortar that holds conference churches together is the peace and safety message. Salvation is promised within the safety of the conference church system. God will break up this system and destroy it in the great storm of destruction that is coming. p. 21, Para. 4, [APOCALYP].

Eze. 13:17. Likewise God prophesies against the daughters of the SDA Conference who are self-serving. There are many splinter church groups that have formed outside of the conference system. Some of the larger of these are the SDA Reform Movement, the International Missionary Society, the Creation SDA churches, the churches of the Sesslerite movement, the Historic SDA churches, the Christian Advent Community of Hungary, the SDA conference of Zaire, and many, many more scattered in far flung countries like Ghana, the Philippines, the former USSR, etc.. Those who serve themselves, who are not faithful in serving their sheep, are strongly warned by God. p. 21, Para. 5, [APOCALYP].

Eze. 13:18. The literal meaning of the word for Pillows is concealment. Armholes refers to the wrist or hand literally, thus symbolically to actions. The meaning is that there are woes for those daughters of the Conference who conceal their true actions. Those churches and

ministries who conceal their misuse of tithes and offerings, serving themselves with the money that should be sent into the mission field. p. 21, Para. 6, [APOCALYP].

Eze. 13:19-23. All of these daughters are responsible for the souls that come to them for help. Kerchiefs are a covering for the head, symbolizing a covering for the thoughts. Concealment of intentions is a lie before God. John Osborne, in his invitation to his final independent meeting with Willard Santee as a speaker, concealed his intention to return to the conference and tried to take as many with him as he could. Woe to him and all others like him. Willard Santee wrote the book, Circle of Apostasy, denouncing the conference for its apostasy. Later Santee apostatized himself by recanting his denunciation and rejoining the apostate conference. There can be no doubt that John Osborne knew months in advance the character of the man he was inviting to preach at his meeting, yet in his letters, faxes, and conversations with other independent leaders he put on the air that this would be just another meeting as usual. At that meeting Osborne joined with Santee in promising peace to all who would follow him back into the apostate conference. p. 21, Para. 7, [APOCALYP].

"Saith the Lord: 'They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace.' 'With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' Jeremiah 8:11; Ezekiel 13:22." The Great Controversy, p. 655. p. 21, Para. 8, [APOCALYP].

In 1843 there were about 50,000 Adventists. After the great disappointment there remained about 50 in December of 1844. The Adventists had been kicked out of their churches and left to die spiritually: the majority did die spiritually. This was spiritual murder on the part of the parent churches. No one knows the number of Adventists who came out of the conference system in the late 1980's and early 1990's. They also were left to die and the majority did die spiritually. The shaking was very traumatic for the reformers and it served to purify the people. Those who survived the experience, those who did not return to the harlot from which they came or give up their faith in God, are closer to God for it and do not rely on any man for



their connection to Jesus. p. 21, Para. 9, [APOCALYP].

Chapter 14: No Group Salvation p. 22, Para. 1, [APOCALYP].

Ezekiel 14:1-5: The message of this chapter is addressed to the elders of Israel. God plainly states that they, because of their sins, have separated themselves from Him. No Adventist alive today has any justification for believing in the holiness of conference leadership when the word of God in these few verses alone speaks so plainly against the leadership. See Isaiah 3:12 also. p. 22, Para. 2, [APOCALYP].

"The words of the prophet Ezekiel are applicable to the people who profess the truth at this time: 'Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face; should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols.' [Ezekiel 14:3-4]" Second Advent Review and Sabbath Herald, "Preparation for the Camp-Meeting", 08-15-82, and The Signs of the Times, "Our Camp-Meetings", 08-02-83. p. 22, Para. 3, [APOCALYP].

"Since the rejection of the first message, a sad change has taken place in the churches. As truth is spurned, error is received and cherished. Love for God, and faith in his word, have grown cold. The churches have grieved the Spirit of the Lord, and it has been in a great measure withdrawn. The words of the prophet Ezekiel are fearfully applicable: 'Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face. Should I be inquired of at all by them?' 'I the Lord will answer him that cometh according to the multitude of his idols.' Eze. 14:3, 4. Men may not bow down to idols of wood and stone, but all who love the things of the world and take pleasure in unrighteousness have set up idols in their hearts. The majority of professed Christians are serving other gods besides the Lord. Pride and luxury are cherished, idols are set up in the sanctuary, and her holy places are polluted." The Spirit of Prophecy Volume Four, p. 237. p. 22, Para. 4, [APOCALYP].

Ezekiel 14:6-8: Again the Lord plainly states that those leaders in Adventism who continue in their sins are not in any way connected with God. p. 22, Para. 5, [APOCALYP].

Ezekiel 14:9: Any prophet that God sends must be 100% accurate. We have such a prophet in Ellen G. White. p. 22, Para. 6, [APOCALYP].

Ezekiel 14:11: This forecasts a time when the house of Israel, God's true and faithful Seventh-Day Adventists, will cease sinning. Clearly this is an end-time message. p. 22, Para. 7, [APOCALYP].

Ezekiel 14:12-14: Breaking the staff of bread is cutting off the heavenly bread on which men must feed to live, the cutting off of the word of God. Ezekiel here prophecies a time when there will be a famine for the word of God. Let us note and tremble that only the righteous will stand in that day, only those who have put away all sin like the three stalwarts mentioned. p. 22, Para. 8, [APOCALYP].

Ezekiel 14:15: Beasts are well defined in Daniel 7:17 to be governments. Thus a time is prophesied of total government domination. Surely all can see that we are in or rapidly reaching that time. p. 22, Para. 9, [APOCALYP].

Ezekiel 14:16-21: God makes it plain again that no man or woman will be saved because of a group: we are saved only as individuals. These verses are placed here to utterly refute the often heard claim of the Conference churches, "Stick with it, the church is going through." In making a claim that the Conference is going to be saved the men who make it array themselves against the plainest statements of Scripture, such as these seven verses. Anyone who claims that salvation is conveyed by Conference membership must now stand exposed as a false prophet. p. 22, Para. 10, [APOCALYP].

"This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, 'Let him that is athirst come. And whosoever

will, let him take the water of life freely.' Rev. 22:17. But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. 'Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.' Eze. 14:20." Christ's Object Lessons, p. 411. p. 23, Para. 1, [APOCALYP].

"The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. Though Noah, Daniel, and Job were in the land, 'as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.' Eze. 14:20." The Great Controversy, p. 622. p. 23, Para. 2, [APOCALYP].

Ezekiel 14:22-23: In addressing Seventh-day Adventists, the modern Israel of God, God displays the remnant, the minority who will be saved, in contrast to the prevailing evil of the Conference church. They do not support, condone or participate in the evil of the harlot church. This is a firm promise of God that there will be a remnant who stand distinct and separate from that evil. p. 23, Para. 3, [APOCALYP].

Chapter 15: Destruction of Modern Jerusalem p. 23, Para. 4, [APOCALYP].

Eze. 15:1-8. See Appendix 1. Modern Jerusalem, the head of nominal Israel in modern times, is the General Conference headquarters near Washington, D.C. Because of their trespasses the Lord sets His face against them and will destroy them. p. 23, Para. 5, [APOCALYP].

Chapter 16: From Birth to Apostasy p. 23, Para. 6, [APOCALYP].

p. 23, Para. 7, [APOCALYP].

Eze. 16:1-2. Clearly this is a message for today's Jerusalem, Silver Springs, Maryland. p. 23, Para. 7, [APOCALYP].

Eze. 16:3. This cannot be applied to literal Jerusalem. The literal Israelites came out of Egypt, not out of the Hittites and Amorites. p. 23, Para. 9, [APOCALYP].

The literal meaning of the locations here clarifies the application. Canaan means "humility". Amorite means "prominence". Hittite means "terror". Adventism was born in humility. The great disappointment of 1844 was an extreme humiliation for Adventists. Adventism was born in the United States out of many Christian churches where Christianity was divided into Protestantism and Catholicism. The Protestants were by far the most prominent with the USA having been founded by Protestants. The Roman Catholics are well documented to have been the terror of Christianity, having murdered over 50,000,000 people during their 1260 year reign of terror. Truly Adventism was born in Canaan of Amorites and Hittites. p. 23, Para. 10, [APOCALYP].

Eze. 16:4-5. The early Adventist church was not aided at all by its parents. Instead the first Adventists were kicked out of their parent churches and left to die spiritually. Most were forced out of their own congregations simply because they believed in the soon return of Jesus. p. 23, Para. 11, [APOCALYP].

Eze. 16:6. Adventism would have died after the great disappointment except for the direct intervention of God. It was God who gave that vision in the corn field to Hiram Edson which explained the misunderstanding of Daniel 8:14 and opened the true doctrine of the heavenly sanctuary to Adventists. Truly it was only because God said "Live" that the Adventist church survived its birth. The Adventist pioneers were indeed contaminated with errors that they brought with them from their former churches, such as Sunday-keeping and the immortality of the soul. These false doctrines clung to them like afterbirth until they were cleansed by the washing of the water of God's word. p. 23, Para. 12, [APOCALYP].

Eze. 16:7. Here there can no longer be any doubt about the fact that this message is addressed to a church because the child symbolized here is a woman. See Jer. 6:2, 2 Cor.

11:2. p. 24, Para. 1, [APOCALYP].

Eze. 16:8. Spreading the skirt over the woman is the symbol of a betrothal, see Ruth 3:9-11. God chose the Adventist Church as His bride. p. 24, Para. 2, [APOCALYP].

"The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed: 'I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine.' 'And thou wast exceeding beautiful and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.' 'As a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord;' 'as a wife that committeth adultery, which taketh strangers instead of her husband!' Ezekiel 16:8, 13-15, 32; Jeremiah 3:20." The Great Controversy, p. 381. p. 24, Para. 3, [APOCALYP].

Eze. 16:9-13. What more could God have done for His bride? What more could God have done for His church? He gave it the oil of the Holy Spirit in visions given to Ellen White and other Adventist Pioneers. He gave it the health message that could have made it the marvel of the world. He gave it the best education system in the world. What more could He have done? p. 24, Para. 4, [APOCALYP].

Eze. 16:14. Godly Adventist institutions became a marvel to the world. The Madison Farm was even written up in Ripley's Believe It Or Not, because it spawned so many successful outreach organizations, reaching even into China. p. 24, Para. 5, [APOCALYP].

Eze. 16:15-19. God's church became a harlot (Testimonies for the Church, Volume 8, p. 250). It has fallen into apostasy. The health message has been totally discarded for worldly allopathy. The inspiration given through Ellen White's pen has been despised, degraded, and rejected in favor of the Pentecostalism of Celebration. Even the very sanctuary doctrine upon which the church was founded has

been thrown out by the church leaders in the Martin-Barnhouse meetings. The sanctuary doctrine is not heard in this church any more. p. 24, Para. 6, [APOCALYP].

Eze. 16:20-21. Worse yet, Adventists youth are being sacrificed on the altars of evangelical colleges. Those who are trained in theology in Adventist colleges are required to take part of their training in non-Adventist, Sunday-keeping colleges. p. 24, Para. 7, [APOCALYP].

Eze. 16:26. The Egyptians are the sun-worshipers, today's Evangelical Sunday-keepers. The union of the SDA church with the Worldwide Council of Churches is whoredom. p. 24, Para. 8, [APOCALYP].

Eze. 16:27. The Philistines were the pagans who were the enemies of Israel and were well known for their use of violence. Today the communist atheists are well described as Philistines. The entire Division of SDA churches in the Soviet Union was controlled and operated by KGB collaborators and plants. p. 24, Para. 9, [APOCALYP].

Eze. 16:28-29. The Assyrians were the first people to attack and carry off part of Israel. The Babylonians, from the land of Chaldea, were the final assault. The Adventist church threw away its sanctuary doctrine in the assault of Walter Martin, the author of Kingdom of the Cults. The final defeat will be complete submission to the Sunday-keeping Babylonians of today. p. 24, Para. 10, [APOCALYP].

"At every advance step in Christian experience our repentance will deepen. It is to those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.' Eze. 36:31. Again He says, 'I will establish My covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.' Eze. 16:62, 63. Then our lips will not be opened in self-glorification. We shall know that our sufficiency is in Christ alone. We shall make the apostle's confession our own. 'I know that in me (that is, in my flesh) dwelleth no good thing.' Rom. 7:18. 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the

world.' Gal. 6:14." Christ's Object Lessons, p. 160, Eze. 16:35. God calls the Seventh-Day Adventist Church a harlot. Let no one misunderstand His message. p. 24, Para. 11, [APOCALYP].

Eze. 16:35-40. Let all understand that these prophecies against conference Adventism will be fulfilled. p. 25, Para. 1, [APOCALYP].

Eze. 16:41. Adventist churches will be burned down in the persecution that is coming. Let no reader be ignorant of the fact that the ATF agents that attacked and burned down the Mount Carmel Center in Waco, Texas, in 1993 thought they were attacking a Seventh-Day Adventist church. The initial news reports over the television of that day in March of 1993 were that they were attacking a Seventh-day Adventist church. I saw these reports live while waiting on an airplane in the Atlanta airport. p. 25, Para. 2, [APOCALYP].

Eze. 16:45-59. Addressed as this book is to Seventh-day Adventism, the references here to ancient Sodom and Samaria can only be taken as literal here. God compares the sins of end-time Seventh-day Adventism to the idolatry of Samaria and the hedonism of Sodom. p. 25, Para. 3, [APOCALYP].

Eze. 16:48. See Matthew 11:23-24. There Jesus rebukes the members of the nominal church of His day and states that they come off second best in comparison to Sodom. The church of His day had had more light shed on them than Sodom ever had. The SDA church has had far more light shed on it than Sodom or the church of Judah ever had. Thus the SDA church is judged far more guilty. p. 25, Para. 4, [APOCALYP].

Eze. 16:49. Seventh-day Adventists are the most educated and most highly paid denomination of Christians in the world today. They have turned to the worldly system of education and have reaped its rewards. "The prophet Ezekiel thus enumerates the causes that led to Sodom's sin and destruction: 'Pride, fullness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hands of the poor and needy.' [Ezekiel 16:49] All who would escape the doom of Sodom, must shun the course that brought God's judgments upon that wicked city." An Appeal, p. 16. p. 25, Para. 5, [APOCALYP].

"The prophet Ezekiel describes a class whose example Christians should not imitate. 'Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.'" The Health Reformer, "Proper Education", 07-01-73. p. 25, Para. 6, [APOCALYP].

"The profusion reigning everywhere gave birth to luxury and pride. Idleness and riches make the heart hard that has never been oppressed by want or burdened by sorrow. The love of pleasure was fostered by wealth and leisure, and the people gave themselves up to sensual indulgence. 'Behold,' says the prophet, 'this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good.' Ezekiel 16:49, 50. There is nothing more desired among men than riches and leisure, and yet these gave birth to the sins that brought destruction upon the cities of the plain. Their useless, idle life made them a prey to Satan's temptations, and they defaced the image of God, and became satanic rather than divine. Idleness is the greatest curse that can fall upon man, for vice and crime follow in its train. It enfeebles the mind, perverts the understanding, and debases the soul. Satan lies in ambush, ready to destroy those who are." Patriarchs and Prophets, p. 156. p. 25, Para. 7, [APOCALYP].

"Sodom's Sins Today. We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here [Eze. 16:49] specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in Sodom and which brought upon her the wrath of God, even to her utter destruction.-- 4BC 1161." Testimonies on Sexual Behavior, Adultery, and Divorce., p. 120. p. 25, Para. 8, [APOCALYP].

The major iniquities of Sodom, "pride and fullness of bread," are the sins of the conference churches today. They are absolutely proud of being a part of "God's church," and they have failed generally in the matter of following the dietary counsel given. p. 25, Para. 9, [APOCALYP].

Eze. 16:61. Some Adventists will "remember" the



abominations of the conference church and will be ashamed.  
p. 26, Para. 1, [APOCALYP].

Eze. 16:63. Those few who are part of the remnant of  
conference Adventism who will be saved will never rise up  
in pride again. p. 26, Para. 2, [APOCALYP].

Chapter 17: The Babylonian United States of America p.  
26, Para. 3, [APOCALYP].

Ezekiel 17:1-3: Throughout the Bible's use of animal  
symbols for kingdoms and empires God has never sought to be  
anything less than plain. Obfuscation is not of God. In  
Daniel's day, the winged lion was the national symbol of  
Babylon and was just as well known as is the bear a symbol  
of modern Russia. So God used the winged lion as the symbol  
of that country in Dan. 7:4. The national symbol of Persia  
was a bear and God used that symbol in Dan. 7:5. From its  
beginning under Alexander the Great, the national symbol of  
Greece was and continues to be a leopard to this very day,  
as it is symbolized in Dan. 7:6. p. 26, Para. 4,  
[APOCALYP].

The most common symbol born by Roman legionnaires was a  
dragon. Also known as "The Iron Empire" because of its use  
of iron weapons and shields, God fittingly described it as  
a dreadful iron beast in Dan. 7:7. p. 26, Para. 5,  
[APOCALYP].

Thus, when God mentions an eagle with unusual colors, we  
need not wonder which government is here described. It is  
the government whose national symbol is a multicolored  
eagle, the bald eagle. It cannot be Germany whose eagle is  
totally black. p. 26, Para. 6, [APOCALYP].

Ezekiel 17:4-6: It is a matter of record that it was in  
the United States of America, the land of the black and  
white bald eagle, that Adventism prospered. This is the  
very nation which has set up the "New World Order", a  
mercantile empire backed by the weapons of the USA. p. 26,  
Para. 7, [APOCALYP].

Eze. 17:9-10: Conference Adventism, the vine planted by  
the eagle, flourishing on its ungodly use of tithe in the  
stock market, will not prosper. It shall wither. p. 26,  
Para. 8, [APOCALYP].

Eze. 17:11-14: The Martin-Barnhouse conversations of a generation ago were a complete sellout of historic Adventism by the Conference leaders. In these secret conferences the Adventist leaders made a covenant with the representatives of Babylonian Protestantism to change doctrine so as to align with the Evangelicals. p. 26, Para. 9, [APOCALYP].

Eze. 17:15: The Adventist leaders did not remain completely faithful to their pact with the Evangelicals. Egypt has long been a symbol of atheism. It is not known as this is being written what deals have been made between the Adventist leadership and the KGB. But whatever the deals made with whomever they will become known to the Evangelicals. p. 26, Para. 10, [APOCALYP].

Eze. 17:16-21: Conference Adventism will die in the United States of America, in the midst of the Babylonians when they take control of civil power. p. 26, Para. 11, [APOCALYP].

"All who profess to be the children of God need now to realize that we are living in perilous times. The end of all things is near at hand. The signs are rapidly fulfilling, yet it would seem that but few realize that the day of the Lord is coming swiftly, silently, as a thief in the night. Many are saying, Peace and safety 1 Thess. 5:3. Unless they are watching and waiting for their Lord, they will be taken as a snare [Eze. 12:13; 17:20]." Manuscript Releases Volume Nineteen, p. 371. p. 26, Para. 12, [APOCALYP].

Eze. 17:22-24: The Adventists of God's choosing will be established as His people and they will surely flourish. The new planting will be performed by God in the new Jerusalem. p. 26, Para. 13, [APOCALYP].

"It was still the Lord's purpose, as it had been from the beginning, that His people should be a praise in the earth, to the glory of His name. During the long years of their exile He had given them many opportunities to return to their allegiance to Him. Some had chosen to listen and to learn; some had found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return. They were likened by Inspiration to 'the highest branch of the high cedar,' which was to be planted 'upon an high mountain and eminent: in the mountain of the

height of Israel.' Ezekiel 17:22, 23." Prophets and Kings, p. 599. p. 26, Para. 14, [APOCALYP].

Chapter 18: Salvation by Faith p. 27, Para. 1, [APOCALYP].

Chapter 18 of Ezekiel is the most beautiful message in the entire book for sin-sick souls. Here, in the heart of this terrible book of prophecies of death and destruction is the gospel message of repentance and salvation. It is placed here to remind the sincere Adventist that mercy still lingers, even for one enmeshed in the abominations of the corrupted church. p. 27, Para. 2, [APOCALYP].

"God declared, 'The soul that sinneth, it shall die' (Ezekiel 18:4). And apart from the plan of redemption human beings are doomed to death. 'All have sinned, and come short of the glory of God' (Romans 3:23). But Christ gave His life to save the sinner from the death sentence. He died that we might live. To those who receive Him He gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished." Manuscript Releases Volume Nine, p. 121. p. 27, Para. 3, [APOCALYP].

"It has been shown me that every church among us needs the deep movings of the Spirit of God. O, we would point men to the cross of Calvary. We would bid them look upon Him whom their sins have pierced. We would bid them to behold the Redeemer of the world suffering the penalty of their transgression of the law of God. The verdict is that 'the soul that sinneth it shall die.' Ezek. 18:4. But on the cross the sinner sees the only begotten of the Father, dying in his stead, and giving the transgressor life. All the intelligences in earth and heaven are called upon to behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Every sinner may look and live. Do not survey that scene of Calvary with careless, thoughtless mind. Can it be that angels shall look down upon us, the recipients of God's love, and see us cold, indifferent, unimpressible, when heaven in amazement beholds the stupendous work of redemption to save a fallen world, and desires to look into the mystery of Calvary's love and woe? Angels in wonder and amazement look upon those for whom so great salvation has been provided, and marvel that the love of God does not awaken them, and lead them to pour forth melodious strains of gratitude and

adoration. But the result which all heaven looks to behold is not seen among those who profess to be followers of Christ. How readily do we speak in endearing words of our friends and relatives, and yet how slow we are to speak of Him whose love has no parallel, set forth in Christ crucified among you." Christian Education, p. 95. p. 27, Para. 4, [APOCALYP].

There once was a Bible worker going from door to door seeking to bring the Word of God to any who would receive it. One woman opened her door to him saying, "My child was born out of wedlock. Jehovah's Witnesses have been here telling me that such a child can never go to heaven. What do you believe?" The Bible worker answered, "May I show you from the Bible itself?" p. 27, Para. 5, [APOCALYP].

On entering that house that worker was praying earnestly: he knew of no verse that would explicitly answer the question. He thought perhaps he could show her from Romans 6:23. After prayer, as they opened the Bible he remembered the 18th chapter of Ezekiel, that there it was plain that each person is rewarded or punished according to his own actions, not according to inheritance or inherited sin. As they turned to that chapter he heard a quiet voice in his ear say, "Read verse 20." p. 27, Para. 6, [APOCALYP].

They read the first sentence together and the Bible worker was ready to stop there, for he knew he could reason to the correct answer from that alone, but the voice said, "Read on." The very next sentence was, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. . . ." p. 27, Para. 7, [APOCALYP].

The woman broke down in tears of happiness and relief and the Bible worker was deeply moved that an angel should whisper the answer he needed to him. p. 27, Para. 8, [APOCALYP].

"The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden -- 'Ye shall not surely die' -- was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, 'The

soul that sinneth, it shall die' (Ezekiel 18:20), is made to mean: The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan and so unbelieving in regard to the words of God." The Great Controversy, p. 533. p. 28, Para. 1, [APOCALYP].

"'Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?' 'Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.' 'Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?' Ezekiel 18:23, 31, 32; 33:11." Prophets and Kings, p. 127. p. 28, Para. 2, [APOCALYP].

"As the books of record are opened in the Judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, 'Whosoever hath sinned against me, him will I blot out of my book.' Ex. 32:33. And says the prophet Ezekiel, 'When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned.' Eze. 18:24." The Great Controversy, p. 483. p. 28, Para. 3, [APOCALYP].

The great, wonderful, and merciful God of heaven and earth who inspired the writing of the book of Ezekiel now brings to each member of a harlot church this message of mercy and hope. "'I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.' Ezekiel 18:32. Satan is ready to steal away the blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say, 'Jesus has died that I might live. He loves me,

and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings He has given me have been squandered, I will arise, and go to my Father, and say, 'I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: make me as one of Thy hired servants.' The parable tells you how the wanderer will be received: 'When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.' Luke 15:18-20." Steps to Christ, p. 53. p. 28, Para. 4, [APOCALYP].

Repent and it shall be well with you. This is the will of God. Continue to listen to the message of a corrupt church, allowing a false shepherd to preach error to you each Sabbath, that you will be saved while you cling to your sins, and you will certainly suffer the dreadful consequences predicted in the book of Ezekiel. p. 28, Para. 5, [APOCALYP].

Chapter 19: The Rise of Babylon p. 28, Para. 6, [APOCALYP].

Eze. 19:1. The princes of Israel are the leaders of Adventism. p. 28, Para. 7, [APOCALYP].

Eze. 19:2. The mother of Adventism was Babylon, the capitol of sun worship. Seventh-day Adventists came out of the Babylonian Sunday-keepers to become Sabbath-keepers. p. 28, Para. 8, [APOCALYP].

Eze. 19:3-4. The whelp of Babylon which was taken into the pit of death is the same offspring of the harlot church which had the deadly wound, the Roman Catholic Church. This is the church which learned to catch men (both spiritually and physically). p. 28, Para. 9, [APOCALYP].

Eze. 19:5-7. The next whelp of Babylon following the fall of the Roman Catholic harlot can only be apostate Protestantism. Primarily using the power of the United States of America, a country which this whelp founded, she has evangelized the world catching men and has certainly laid waste cities like Berlin, Dresden, Hamburg, Hiroshima, and Nagasaki. p. 28, Para. 10, [APOCALYP].

Eze. 19:8-9. The United States of America will fall at the hands of other nations, probably through the aegis of the

United Nations which it created almost single-handedly. That it will be put in chains under the king of Babylon will be true when it issues a National Sunday Law, enforcing a commandment that honors only Babylon. There will also be a civil authority over the United States by the king of Babylon. p. 29, Para. 1, [APOCALYP].

Eze. 19:10-14. A new paragraph begins here which refers back to the dedication of this lamentation. Eze. 19:1 dedicates this lamentation to the leaders of modern Adventism. "Thy" then refers to Adventists. p. 29, Para. 2, [APOCALYP].

The mother of Adventism was apostate Protestantism. She was indeed fruitful producing many churches and some children of God like Wesley and Bunyan. She will have her power broken when the power of the United States is broken. At that time she will be planted in a dry wilderness and in a dry and thirsty ground. p. 29, Para. 3, [APOCALYP].

As I write this commentary Babylonian Protestantism is full of fire, carrying its false gospel to all the world. When the United States is a broken country this will end, the fire will have gone out of her. p. 29, Para. 4, [APOCALYP].

Chapter 20: Idolatry and Harlotry p. 30, Para. 1, [APOCALYP].

"I am earnestly seeking the Lord. I must have His grace and rich light in order to understand the will of the Lord. We cannot afford to make one mistake now, and why should we? I am reading Ezekiel 20.--Ms 156, 1907." Manuscript Releases Volume Sixteen, p. 135. p. 30, Para. 2, [APOCALYP].

Eze. 20:1-3: The "elders of the house of Israel," the leaders of Conference Adventism, have no connection with God. When they are forced to go to God because of their troubles He says He will not answer them. p. 30, Para. 3, [APOCALYP].

Eze. 20:4-7: God reminds us that it was He who brought Adventism out of spiritual Egypt and made it prosperous. His condition was that it put away sin. p. 30, Para. 4, [APOCALYP].

Eze. 20:8: Conference Adventism, like the Israelites of old, has returned to sin, to Egypt. It will suffer the fury of God. p. 30, Para. 5, [APOCALYP].

Eze. 20:9-12: The law of God, particularly the fourth commandment to keep His seventh-day Sabbath, was given especially to Seventh-day Adventism. It is the knowledge of His law that has made the Conference Seventh-day Adventists. p. 30, Para. 6, [APOCALYP].

"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them' (Ezekiel 20:11; Leviticus 18:5); but 'cursed be he that confirmeth not all the words of this law to do them.' Deuteronomy 27:26. The 'new covenant' was established upon 'better promises' -- the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. 'This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts . . . I will forgive their iniquity, and will remember their sin no more.' Jeremiah 31:33, 34." Patriarchs and Prophets, p. 372. p. 30, Para. 7, [APOCALYP].

"The marketplaces, the merchandise stores, need cleansing. Courts of justice, lawyers' offices, the medical fraternity, need purifying. Shall we say that the medical missionary work needs cleansing? Christ, who came to our world to reveal the Father's heart of tender compassion, has shown us the methods which Sabbathkeepers are to follow in their work. These are plainly specified in the fifty-eighth chapter of Isaiah. God will not be a party to any dishonest transaction. The soul who keeps the Sabbath is stamped with the sign of God's government, and he must not dishonor this sign. By closely examining the Word of God, we may know whether we have the King's mark--whether we have been chosen and set apart to honor God. Please read Deuteronomy 6:4-9 and Ezekiel 20:12-20." Manuscript Releases Volume Fifteen, p. 35. p. 30, Para. 8, [APOCALYP].

"A Mark Is Placed on God's People Today as a Mark Was Placed Over the Doors of the Hebrews. The Israelites placed over their doors a signature of blood to show that they were God's property. So every child of God in this age will bear the signature God has appointed. They will place



themselves in harmony with God's holy law. A mark is placed upon every one of God's people, just as verily as a mark was placed over the doors of the Hebrew dwellings to preserve the people from the general ruin. God declares, 'I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them' (Ezekiel 20: 12)...." THE ADVENTIST APOCALYPSE. p. 30, Para. 9, [APOCALYP].

"'Wherefore the Son of man is Lord also of the Sabbath.' These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For 'all things were made by Him; and without Him was not anything made that was made.' John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, 'I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,' Eze. 20:12. -- make them holy. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God." The DESIRE of AGES, p. 288. p. 30, Para. 10, [APOCALYP].

"God will more than fulfill the highest expectations of those who put their trust in Him. He desires us to remember that when we are humble and contrite, we stand where He can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us higher and greater blessings. He is honored when we love Him and bear testimony to the genuineness of our love by keeping His commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this, the Sabbath is a sign, . . . God declares, 'that I am the Lord that sanctify them' (Eze. 20:12). Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are His children." In Heavenly Places, p. 129. p. 31, Para. 1, [APOCALYP].

Eze. 20:13-20: Repeatedly God has called for His nominal people, Seventh-day Adventists to put away all sin and

especially keep the fourth commandment, but they have rebelled over and over again. In verse 16 we see idolatry contrasted to Sabbath-keeping. It is not possible to keep God's holy Sabbath and worship any idol. Conference Adventists worship the General Conference. In their ceremonies set by the General Conference they bow down when they are told, they mouth the old prayer forms ceremonially, they even allow the General Conference to determine what they study in Sabbath school. This is idolatry and those who practice it do not keep the Sabbath with Jesus, for he departed that church long ago (Testimonies for the Church, Vol. 2, p. 441). p. 31, Para. 2, [APOCALYP].

"During the entire forty years in the wilderness, the people were every week reminded of the sacred obligation of the Sabbath, by the miracle of the manna. Yet even this did not lead them to obedience. Though they did not venture upon so open and bold transgression as had received such signal punishment, yet there was great laxness in the observance of the fourth commandment. God declares through His prophet, 'My Sabbaths they greatly polluted.' Ezekiel 20:13-24. And this is enumerated among the reasons for the exclusion of the first generation from the Promised Land. Yet their children did not learn the lesson. Such was their neglect of the Sabbath during the forty years' wandering, that though God did not prevent them from entering Canaan, He declared that they should be scattered among the heathen after the settlement in the Land of Promise." Patriarchs and Prophets, p. 409. p. 31, Para. 3, [APOCALYP].

Eze. 20:27-29: The leading of Conference leaders is blasphemy because they have turned the Israel of God away to other gods. p. 31, Para. 4, [APOCALYP].

Eze. 20:30: Conference is again pronounced a whore here in Ezekiel as it was in Volume 8 of the Testimonies on page 250. p. 31, Para. 5, [APOCALYP].

Eze. 20:31-32: It is specifically the children of Adventism who are offered up as sacrifices to other gods when they are sent to be trained in non-Adventist schools. They largely do not return from these schools as Adventists at all. They have adopted philosophy in the place of Bible religion. They are dead to God: sacrificed to idols. In serving the false gospel of the Evangelicals they might as well be serving stone idols. p. 31, Para. 6, [APOCALYP].

Eze. 20:33-38: God will cause a tremendous trial and punishment to come on Adventists that the children may have their chance to choose Whom they will serve. Their choice will be made in the face of the National Sunday Law. p. 31, Para. 7, [APOCALYP].

"The Bible reveals the true philosophy of history. In those words of matchless beauty and tenderness spoken by the apostle Paul to the sages of Athens is set forth God's purpose in the creation and distribution of races and nations: He 'hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him.' Acts 17:26, 27. God declares that whosoever will may come 'into the bond of the covenant.' Ezekiel 20:37. In the creation it was His purpose that the earth be inhabited by beings whose existence should be a blessing to themselves and to one another, and an honor to their Creator. All who will may identify themselves with this purpose. Of them it is spoken, 'This people have I formed for Myself; they shall show forth My praise.' Isaiah 43:21." Education, p. 173. p. 31, Para. 8, [APOCALYP].

"God has made plain that whosoever will, may come 'into the bond of the covenant.' Ezekiel 20:37. In the creation it was His purpose that the earth should be inhabited by beings whose existence would be a blessing to themselves and to one another, and an honor to their Creator. All who will may identify themselves with this purpose. Of them it is spoken, 'This people have I formed for Myself; they shall show forth My praise.' Isaiah 43:21." Prophets and Kings, p. 500. p. 31, Para. 9, [APOCALYP].

Eze. 20:39: Conference Adventism will choose to worship the false God of Sunday. p. 32, Para. 1, [APOCALYP].

Eze. 20:40-44: Those who are saved out of Conference idolatry will accept the Sabbath and they will recognize the sins of the Conference and reject them. p. 32, Para. 2, [APOCALYP].

Eze. 20:45-49: The wicked, including the Conference Adventists who do not repent, will be destroyed with unquenchable fire, the eternal fire that destroys all the

wicked. p. 32, Para. 3, [APOCALYP].

Chapter 21: Rise and Fall p. 32, Para. 4, [APOCALYP].

"In the ninth year of Zedekiah's reign 'Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem,' to besiege the city. 2 Kings 25:1. The outlook for Judah was hopeless. 'Behold, I am against thee,' the Lord Himself declared through Ezekiel. 'I the Lord have drawn forth My sword out of his sheath' it shall not return any more. . . . Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water.' 'I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skillful to destroy.' Ezekiel 21:3, 5-7, 31." Prophets and Kings, p. 452. p. 32, Para. 5, [APOCALYP].

That this chapter of Ezekiel was fulfilled historically is certain. Yet the entire book of Ezekiel is dedicated in chapter three to Seventh-day Adventists, thus there is a modern application. p. 32, Para. 6, [APOCALYP].

Eze. 21:1-2. Just as God prophesied against Jerusalem and the kingdom of Judah in the time of Zedekiah so has He prophesied against the General Conference of Seventh-day Adventists and Conference Adventists. p. 32, Para. 7, [APOCALYP].

Eze. 21:3-5. The drawing of the sword is a sign of war. War and tumult are coming to the United States of America again. Just as the just and the unjust in Judah were taken prisoner in Nebuchadnezzar's attack so will both classes of Conference Adventists be treated the same in the attack that is coming. p. 32, Para. 8, [APOCALYP].

Eze. 21:6-7. The message of what is about to happen is so terrible that all who read and understand this will be shocked. p. 32, Para. 9, [APOCALYP].

Eze. 21:8-10. A sword, war, is coming. What then have you to celebrate? This is a direct condemnation of the Celebration movement in Conference Adventism. p. 32, Para. 10, [APOCALYP].

Eze. 21:11-15. The war is coming upon Seventh-day Adventists. It is already prepared. Have we not seen how

well prepared the enemies of God are in this country to commit mass murder? The Waco slaughter will be repeated. p. 32, Para. 11, [APOCALYP].

Eze. 21:16. Either place yourselves fully on God's side or fully on Satan's side. God hates ambivalent Adventism. p. 32, Para. 12, [APOCALYP].

Eze. 21:17-18. God's wrath does not continue forever. A strange statement in a book for Adventists who are supposed to know and believe the unconscious state of the dead, unless they need to be reminded of the fact because they will gradually embrace the pagan theory of an eternal hell. p. 32, Para. 13, [APOCALYP].

Eze. 21:19-20. Again we see a prophecy of power coming into the hands of the Babylonians, Evangelical apostate Protestantism. The two ways here in one land indicate the uniting of civil and religious power in the one land, the U.S.A. p. 32, Para. 14, [APOCALYP].

Eze. 21:21-24. The Babylonian churches will use civil power to slaughter the new Jerusalem, the General Conference headquarters in Washington, D.C. Those who have sworn oaths may well be the Promise Keepers of the Babylonian churches. Conference Adventists will be slaughtered at the hands of the modern Babylonians. p. 32, Para. 15, [APOCALYP].

Eze. 21:25-27. The wicked leadership of Conference Adventism is specified here. Conference leadership will be destroyed and the true Adventists will be led by the lowly. The triple statement of overturning referred to the fall of empires in the past. What it's application is here is not yet to be seen but it may be the fall of modern empires. The USA must fall, perhaps the European coalition of countries may briefly peak and then fall, and the new World Order or the United Nations will fall before Jesus returns. p. 33, Para. 1, [APOCALYP].

Eze. 21:28-32. Speaking to Adventists the Lord God on high says that they will be judged in the land where they were created, in the United States of America. It is here that they will be destroyed by brutish men. God has spoken it. p. 33, Para. 2, [APOCALYP].

Chapter 22: Celebration and Extortion p. 33, Para. 3,

[APOCALYP].

Ezekiel 22:1-2. "Thou shalt shew her all her abominations." There can be no doubt that this statement refers to a church. The abominations have been at least partly disclosed in the comments on chapter 8 of this book and shown to be current abominations within hierarchical Seventh-Day Adventism. Compare with Rev. 14:8. p. 33, Para. 4, [APOCALYP].

Ezekiel 22:3-6. The power to shed blood is the power to use force. This has been repeatedly evidenced within hierarchical Adventism by the use of civil lawsuits to attempt to force people into submission to the will of the General Conference. The spate of lawsuits on the part of the structure began with a suit against a tiny church in Hawaii forcing fines and imprisonment on the pastor of that church. The filing of lawsuits continued until a lawsuit against the "Kinship" group of homosexuals was lost in court. It is "The princes of Israel" who are guilty. This is the same statement as in Isa. 3:12, 9:16, 28:7, Eze. 44:12, 11:1-2, et cetera ad naseum. p. 33, Para. 5, [APOCALYP].

Ezekiel 22:7-8. The prophecy is exactly correct here in forecasting the profanation of the Sabbath by the leadership of Israel. Celebration worship is nothing less than a profanation of God's Sabbath. Easter sunrise services are an open desertion of the seventh-day Sabbath in favor of the Sunday holiness created by the man of sin. p. 33, Para. 6, [APOCALYP].

"In calling the attention of Judah to the sins that finally brought upon them the Babylonian Captivity, the Lord declared: 'Thou hast. . . profaned My Sabbaths.' 'Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath: their own way have I recompensed upon their heads.' Ezekiel 22:8, 31." Prophets and Kings, p. 182. p. 33, Para. 7, [APOCALYP].

Ezekiel 22:12. Have Adventists taken usury and increase? Yes. This is an accurate prophecy of investing in the stockmarket, an activity carried on by the General Conference of Seventh-day Adventists. p. 33, Para. 8, [APOCALYP].

Have SDA leaders "greedily gained of thy neighbors by

extortion"? I sat one Sabbath in a rented room above a movie theater in Marghita Romania with a Conference church of Seventh-day Adventists. They were there because the Conference had physically placed a lock on the door of the church building which they paid for and built with their own hands and which still contained the furnishing that they provided. They are people so poor that their mode of transportation is generally foot or horse-drawn cart. The Pastor then informed the local police that anyone entering that building was to be arrested. The Conference pastor stood and spoke to the people of that church in Romanian (which I do not speak or understand) and that was translated into Hungarian (which I also do not speak or understand). I cannot explain it, but I understood everything that the pastor said. I did not understand his words, just his exact meaning. I did not understand one word of the translation into Hungarian. I know I understood the pastor because I compared notes with the head elder later who speaks fluent Romanian and Hungarian and English. p. 33, Para. 9, [APOCALYP].

The Conference pastor stood there and told the congregation that they were to blame for everything and that he had done nothing wrong. He stated that he was only following the orders of the Conference. The fault was theirs because they refused to accept the authority of the Church Manual and insisted on placing the Bible above it. He told them that as soon as they agreed to unconditionally accept the authority of the Church Manual he would reopen the church building. p. 33, Para. 10, [APOCALYP].

That is theft and extortion. p. 34, Para. 1, [APOCALYP].

Ezekiel 22:13-16. The destruction of the Lord is coming. p. 34, Para. 2, [APOCALYP].

Ezekiel 22:17-18. This is a writ of divorce between God and the Seventh-day Adventist conference structure. p. 34, Para. 3, [APOCALYP].

Ezekiel 22:19-22. See comments on chapter 9. Note the use of the word "gathering." This predicts a gathering of Adventists back into the church structure to be burned. This gathering process is visibly seen in the actions of men like John Osborne. He and those who went back with him are gathered into bundles to be burned. p. 34, Para. 4, [APOCALYP].

Ezekiel 22:23-24. The hierarchical structure will not receive the latter rain. God says so. p. 34, Para. 5, [APOCALYP].

Ezekiel 22:25. In 1993 a trip was made by a Russian-speaking Adventist into the Ukraine who made the acquaintance of three conference pastors there. All three conference pastors asked that Adventists in the west be told to stop sending any funds through the conference system because those funds never showed up in the Ukraine. The conference pastors laid the blame on N. A. Zhukalyuk, the president of the Ukrainian SDA Union at that time. The allegations of missing funds run into the hundreds of thousands of dollars in the Ukraine and millions of dollars missing at the Euro-Asian Division. p. 34, Para. 6, [APOCALYP].

A "widow" is a woman (a church) who has lost her husband. This church, Conference Adventism, is no longer connected with Jesus. p. 34, Para. 7, [APOCALYP].

Ezekiel 22:26-27. "Ezekiel declares: 'Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord has not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I have sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.' In his sermon on the mount, Christ spoke as though he knew that the scribes and Pharisees believed the Old Testament. They were in that gathering, and the disciples were close beside their beloved Teacher. There Christ declared, 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' By his words he condemned their formalism and hypocrisy. And though applying directly to those before him, these words apply also to those of this age who do not the will of God. They are far-reaching, and come sounding down the ages to our



time." Advent Review and Sabbath Herald, "Never Man Spake Like This Man", 05-18-97. p. 34, Para. 8, [APOCALYP].

The seventh-day Sabbath has been desecrated by church leaders. The deceit practiced for dishonest gain has been like wolves ravaging the prey. p. 34, Para. 9, [APOCALYP].

Ezekiel 22:28-31. The oft repeated statement that "This church is going through" by conference leaders when God has said no such thing is a fulfillment of verse 28. The real truth about the future of this structure is plainly read in verse 31. p. 34, Para. 10, [APOCALYP].

God has said that He could not find any man among them to stand in the gap and make up the hedge. This is a parallel of Isa. 58:12-13. The truth is that the conference system supports men like Kenneth Cox who openly and publicly refuse to identify the pope, the creator of the apostate sabbath, as the man of sin. p. 34, Para. 11, [APOCALYP].

Chapter 23 The Two Headquarters p. 34, Para. 12, [APOCALYP].

Ezekiel 23:1-3: Two unfaithful women are two churches (2 Cor. 11:2, Isa. 51:9, Mic. 7:1, et. al.). The churches are Israel of old and modern Israel. Egypt is, of course, a symbol for atheism (Exo. 5:2) but also has a literal significance here. p. 35, Para. 1, [APOCALYP].

Ezekiel 23:4-8: Aholah means "her sanctuary", Aholibah means "My sanctuary is in her". Clearly both were God's church at one time until they forfeited that privilege by apostasy with the surrounding nations. Turning to the Egyptians, sun worshipers in Ezekiel's day and a symbol of atheism in prophecy, was particularly offensive to God. p. 35, Para. 2, [APOCALYP].

Today's SDA corporate structure has followed an extremely similar course. Not only were the SDA Unions under Communism in the Soviet Union thoroughly taken over by agents of the KGB like Lebsak, Kulakov and Zhukalyuk (to mention a few of the more prominent), these apostates have never been publicly rebuked by any person in the General Conference and further actions by the General Conference have shown only a union between the top of the SDA hierarchy and the agents of atheism. A case in point occurred in Minnesota in 1990 or 1991 when a KGB agent by

the name of Valery Ivanov was placed on the podium of a conference church and represented as the pastor of a Moscow SDA church. An attendee of that same Moscow SDA church reported that Ivanov served him as a translator but Ivanov was neither the pastor nor even an elder of that church! Valery Ivanov was privately denounced on that very same day by his wife as a KGB agent. Later, in 1993, Ivanov showed up at the behest of the General Conference in New Zealand promoting the need for a donation of over \$100,000 (American equivalent) to build a church in Kazan. At that time the real price for building a nice church to seat about 250 people in the Soviet Union was \$10,000 (as estimated by a conference pastor in the Ukraine)! This is clear collusion between the General Conference and the modern Egypt of the KGB. p. 35, Para. 3, [APOCALYP].

The parallel of Samaria and Jerusalem with modern Adventism is very similar in another aspect. The first place of the setting up of the ark of covenant was in Shiloh, located in Samaria. After its destruction by fire David moved the ark to Jerusalem which became the second and final headquarters for Israel. Seventh-day Adventists have echoed this miserable history. Battle Creek was the first center for Adventism and its main buildings were destroyed by heavenly fire in 1902. Following that debacle the conference headquarters were moved to Washington, D.C. where they will remain until they are destroyed just as Jerusalem was. For a more detailed scriptural study of the meaning of Samaria as a symbol see the appendix to this book. p. 35, Para. 4, [APOCALYP].

Ezekiel 23:9-10: A better translation in verse 9 here is "Wherefore I have delivered into the hand of her lover, into the hand of the Assyrians, after whom she panted." p. 35, Para. 5, [APOCALYP].

Ezekiel 23:11-12: Again the "she" indicates that the Lord is describing a church. The word "dote" actually means to pant after or to lust after. p. 35, Para. 6, [APOCALYP].

Ezekiel 23:13-14: "Whoredoms" again indicates spiritual adultery. This is reinforced by the word "portrayed" which literally means carved. This is clear idolatry, the worship of other gods by what was once God's church. The very same thing has happened again in modern Adventism with the abandonment of virtually all of the old landmarks and a turning to a love of money and the so-called "New

Theology". p. 35, Para. 7, [APOCALYP].

Ezekiel 23:15-18: Such churches are not God's church! He says He is alienated from them. p. 35, Para. 8, [APOCALYP].

Ezekiel 23:19-24: Beware SDA apostate church! God will set the KGB and the modern Babylonians against you, just as he set the Chaldeans and Assyrians against His ancient churches. p. 35, Para. 9, [APOCALYP].

Ezekiel 23:36-38: Just as ancient Israel was given over to the heathen nations because of Sabbath-breaking, so will the modern SDA church be given over to the modern heathen when it formally breaks Sabbath and conforms to Sunday. p. 35, Para. 10, [APOCALYP].

Chapter 24: Lies and Destruction p. 35, Para. 11, [APOCALYP].

"In visions of the night I seemed to be speaking with great earnestness before an assembly of people. A heavy burden was upon my soul. I was presenting before those gathered together the message of the prophet Ezekiel regarding the duties of the Lord's watchmen. p. 36, Para. 1, [APOCALYP].

"[Ezekiel 33:1-11 quoted. The prophet had by the command of God ceased from prophesying to the Jews just at the time when the news came that Jerusalem was invaded and siege laid to her. In the twenty-fourth chapter Ezekiel records the representation that was given to him of the punishment that would come upon all who would refuse the word of the Lord. The people were removed from Jerusalem and punished by death and captivity. No lot was to fall upon it to determine who should be saved and who destroyed. p. 36, Para. 2, [APOCALYP].

"[Ezekiel 24:6, 7, 9, 10, 12-24 quoted.] I am instructed to present these words before those who have had light and evidence, but who have walked directly contrary to the light. The Lord will make the punishment of those who will not receive His admonitions and warnings as broad as the wrong has been. The purposes of those who have tried to cover their wrong while they have secretly worked against the purposes of God will be fully revealed. Truth will be vindicated. God will make manifest that He is God."

Manuscript Release No. 760: The Integrity of the Sanctuary Truth, p. 29. p. 36, Para. 3, [APOCALYP].

"'And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God.' (Ezek. 24:6-24)" The Paulson Collection of Ellen G. White Letters, p. 60. p. 36, Para. 4, [APOCALYP].

Eze. 24:1-2: This chapter describes the punishment that will come to the rebellious house of modern Israel, Conference Adventism. Specifically, this is the day when Babylonian Protestants attack the new Jerusalem, the General Conference of Seventh-day Adventists near Washington, D. C. p. 36, Para. 5, [APOCALYP].

Eze. 24:3-5: The parable describes how the Conference leadership has sacrificed the flock of faithful Adventists. The leaders have taken the means of the flock like a shearer takes the wool of sheep. Unlike the shepherd who cares for the sheep, these false shepherds have usurped the money to their own benefit and fed the flock with comfortable lies. The Lord God will hold the leaders guilty for the demise of many. p. 36, Para. 6, [APOCALYP].

Eze. 24:6-8: The city spoken of is symbolic Jerusalem, i.e. today's General Conference of Seventh-day Adventists in Washington D. C. p. 36, Para. 7, [APOCALYP].

Eze. 24:9-11: The destruction of this headquarters will be by fire. p. 36, Para. 8, [APOCALYP].

Eze. 24:12: "She", the Conference church system, has grown weary from all the lies she has told to her members. p. 36, Para. 9, [APOCALYP].

Eze. 24:13-14: The Lord remembers the lewdness within this corrupt church. When we remember the adultery of highly placed conference officials that is swept under the rug, the lewd, homosexual dancing displayed on the stage in Loma Linda, we remember only the small part of the lewdness that we have seen. The Lord has seen it all and will repay it all. p. 36, Para. 10, [APOCALYP].

Eze. 24:15-18: We who see these things are forbidden to show any sorrow for the punishment and destruction of such a corrupt church. How plain can it be that the Lord describes the death of the Conference structure as the death of our wife? p. 36, Para. 11, [APOCALYP].

Eze. 24:19: The question is placed not by the faithful prophet Ezekiel, but by the members of the Conference church. p. 36, Para. 12, [APOCALYP].

Eze. 24:20-21: The Lord reminds those who blindly followed the corrupt church that their sons and daughters will die who followed the church and did not love the truth. The great failure of Seventh-day Adventists is not their inability to correct the leadership, it is that they allowed their children to be seduced by Conference churches and Conference schools. p. 36, Para. 13, [APOCALYP].

"Now, those who have had years in this same experience, know not God nor Jesus Christ whom He has sent, and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds; they have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be until they are born again, and learn the A.B.C. in true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian." Manuscript Releases Volume Twelve, p. 333. p. 37, Para. 1, [APOCALYP].

Eze. 24:22-24: Conference Adventists who can be saved, even though their own children are lost, are forbidden to mourn the destruction of Seventh-day Conference Adventism. p. 37, Para. 2, [APOCALYP].

Eze. 24:25-27: After the Conference Adventists see the destruction of the church that they worship, those that escape will be ready to hear the message of Ezekiel and know that this the message of the Lord God Most High. p. 37, Para. 3, [APOCALYP].

Chapter 25: The Destruction of Two Harlots p. 38, Para. 1, [APOCALYP].

Eze. 25:1-4. The reader should not miss the parallel with Judges 6:3. Amalek was a child of Essau Gen. 36:12 whom Heb. 12:16 identifies as a fornicator. Thus spiritually Amalek is a harlot, a church which mingles truth with paganism, i.e. Amalek represents the Roman Catholic church, the great harlot of Babylon. p. 38, Para. 2, [APOCALYP].

Midian, in Judges 6:3, was an heir of Abraham, Gen. 25:1-2. That it came up against Israel places it symbolically as a church that was an heir to the truth who chose to attack the true Israel. Thus Midian represents apostate Protestantism. p. 38, Para. 3, [APOCALYP].

The children of the east are the third spiritual force in the end of time who, unlike Midian and Amalek, have not even a nominal connection with the one true God whatsoever. There is one powerful, spiritual force which has invaded the United States of America, the land of Adventism, and which has never worshiped the true Creator and which does come from the east. This religious force is the New Age Movement, a product of the pagan religion Hinduism from India. Worshiping many gods, its followers truly worship only themselves. One of the chief characteristics of the people of the New Age Movement is hedonism, the worship of one's self through the worship of pleasure. p. 38, Para. 4, [APOCALYP].

This then is a prophecy that hedonistic men, like Bill Clinton, will control the United States of America. Though Clinton is a member of a Babylonian Protestant church, he was trained exclusively throughout his education by Roman Catholics and attended a Jesuit university and he is infamous for his hedonistic involvements with many women, Monica Lewinsky being only one of many. p. 38, Para. 5, [APOCALYP].

Eze. 25:5. Rabbah literally means an abundant female. This

surely refers to the most abundant church on the planet, the Roman Catholic church just as the Ammonites are symbols of Roman Catholics. The reign of Clinton and men like him will not last. p. 38, Para. 6, [APOCALYP].

Eze. 25:6. This Roman Catholic power of men like Bill Clinton will stamp its feet against the true Israel, Seventh-day Adventism. p. 38, Para. 7, [APOCALYP].

Eze. 25:7. Roman Catholicism will be destroyed. Compare with Rev. 18:8. p. 38, Para. 8, [APOCALYP].

Eze. 25:8-11. Moab is the son of Lot by incest (Gen. 19:35-37) and Seir is the dwelling place of Essau (Gen. 32:3). The cities listed are "The House of Desolation", and "The House of Baal", and a double city located apparently in Moab (Jer. 48:1). This symbolically would be the kingdom of a Godly religion by incest, a religion which spawns from itself and yet whose father is the true God. Apparently this is apostate, Babylonian Protestantism which spawned from the great harlot, Rome, and yet traces its fundamental beliefs in the one, true God back to Christianity. It will be given over to the New Age Movement or the pagans of the world along with Roman Catholicism. p. 38, Para. 9, [APOCALYP].

Eze. 25:12. Edom, the land of Essau (Gen. 32:3), a country that refused the inheritance, does not seem to be either apostate Protestantism or Roman Catholicism, for neither of those can trace its line of inheritance to the truth without interruption and apostasy. Protestantism derives from Catholicism which derived its doctrines from apostates like Tatian and Clement of Alexandria. Instead, Edom must be a church which has had the truth and refused it, like Conference Adventism. p. 38, Para. 10, [APOCALYP].

Eze. 25:13-14. Conference Adventism will be destroyed. p. 38, Para. 11, [APOCALYP].

Eze. 25:15-17. The Philistines are historically those who used force against Israel. They will be repaid by the vengeance of the Lord. p. 38, Para. 12, [APOCALYP].

Chapter 26 The Babylonians p. 39, Para. 1, [APOCALYP].

"Nebuchadnezzar was the greatest ruler of the age in which he lived. Ezekiel spoke of him as 'a king of kings' and

prophesied that God would allow him to complete the destruction of Jerusalem, and that because the inhabitants of 'the renowned city' of Tyre would say against Jerusalem 'Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste,' God would 'bring upon Tyrus Nebuchadnezzar king of Babylon,' 'the terrible of the nations' who would make this place 'in the midst of the seas' 'a desolate city' that should be 'built no more.' The prophet further declared: 'Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: . . . yet he had no wages, nor his army; . . . therefore thus saith the Lord God: . . . I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me.'" The Youth's Instructor, "The Power and Splendor of Babylon During Nebuchadnezzar's Reign", 10-11-04. p. 39, Para. 2, [APOCALYP].

"Exalted to the pinnacle of worldly honor, and acknowledged even by Inspiration as 'a king of kings' (Ezekiel 26:7). Nebuchadnezzar nevertheless at times had ascribed to the favor of Jehovah the glory of his kingdom and the splendor of his reign. Such had been the case after his dream of the great image. His mind had been profoundly influenced by this vision and by the thought that the Babylonian Empire, universal though it was, was finally to fall, and other kingdoms were to bear sway, until at last all earthly powers were to be superseded by a kingdom set up by the God of heaven, which kingdom was never to be destroyed." Prophets and Kings, p. 514. p. 39, Para. 3, [APOCALYP].

Nebuchadnezzar was the king of Babylon. Babylon was the country from which we humans of the twentieth century have derived Sunday sacredness, the immortality of the soul, and the diversity of languages. Yet we are called to note that even the king of Babylon himself recognized the one true God, the Creator of Heaven and Earth (Daniel 2:47, 3:29, 4:37). p. 39, Para. 4, [APOCALYP].

In like manner twentieth century Babylon are those religious denominations that profess Sunday sacredness, the immortality of the soul, and yet recognize the one, true God of heaven. We are pointedly told in Eze. 26:21 that these modern Babylonians will be destroyed forever. They will not inherit the promised land except they repent of their sins as did Nebuchadnezzar. p. 39, Para. 5,



[APOCALYP].

This chapter is placed here to again warn Adventists from joining Babylon in Sunday-keeping. p. 39, Para. 6, [APOCALYP].

Chapter 27: The Empire of Force p. 39, Para. 7, [APOCALYP].

This chapter predicts the destruction of all who use force in any form. It is so laden with symbols that I will simply list the symbols and their meanings. In instances where the symbol was defined by its literal meaning or by the literal meaning of the root of the word the annotation "S.C." will be used (Strong's Concordance). When defined by Scriptural reference the reference to the verse(s) which defines the symbol will be given. p. 39, Para. 8, [APOCALYP].

Eze. 27:2. Tyrus, a heathen king and also represents Satan, Jer. 27:3, Eze. 26:3,7. p. 39, Para. 9, [APOCALYP].

Eze. 27:6. Bashan, the kingdom of enforced Sunday worship, Deu. 1:4 (see literal meaning of names). Ashurites, Assyrians, S.C. p. 39, Para. 10, [APOCALYP].

Eze. 27:8. Zidon, those who catch by lying in wait, S.C. Pilots, those who bind with ropes, S.C. p. 39, Para. 11, [APOCALYP].

Eze. 27:9. Gebal, residence of the Philistines, Isa. 13:3. p. 39, Para. 12, [APOCALYP].

Eze. 27:10. Persia, kingdom of Cyrus, a warrior. Lud, archers, Isa. 66:19. Phut, Persia, Gen. 10:6. p. 39, Para. 13, [APOCALYP].

Eze. 27:11. Arvad, those who whip, S.C. p. 39, Para. 14, [APOCALYP].

Eze. 27:12. Tarshish, naval power, Isa. 2:16. p. 40, Para. 1, [APOCALYP].

Eze. 27:13. Javan, effervescing (as wine), S.C. Tubal & Meshech, contemporaries with Gog post probation, Eze. 38:3. p. 40, Para. 2, [APOCALYP].

Eze. 27:14. Torgamah, a son of Gomer and brother of Magog,

thus a part of the wicked post probation, Gen. 10:2-3. p. 40, Para. 3, [APOCALYP].

Eze. 27:15. Dedan, a rich merchant, Eze. 27:20. p. 40, Para. 4, [APOCALYP].

Eze. 27:18. Damascus, capitol of Syria, a bloody, warring kingdom. Helbon, city in Syria. p. 40, Para. 5, [APOCALYP].

Eze. 27:19. Cassia, a scroll, S.C. Calamus, measuring rod, S.C. Together these symbolize measurement and record keeping, mercantile transactions. p. 40, Para. 6, [APOCALYP].

Eze. 27:26. Rowers, those who use whips, S.C. p. 40, Para. 7, [APOCALYP].

Eze. 27:28. Pilots, those who bind with ropes, S.C. p. 40, Para. 8, [APOCALYP].

This chapter describes a terrible mercantile empire at the end of time which will be completely destroyed, never to rise again. With its references to enforced Sunday worship, and contemporaries of Gog and Magog it surely refers to the New World Order, United Nations, the Image to the Beast, or whatever else you wish to call the power that enforces worldwide Sunday worship by economic sanctions. p. 40, Para. 9, [APOCALYP].

Chapter 28: The Destruction of the Papacy p. 40, Para. 10, [APOCALYP].

"Read the whole of the twenty-eighth chapter of Ezekiel carefully, and pray that you may understand the working of God. We are dealing with fallen angels and with fallen men." Manuscript Releases Volume Six, p. 77. p. 40, Para. 11, [APOCALYP].

"Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. Knowing as I do the

great lack of holiness and power with our ministers, I am deeply pained to see the efforts for self-exaltation. If they could but see Jesus as He is, and themselves as they are, so weak, so inefficient, so unlike their Master, they would say: If my name may be written in the obscurest part of the book of life, it is enough for me, so unworthy am I of His notice." Testimonies for the Church Volume Five, p. 160. p. 40, Para. 12, [APOCALYP].

History is being repeated. There are no repeat fulfillments of prophecy. Once a prophecy is fulfilled, it is fulfilled and that's it. The history of the event that was prophesied however may be repeated with uncanny accuracy because like conditions will bring like results. p. 40, Para. 13, [APOCALYP].

"The Modern Church Repeating the History of Ancient Israel.-- 1169. The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.--R. and H., 1890, No. 7." Healthful Living, p. 280. p. 40, Para. 14, [APOCALYP].

Eze. 28:1-10. There is no question that Tyre was destroyed as specified. Tyre was originally an inland city which, under the siege of Nebuchadnezzar, fled to an island just off the coast and rebuilt there. Then it was later destroyed "in the midst of the seas" by Alexander the Great. p. 40, Para. 15, [APOCALYP].

Eze. 28:11-19. The Prince of Tyre mentioned here clearly has a second application. The only "man" who was in Eden, who was admired for his beauty, and who said, "I am a God" and who was the covering Cherub is Satan. Thus the destruction of the Prince of Tyre by a fire springing forth from the midst of him (vs. 18) is a prophecy of the final destruction of Satan by fire the same as is found in Rev. 20:10 and Mal. 4:1 and many other places in the Bible. p. 40, Para. 16, [APOCALYP].

"But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. 'Thus saith the Lord God: Thou sealest up the sum, full of

wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.'

'Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.' Eze. 28:12-15, 17." The Great Controversy, p. 493. p. 41, Para. 1, [APOCALYP].

"The Lord bestowed upon these men whom the world admires, priceless intellectual gifts; he endowed them with master minds; but they did not use them to the glory of God. They separated themselves from him as did Satan; but while they separated themselves from him, they still retained many of the precious gems of thought which he had given them, and these they placed in a framework of error to give luster to their own human sentiments, to make attractive the utterances inspired by the prince of evil. It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the light-bearer, the sharer of God's glory in heaven, and next to Jesus in power and majesty? In the words of inspiration he is described as one who seals up 'the sum, full of wisdom, and perfect in beauty.' Ezek. 28:12. The prophet says, 'Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.' Ezek. 28:13-15, 17-19." Christian Education, p. 72. p. 41, Para. 2, [APOCALYP].

"Every soul who will now evade through sophistry, the

plain 'Thus saith the Lord,' and misinterpret and evade the plainest conclusions of the written inspired Word, will become instruments to tempt and coerce, and stirred with a satanic spirit purpose to afflict and oppress and compel the human agents to dishonor God's law, and accept and advocate Satan's legislation and reverse his enactments with a zeal proportionate to their blinding delusions. Our Lord declares that Satan 'abode not in the truth.' Once he did bear rule under God and Jesus Christ, and all was radiant and lovely. [Eze. 28:1-19 quoted.]" The Ellen G. White 1888 Materials, p. 1200. p. 41, Para. 3, [APOCALYP].

By extension, the history of the sins of Satan are being repeated today. There is a man who claims to be God, the Pontiff of the Roman Catholic Church. Just as Satan is condemned for the multitude of his merchandise in verse 16 so is the pope condemned for his merchandising. The sale of indulgences which was so strongly confronted by the Protestants of the 16th century continues in Roman Catholicism today with little modification. p. 41, Para. 4, [APOCALYP].

Just as Tyre was destroyed in the midst of literal seas (vs. 8) so will the prince of Tyre be destroyed in the midst of figurative seas of people (Rev. 17:15). p. 41, Para. 5, [APOCALYP].

Eze. 28:20-23. The prophecy of the survival of Sidon despite many attacks has been fulfilled. The city still exists to this day. Perhaps the worst attack on that city was that of the Turks which prompted over ten thousand of the inhabitants of Sidon to commit suicide in the streets of the city. Many nations have attacked this city. Four different navies shelled the city during the Crimean war. In modern times Sidon has been shelled by Israeli gunboats as a PLO base. p. 41, Para. 6, [APOCALYP].

A spiritual parallel to Sidon may be found in the people of God. The people of God are symbolized by a city in numerous places, Isa. 1:21 being but one. They have been attacked at many times in many places. The attacks on the Waldenses, Huguenots, St. Thomas Christians, Taiping movement, and Bohemians by the forces of papal Rome leap to mind along with the many bloody persecutions of early Christians by pagan Rome. Yet the people of God still exist and will continue to survive throughout the final cataclysm. p. 41, Para. 7, [APOCALYP].

Eze. 28:24-26. This is precious, unfulfilled prophecy. It will be heaven indeed when we can live safely and securely without the hands of the wicked lifted against us. p. 42, Para. 1, [APOCALYP].

Chapter 29: The Overthrow of State Atheism p. 42, Para. 2, [APOCALYP].

In this chapter we have another parallel history. It is true that Egypt was subdued by Nebuchadnezzar (29:19) just as it is true that Tyre was humbled by Nebuchadnezzar (29:18). This same history will be repeated and, in fact, has already been essentially repeated in the days of twentieth century Adventism. p. 42, Para. 3, [APOCALYP].

Egypt has long been understood to represent atheism in the Bible (Ex. 5:2). The one country in the twentieth century that has been the very citadel of atheism has been modern Russia, the stronghold of the Union of Soviet Socialist Republics. p. 42, Para. 4, [APOCALYP].

Babylon, the kingdom of Nebuchadnezzar, was the birthplace of Sunday worship post flood and the birthplace of the diversity of tongues (Gen. 11:7). It is for these reasons that the Bible symbolizes that diversity of creeds of Sunday-keeping churches as Babylon. The pseudo-Protestant churches among them derived their creed of Sunday-keeping from the Roman Catholic church which in turn took the tradition of Sunday sacredness from the pagans of the Middle East who got it from the Chaldeans of Babylon. p. 42, Para. 5, [APOCALYP].

The conquest of Egypt by Nebuchadnezzar in this chapter has been at least partially fulfilled in the overthrow of Soviet atheism by the economic power of the West. It must not be forgotten that the central mover behind the fall of the Soviet Union was the control of the labor unions of Poland by Pope John Paul II. Thus modern Egypt was conquered by Babylon. p. 42, Para. 6, [APOCALYP].

Chapter 30: The Fall of Russia and China p. 43, Para. 1, [APOCALYP].

Eze. 30:1-3. In a book dedicated to twentieth century Adventism (see chapter 3) we are reminded that the terrible day of the Lord is very near. p. 43, Para. 2, [APOCALYP].

Eze. 30:4-5. Egypt is, of course, the home of atheism. This represents all atheistic countries today. Ethiopia is literally "Cush", the father of Nimrod (1 Ch. 1:10), who, of course, is the founder of Babylon. Spiritual Babylon today is all the churches that keep Sunday and believe the immortality of the soul. "The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony." Manuscript Releases Volume One, p. 302. p. 43, Para. 3, [APOCALYP].

Historically, the father of the Babylonian churches is the Papacy. The father of the Papacy is the men who corrupted Scripture with the teachings of pagans. These are men like Tatian, Clement of Alexandria, and Origen. Today this practice of deriving religion from tradition is carried on by more than just churches: "Kings, merchants, rulers and religious teachers are all in corrupt harmony." Op. Cit. All who teach these traditions are guilty before God and are included in "Ethiopia". This certainly includes leaders in Conference Adventism who are today arguing in favor of the immortality of the soul, like the president of the Rocky Mountain Conference (see comments on chapter 8 and Appendix 3), or the open debate between Retzlaff and Bacchiochi. p. 43, Para. 4, [APOCALYP].

Eze. 30:6-8. Syene is a town in upper Egypt, symbolically a city of atheism. It will fall by the sword and the people of that place will know that the Lord He is God. It does not promise salvation to them, only the knowledge that there is a God in heaven. This is being fulfilled in the evangelization of Russia by Sunday-keepers who know God exists but do not know the way of salvation. p. 43, Para. 5, [APOCALYP].

Eze. 30:9. The destruction of Ethiopia, the father of Babylonianism, is the destruction of the Papacy. Rev. 18:8-19 describes this destruction at the hands of apostate Protestantism. Notice how Revelation ties in the merchants to the fall of Rome as we read in the quotation above from 1MR. p. 43, Para. 6, [APOCALYP].

Eze. 30:10-12. The multitude of Egypt can only be the

multitudes of atheists. This may refer especially to Communist countries where Atheism is the state religion. They will be destroyed by Sunday-keeping Babylonians. p. 43, Para. 7, [APOCALYP].

Eze. 30:13-16. Noph was a capital in Egypt. Noph and Zoan were capitols for the princes of Egypt (Isa. 19:13). They will be destroyed. p. 43, Para. 8, [APOCALYP].

Eze. 30:17-19. Judgments of God will fall on all the major cities of Egypt. Those who have said that there is no God will declare that He is God. This again is being fulfilled by the evangelization by Sunday-keepers who know of God but know not the way of salvation. p. 43, Para. 9, [APOCALYP].

Eze. 30:20-22. A new paragraph begins here. This appears to be a dual prophecy. We remember that the second part of the statue in Dan. 2:31-32,39 was represented as having two arms which history has proven to be the countries of Media and Persia united in one empire. In like manner Russia and China were united in one enterprise of state atheism. Thus the breaking of both arms is the breaking of both Russia and China. p. 43, Para. 10, [APOCALYP].

Eze. 30:23-26. The atheists (Egyptians) are to be scattered worldwide. This has begun in my day in the breakup of the Soviet Union. Russian immigrants/refugees have flocked to other countries. We have not yet seen the end of the breakup of state atheism, China remains untouched. These events were initiated by the Papacy and the United States of America, both Babylonian Sunday-keepers, and by these agencies they will be completed. p. 43, Para. 11, [APOCALYP].

Chapter 31 The Fall of Assyria p. 43, Para. 12, [APOCALYP].

The best commentary on this chapter has already been written by Sister White. Note, in the quotations that follow, that she uses the figure of Assyria to refer to nations that fail of doing God's will and the tall cedar tree to refer to God's people who do His will. That the cedar should be lifted up because of his height (Eze. 31:10) describes God's people in pride. For this reason they will be delivered into the hands of the Assyrian, the mighty heathen (Eze. 31:11), which will be the mighty government of the world, (particularly the United States of



America). p. 44, Para. 1, [APOCALYP].

"The prosperity of God's people is here represented by some of the most beautiful figures to be found in nature. The prophet likens Israel to fertile valleys covered with abundant harvests; to flourishing gardens watered by never-failing springs; to the fragrant sandal tree and the stately cedar. The figure last mentioned is one of the most strikingly beautiful and appropriate to be found in the inspired word. The cedar of Lebanon was honored by all the people of the East. The class of trees to which it belongs is found wherever man has gone throughout the earth. From the arctic regions to the tropic zone they flourish, rejoicing in the heat, yet braving the cold; springing in rich luxuriance by the riverside, yet towering aloft upon the parched and thirsty waste. They plant their roots deep among the rocks of the mountains and boldly stand in defiance of the tempest. Their leaves are fresh and green when all else has perished at the breath of winter. Above all other trees the cedar of Lebanon is distinguished for its strength, its firmness, its undecaying vigor; and this is used as a symbol of those whose life is 'hid with Christ in God.' Colossians 3:3. Says the Scripture, 'The righteous . . . shall grow like a cedar.' Psalm 92:12. The divine hand has exalted the cedar as king over the forest. 'The fir trees were not like his boughs, and the chestnut trees were not like his branches' (Ezekiel 31:8); nor any tree in the garden of God. The cedar is repeatedly employed as an emblem of royalty, and its use in Scripture to represent the righteous shows how Heaven regards those who do the will of God." Patriarchs and Prophets, p. 450. p. 44, Para. 2, [APOCALYP].

The following is most of Sister White's article on the fall of Assyria. p. 44, Para. 3, [APOCALYP].

"The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees. p. 44, Para. 4, [APOCALYP].

"The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. . . . Under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great

waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. . . . All the trees of Eden, that were in the garden of God, envied him.' Eze. 31:3-9. p. 44, Para. 5, [APOCALYP].

"But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts, and sought forgiveness. But soon they turned again to idol worship, and to the conquest of the world. p. 44, Para. 6, [APOCALYP].

"The prophet Nahum, in his arraignment of the evildoers in Nineveh, exclaimed:--'Woe to the bloody city! It is all full of lies and robbery; The prey departeth not; 'The noise of a whip, and the noise of the rattling of the wheels, And of prancing horses, and of the jumping chariots. The horsemen lifteth up both the bright sword and the glittering spear: And there is a multitude of slain. . . . 'Behold, I am against thee, Saith the Lord of hosts.' Nahum 3:1-5. p. 44, Para. 7, [APOCALYP].

"With unerring accuracy the Infinite One still keeps account with the nations. While his mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of his wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf. p. 44, Para. 8, [APOCALYP].

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire,

and the rocks are thrown down by him.' Nahum 1:3-6. p. 44, Para. 9, [APOCALYP].

"It was thus that Nineveh, 'the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me,' became a desolation, 'empty, and void, and waste,' 'the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid.' Zeph. 2:15; Nahum 2:10, 11. p. 45, Para. 1, [APOCALYP].

"The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against him, God inquires, 'To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword.' Eze. 31:18. p. 45, Para. 2, [APOCALYP].

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end' of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8. p. 45, Para. 3, [APOCALYP].

"The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.' Zech. 10:11. This is true not only of the nations that arrayed themselves against God in ancient times but also of the nations of earth today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall 'sift the nations' (Isa. 30:28), and those that have kept the truth shall be permitted to enter the city of God, heaven's arches will ring with the triumphant songs of the redeemed. 'Ye shall have a song,' the prophet declares, 'as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard. . . . Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps.' Isa. 30:29-32. Mrs. E. G. White." Advent Review and Sabbath Herald, "Deliverance From Assyria (Concluded)", 06-

03-15. p. 45, Para. 4, [APOCALYP].

Chapter 32: Communism p. 45, Para. 5, [APOCALYP].

Eze. 32:1-2. This is symbolic prophecy, not literal. Whales do not have feet. This Egyptian whale in the seas is the kingdom of atheism among the seas of men (Rev. 17:15). p. 45, Para. 6, [APOCALYP].

Eze. 32:3-8. This is parallel with the end-time destruction of the wicked, Rev. 19:17-18. p. 45, Para. 7, [APOCALYP].

Eze. 32:9-10. The day in which all men tremble is the great and dreadful day of the Lord at the end of time. p. 45, Para. 8, [APOCALYP].

Eze. 32:11-12. The atheists are properly called the terrible of the nations. They will fall by the "sword" of Babylonians. That sword of destruction certainly includes economic warfare which has destroyed the Soviet Union.. p. 45, Para. 9, [APOCALYP].

Eze. 32:13-14. The other beasts are other governments of the Soviet Union. They also have toppled and been replaced with western style governments. This must also happen to the remaining Communist countries, China, Nepal, Cuba, all will fall. p. 45, Para. 10, [APOCALYP].

Eze. 32:15-16. It is the Lord Who will desolate the atheist countries using the Babylonian Sunday-keepers as His tool, just as He used Babylon and Assyria to punish Judah and Israel. p. 45, Para. 11, [APOCALYP].

Eze. 32:17-18. The Lord weeps and wails for the multitudes of the Communist countries who are destroyed. As I approached the borders of the Ukraine and Romania there were lines of young women from those countries selling themselves to any man for money. They were destitute of the knowledge of God and of the way of salvation. I weep for them. p. 45, Para. 12, [APOCALYP].

Eze. 32:19. Who does Communism surpass in beauty? The single, most striking feature of Communism is its coarseness. The city of Miskolsz, Hungary was built largely under Communism. One observer commented that this has to be the very ugliest city in the world. Throughout the cities

of the former Soviet Union in which I have traveled the one feature of their architecture and art is that it is overwhelmingly ugly. So also does God view the lives of the people who fall under into atheism. p. 46, Para. 1, [APOCALYP].

Eze. 32:20-23. All of the atheistic multitudes are going down to the grave. Assyria (Asshur) is included in this number. Assyria, as we have just seen in the preceding chapter, symbolizes Conference Adventism. Assyria was renowned for its use of force just as Communism has been known for the same. Conference Adventism began to use force in the form of civil power when it filed its first lawsuit in the 1980s (against the believers in Hawaii). The conference has continued the use of force through lawsuits, filing against the Kinship group of homosexuals and many others. The height of its folly came when the SDA Conference structure even filed a lawsuit against itself. Adventist Health Systems West (AHSW) sold a hospital to the Arizona Conference. When the Arizona Conference was not satisfied with the deal it filed a lawsuit against AHSW. Both atheists and Conference Adventists will be found in the same grave for the same reason. p. 46, Para. 2, [APOCALYP].

Eze. 32:24-25. Elam was a descendant of Shem (Gen. 10:22) and a warrior state (Isa. 11:11). The word itself means concealment. A nation that lived by the sword, it will die by the sword (Rev. 13:10). The application of this symbol today is not clear, unless it be the concealment practiced by the General Conference in its dealings with others. p. 46, Para. 3, [APOCALYP].

Eze. 32:26-28. Meshech and Tubal refer to the multitudes at the end of time after the resurrection of the wicked (see comments on chapter 38). This is placed here to connect the multitudes of Communists with the wicked Adventists at the end of time. p. 46, Para. 4, [APOCALYP].

Eze. 32:29-32. More of the uncircumcised hordes of atheists are listed who will be part of the multitude of the wicked at the end of time. As we saw in chapter 25, Edom, the land of Essau (Gen. 32:3), a country that refused the inheritance, is neither apostate Protestantism nor Roman Catholicism, for neither of those can trace its line of inheritance to the truth. Apostate Protestantism derived from Catholicism which derived its doctrines from apostates

like Origen and Clement of Alexandria. Both Babylonian Protestantism and Catholicism generally pair their corrupt theologies with corrupt Bibles today. Edom then must be a church which has had the truth and refused it, like Conference Adventism. Conference Adventism has now largely accepted the corrupt New International Version of the Bible. This corrupt church, fitly represented by Edom who refused the inheritance, will be among the hordes of the wicked at the end of time. p. 46, Para. 5, [APOCALYP].

Chapter 33: Wise and Foolish Virgins p. 47, Para. 1, [APOCALYP].

"The thirty-third chapter of Ezekiel is an outline of the work that God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the meaning of the word watchmen. They are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God's heritage." Manuscript Releases Volume Eighteen, p. 184. p. 47, Para. 2, [APOCALYP].

"Study faithfully the thirty-third chapter of Ezekiel. The work which is being done in medical missionary lines is the very work which Christ commanded His followers to do. Can you not clearly see that those who are engaged in this work are fulfilling the Saviour's commission? Can you not see that it would please your Saviour if you would lay aside all false dignity and learn in His school how to wear His yoke and carry His burdens?" Testimonies to Ministers and Gospel Workers, p. 416. p. 47, Para. 3, [APOCALYP].

Eze. 33:1-11. "'Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?' (Ezek. 33:1-11)" The Paulson Collection of Ellen G. White Letters, p. 59. p. 47, Para. 4, [APOCALYP].

Eze. 33:7-8. "Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare

the books, standing as they do in the light of God's purpose, and called to give warning to the world, are held by God accountable for the souls of their fellow men. To them, as well as to the ministers of the word, applies the message given by God to His prophet of old: 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.' Ezekiel 33:7, 8." The Publishing Ministry, p. 50. p. 47, Para. 5, [APOCALYP].

Eze. 33:7-9. "So far as his opportunities extend, everyone who has received the light of truth is under the same responsibility as was the prophet of Israel to whom came the word: 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Ezekiel 33:7-9." Testimonies for the Church Volume Nine, p. 19. p. 47, Para. 6, [APOCALYP].

Eze. 33:7-9. "To every minister the Lord declares: 'O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, . . . thou hast delivered thy soul.' Eze. 33:7-9." Gospel Workers. 1915., p. 14. p. 47, Para. 7, [APOCALYP].

Eze. 33:8-9. "And now the duty of making known to others what he believed to be so clearly taught in the Scriptures, urged itself with new force upon him. 'When I was about my business,' he said, 'it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak

to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Ezekiel 33:8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand.'--Bliss, page 92." The Great Controversy, p. 330. p. 47, Para. 8, [APOCALYP].

Eze. 33:10-12. "I was referred to Ezekiel 33:10-12: 'Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.' The humiliation of sister Smith, and the hearty confessions made by her, God ever accepts, and gives the one who thus humbles the heart before him another test, another trial and proving." Testimony to the Church at Battle Creek, p. 38. p. 48, Para. 1, [APOCALYP].

Eze. 33:11. "God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. 'The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.' Isaiah 28:21. To our merciful God the act of punishment is a strange act. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked.' Ezekiel 33:11. The Lord is 'merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.' Yet He will 'by no means clear the guilty.' The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' Exodus 34:6, 7; Nahum 1:3. By terrible



things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy." The Great Controversy, p. 627. p. 48, Para. 2, [APOCALYP].

Eze. 33:11. "The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed. 'The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.' Isaiah 28:21. To our merciful God the act of punishment is a strange act. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.' Ezekiel 33:11. The Lord is 'merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.' Yet He will 'by no means clear the guilty.' Exodus 34:6, 7. While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who have become hardened in sin. 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor." Patriarchs and Prophets, p. 628. p. 48, Para. 3, [APOCALYP].

Eze. 33:11. "That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded: 'Turn ye, turn ye from your evil ways; for why will ye die?' Ezekiel 33:11. Oh, that it were to them the voice of a stranger! Says Jesus: 'I have called, and ye refused; I have stretched out My hand, and

no man regarded; but ye have set at nought all My counsel, and would none of My reproof.' Proverbs 1:24, 25. That voice awakens memories which they would fain blot out--warnings despised, invitations refused, privileges slighted." The Great Controversy, p. 642. p. 48, Para. 4, [APOCALYP].

Eze. 33:15. "Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: 'Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' Isaiah 1:16, 17. 'If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.' Ezekiel 33:15. Paul says, speaking of the work of repentance: 'Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.' 2 Corinthians 7:11." Steps to Christ, p. 39. p. 48, Para. 5, [APOCALYP].

Eze. 33:15-16. "The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord,' is to be written upon day books and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God. Every converted soul will, like Zaccheus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. The Lord says, 'If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; . . . none of his sins that he hath committed shall be mentioned unto him. . . . He shall surely live.' Eze. 33:15, 16." The DESIRE of AGES, p. 556. p. 49, Para. 1, [APOCALYP].

Eze. 33:30-32. "These are lessons that only he who himself has learned can teach. It is because so many parents and teachers profess to believe the word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth. At times the youth are brought to feel the power of the word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the life of those who profess to revere God's precepts. Of how many are the words true that were spoken to the prophet Ezekiel: p. 49, Para. 2, [APOCALYP].

"Thy people 'speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.' Ezekiel 33:30-32." Education, p. 259. p. 49, Para. 3, [APOCALYP].

Eze. 33:31. "The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. 'They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.' Eze. 33:31. The apostle Paul points

out that this will be the special characteristic of those who live just before Christ's second coming. He says, 'In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.' 2 Tim. 3:1-5." Christ's Object Lessons, p. 411. p. 49, Para. 4, [APOCALYP].

Eze. 33:31-32. "There are persons who believe that they are right, when they are wrong. While claiming Christ as their Lord, and professedly doing great works in His name, they are workers of iniquity. 'With their mouth they show much love, but their heart goeth after their covetousness.' He who declares God's word is to them 'as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear Thy words, but they do them not.' Ezekiel 33:31, 32." Thoughts From the Mount of Blessing, p. 146. p. 49, Para. 5, [APOCALYP].

Chapter 34 The Scattering p. 49, Para. 6, [APOCALYP].

"I have been instructed to tell our people to read carefully the 34th chapter of Ezekiel and to guard against being deceived, and led to act the part of unfaithful servants." Spalding and Magan Collection, p. 369. p. 49, Para. 7, [APOCALYP].

Eze. 34:1-2. Because modern Israel refers very specifically to Seventh-day Adventists the shepherds of Israel can only be those pastors and ministry leaders of Seventh-day Adventists. Those leaders who are in it for the money and temporal glory are only feeding themselves. Those who are not leading their flock out of sin will receive the woes predicted. p. 50, Para. 1, [APOCALYP].

Eze. 34:3-4. "Instead of being a protector of men, Babylon became a proud and cruel oppressor. The words of Inspiration picturing the cruelty and greed of rulers in Israel reveal the secret of Babylon's fall and of the fall of many another kingdoms since the world began: 'Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.' Ezekiel 34:3, 4." Education,

p. 176. p. 50, Para. 2, [APOCALYP].

"I feel deeply, feel that we have erred in not manifesting greater love, forbearance, and pity for others. 'The diseased have ye not strengthened' (Ezekiel 34:4), is the reproof given to unfaithful shepherds. Our feelings must not be a ruling power. We must walk in all humility of mind. The Lord loves His servants who are unselfishly engaged in the saving of souls. He will as readily guide them in judgment and teach them His will as He will teach us. We must believe that Jesus stands at the helm. He will be captain, and we may trust His own work in His all-powerful hands." Manuscript Releases Volume Eleven, p. 26. p. 50, Para. 3, [APOCALYP].

"'And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry.' Isaiah 5:3-7. 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.' Ezekiel 34:4." The Acts of the Apostles, p. 15. p. 50, Para. 4, [APOCALYP].

Eze. 34:5-6. The flock is indeed scattered today. Most of God's flock in many countries have left the Conference churches because of the obvious evil of the leadership. (See Appendix 4.) Many of those who separated have fallen into grievous errors of other ambitious men by following their fanatical theologies. They are scattered because, instead of drawing closer to God, they have been led further away from Him. Apostasy causes the scattering. The cardinal fault of the flock is that they, like sheep, continue to look for someone to follow. This is the same error as ancient Israel who sought after visible Gods rather than follow the true God. The scattered of today's Israel have sought to follow visible men instead of the invisible Christ. p. 50, Para. 5, [APOCALYP].

Eze. 34:7-10. The shepherds of the flock, to a very large extent, have not worked to retrieve the scattered by bringing the truth as it is in Jesus to them because they, the shepherds, are preaching a very different gospel, the Satanic gospel of salvation while continuing in known sin. Such shepherds will pay a fearful penalty: before God they are responsible for their own soul plus the souls of their flock. p. 50, Para. 6, [APOCALYP].

"God's judgments will be visited upon those who are seeking to oppress and destroy his people. His long forbearance with the wicked emboldens men in transgression, but their punishment is none the less certain and terrible because it is long delayed. 'The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.' Isa. 28:21. To our merciful God the act of punishment is a strange act. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked,' Eze. 33:11. The Lord is 'merciful and gracious, long-suffering, and abundant in goodness and truth,' 'forgiving iniquity and transgression and sin.' Yet he will 'by no means clear the guilty.' 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' Ex. 34:6, 7; Nah. 1:3. By terrible things in righteousness he will vindicate the authority of his downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which he bears long, and which he will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy." The Great Controversy, p. 627. p. 50, Para. 7, [APOCALYP].

Eze. 34:11-15. Here is a precious promise that we will all need in the trial to come. God will be our Shepherd and He will lead us. He will feed us and care for us even as the world tries to destroy us. He promises to gather us together out of many countries and lead us into the promised reward. p. 51, Para. 1, [APOCALYP].

"These souls whom you despise as worthless, said Jesus, are the property of God. They are his by creation and by redemption, and they are of value in his sight. They are the objects of his care and love. As the shepherd loves his sheep, and cannot rest if one be missing, so, in an

infinitely higher degree, does God love every outcast and wandering soul. Men may deny the claim of his love, they may wander far from him, they may choose for themselves another master, yet are they God's, and he longs to recover his own. And he says, 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.' Eze. 34:12. O soul lost in sin, however far you have wandered, into whatever depths of degradation and misery you have sunken, God recognizes you as his own, precious to his heart of love. You cannot be safe or happy without him, and he cannot be satisfied without you. Amid the angels that surround the throne, he still yearns to recover you." The General Conference Bulletin, "Seeking the Lost", 12-01-95. p. 51, Para. 2, [APOCALYP].

Eze. 34:16-19. No matter how far any of us has wandered away from Jesus He is the gentle Shepherd Who still seeks to recover us and save us from our sins. This is a call, a last call, to turn back to Him in repentance and humility. This is a final call to turn away from the false shepherds who gobble up the good pasture and trample down the residue. p. 51, Para. 3, [APOCALYP].

"The shepherd's life of diligence and care-taking, and his tender compassion for the helpless creatures entrusted to his charge, have been employed by the inspired writers to illustrate some of the most precious truths of the gospel. Christ, in His relation to His people, is compared to a shepherd. After the Fall He saw His sheep doomed to perish in the dark ways of sin. To save these wandering ones He left the honors and glories of His Father's house. He says, 'I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.' I will 'save My flock, and they shall no more be a prey.' 'Neither shall the beast of the land devour them.' Ezekiel 34:16, 22, 28. His voice is heard calling them to His fold, 'a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.' Isaiah 4:6. His care for the flock is unwearied. He strengthens the weak, relieves the suffering, gathers the lambs in His arms, and carries them in His bosom. His sheep love Him. 'And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.' John 10:5." Patriarchs and Prophets, p. 190. p. 51, Para. 4,

[APOCALYP].

Eze. 34:20-21. "Ye" here can only refer to the false shepherds, the Conference pastors and leaders and others outside of the Conference who serve themselves first. p. 51, Para. 5, [APOCALYP].

Eze. 34:22-31. "This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, 'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. . . . He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom.' Isa. 40:9-11. David had sung, 'The Lord is my shepherd: I shall not want.' And the Holy Spirit through Ezekiel had declared: 'I will set up one Shepherd over them, and He shall feed them;' 'I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.' 'And I will make with them a covenant of peace.' 'And they shall no more be a prey to the heathen; . . . but they shall dwell safely, and none shall make them afraid.' Ps. 23:1; Eze. 34:23, 16, 25, 28." The DESIRE of AGES, p. 476. p. 51, Para. 6, [APOCALYP].

"Many and wonderful are the promises recorded in the Scriptures regarding the church. 'Mine house shall be called an house of prayer for all people.' Isaiah 56:7. 'I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.' 'And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are My people, saith the Lord God. And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.' Ezekiel 34:26, 29-31." The Acts of the Apostles, p. 9. p. 51, Para. 7, [APOCALYP].

"Another Pentecost Coming!--And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. Eze. 34:26." The Faith I Live By, p. 332. p. 52, Para. 1, [APOCALYP].



"I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. Eze. 34:26.-- Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. . . . But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain." Maranatha, p. 256. p. 52, Para. 2, [APOCALYP].

Chapter 35: Desolation of the General Conference p. 52, Para. 3, [APOCALYP].

Eze. 35:1-15. Seir is the dwelling place of Essau (Gen. 32:3). As noted in chapters 25 and 32 these symbols, Edom and Seir, represent a church that had the truth and rejected as Essau rejected the birthright (Gen. 25:32-33). As Edom is the general country and Seir the city of Essau then these represent Conference Adventism and the General Conference respectively. Chapter 35 of Ezekiel specifically foretells the anger of God against the General Conference of Seventh-day Adventists. p. 52, Para. 4, [APOCALYP].

It is the General Conference which has spiritually desolated Conference Adventism in leading it steadily away from the everlasting covenant. Now God will desolate the General Conference. p. 52, Para. 5, [APOCALYP].

Chapter 36: The Gathering p. 53, Para. 1, [APOCALYP].

Eze. 36:1-2. The high places were anciently places of worship. Thus they symbolize here the capture of the places of worship which once belonged to Seventh-day Adventists by the enemy. The takeover of church properties by the corporate church structure and in particular the eviction of honest Adventist congregations from the building which they built and used for worship is a partial fulfillment of this prophecy. p. 53, Para. 2, [APOCALYP].

Eze. 36:3-7. God symbolizes the false shepherds who have taken over the church structure as Ishmael. Ishmael was the

son of an adulterous union between Abraham and Haggai. The leaders of the General Conference entered into such an adulterous union with Evangelicals like Walter Martin in the 1950's. A generation later the Conference leaders began seizing property and evicting congregations who would not acknowledge the leadership as having authority in all matters. Specific instances like Troy, Montana and Marghita, Romania leap to mind. God calls the spiritual adultery by the leadership shameful. If it be shameful that the Evangelicals fought against the truth how much more shameful is the deception and treachery of the General Conference officers? p. 53, Para. 3, [APOCALYP].

Eze. 36:8-12. The true Adventists are promised that they will walk in the promised land. The adulterous leadership will not. p. 53, Para. 4, [APOCALYP].

Eze. 36:16-22. This is a reminder of what happened to literal Israel of old. God spared a remnant of them for His name's sake, not for their sake. p. 53, Para. 5, [APOCALYP].

Eze. 36:23-24. Here again is the promise of God's gathering all His faithful people out of many countries and the prophecy that they will be scattered. God's people were scattered out of Jerusalem by the persecution of the Jews beginning with the death of Stephen. Persecution will drive modern Israel into many countries. p. 53, Para. 6, [APOCALYP].

Eze. 36:25-38. "Those who thus practice the truth, will know that there is a love, stronger, deeper, more constraining than the natural love of a mother to her son, -it is the love of the Saviour to the saved, and their love to Him in return. Truth occupies the citadel of the soul, and should the Saviour search the temple, He would find no buyers and sellers to condemn; for God is enthroned in the heart. The Lord has promised, 'A new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. . . . And cause you to walk in My statutes, and ye shall keep My judgments. . . . And ye shall be My people, and I will be your God' (Ezekiel 36:26-28)." Manuscript Releases Volume One, p. 207. p. 53, Para. 7, [APOCALYP].

"There are different phases of character needed in the work of God. All that is required is conversion: 'A new

heart also will I give you' (Ezekiel 36:26). Seek them, save them, and bring them to Christ. Let His love be poured into their hearts. Let in the light of the Sun of Righteousness. Teachers in our schools, have you received it? You may walk in the light, as Christ is in the light, every one of you. Have you received the baptism of the Holy Ghost? This is the question that was asked some who were workers in the time of the apostles, and they said, 'We have not so much as heard whether there be any Holy Ghost' (Acts 19:2). This is true of some of the workers today. They have not so much as heard of the Holy Ghost." Manuscript Releases Volume Nine, p. 61. p. 53, Para. 8, [APOCALYP].

"It is peace that you need -- Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, 'without money and without price.' Isaiah 55:1. It is yours if you will but reach out your hand and grasp it. The Lord says, 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' Isaiah 1:18. 'A new heart also will I give you, and a new spirit will I put within you.' Ezekiel 36:26." Steps to Christ, p. 49. p. 53, Para. 9, [APOCALYP].

"The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in my statutes' [Ezek. 36:25-27]. This is the descent of the Holy Spirit, sent from God to do its office-work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation. Their state of lethargy will no longer exist. All who have not received the light will be convicted; all who will turn unto the Lord with full purpose of heart will confess their sins. . . ." Manuscript Releases Volume Two, p. 22. p. 53, Para. 10, [APOCALYP].

"Let us place ourselves in the line of cooperation with God, making it possible for Him to answer our prayers. He

has issued His promissory notes, declaring, 'A new heart will I give you' (See Ezekiel 36:26). He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have broken your covenant with God. He cannot cover your sin while you continue in sin, refusing to let Him take away your transgression, because you suppose that in disobeying the commands of God, you have placed yourself beyond help. The Lord says, 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me' (Isaiah 27:5). Ms 56, 1903 , pp. 1, 2. ('A Present Help,' May 22, 1903.)" Manuscript Releases Volume One, p. 115. p. 54, Para. 1, [APOCALYP].

"Christ is our example, our inspiration, our exceeding great reward. 'Ye are God's husbandry, ye are God's building.' 1 Corinthians 3:9. God is the Master Builder, but man has a part to act. He is to cooperate with God. 'We are laborers together with God.' Verse 9. Never forget the words: 'together with God.' 'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.' Philippians 2:12, 13. The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm. God says: A new heart also will I give you.' Ezekiel 36:26. Is not this, the renewal of man, the greatest miracle that can be performed? What cannot the human agent do who by faith takes hold of the divine power?" Testimonies for the Church Volume Nine, p. 152. p. 54, Para. 2, [APOCALYP].

"During the Latter Rain Those Who Have Not Previously Received the Light Will Be Convicted. The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes' (Ezekiel 36:25-27). This is the descent of the Holy Spirit, sent from God to do its office-work.... All who have not received the light will be convicted. All who will turn unto the Lord with full purpose of heart will confess their sins." THE ADVENTIST APOCALYPSE. p. 54, Para. 3, [APOCALYP].

"The words, 'A new heart also will I give you' (Ezekiel 36:26), mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence." Counsels to Parents, Teachers, and Students, p. 452. p. 54, Para. 4, [APOCALYP].

"There was no excuse for the blindness of Israel in regard to the work of regeneration. Under the inspiration of the Holy Spirit, Isaiah had written, 'We are all as an unclean thing, and all our righteousness are as filthy rags.' David had prayed, 'Create in me a clean heart, O God; and renew a right spirit within me.' And through Ezekiel the promise had been given, 'A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes.' Isa. 64:6; Ps. 51:10; Eze. 36:26, 27." The DESIRE of AGES, p. 174. p. 54, Para. 5, [APOCALYP].

"Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin. Those whose hearts have been moved by the convicting Spirit of God see that there is nothing good in themselves. They see that all they have ever done is mingled with self and sin. Like the poor publican, they stand afar off, not daring to lift up so much as their eyes to heaven, and cry, 'God, be merciful to me the sinner.' Luke 18:13, R.V., margin. And they are blessed. There is forgiveness for the penitent; for Christ is 'the Lamb of God, which taketh away the sin of the world.' John 1:29. God's promise is: 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' 'A new heart also will I give you. . . . And I will put My Spirit within you.' Isaiah 1:18; Ezekiel 36:26, 27." Thoughts From the Mount of Blessing, p. 7. p. 54, Para. 6, [APOCALYP].

"Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my Spirit within you, and cause you to walk in My statutes' [Eze. 36:25, 27]. If the wilderness of the church is to become as a fruitful field,

and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people." Manuscript Releases Volume Fifteen, p. 309. p. 55, Para. 1, [APOCALYP].

Chapter 37: The Valley of Dry Bones p. 55, Para. 2, [APOCALYP].

"When the hand of the Lord was upon the prophet Ezekiel in the vision of the valley of dry bones, he was commanded to prophesy to the wind; and in answer to his word, life was restored to the slain, and they stood up before him, an exceeding great army. This figure was presented before the prophet to show him that no work of restoration can be too hard for God to do, and none who trust in him need ever say, as Israel had said, 'Our hope is lost.'" The Signs of the Times, "Luther Appeals to Germany", 07-26-83. p. 55, Para. 3, [APOCALYP].

"The souls of those whom we desire to save are like the representation which Ezekiel saw in vision,--a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us. 'Son of man, can these bones live.' our answer would be only the confession of ignorance. 'O Lord, thou knowest.' To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them the message. 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' p. 55, Para. 4, [APOCALYP].

"This class is well represented by the valley of dry bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth, and yet who are dead in trespasses and sin, need to be created anew in Christ Jesus. There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of

life to the professed people of God. When the converting power of God comes upon the people, it will be made manifest by activity. They will become workers, and will esteem the reproach of Christ greater riches than the treasures of the world. They will have respect unto the crown of life, the immortal inheritance. They will not be dependent upon their ministers for their life and experience, but will realize that Christ is the Chief Shepherd of the flock. They will not think that their ministers are appointed of God to do their work for them. They will understand that they must work out their own salvation with fear and trembling, knowing that it is God that worketh in them to will and to do of his good pleasure." Advent Review and Sabbath Herald, "The Church Must Be Quickened", 01-17-93. p. 55, Para. 5, [APOCALYP].

Eze. 37:1-10. Those who are dead in sin are represented here as dry bones, lifeless. Yet there is one hope for them. The one vivifying hope for them is that they be entered by the word of the Lord that they may have life. It is the job of the Israel of God, like Ezekiel, that we prophesy and preach to them so that God's Spirit, his Ruakh, may enter into them and give them life. p. 55, Para. 6, [APOCALYP].

Eze. 37:11-14. These people who were dead, dry bones are quickened by the Spirit of God only because they become a part of modern Israel, those who are ruled by God. In deciding to obey God they partake of the everlasting covenant made with Abraham and thus become a part of modern Israel. Their allegiance to God is what saves them and gives them life, not any allegiance to any man or earthly organization. p. 55, Para. 7, [APOCALYP].

Eze. 37:15-22. Modern Israel is promised that it will be one people, gathered out of many countries. They will be Adventists, Catholics, and Lutherans etc. no longer, they will be Israel. p. 55, Para. 8, [APOCALYP].

Eze. 37:23-28. The Israel of God will put away all their false worship, they will no longer worship false Gods like the pope or the Conference. They will in unison worship the one, true God with no mediator in between. p. 56, Para. 1, [APOCALYP].

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will

place them, and multiply them, and will set My sanctuary in the midst of them forevermore . My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.' (Ezek. 37:26-27)" The Paulson Collection of Ellen G. White Letters, p. 75. p. 56, Para. 2, [APOCALYP].

At the end of this earth's history the heathen, those who refused to be converted, will recognize that these people, these who were once dry bones, do worship the one true God of heaven. p. 56, Para. 3, [APOCALYP].

Chapter 38: The Resurrection of the Wicked p. 56, Para. 4, [APOCALYP].

Eze. 38:1-7. In Revelation 20:5-8 we read of the final chapter of this earth's history, to take place more than one thousand years from now. Here we see the resurrection of the wicked dead. Their countless numbers are called "God and Magog" in verse 8. Thus there can be no doubt about the time of which this chapter speaks. We can find parallel prophecies of this time in Isaiah 66:19 and Psalm 120:5 also. The vast hordes of the unconverted are brought forth for the second and final death. p. 56, Para. 5, [APOCALYP].

Eze. 38:8-13. "After many days" refers to the long time between the first death of these wicked men and women and their resurrection. There will be no remorse in their hearts for the evil they have done. They now have no connection with the Spirit of God -- that has been removed from them forever. Now their only thought is to do more evil. p. 56, Para. 6, [APOCALYP].

"I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. Eze. 38:21.--The wicked are filled with regret, not because of their sinful neglect of God and their fellow men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could. . . ." Maranatha, p. 294, p. 56, Para. 7, [APOCALYP].

Eze. 38:14-23. The Bible speaks only of the time of Gog and Magog as being after the millennium and the resurrection of the wicked. The only Israel at that time are the redeemed of the Lord who were translated to meet



Jesus in the clouds at His second Advent. Those in Israel are all those who have truly accepted Jesus as their Lord and decided to obey Him (John 14:15). Those who now preach that Gog and Magog are Russia about to attack the earthly country of Israel will either repent of their false prophecy or they will be part of Gog and Magog. p. 56, Para. 8, [APOCALYP].

It is important to note that this chapter exists in a book dedicated to Seventh-day Adventists (see comments on Chapter Three). When the General Conference officers adulterated Adventism with Evangelical theology in the 1950's they started the Conference down a path that must lead to the acceptance of false doctrines such as the error that Gog and Magog represent modern day Russia. Literature of this type has already appeared on the bookshelves of Adventist Book Centers. I saw it there in 1985. The thirty-eighth chapter of Ezekiel is placed here as a warning against that very doctrine. p. 56, Para. 9, [APOCALYP].

Chapter 39: Gog and Magog p. 56, Para. 10, [APOCALYP].

Eze. 39:1-7. God prophesies against the multitudes of the wicked, Gog and Magog. These are they who use violence, the bow and arrows, to accomplish their ends. They will be destroyed forever by fire, a parallel to Rev. 20:10. p. 56, Para. 11, [APOCALYP].

Eze. 39:8-10. God's faithful people will live through the destruction of the wicked and will inherit the earth and all that the wicked once possessed. p. 56, Para. 12, [APOCALYP].

Eze. 39:11-16. This is all post millennium, after the final destruction of the wicked. Notice that the destruction and burial of the wicked is referred to as Hamongog, or in English, Armageddon. p. 57, Para. 1, [APOCALYP].

Eze. 39:17-22. There can be no doubt in the minds of Israel, God's faithful people, after seeing the destruction of the wicked and having to bury all those bodies, that the Lord He is God. It will be a lasting memory for all. p. 57, Para. 2, [APOCALYP].

Eze. 39:23-29. There will be heathen in heaven, even though that may come as a surprise to the many Adventists

who believe that only Adventists are going to make it. Those who have been true to the very little light they have will definitely be there for God is fair and impartial. Adventists have had far more light and are responsible to a much higher standard. p. 57, Para. 3, [APOCALYP].

Adventists will have gone through tremendous persecution and the destruction of their corrupt Conference structure because of their apostasy. The heathen will see and understand all of this. p. 57, Para. 4, [APOCALYP].

Chapter 40: The Sanctuary Doctrine p. 57, Para. 5, [APOCALYP].

Eze. 40:1-4. This vision, given during the captivity to Babylon, certainly corresponds to the time when the saints will suffer under a worldwide National Sunday Law. In verse 4 the vision is specifically directed to Israel, Seventh-day Adventists. This vision parallels the vision given to John in Rev. 11:1. Adventism originates in 10th chapter of Revelation with the eating of the little book, as was done in the 3rd chapter of Ezekiel. p. 57, Para. 6, [APOCALYP].

Eze. 40:5-19. The exactitude with which the house and wall are measured directs our attention to those structures. The house can only be the heavenly Sanctuary and the wall corresponds to the wall around the courtyard. p. 57, Para. 7, [APOCALYP].

The precision and detail of the measurements directs our attention to the detail in the sanctuary doctrine. This doctrine must be understood and followed in detail in these final days of earth's history before the return of Jesus. p. 57, Para. 8, [APOCALYP].

Eze. 40:20-43. The detailed examination of the temple and courtyard continues. The sanctuary doctrine is to be examined in detail during this time. Those nominal Adventists, particularly in leadership in Conference Adventism, who disbelieve, disregard, and discount the Sanctuary doctrine are going totally contrary to Scripture and will not be counted among Israel. p. 57, Para. 9, [APOCALYP].

Eze. 40:44-49. The chambers for the priests are specifically brought to our attention within the Sanctuary courtyard. Thus the only priests in true Israel are within

the Sanctuary doctrine, not outside of it. The only place found for leaders in Israel is within the confines of this doctrine. p. 57, Para. 10, [APOCALYP].

Chapters 41 and 42: The Sanctuary, Continued p. 57, Para. 11, [APOCALYP].

The detailed description of the heavenly Sanctuary continues. These chapters should properly be a part of chapter 40. p. 57, Para. 12, [APOCALYP].

Chapter 43: The Close of Probation p. 57, Para. 13, [APOCALYP].

Eze. 43:1-6. The time of this vision is plainly stated to be the same time as the destruction of modern Israel (chapter 9). At this time the glory of the Lord fills the temple. This is the very same time as described in Rev. 15:8, the closing of probation, just before the seven last plagues are poured out in Rev. 16:1-21. Thus the destruction of modern apostate Israel, Conference Adventism, occurs just before the seven last plagues. The destruction of the Conference system occurs just after the close of probation and just before the seven last plagues. p. 58, Para. 1, [APOCALYP].

Eze. 43:7-9. Adventists are called to remember the abominations described in chapter 8 and to put them away forever. p. 58, Para. 2, [APOCALYP].

Eze. 43:10-12. Adventists are called upon by God to be ashamed of what has been done in Conference Adventism. p. 58, Para. 3, [APOCALYP].

Eze. 43:13-17. Again we are directed to study the precision of the Sanctuary doctrine which was abandoned by the Conference. p. 58, Para. 4, [APOCALYP].

Eze. 43:18-27. A seven day period is specified during which Adventists will make sacrifices before God will accept us. The interpretation of how long a period this is in real time is not known for certain. p. 58, Para. 5, [APOCALYP].

We are instructed in Rev. 10:6 that, following the great disappointment of 1844 and the entry of Jesus into the heavenly Holy of Holies, "there should be time no longer."

Because time on earth has obviously continued past 1844 we cannot understand this to be the end of literal time. It must then refer to prophetic time, the day for a year principle. Thus the length of time referred to as seven days here in Ezekiel 43:25 is unknown. This may refer to a literal seven day period of exceptional hardship and sacrifice for Adventists, perhaps a seven day period in the which faithful Adventists may be killed. p. 58, Para. 6, [APOCALYP].

Chapter 44: Wicked and Righteous Leaders p. 58, Para. 7, [APOCALYP].

Eze. 44:1-4. This is the time of the close of probation. The gate is closed for no one may enter in by faith any longer. Again, as in the previous chapter, we see the time described in Rev. 15:8 when probation closes and the last plagues are about to be poured out. p. 59, Para. 1, [APOCALYP].

Eze. 44:5. We are reminded yet again of the paramount importance of God's law being kept, for there is no intercessor. p. 59, Para. 2, [APOCALYP].

Eze. 44:6-8. Rebellious Adventism is remembered for its abominations. p. 59, Para. 3, [APOCALYP].

Eze. 44:9-14. The leadership of Adventism will bear the shame of its sins and will not enter into the Sanctuary in heaven. p. 59, Para. 4, [APOCALYP].

Eze. 44:15-16. The righteous (Zadok) among the leaders will be allowed into the heavenly sanctuary. p. 59, Para. 5, [APOCALYP].

Eze. 44:17-20. The righteous leaders will put on the fine linen of the saints. p. 59, Para. 6, [APOCALYP].

Eze. 44:21-22. The righteous leaders will not use enchanting doctrines (wine) nor will they join with harlots (widows). p. 59, Para. 7, [APOCALYP].

Eze. 44:23-31. The righteous priests will teach the truth and the priesthood will be restored to the way it should have always been. p. 59, Para. 8, [APOCALYP].

Chapter 45: Covenant Fulfilled p. 59, Para. 9,

[APOCALYP].

Eze. 45:1-5. In the new Earth there will be a Sanctuary. Only those who accept the Sanctuary doctrine will be in that glorious land. p. 59, Para. 10, [APOCALYP].

Eze. 45:6-8. The leaders of Israel, in contrast to the leaders of Conference Adventism, will not be oppressive. p. 59, Para. 11, [APOCALYP].

Eze. 45:9-25. Righteousness will be fully restored with a righteous priesthood. p. 59, Para. 12, [APOCALYP].

Chapter 46: The Sabbath and Righteousness p. 59, Para. 13, [APOCALYP].

Eze. 46:1-24. The new Earth will be a place of righteousness. We are reminded here that the seventh-day Sabbath will be fully respected in the new Earth. Sunday, the first day of the week, is just a normal working day and has never been authorized by God as anything else. p. 59, Para. 14, [APOCALYP].

This reminder is placed here, in a book for Seventh-day Adventists, as a solemn reminder that Sunday is not acceptable before God. The fact that this reminder is here may be considered a prophecy that many nominal Seventh-day Adventists, including most of the leadership of the Conference system, will become First-day Adventists under the pressure of the National Sunday Law. such will have no part in the righteousness of the saints. p. 59, Para. 15, [APOCALYP].

Chapter 47: The Work p. 59, Para. 16, [APOCALYP].

In this penultimate chapter the Lord directs our attention back to the purpose of God in allowing His people to continue to exist on this planet of sin. Our single raison d'etre as a people is to help save others who are perishing in sin. p. 59, Para. 17, [APOCALYP].

"The work has been presented to me as, at its beginning, a small, very small rivulet. The representation was given to the prophet Ezekiel of waters issuing 'from under the threshold of the house eastward ... at the south side of the altar.' Please read Ezekiel 47. Mark verse 8: 'Then said he unto me, These waters issue out toward the east

country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.' This work was represented to me as extending to the east and to the north, to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up the interest where it has already obtained character and influence; mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's, and the strength and efficiency are not all to be concentrated in any one place.--Lt. 71, 1894." The Publishing Ministry, p. 157. p. 60, Para. 1, [APOCALYP].

"From this fountain flows the mighty river seen in Ezekiel's vision. 'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.' Ezekiel 47:8-12." Testimonies for the Church Volume Six, p. 227. p. 60, Para. 2, [APOCALYP].

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. A picture of this work is given in Ezekiel's vision of the river of healing: 'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.'

Ezekiel 47:8-12." The Acts of the Apostles, p. 13. p. 60, Para. 3, [APOCALYP].

"In the different places where the work is established, it will often be small in its beginning. Then it will grow. This is represented by the prophet Ezekiel under the figure of water issuing from under the threshold of the house." Spalding and Magan Collection, p. 404. p. 60, Para. 4, [APOCALYP].

Eze. 47:1-12. It is clear from the foregoing quoted statements that this portion of Ezekiel refers to the work of Seventh-day Adventism in saving souls. There will be a great harvest. Verse twelve must refer to the tree of life which grows on both sides of the river of life. p. 60, Para. 5, [APOCALYP].

Eze. 47:13-20. The inheritance is according to the promise made to Abraham, it is an inheritance of faith. p. 60, Para. 6, [APOCALYP].

Eze. 47:21-23. We are never to forget that the inheritance includes all who will accept the everlasting covenant, not just Jews, not just Seventh-day Adventists, but ALL who will accept the covenant. p. 60, Para. 7, [APOCALYP].

Chapter 48: Heaven p. 60, Para. 8, [APOCALYP].

In closing this book the Lord would have us remember that there will be an Israel in heaven. In the previous chapter we were reminded of the fruit of the tree of life that is there. Now we are reminded that there will be twelve tribes there in that promised land also. p. 60, Para. 9, [APOCALYP].

In verse 11 we are told that the priests who will be there, in fact the only ones of the priesthood who will be there, are the sons of Zadok. The literal meaning of the word is righteous. Only the righteous will be there. This is also a reminder to the leaders in earthly modern Israel that there will be pastors and leaders of the Conference organization in heaven, but only those who put on Christ's righteousness. p. 60, Para. 10, [APOCALYP].

We are repeatedly reminded that each of the twelve tribes will have a portion in this inheritance. The leaders will not own it all. We also see here that there is not one

mention of anyone's being in that heavenly land who is not a part of Israel. Everyone there is there because he chose to be ruled by Jesus, not by a conference, not by a priesthood. p. 61, Para. 1, [APOCALYP].

Appendix 1: Symbolic Samaria, Shiloh, and Jerusalem p. 62, Para. 1, [APOCALYP].

In Matthew 11:9 Jesus said that John the Baptist was more than a prophet. "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." That statement must have a meaning and the answer is found in I Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Here Paul teaches that there is a gift higher than that of prophecy, apostleship. Paul even claimed to have this gift in 1 Cor. 1:1. p. 62, Para. 2, [APOCALYP].

Jesus said that John the Baptist was an "Elijah" prophet in Matthew 11:14: "And if ye will receive it, this is Elias, which was for to come." So we see that John the Baptist who prepared people for Jesus' first Advent, Elijah who brought a people back from apostasy, and Paul who spread Christianity were all "Elijah Prophets." p. 62, Para. 3, [APOCALYP].

There is a promise in Malachi 4:5 that another Elijah prophet is to come just before the Second Advent. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:" Sister Ellen G. White clearly stated that she was that class of prophet every time she answered the question whether she claimed to be a prophet. In Selected Messages, Volume 3, p. 74, she stated of her own work that "I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend. (Letter 244, 1906.)" Thus Mrs. White even claimed to have a gift higher than that of a prophet, and therefore claimed to be an Elijah prophet. p. 62, Para. 4, [APOCALYP].



If we accept her for what she said she was, more than a prophet, an apostle or an "Elijah prophet," then and only then can we understand the meaning of "Samaria" in end-time prophecy. p. 62, Para. 5, [APOCALYP].

Elijah lived in Samaria. I Kings 18:2, "And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria." The "Elijah Prophet" was prophesied to come in the end of time so that prophet must come to Samaria (Malachi 4:5). This happened when the gift of prophecy was given to Seventh-day Adventism. Seventh-day Adventism is Samaria. p. 62, Para. 6, [APOCALYP].

Samaria was the kingdom of idolatry. Isaiah 7:9, "And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established." Isaiah 9:9, "And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart," Isaiah 10:10, "As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;" Today's Conference Adventists idolize the General Conference. Following statements like "The ship is going through!" is idolatry. In this fashion Conference Adventism has become a center of idolatry as surely as ancient Samaria did. p. 62, Para. 7, [APOCALYP].

Jerusalem will be destroyed as Shiloh was. Jeremiah 7:12, "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." Jeremiah 7:14, "Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh." Adventist Shiloh, the first headquarters of Israel, was set up in Battle Creek. After its destruction by fire from heaven the new Adventist headquarters was set up in Washington, just as Jerusalem became the headquarters after the destruction of Shiloh. p. 62, Para. 8, [APOCALYP].

The identification of Israel with Adventism is certain. In a testimony to Seventh-day Adventists, Inspiration calls them "Modern Israel:" "Modern Israel have murmured and become jealous of my husband because he has plead for the cause of God. He has encouraged liberality, he has rebuked those who loved this world, and has censured selfishness. He has plead for donations to the cause of God, and has led

off by liberal donations himself, to encourage liberality with his brethren; but by many murmurers and jealous ones, even this has been interpreted that he wished to be personally benefited with the means of his brethren, and that he had enriched himself at the expense of the cause of God, when the facts in the case are, that God has entrusted means in his hands to raise him above want so that he need not be dependent upon the mercies of a changeable, murmuring, and jealous people. Because we have not selfishly studied our own interest, but have cared for the widow and the fatherless, God has in his providence worked in our behalf, and blessed us with prosperity and an abundance." Pamphlet 159, Testimony to the Church, p. 104. Just as Jerusalem was the second capitol of ancient Israel so is Washington the second capitol of modern Israel. p. 62, Para. 9, [APOCALYP].

False teachers in the Conference lead Adventism astray. Jeremiah 23:13, "And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err." p. 63, Para. 1, [APOCALYP].

Ezekiel, the book of Seventh-day Adventism, prophecies of a modern Samaria and Jerusalem. Ezekiel 23:4, "And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah." Ezekiel lived after the destruction of the northern tribes, so his prophecy of the destruction of Samaria must be symbolic. p. 63, Para. 2, [APOCALYP].

The children of Israel dwell in Samaria. Amos 3:12, "Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." Amos 6:1, "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" Conference Adventists dwell in the Conference. Woe to Adventists at ease in the Conference! p. 63, Para. 3, [APOCALYP].

Micah lived after the fall of Samaria in 722 B.C. and yet wrote of its destruction to come. Micah 1:5, "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are

they not Jerusalem?" Micah 1:6, "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." p. 63, Para. 4, [APOCALYP].

Samaria, the nation that held Shiloh, is spiritually the nation of modern Israel that set up the new Shiloh of Battle Creek, Conference Adventism. Jerusalem is the symbol of the Conference headquarters in Washington, D.C. p. 63, Para. 5, [APOCALYP].

Now, understanding that Samaria can be a symbol of Conference Adventism, and knowing that a woman is used in many places in the Bible to symbolize a church, we can understand the symbolic meaning of the meeting between Jesus and the Samaritan woman at the well. p. 63, Para. 6, [APOCALYP].

John 4:7, "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink." A church of the Conference comes to get water from the well of tradition (the well of our father in verse 12). p. 63, Para. 7, [APOCALYP].

John 4:9-10, "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. [10] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." This Conference church was incapable of even recognizing Jesus. p. 63, Para. 8, [APOCALYP].

John 4:11-12, "The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? [12] Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" The Conference church struggles to recognize Jesus because of the traditions which it received of its leaders teaching that it is already in connection with God. p. 63, Para. 9, [APOCALYP].

John 4:13-14, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: [14] But

whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Jesus states His authority. p. 63, Para. 10, [APOCALYP].

John 4:15, "The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw." The church responds by asking for the water of life. p. 63, Para. 11, [APOCALYP].

John 4:16-18, "Jesus saith unto her, Go, call thy husband, and come hither. [17] The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: [18] For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." Jesus reminds her of her sins: that she had other husbands than Him. These are the sins of adultery, apostasy, and idolatry. p. 63, Para. 12, [APOCALYP].

John 4:19, "The woman saith unto him, Sir, I perceive that thou art a prophet." Now, recognizing her sin, the church recognizes Jesus. p. 64, Para. 1, [APOCALYP].

John 4:20, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." By tradition the church worshiped the new Jerusalem, the General Conference in Washington. p. 64, Para. 2, [APOCALYP].

John 4:21, "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Jesus refutes and rebukes the worship of the General Conference. p. 64, Para. 3, [APOCALYP].

John 4:22-24, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. [23] But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. [24] God is a Spirit: and they that worship him must worship him in spirit and in truth." Jesus lectures the church that salvation comes only by a spiritual connection to God, not through the Conference. p. 64, Para. 4, [APOCALYP].

John 4:25, "The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will

tell us all things." Now and only now is the church ready to accept Jesus, after being freed from the idolatry of the Conference. She speaks of the Second Advent of Jesus. p. 64, Para. 5, [APOCALYP].

John 4:26, "Jesus saith unto her, I that speak unto thee am he." Now that the church is ready, Jesus comes. p. 64, Para. 6, [APOCALYP].

"This is a time when every soul needs to cling earnestly to God. Those whom the Lord is leading to do his last work in the earth are to stand as Micah and Zephaniah and Zechariah stood in their day, to call to repentance and good works. The writings of these prophets contain warnings and instruction applicable to this time, and should receive our careful study. They should teach us to shun every phase of evil that made such warnings essential to the people of the past. Let every soul arouse and make diligent examination of self, that everything that would separate the people of God from righteousness may be put away." Advent Review and Sabbath Herald, "An Appeal for Self-Sacrificing Effort", 09-16-09. p. 64, Para. 7, [APOCALYP].

"Consider the prophecy of Malachi in connection with Daniel, Zephaniah, Haggai, and Zechariah. Let the teaching of these books be carefully investigated, also the building of the temple, and the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us." The Watchman, "A Test of Gratitude and Loyalty No. 2", 10-09-06. p. 64, Para. 8, [APOCALYP].

"It is righteousness that exalts a nation. A disregard for the law of God will be the ruin of the religious world in the last days of this earth's history. Everything is becoming unsettled, but God's Word is changeless and sure. It is His voice, speaking to us in admonitions, entreaties, and warnings. Nothing can separate a living Christian from a living God." Manuscript Releases Volume Twelve, p. 388. p. 64, Para. 9, [APOCALYP].

Appendix 2: Parallels in Prophecy p. 65, Para. 1, [APOCALYP].

In parts of this commentary I have demonstrated events in modern times that parallel fulfilled prophecies in the

Bible which we now view as history. I have quoted from Sister White that we are now repeating the history of Israel (see comments on chapter 28). Thus, since parts of that history are fulfilled prophecy, we are indeed repeating very similar events which parallel prophecies in the Bible. p. 65, Para. 2, [APOCALYP].

The book of Ezekiel does not stand alone in having its events repeated with uncanny accuracy. Let us consider the book of Judges. In the fourth chapter the Lord sends His answer to the acute problem of His people of that time. They want a warrior to lead them: He sends them a prophet, and a woman to boot. Following the great disappointment of 1844 God's people sought the Lord for help and He sent them a woman prophet, Ellen G. White. p. 65, Para. 3, [APOCALYP].

The leader of God's people in ancient Israel, Barak, refused to fully believe the word of Deborah the prophet (Judges 4:8). In modern time the president of the General Conference of Seventh-day Adventists, A. G. Daniels, went on record as refusing to accept the woman prophet of his day as a fully inspired prophet (Protokoll, p. 39). In Judges 4:21 we find that the leader of the enemies of Israel was slain by a woman with a rod of iron. Who can deny that God's true church, symbolized by a woman (ref. 2 Cor. 11:2, Jer. 6:2, Isa. 51:16, etc.), will destroy Satan, the captain of its enemies, by overcoming all Satan's cruel might on the final issue of the keeping of law of God and that law of God can only be the "rod of iron" symbolized as the method of rule of the Christ in Rev. 12:5. p. 65, Para. 4, [APOCALYP].

To deny parallels in history is to deny history itself and to deny the plain statement of God through Sister White. To refuse to see the working out of the short remainder of the conflict ahead of us in parallels to established Scriptural history seems to me foolhardy at best, and blindly perverse at worst. p. 65, Para. 5, [APOCALYP].

Appendix 3: A Transcript of Apostasy p. 66, Para. 1, [APOCALYP].

Colorado, June 16, 1996 p. 66, Para. 2, [APOCALYP].

This is a transcription of a presentation by Jim Brauer, president of the Rocky Mountain Conference of Seventh-day

Adventists. (This meeting was held under the requirement that all attendees not bring any kind of recording device. The audio tape of this meeting was provided by a person there who smuggled in a cassette deck in a bag. Thus the recording quality of the tape is very poor, resulting in ellipses in the transcription.) This transcript is provided in its entirety that the reader may judge that the references to this presentation in the comments on chapters 8 and 30 of Ezekiel are not a case of taking the speaker out of context. p. 66, Para. 3, [APOCALYP].

"Well, how many here are Mennonites? You would never... How many of you are ...? ... Yes, I see. Good description. O give me a break! The truth is you know fanatics. You read books. You find certain theologians within the Adventist church. There is a sect within the Adventist church, don't tell me there isn't, because there is. There is a sect within the Adventist church and you like certain positions. Either you like Ron Spear's Our Firm Foundation or you don't like Ron Spear's Our Firm Foundation. Right? Or you like Spectrum magazine or you don't like Spectrum magazine, right? And what happens with human nature is, over time unfortunately we begin to depend upon and allow other people to do our thinking for us. And scripture says, "No. Don't do that. Think for yourself." p. 66, Para. 4, [APOCALYP].

"You told me already ... well. Alright. So when we come to scripture, isn't it logical that you should listen to other godly men who have been interpreting scripture for a long period of time? p. 66, Para. 5, [APOCALYP].

"Let each one do it for his own self, you say. Now that's the way it should be. See she has a Bible sitting on her lap. See for thousands of years lay people didn't have Bibles sitting on their lap. Martin Luther didn't see a Bible until after his first few years. And he learned about what the Bible said by listening to other godly men. p. 66, Para. 6, [APOCALYP].

"Now, see, Roman Catholicism is logical. That's what makes us Protestants. We along with the rest of Protestants say loud and clear, "Sola Scriptura." By scripture alone. If you can't show it from scripture I don't want to hear it. Right? Just wanted to check. p. 66, Para. 7, [APOCALYP].

"All right. So when it comes to Jesus, please make sure

you that you understand that Catholics are very much in love with Jesus. They are very sincere. And they want to do anything and everything for Jesus. ... And suggest that they are afraid of. No, most of them love Jesus. There might be a tinge of fear in there. OK. So let's make sure we understand they do love Jesus. But when it comes to salvation this is where - I want to get this through clearly(?) - ... you know this section of Adventism, OK. But at this point .... p. 66, Para. 8, [APOCALYP].

"A Catholic believes that when you are born you are not only a sinner but you are guilty of having sinned. We won't go into that. It's a big long argument. Augustine talked about it first of all. But obviously, if you're guilty - if the baby's guilty - when the baby dies, guess what - you're lost! So isn't it important that we right away infuse grace into this baby so that baby won't be lost? p. 66, Para. 9, [APOCALYP].

"Now we've seen an awful lot of Adventists, mothers and fathers and grandparents who are carrying a real burden. When their kids are out of the church, when a Catholic baby is lost, grandparents ... where does this baby go? Does it go to heaven? I want to ask you this one. What does the Catholic religion preach, comfort? It says that grace has been infused into this child at baptism because they give sacraments to infuse grace. You need to understand that term, infused grace. It covers all sin. And as long as you are living a holy life we have this infused grace living in you. That's why good Catholics go to Mass every morning. Because every morning they get the sacrament of the body and the blood that infuses grace. You see the Catholics know that they are sinners and they know that they need grace every day. Anybody here need grace every day? p. 66, Para. 10, [APOCALYP].

"But do we worry whether we are outside grace or inside grace? Ever heard of the Catholic description of mortal and venial sins? See what happens is when you commit a mortal sin you are lost, you are outside. If you should die before you receive a sacrament ... that's one of the reasons why Catholics carry an awful lot of guilt around. Guilt becomes a very strong motivator. Unfortunately I think everyone ... Well see, when it comes down to our picture of God, Catholics talk about how Jesus loves us and it became a placate of an angry God. It's kind of .... OK, to placate this angry God He had to give His life and He atoned for -



you see sin cannot exist in the presence of an angry God. Sin cannot exist in the presence of God, can it? No. So how in the world do we sinners get before God? Well, we have to overcome our sins is what we teach. So what you need the Holy Spirit living in you helping you overcome your sins so that you can exist in the presence of God, right? Sounds good. Anybody want to dispute that? Don't you need the Holy Spirit to help you overcome your sins? Yes. p. 66, Para. 11, [APOCALYP].

"Now the question would then be if you don't let the Holy Spirit help you overcome your sins are you saved or lost? Careful! Careful! I'm going to talk about that in a minute. I'll finish up. What Catholics teach amounts to a subtle way of being careful. ... Because the closer we come to Jesus the more we see ourselves as what? Sinners. The closer we come to God the more we realize .... And that's why we ... we become dependent on saints, other people who have made it because I'm obviously not. And so you pray to the saints who have made it who are all over there to help you to overcome when you are cutting it! See, it's logical. It's very logical. It's just ... scripture. p. 67, Para. 1, [APOCALYP].

"All right, that's enough of this. So let's have the screen back up. So Charles Colson, anybody remember Charles Colson? Charles Colson worked for Richard Nixon. He was in charge of all the great tapes. Charles Colson became converted. And Charles Colson's when converted started going attending prisons and working for prisoners. And part of what he discovered as he went to this prison was that most of the prisoners weren't very interested. And so there were Catholics who were coming in to work for the prisoners and there were Protestants coming in to work for the prisoners and he discovered that there more fights between the Catholics and the Protestants than they were working together to try and help these few prisoners who were interested. p. 67, Para. 2, [APOCALYP].

"Then he started working on going to other countries. And he discovered that when he went down to Latin America, that the Catholics and the Protestants couldn't work together at all. They fought like two - they killed each other. Literally. And so he said wait a minute. We have a major problem here. Now let me stop right there and describe the major problem. We could be watching television - how about kid's cartoons. Anybody watch kids' cartoons recently? Have

you noticed what's on kids cartoons, have you ever watched them? Well, uh, I don't want you to watch them so I'm not going to share exactly you watch them, but, what it is is basically human ... Have you seen the kids toys lately? Gargoyles, demons, all kinds of hideous beasts and amalgamations of man and beast. p. 67, Para. 3, [APOCALYP].

"Demonology is coming blatantly, the new world age is coming blatantly right in and taking over the world. And Chuck Colson saw that and he saw that in the prisons the occult is rampant. People are into Voodoo. People are into witchcraft. People are into warlocks. People are into all kinds of things. Why? Because there is raw power there. And Chuck Colson said, we are all Christians here. And we're trying to figure out how to confront this demonic power. Why don't we Catholics and Evangelicals get together and let's work together. That is what prompted this doctrine we call ECT. That sounds very pleasant. Doesn't it sound logical that we Christians ought to confront this hideous devil. Shouldn't we? Anybody want to contest that? So we can understand why twenty Catholic theologians and twenty Evangelical theologians sat down and said, you know what, there are more things that we agree on than we disagree on. So let's sign this doctrine and let's agree that we're going to quit sheep stealing. ... If a Christian is a Catholic, then let them remain a Catholic, because they are just as capable of going to heaven as a Catholic as they are as an Adventist. Now do you agree with that? p. 67, Para. 4, [APOCALYP].

"I told you we were going to ... the world, didn't I? That's why, the other day, my friend Jerry Fischer sent me a series of tapes that I have listened to for non-Adventist theologians. They sat down and were talking about this doctrine and what they said was refreshing to learn. Maybe not every Adventist has gone through Roman Catholic theology or has books in their library ... how to work with Catholics. But what they said were things like "there are irreconcilable differences between Protestants and Catholics. You cannot say that we are all the same." Well he took this one phrase which is kind of a ... phrase. Would you agree with me that salvation is by grace through faith in Jesus Christ. Catholics agree with that. p. 68, Para. 1, [APOCALYP].

"Now I want you to understand why I'm just including that

short abbreviated version of Roman Catholic theology. Because when you say that salvation is by grace through faith we mean that it is by grace through faith in a trusting relationship. God is a friendly God. God and I have this relationship. I can come boldly to the throne of grace. I know my Redeemer lives. I know that I am covered in His righteousness. I know all these things. But wait a minute see. Over here on the other side, when they say salvation is by grace through faith - faith is a mystery. And the mystery then is the infusion of grace has to come on a regular basis or we're not saved. p. 68, Para. 2, [APOCALYP].

"Let me illustrate. Ephesians uses an illustration that says that we are seated in heavenly places. How many of you are seated today in Christ? Are you able to sit down in Christ in heaven, today? p. 68, Para. 3, [APOCALYP].

"There are three words I want you to ... This ... is called assurance and over here is called insecurity, I'll illustrate that in a minute, and over there is called totally secure. Now the reason I tell you about this is because this is where I hope we as Adventists are. We have the assurance ... we are not in an insecure relationship(?) and we are certainly not in a totally secure ... p. 68, Para. 4, [APOCALYP].

"You see, what these theologians talk about in this is a little more than ... this phrase. We believe that salvation is by grace through faith in Jesus Christ alone. There is no other way. You only get your salvation by trusting in Christ's righteousness, never yours. It is living in Jesus. I'm not limber enough to demonstrate this. But I ought to sit here and pull my legs up so that I'm trusting totally in this chair. Am I helping myself sit? No. p. 68, Para. 5, [APOCALYP].

"Paul's description is that we are seated in heavenly places. We are totally dependent on being in Christ. Now first of all the question ... p. 68, Para. 6, [APOCALYP].

"I want to illustrate for you an insecure relationship. Now I don't mean to make fun at all. I want to illustrate it in such a way that you won't forget it. And afterwards I want to describe maybe ... eternity ... some of the brains in Adventist theology that approach this. p. 68, Para. 7, [APOCALYP].

"Now as an ex-youth director I have several costumes in my suitcase at home and one of my costumes is a monk's costumes. So I going to illustrate insecure religion by becoming a monk. Now wait a minute. Why do Catholics become monks? Are they sincere? Do they want to somehow drive out all the sin that's in their life? Yes. So they become simple. Ever heard of the principle of simplicity in the Adventist Church? Sometimes I'm afraid it's a little muffled... Sometimes I'm afraid ... about the doctrine of simplicity. ... it's one of the ... we no longer preach that doctrine. So when the Catholic puts on his monk's costume...he simply becomes simple. He's trying to become like Jesus. Because he knows he's so vain and so pompous and so greedy that he keeps seeking after all this world, and scripture says, "Drive it out." He becomes simple so he gets rid of all this ... Then he recognizes that maybe he is just entirely too vain. maybe what he needs to do is to shave off all his hair. I don't know if going to work. I'm not going to shave it off, believe me. So he shaves it off. p. 68, Para. 8, [APOCALYP].

"That works, almost. [giggling] Whatever. Ever seen one of these? A rosary. Have you ever heard on the radio people praying the rosary? ... And every once in a while from this one .... no these aren't Pentecostals. What you have to understand, what they're trying to tell you, ... sacraments holy is that when you see one of these there is so much merit attached to it. And so by going all the way around here I receive some extra merit. Somehow I overcome what I know I'm doing wrong. And so I pray. p. 68, Para. 9, [APOCALYP].

"Martin Luther prayed. And he prays and he recognizes that every time he goes around this circle of beads he is reminded of how rotten he is. So he gives up on that. What's there left? Whips. The important thing to do is to somehow let God see [sound of whips] that I'm serious. I want Him to ... and drive out this sin [sound of whips]. It hurts. Insecure religion. p. 68, Para. 10, [APOCALYP].

"... There are within our church people who want to suggest a theology that I would call "example theology". And the theology goes like this. As Christ overcame so you must overcome. Insecure religion. Your theology is never based on your righteousness. Please. p. 69, Para. 1, [APOCALYP].

"Part of what happens in our church is that some of us grew up with insecure religion. Jesus doesn't love you ... you've got to be good. If you don't confess every sin you're damned. And that's where I have generally found the Rocky Mountain Conference who swung from this insecure religion that they were somehow taught - I don't think their parents intended to teach them - I don't know - maybe it was, I don't know. But they swung from this position over here to the other side into a totally secure position. Which says that, how long have you been saved? Do you know that you're saved? Well see when you believe in this position you know exactly when you were saved. Now once you're in this position it doesn't matter what you're doing because I'm saved, right? This is where our Baptist friends come from. And when you understand where Martin Luther and Zwingli and Hus and Calvin and all the rest came from you can understand why they swung in this pendulum and why Luther said some strange things like - ... he didn't like James. He liked Romans: he didn't like James. Well see, Protestants - no, Reactants - believe in almost scripture. We don't ... such an inscription and say I like this verse but I don't like that verse. I hope. Even though ... semantics ... So we don't believe in insecure religion, I hope. I hope we haven't swung over here as some of my friends have into a totally secure religion where we're saved regardless, it doesn't matter what you do. You can do anything you want, God will save you. No. That's not what scripture teaches. p. 69, Para. 2, [APOCALYP].

"Scripture teaches that we have been seated in heavenly places. ... sin. Because God says "As many as ... and chasten." ... p. 69, Para. 3, [APOCALYP].

"Is your wife going to divorce you if you suddenly look at her wrong? Or don't do anything perfect. I hope not. No. When you understand salvation, you at least have ... is in Him, then you have assurance. And you open up your heart, you say God change - and the Spirit comes in and He starts changing you. p. 69, Para. 4, [APOCALYP].

"... ECT. One of the things these poor theologians said was, this is impossible for Evangelicals and Catholics to work together. And then they made some even stronger statements. Statements like, the reason we can't work together is that Catholics are apostate Christians. ... fairly straight. Every thing you and I have preached about

the mark of the beast, etc., etc., we still hold. And that's why a number of you have some real questions all of a sudden when you hear that PorterCare has affiliated with Sisters of Charity. Now how in the world does that happen? p. 69, Para. 5, [APOCALYP].

"Anybody have any questions about that? ... I just wondered. And how in the world - because you don't know how many nights I have sat - I have sat and wondered what in the world are we doing? What does this look like? And I have some of you calling me and saying I don't work for PorterCare, I work in other places in other hospitals, nursing. What are you guys doing? Now I'll come back to that in just a minute. But I want to read a couple of quotations here. This is in Edward Reed's book, page 71, where he's quoting from Ralph Reed. Ralph Reed worked for Pat Robertson. Pat Robertson, the moral majority, who not too long ago went and met with the Pope. who not too long ago - here's the kinds of things ... Well, let's see here, "I believe that the emerging alliance, the emerging partnership between Catholics and Evangelical Protestants is going to be the most powerful force in the electorate in the 1990's. And then anybody that goes against the alliance is going to make a big mistake. I guess that Catholics and Evangelicals can unite. There's no person who runs for office in any city or state in America who can't be elected. There's no vote that can't be passed in any house of Congress or in any state legislative chamber anywhere in America. It is the emerging force in the electorate today. p. 69, Para. 6, [APOCALYP].

"Well there's more. Let' see here. The truth my friends is this. Catholicism is not and never has been and never will be a threat to American democracy. We believe that, don't we? O, good. ... the most vibrant threat running the Catholics through American democracy. This is a prophecy saying this. p. 69, Para. 7, [APOCALYP].

"Last one here. ... uniting. Why are we uniting? We're uniting because the darkness has become so pervasive and the light must come together. We are coming together because whatever theological differences there are there's far more that unites us and brings us together than divides us and separates us. There's no denying it ... separate people by such a long chasm of mistrust and suspicion ... the chasm is being bridged. And that those walls are crumbling. p. 69, Para. 8, [APOCALYP].

"Protestantism will reach out the hand and grasp the hand of Catholicism. Now is this the actual fulfillment of that prophecy? Well we ask those four Protestant theologians whether they thought this document would bring in universal one-world government. Now see they phrase it differently from the way you and I do. I was amazed to hear Evangelical scoffers say things like Well, if we take a futurist interpretation of Revelation, then, well I'm not sure that they said that this document itself will directly take us into a one-world government. They said what I believe will that nowadays there is this worldwide desire not ... We should all be tolerant of everybody's differences. And that will bring us into a one-world government. They said .... Revelation 17 ... They used to say that Adventists were out to lunch. They used to say that our historical perspective pointing to the beast as being the Catholic church, O come on don't do that. Well all of a sudden now the Evangelicals are saying things very clearly. I wish some times that all the Adventists were saying things as clear. p. 70, Para. 1, [APOCALYP].

"I have written letters to people who may have said that these are our Catholics brothers ... to walk with them. And I have written letters to ... I'm sorry, don't call me my brother. You see, at some point in time you and I have to decide who we are and what we believe. And we have to draw lines in the sand that say this is where we are and I'm going to love my Catholic friends and I'm going to be gentle with them and I don't want to attack them and want them to understand that the assurance of salvation that God gives us ... in scripture. I don't want to just beat up on them, that doesn't do any good. But at some point you and I also have to stand for what scripture teaches. ... p. 70, Para. 2, [APOCALYP].

"I guess the rest .... because of the strange statement... don't wait for the Spirit of Prophecy. ... I say it. Don't wait for the spirit of Prophecy .... p. 70, Para. 3, [APOCALYP].

"Thirty years ago, probably forty years ago now, somebody decided that health system, our hospitals was not going to follow the blueprint. We weren't going to go by what the Spirit of Prophecy said. So I have to tell you that, well, some of us still believe that they are our hospitals. No they're not. We don't ... hospitals. You know who runs the

hospital? The government, the doctors, HMO'S, ... and yes there is still a committee of Adventists who sit there. You know what we talk about? And I think it's appropriate to talk about it, we talk about how we ... p. 70, Para. 4, [APOCALYP].

"If you look at the crazy market in Denver, OK, this is really off the subject but I'll explain it you... HEA, Wall street is buying up hospitals left and right. With everything that's going on half of all the hospitals will not exist in another five years. And they are cutting, slashing, doing all kinds of things. I can tell you stories how they walk in and say OK we'll give you twenty percent less if you'll just cut ... out of the market. Every hospital out there right now is trying to figure how to survive. Either Wall street pours in enough money so they can drive out all the competition and then guess what, they'll have a monopoly and then rates will go back up again ... So hospitals are trying to figure out are we going to survive or not? And in Denver right now there are basically fifty-eight ... There the not-for-profit, there are the for-profit, Columbia, and then there are the educational institutions. ... p. 70, Para. 5, [APOCALYP].

"So what most of us say to our selves on committees, ... because of the huge debt that Porter care hospital has ... So the truth is, Porter hospital is Adventist in that there is group of us who sit and figure out how to administrate. You know what ministry is? Ministry is where one on one we meet people, we bring them confidence, we pray together, ... to tell them of our .... Porter hospital doesn't .... It provides opportunities for us in ministry and while I hate to see it happen, if Porter hospital becomes totally .... every hospital out there right now is desperately asking for volunteers to go people in their homes and help them in their homes because if you can say their names ... And they're looking for people to come and help in the home. Well, let's lay Porter hospital aside. because we come back. Why is this happening now, Lord? Why ... ECT is going on and Pat Robertson is talking to the Pope. .... p. 70, Para. 6, [APOCALYP].

"That's where we are as God's people. You need to understand scripture for yourself. Because it's not going to get more clear, it's going to get more confusing and you and I need to take our position ... I was not comfortable with it because the church does not partner with the other



denominations. I don't care if they're Protestants or whatever we don't partner we accomplish missions. OK? That's my position. But at some point, regardless of how we vote, if we get outvoted, salvation is dependent upon you and I sitting in this chair. And that's why I'm ... preaching after ... testimony. Because you and I believe that the whole final conflict is that all ..... in comes the Sunday law and you and I will be thrown into the time of Jacob's trouble. Ever heard about that. And I know that a lot of Adventists have been worried about that all their lives. Well see, let me just help you understand. If your salvation is based upon this insecure kind of relationship and you're thrown into the time of Jacob's trouble, you see the Sunday law's been passed. You see what's going on. And you say, my goodness. I've got to be perfect. I've got to have the Holy Spirit in me. And the closer you come to Jesus the more you see yourself as a sinner. And so you ask for more of Jesus ..., it's a desperate, diabolical, ... And those who think that they have to drive out everything in their life they are going to be in big trouble because the devil is going to come along and remind you of all the sins you have never even thought of for hundreds of years or he will overwhelm you with emotion so that you cannot see past and unless you and I have found our assurance being saved in Jesus Christ. Jacob's trouble. What was Jacob's trouble anyway? This liar, this cheater, this guy who always connived who could always pull the wool off everybody else's eyes had to finally realize ... That was his only hope. that's what Romans told us. You and have to learn these lessons of faith now. p. 70, Para. 7, [APOCALYP].

"Where we realize that when somebody has a knife to your throat I'm ... 'Cause that is my assurance, that is my ground of hope. I'm not here, I'm in heaven with Christ Jesus. ... I preached a sermon on Christian .... suggesting that that's what we're going to do. Give a break. What you need is to go down .... p. 71, Para. 1, [APOCALYP].

"You know I grew up on missionary stories where when bad men came they sent out a circle of angels around the houses. I grew up on the understanding that behind me ..... I grew up understanding that there were two angels behind me and they were with me all the time. .... show up. ... hiking boots. They were here all the time. Because you see Jesus .... p. 71, Para. 2, [APOCALYP].

"Don't you know who you are? .... Unless you and I ....  
..... to cover us. There is a lesson of faith we have to  
learn. We're in trouble. ... It's going to get more  
interesting. p. 71, Para. 3, [APOCALYP].

"See I'm not standing up here this afternoon and saying  
that .... I also don't want you to freely say like some  
other people have said Well now this has happened, it's  
going to happen. because some of you are old enough to  
remember when world war two was here. People said - The  
Lord's coming, the Lord's coming. And some of you are old  
enough to remember when the Korean war happened and we all  
said, The Lord's coming. It didn't happen. And Vietnam. See  
scaring people into doing right never ..... p. 71, Para.  
4, [APOCALYP].

"And it doesn't stand the test when the fire is turned on.  
So when somebody has a knife to your throat ... turn and  
pray and thank God and pray for this and pray for this  
attacker. .... I mean you really want to be going in and  
hugging this person that wanted to rape you? .... p. 71,  
Para. 5, [APOCALYP].

"And happen to believe that this didn't happen by  
accident. God knew it was safe because .... has this  
relationship ..... p. 71, Para. 6, [APOCALYP].

"But see at some point that's what you and I have to come  
in to. Mrs. White says very clearly that if we haven't  
learned the lessons faith now, we will have to learn the  
lessons of faith then under the most difficult  
circumstances. And that's why I'm excited about the fact  
that .... It's this frame of Christianity that we want to  
reach out to and try and find all our missing sons and  
daughters and classmates. .... the rest of us because  
they're going to praise Him ... a royal pain in the side.  
But see when you hear ... and you hear the rest of them  
..... talk about this vibrant relationship with Jesus  
Christ. This infectious love they want to reach out and  
pull everybody into. That's what the Spirit of Prophecy is  
saying ..... at about the same time. I believe God .....  
p. 71, Para. 7, [APOCALYP].

"And our job today is not to accuse to or find fault with  
each other but to lift each other up. And I would invite  
you for the next few months, because I don't know what's  
going to happen, ... Evangelicals and the Catholics and the

Pope or .... is to sit down and pray. Would you pray with me now? p. 71, Para. 8, [APOCALYP].

"Father in heaven ....." Appendix 4: The Scattering p. 71, Para. 9, [APOCALYP].

In Daniel 12:7 we read of the scattering of God's people in the time of the end. This is caused by apostasy in the church. The scattering is mentioned in chapters 11 and 34 of Ezekiel. p. 72, Para. 1, [APOCALYP].

The inspired writings of Sister White repeatedly state that apostasy causes scattering. The following four examples serve to illustrate the point. p. 72, Para. 2, [APOCALYP].

"The apostasy that became so prevalent in Israel during Jeroboam's reign, resulted finally in the utter ruin of the kingdom. Before the death of Jeroboam, the result of this apostasy was foretold by Ahijah, the aged prophet at Shiloh, who many years before had predicted the elevation of Jeroboam to the throne. The prophet now declared: 'The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.'" Advent Review and Sabbath Herald, "Defying God (Concluded)", 07-24-13. p. 72, Para. 3, [APOCALYP].

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth, and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to his law. Even now they are appearing in every nation, among every tongue and people, and in the hour of deepest apostasy, when Satan's supreme effort is made to 'cause all, both small and great, rich and poor, free and bond,' to receive under penalty of death the sign of allegiance to a false rest day, these faithful ones,

'blameless and harmless, the sons of God, without rebuke,' will 'shine as lights in the world.' The darker the night the more brilliantly will they shine." Advent Review and Sabbath Herald, "In the Spirit and Power of Elias (Concluded)", 11-20-13. p. 72, Para. 4, [APOCALYP].

"Moses was inspired to utter a prophecy outlining the sure result of apostasy. Plainly he traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness against the people, he declared that if, after having dwelt long in the Land of Promise, they should introduce things which thine eyes have seen, and to graven images, and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen." Advent Review and Sabbath Herald, "A Door of Hope", 02-19-14. p. 72, Para. 5, [APOCALYP].

"At the time Josiah began to rule, and for many years before, the truehearted in Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view, the divine purpose for the chosen nation seemed almost impossible of accomplishment. The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only a feeble remnant remained in the land of Judah, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the temple built by Solomon, and where all their earthly hopes of national greatness had centered." Advent Review and Sabbath Herald, "Manasseh and Josiah", 07-08-15. p. 72, Para. 6, [APOCALYP].

Now that we have seen that the scattering is caused by apostasy, let us compare that with "the shaking." Notice the repeated theme of apostasy causing the shaking. p. 72, Para. 7, [APOCALYP].

"You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people, that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him; but will their attitude and position excuse you for turning from the

light which the Lord has thrown upon your pathway? I am sorry that you are in such great blindness that you are unable to distinguish the voice of God from that of the enemy. I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. We are now entering upon that time." The Ellen G. White 1888 Materials, p. 331. Let us note that this was written after 1888 when the Conference men began to openly move away from the historic doctrines of Adventism. This apostasy began the shaking. p. 72, Para. 8, [APOCALYP].

"Every wind of doctrine will be blowing. Everything that can be shaken will be shaken and only those things that cannot be shaken will remain. Satan is making the most desperate efforts to induce souls to range under his banner, and all who yield to his deceptions will wage war against the servants of Prince Immanuel. Watchfulness and prayer must be our safeguards in these days of peril." Second Advent Review and Sabbath Herald, "Notes of Travel", 11-06-83. Here again apostasy, the change of doctrine, causes the shaking. p. 73, Para. 1, [APOCALYP].

"The Need of Constant Communion with God. Christ has warned us against the danger of departing from the faith. There is need of constant, intimate communion with God. Only as we hold this communion with him shall we be kept from making shipwreck of faith. I am instructed to warn our people that everything that can be shaken will be shaken, that those things that can not be shaken may remain. Temptations will come to every soul. Every one will be tried and tested. Those who strive to hold fast to the faith will find that they must indeed pray and watch unto prayer." The Southern Watchman, "Hold Fast the Faith", 03-01-04. p. 73, Para. 2, [APOCALYP].

We have seen that the scattering and the shaking are caused by the same cause, apostasy. Apostasy, a falling away from the truth, cannot occur outside of God's people because only God's people can have the truth to fall away from. The scattering and the shaking are both the effect of the single, same cause, falling away from the truth within the church. So the Biblical "scattering" and Sister White's "shaking" may be considered synonymous. p. 73, Para. 3, [APOCALYP].

It may be of interest to the reader to note that the translation of the scattering in Eze. 34:5 in the Russian Bible is *rasseyanie*, a scattering or shaking of seeds. p. 73, Para. 4, [APOCALYP].

Historically the shaking or scattering of God's people has occurred many times. When the Jewish church apostatized so severely that it refused to accept Jesus and began persecuting and killing His followers the disciples were scattered first to Antioch and then to many other lands, carrying the seed of the Gospel with them. p. 73, Para. 5, [APOCALYP].

The next major apostasy occurred within Christendom in the next several centuries, culminating in the union of church and state in Constantine's National Sunday Law of 321 A.D. At this point Christianity began to divide into fragments. The churches of the East rapidly lost contact with the apostate Roman church of the West. The Greek church separated from the Roman and even excommunicated the pope of the Roman church. p. 73, Para. 6, [APOCALYP].

Waldensian oral tradition held that the Waldenses originated in the fourth century A.D. when they separated from the Roman church and fled their homes in southern Italy to the Alps of northern Italy. Apostasy by the bishop of Rome caused a shaking there too. p. 73, Para. 7, [APOCALYP].

As the true church of God was driven underground by large scale apostasy we lose track of the movements of God's true church. It surfaced again in the Celtic church and the Huguenots which never fell away from the faith: they were exterminated. p. 73, Para. 8, [APOCALYP].

The next major view of God's church is Seventh-day Adventism. It should be no surprise that apostasy by its leaders and many of its members causes a scattering or shaking. Appendix 5: The Case for Separation p. 73, Para. 9, [APOCALYP].

As early as 1868, five years after the formation of the corporate Seventh-day Adventist Church, Inspiration records that the Spirit of Christ left the church. "Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character.

Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree. Many have a form of godliness, their names are upon the church records; but they have a spotted record in heaven. The recording angel has faithfully written their deeds. Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel." Testimonies for the Church Volume Two, p. 441. p. 74, Para. 1, [APOCALYP].

After the 1888 rejection of the message from heaven and the 1902 reorganization into a hierarchy, God named the corporate Seventh-day Adventist Church a harlot. Three paragraphs are quoted here so that none may deny the context of the message. "God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, 'Peace and safety,' while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing. p. 74, Para. 2, [APOCALYP].

"Who can truthfully say: 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot!' My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and

strength is lacking.' p. 74, Para. 3, [APOCALYP].

"A Call For Reformation.--Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives." Testimonies for the Church Volume Eight, p. 250. p. 74, Para. 4, [APOCALYP].

The Bible speaks very plainly about the necessity of separation from any harlot. Proverbs 5:3-8, "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house:" p. 74, Para. 5, [APOCALYP].

In the New Testament we likewise are counseled against association with a harlot. I Corinthians 6:15-16, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." p. 74, Para. 6, [APOCALYP].

The response of Sister White to the message from God that the Conference system was a harlot was also separation. Here is her statement of separation from that system as published by the Conference. "My brethren, I feel great sorrow of heart. I shall not appear before you again in our general gatherings unless I am impressed by the Spirit of God that I should. The last General Conference that I attended gave you all the evidence that you will ever have in any meeting that shall be convened. If that meeting did not convince you that God is working by His Spirit through His humble servant, it is because the candlestick has been



removed out of its place. I thought that after the last General Conference there would be a change of heart, but during that meeting the work was not done that ought to have been done that God might come in, nor has this work been done since that time. God is knocking at the door of the heart; but as yet the door has not opened to let Him enter and take full possession of the soul-temple." Manuscript Releases Volume Eighteen, p. 195. circa 1902. p. 74, Para. 7, [APOCALYP].

Three years later Sister White wrote a letter encouraging everyone to remove their children from Conference churches. "Now, those who have had years in this same experience, know not God nor Jesus Christ whom He has sent, and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds; they have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be until they are born again, and learn the A.B.C. in true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian." Manuscript Releases Volume Twelve, p. 333. circa 1905. p. 75, Para. 1, [APOCALYP].

The necessity for separation from Seventh-day Adventist Conference churches, Unions, Conferences, and all associations with those who continue in communion with that harlot has now been Scripturally established. p. 75, Para. 2, [APOCALYP].

Hosea p. 76, Para. 1, [APOCALYP].

This commentary draws heavily from the inspired writings of Ellen G. White. All quotations, other than from the Bible, are from that source. References cited are standard except for Other Manuscripts which is identical to Manuscript Releases. p. 76, Para. 2, [APOCALYP].

Inspiration definitively tells us that prophecies of Hosea have a modern day application. "The Lord gave to His people advantages which they failed to recognize. 'My people,' He says, 'are bent to backsliding from Me: though they called them to the Most High, none at all would exalt Him. How

shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together.' Read also the promises of blessing to Israel on condition of their repentance, recorded in the fourteenth chapter of Hosea. These scriptures were written in times past, but they have also a present-day application." The Medical Evangelist, "Medical Evangelistic Education", 10-01-09; The Paulson Collection of Ellen G. White Letters, p. 303. p. 76, Para. 3, [APOCALYP].

"We are living in a time of lawlessness. It is described by the prophets: 'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.' 'By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.' Isa. 59:14; Hos. 4:2. While but a small part of the evil and corruption of our large cities is ever published, there is enough to make the daily papers a daily comment on these texts." The Watchman, "The Perils of the Last Days", 03-01-09. p. 76, Para. 4, [APOCALYP].

"In every age, transgression of God's law has been accompanied by the same result. In the days of Noah, when every precept of this law was set aside, iniquity became so deep and widespread that God could no longer bear with it, and he said, 'I will destroy man whom I have created from the face of the earth.' In the time of Abraham, the people of Sodom openly defied God and his law; and there followed the same wickedness, the same corruption, the same unbridled indulgence, that had marked the antediluvian world. The inhabitants of Sodom passed the limits of divine forbearance, and there were kindled against them the fires of God's vengeance. The time preceding the downfall of the northern kingdom was one of similar disobedience and of similar wickedness. God's law was counted as a thing of naught, and this opened the floodgates of iniquity upon Israel. 'The Lord hath a controversy with the inhabitants of the land,' Hosea declared, 'because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.'" Advent Review and Sabbath Herald, "A Door of Hope (Concluded)", 02-26-14. p. 76, Para. 5, [APOCALYP].

Inspiration also links prophecies of Hosea to other apocalyptic prophets like Joel, Amos, and Zephaniah. "It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Joel 2:11. Who shall stand when He appeareth who is 'of purer eyes than to behold evil, and cannot look on iniquity?' Hab. 1:13. To them that cry, 'My God, we know thee,' yet have transgressed his covenant, and hastened after another god, (Hos. 8:2, 1; Ps. 16:4.) hiding iniquity in their hearts, and loving the paths of unrighteousness, to these, the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.' Zeph. 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isa. 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty, and their houses a desolation.' Zeph. 1:18, 13." The Great Controversy, p. 309. p. 76, Para. 6, [APOCALYP].

"He entreated them to hear the words that he spoke. He cited them to the prophecies of Hosea, Habakkuk, Zephaniah, and others whose messages of reproof and warning had been similar to his own. He referred them to events which had transpired in their history in fulfillment of the prophecies of retribution for unrepented sins. Sometimes, as in this case, men had arisen in opposition to the message of God, and predicted peace and prosperity, to quiet the fears of the people, and gain the favor of those in high places. But in every past instance the judgment of God had been visited upon Israel, as the true prophets had indicated. Said he, 'The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him.' If Israel chose to run the risk, future developments would effectually decide which was the false prophet." The Signs of the Times, "Retribution For Sin", 02-12-80. p. 76, Para. 7, [APOCALYP].

In this commentary, I will concentrate on the present

truth, the current and future applications of the prophecies of Hosea. p. 77, Para. 1, [APOCALYP].

Chapter 1 p. 77, Para. 2, [APOCALYP].

In this commentary I rarely will quote the Bible verses to which I refer in order to save space. The reader is thus required to read this commentary side by side with the Bible. p. 77, Para. 3, [APOCALYP].

Hos. 1:1-2. Sister White plainly recognized that the writing of Hosea used symbols, particularly the symbolism of a woman for a church. "In the Bible the sacred and enduring character of the relation that exists between Christ and his church is represented by the union of marriage. The Lord has joined his people to himself by a solemn covenant, he promising to be their God, and they pledging themselves to be his, and his alone. He declares, 'I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.' Hos. 2:19. And again, 'I am married unto you.' Jer. 3:14. And Paul employs the same figure in the New Testament, when he says, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ.' 2 Cor. 11:2." The Great Controversy, p. 381. p. 77, Para. 4, [APOCALYP].

Thus it is inescapably plain that the "wife of whoredoms," "departing from the Lord," is a church that departed from God. No other meaning is possible that is consistent with the inspiration already given. p. 77, Para. 5, [APOCALYP].

Hos. 1:3. The whoring church is named Gomer. The literal meaning of Gomer is the last or the final one. This final church is the daughter of Diblaim, which is translated as two pressed together. The last or final church is Laodicea (Rev. 3:14-22) which has been fulfilled in the Seventh-day Adventist Conference Church. Laodicea is the daughter of Philadelphia, the original Seventh-day Adventist movement. Of Philadelphia it can truly be said that it was a case of "two pressed together," for it was a church of the wheat and the tares. The tares won control of the organization and it became Laodicea. p. 77, Para. 6, [APOCALYP].

I find it remarkable that these prophecies were written approximately 400 years before Jesus was born. Approximately 2400 years ago the Lord God looked down the

ages and pronounced the Seventh-day Adventist Conference a harlot. So that we should clearly understand Him, He repeated His statement about the Seventh-day Adventist Conference clearly in Testimonies for the Church, Volume 8, page 250, "How is the faithful city become an harlot!" p. 77, Para. 7, [APOCALYP].

Hos. 1:4-5. The son of the harlot is Jezreel, or literally sown or scattered by God. This is a son, not a daughter, so it is not a church. Looking down more than 150 years of the history of Adventism some things become clear. There were no Adventist movements which broke off from the mother church until after 1902, the year when God official pronounced the Conference a harlot. Following that time, the first breakaway was the Reform Movement of Seventh-day Adventists. That movement rapidly formed into a church with church rules and a hierarchical church structure, so that cannot be the Jezreel mentioned here. Under Communism in Hungary the Christian Advent Community (CAC), also known as the Eggervarie Group, broke away from the harlot and formed into a strongly centralized church structure. For all the good that this church has done it still cannot be Jezreel because it is a church. As I write this there is a possibility that the CAC may lose its status as a church in Hungary. If that happens it might yet be a part of Jezreel. p. 77, Para. 8, [APOCALYP].

Beginning in about 1990 there was a large breakaway of Adventists in America from the Conference. The movement has also broken out in many other places worldwide, places like the Philippines, Ghana, and even in the Ukraine. These are still in turmoil as I write this. Some have soiled their garments by returning to the Conference whore. Satanic elements within the separation movement have been largely successful in attempting to form the movement into an organization controlled by a few men. Large ministries like Lightbearers, Prophecy Countdown, Hope International, Hartland, and Steps to Life have led many astray. Some of these have openly returned to the Conference harlot. Others are attempting to join everyone together in what would be a defacto new church structure. All of these teach Adventists to continue placing their confidence in a few men at the top of the organization. Yet the story is not yet finished. There are still an unknown but significant number of Adventists who refuse to bow their knee to man. This movement which is not an organization and which refuses to be dominated by ungodly ministries may yet turn out to be

those final ones who are scattered by God, Jezreel. p. 77, Para. 9, [APOCALYP].

The pen of Sister White agrees with Hosea in the necessity of the coming out or scattering of Jezreel. "There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity." Patriarchs and Prophets, p. 166. p. 78, Para. 1, [APOCALYP].

It is the people of this movement whose blood will be avenged by God because they are being persecuted by Conference Adventism. The persecution of fellow Adventists by the Conference began in 1914 with the persecution of the Reform Adventists, continued through the lawsuits pressed by the Conference against the tiny church in Hawaii in the 1980s and continues to this day against all Adventists who will not bow the knee to Baal. That persecution caused the death of M. L. Andreasen who spoke out against the evil in the Conference. That persecution has cost many Adventists even the very church buildings that they built with their own hands. Names like Troy, Montana, and Marghitta, Romania, ring out. Little blood has flown so far, but the time is coming when it shall. This persecution by the Conference harlot Gomer will result in the destruction of the Seventh-day Adventist Conference. p. 78, Para. 2, [APOCALYP].

Hos. 1:6-7. The S.D.A. Conference is prophesied to produce a daughter, another church. The name Loruhamah means not having obtained mercy. This is God's people under persecution of the Sunday laws, the mark of the beast. Only under that persecution can they safely form into an organization because then the tares will be separate from them by reason of that terrible persecution. p. 78, Para. 3, [APOCALYP].

Hos. 1:8-9. Loammi, literally "not my people," in this new paragraph, are those who were not members of God's people. These are symbolically the Gentiles, those who were Sunday-keepers. They come into the truth under the persecution mentioned in the previous two verses. p. 78, Para. 4, [APOCALYP].

Hos. 1:10. Another new paragraph begins. Here the former Gentiles, purified by persecution, are called "the sons of the living God." p. 78, Para. 5, [APOCALYP].

"Centuries before, the pen of inspiration had traced this ingathering of the Gentiles; but those prophetic utterances had been but dimly understood. Hosea had said: 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God.' And again: I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God.' Hosea 1:10; 2:23." The Acts of the Apostles, p. 174. p. 78, Para. 6, [APOCALYP].

"It was God's purpose that His grace should be revealed among the Gentiles as well as among the Israelites. This had been plainly outlined in Old Testament prophecies. The apostle uses some of these prophecies in his argument. 'Hath not the potter power over the clay,' he inquires, 'of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles? As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God.' See Hosea 1:10." The Acts of the Apostles, p. 376. p. 78, Para. 7, [APOCALYP].

Hos. 1:11. This is the long awaited great day of redemption. It is the scattered ones, Jezreel, those who have left the harlot Conference because of the apostasy therein, that shall be gathered together by Jesus. p. 78, Para. 8, [APOCALYP].

Chapter 2 p. 79, Para. 1, [APOCALYP].

Hos. 2:1. Now, after the separation and ingathering of the former Sunday-keepers, now and only now having undergone persecution can the scattered ones safely say to their brothers and sisters in the faith, "My people," and "You have obtained mercy." The lesson here is a hard one for those of us who have not yet this experience. We dare not trust any brother or sister until we have all been baptized with the baptism of fire. Already, in late 1998, we have seen many come out of the Conference only to return to it and abandon us. p. 79, Para. 2, [APOCALYP].

Hos. 2:2-3. Our spiritual mother is Conference Adventism. She is not God's church - He says so plainly here, "She is not my wife." We are to plead with her, with those within her ranks, to put away her whoredoms lest God wreak His vengeance on her. The gospel message is to be given to her: "Repent and be saved." If anyone, Adventist or Catholic, will repent of his worship of the hierarchy and of the priesthood of men, and turn to Jesus as the only source of salvation he will be saved. p. 79, Para. 3, [APOCALYP].

Hos. 2:4-6. God will not have mercy on the children of the Conference. The Adventist church structures that have formed throughout the world which are separate from the Conference will not be spared. All have the same fatal flaw, the members place the confidence in their leaders that should be placed in God alone. This applies equally well to the Reform church structure as it does to the union of Hope International, Hartland, and Steps to Life into a triumvirate of control and financial power among the independents, in effect an unholy trinity. The Lord God say to all such children of the Conference harlot, "Repent!" p. 79, Para. 4, [APOCALYP].

Hos. 2:7. The lovers of the Conference harlot are the false gods of other denominations. The Evangelical denominations, after whom the S.D.A. Conference has now been seeking for more than a generation, worship mercy without justice, salvation in sin, and peace without righteousness. The Conference harlot will never be accepted into the ranks of the Evangelicals. When she finally realizes this it will be too late to turn back to God. He will not accept her. p. 79, Para. 5, [APOCALYP].

Hos. 2:8-10. It was God who gave the Conference its fruits and all its spiritual riches and power. He will take them away and strip her naked. p. 79, Para. 6, [APOCALYP].



Hos 2:11. The Conference has set up its own feasts and celebrations. Christmas and Ingathering and Easter sunrise services all come to mind. These will end. p. 79, Para. 7, [APOCALYP].

Hos 2:12-13. All of the networks of people within the Conference will be destroyed. In chasing after the Babylonian churches for acceptance and fellowship the Conference left the very God Who brought her into existence. p. 79, Para. 8, [APOCALYP].

Hos. 2:14. A new paragraph begins here in the original. The wilderness here cannot refer to the wilderness period of the Waldenses (Rev. 12:14) because that church is nowhere accused of idolatry as this church is. This wilderness experience is the experience of hiding from persecution. Those who go through this experience will be comforted by God. p. 79, Para. 9, [APOCALYP].

"After Israel's apostasy and bitter retribution, God's message of grace for the repentant people was: 'Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.' Hosea 2:14, 15." Testimonies for the Church Volume Six, p. 409. p. 79, Para. 10, [APOCALYP].

"In symbolic language Hosea set before the ten tribes God's plan of restoring to every penitent soul who would unite with His church on earth, the blessings granted Israel in the days of their loyalty to Him in the Promised Land. Referring to Israel as one to whom He longed to show mercy, the Lord declared, 'I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call Me Ishi ['My husband,' margin]; and shalt call Me no more Baali ['My lord,' margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.' Hosea 2:14-17." Prophets and Kings, p. 298. p. 79, Para. 11, [APOCALYP].

Hos. 2:15. God's people will be restored to the glory they had in the initial Advent movement. Achor means troubled waters, a fitting symbol for the world in its final collapse. p. 80, Para. 1, [APOCALYP].

Hos. 2:16-17. Then will the faithful Adventists be restored to a proper relationship with God. All idolatry will have ended for a Conference structure which went into Babylon under the national Sunday law. p. 80, Para. 2, [APOCALYP].

Hos. 2:18-23. Christ weds His church. Can that church be the Conference that God has named a harlot? Can that church be the Conference that has compromised every one of the Ten Commandments, including the Sabbath? "The church is God's fortress. His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people." The Acts of the Apostles, p. 11. p. 80, Para. 3, [APOCALYP].

God's church is the people who are faithful to Him. It is that simple. It has never been a manmade organization. The lesson that must be learned is that we, all of God's people, must do our work without the shackles of any organization. p. 80, Para. 4, [APOCALYP].

"In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage. The Lord has joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His and His alone. He declares: 'I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies.' Hosea 2:19. And, again: 'I am married unto you.' Jeremiah

3:14. And Paul employs the same figure in the New Testament when he says: 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ.' 2 Corinthians 11:2." The Great Controversy, p. 381. p. 80, Para. 5, [APOCALYP].

"Centuries before, the pen of inspiration had traced this gathering in of the Gentiles; but these prophetic records had been but dimly understood. Hosea had said: 'Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.' And again: 'I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.' [Hos. 2:23]" Advent Review and Sabbath Herald, "Lo, We Turn to the Gentiles", 05-25-11. p. 80, Para. 6, [APOCALYP].

Chapter 3 p. 80, Para. 7, [APOCALYP].

Hos. 3:1-3. God's people are to be bought back from their whoredom with the Conference. They cannot be God's church so long as they remain in union with a harlot - they must give that up. Only those who are willing to separate from the Conference harlot can be a part of God's church. p. 80, Para. 8, [APOCALYP].

Hos. 3:4-5. For many days, at least 96 years so far, Seventh-day Adventists have lived without the King because they remained in connection with a harlot. When they separate from the harlot and return to God they will gain the union with Him that they seek and shall remain with Him forever. p. 80, Para. 9, [APOCALYP].

Chapter 4 p. 80, Para. 10, [APOCALYP].

"Brother and Sister Prescott, there is a work for both of you to do in reaching souls. Learn what it is. Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord. In the fourth chapter of Hosea the state of the inhabitants of the land is set forth. 'The great day of the Lord is near, it is near, and hasteth greatly' (Zephaniah 1:14). God has given you a message to

bear in our camp meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God's people. There are plenty who cannot teach the truth in public. You have a message that will be adaptable for the highest and the most lowly." Other Manuscripts Volume Ten, p. 353. p. 80, Para. 11, [APOCALYP].

Hos. 4:1. The controversy is with the inhabitants of the land, the people alive in the world at the end of time. These people have no knowledge of the truth worldwide. Their Sunday-keeping and Theory of Evolution have replaced knowledge. p. 81, Para. 1, [APOCALYP].

"Daniel 12. Read attentively this chapter. Hosea 4:1. [Verses 1-6, quoted.] There is work to be done. Who will take it up?" Other Manuscripts Volume Eighteen, p. 220. p. 81, Para. 2, [APOCALYP].

Hos. 4:2-3. The people of the end time will face the wrath of God unless they repent. In the end the land and animals and people will perish. The work for God's people is to bring the truth to all who will accept it and thereby snatch as many as possible from the coming fire. p. 81, Para. 3, [APOCALYP].

"'Hear the word of the Lord, ye children of Israel,' the prophet Hosea boldly commanded: 'Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.' Hosea 4:1-9." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14; Prophets and Kings, p. 281. p. 81, Para. 4, [APOCALYP].

"We are living in a time of lawlessness. It is described by the prophets: 'Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.' 'By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.' Isa. 59:14; Hos. 4:2. While but a small part of the evil and corruption of our large cities is ever published, there is enough to make the daily papers a daily comment on these texts." The Watchman, "The Perils of the Last Days", 03-01-09. p. 81, Para. 5,

[APOCALYP].

Hos. 4:4-5. People strive with one another today through courts and lawsuits. Let it end. p. 81, Para. 6, [APOCALYP].

Hos. 4:6. Just as the church of the Pharisees rejected the truth so has the Seventh-day Adventist Church rejected the truth. It rejected the message of righteousness by faith from Jones and Waggoner in 1888, turning to righteousness by works. It rejected the inspiration of Ellen White as a fully inspired prophet and then saw fit to suppress and modify her writings (see James Edson White's 1921 letter to A. G. Daniels, available in "Prepare Ye The Way" as LTRDANLS). To this very day there are still entire manuscripts that have never been released to the public. Sister White's plainest teachings on the 144,000 were rejected and a very different doctrine substituted (see J. N. Loughborough's Questions on the Sealing Message, available in "Prepare Ye The Way"). Now, at the end of time, the Conference harlot has rejected the Bible itself, substituting the corrupt New International Version. Seventh-day Adventists will be judged by the knowledge which they each had opportunity to carefully investigate and follow. p. 81, Para. 7, [APOCALYP].

"In the presentation of the truth, those who honestly desire to be right will be awakened to a diligent searching of the Scriptures. This will produce results similar to those that attended the labors of the apostles in Berea. But those who preach the truth in these days meet many who are the opposite of the Bereans. They cannot controvert the doctrine presented to them, yet they manifest the utmost reluctance to investigate the evidence offered in its favor, and assume that even if it is the truth it is a matter of little consequence whether or not they accept it as such. They think that their old faith and customs are good enough for them. But the Lord, who sent out his ambassadors with a message to the world, will hold the people responsible for the manner in which they treat the words of his servants. God will judge all according to the light which has been presented to them, whether it is plain to them or not. It is their duty to investigate as did the Bereans. The Lord says through the prophet Hosea: 'My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee.'" The Spirit of Prophecy Volume Three, p. 393. p. 81, Para. 8,

[APOCALYP].

"Had Israel taken heed to the messages of the prophets emphasizing the value of 'the great things' of God's law, they would have been spared the humiliation that followed. It was because they persisted in turning aside from his law that God was compelled to allow their enemies to take them captive. 'My people are destroyed for lack of knowledge,' was his message to them through Hosea. 'Because thou hast rejected knowledge, I will also reject thee, . . . seeing thou hast forgotten the law of thy God.' Hosea 4:6. In trial and affliction they were to learn lessons that under circumstances more favorable they had refused to learn." Advent Review and Sabbath Herald, "A Door of Hope (Concluded)", 02-26-14. p. 81, Para. 9, [APOCALYP].

"In the condition of the world under the Romish power was presented a fearful and striking fulfillment of the words of the prophet Hosea: 'My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee.' 'Seeing thou hast forgotten the law of thy God, I will also forget thy children.' 'There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.' Such were the results of banishing the word of God." The Spirit of Prophecy Volume Four, p. 64. p. 82, Para. 1, [APOCALYP].

Hos. 4:7-8. The more powerful the Conference became the more corrupt it became. The hearts of its leaders are set on wickedness. p. 82, Para. 2, [APOCALYP].

"The words of God to ancient Israel have a solemn warning to the church and its leaders today. Of Israel the Lord said, 'I have written to him the great things of My law; but they were counted as a strange thing.' Hosea 8:12. And to the priests and teachers He declared, 'My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children.' Hosea 4:6." Christ's Object Lessons, p. 306. p. 82, Para. 3, [APOCALYP].

Hos. 4:9-10. When A. R. Henry filed the first lawsuit by one Adventist against another Adventist, a long chapter of the use of civil power against one another began. Laymen

and Conference official alike have taken up the scourge of the lawsuit, in one case the Seventh-day Adventist Church even sued itself. (See my commentary on Eze. 32:20-23.) p. 82, Para. 4, [APOCALYP].

"Full of significance are the words of the prophet, 'Like people, like priest.' Hosea 4:9. The idolatrous priests were leaders in crime. 'As troops of robbers wait for a man, so the company of priests murder in the way by consent.' Hosea 6:9. 'Blood toucheth blood.' Verse 2. God's message to the murderous priests was: 'Hear ye this, O priests, . . . for judgment is toward you, because ye have been a snare on Mizpah, a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all.' Hosea 5:1, 2. Everywhere violence and crime reigned supreme." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 82, Para. 5, [APOCALYP].

Hos. 4:11. At one independent Adventist meeting I attended two workers in the General Conference were there. Following a break for supper the two workers returned to the meeting drunk. The Hungarian independent movement also reports similar activities on the part of Conference officials in Hungary. p. 82, Para. 6, [APOCALYP].

"Among all classes of society, shameless drunkenness prevailed. 'In the day of our king,' declared Hosea, 'the princes have made him sick with bottles of wine.' Hosea 7:5. 'Wine and new wine take away the heart.' Hosea 4:11. Amos testified, 'Ye gave the Nazarites wine to drink.' Among women as well as men there were those who invited others to unite with them in revelry, saying, 'Bring, and let us drink.' Amos 4:1." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 82, Para. 7, [APOCALYP].

Hos. 4:12-14. Conference Adventists lay their tithes and offerings on the altar of the harlot Conference. They do this because it is convenient to worship in the Conference churches. They pray for guidance and wisdom while worshiping a whore. The people who do these things, who worship the Conference as if it were God's church, will fall. p. 82, Para. 8, [APOCALYP].

Hos. 4:15-16. Do not go up to worship at the Conference church. It is backsliding away from the truth. p. 82,

Para. 9, [APOCALYP].

"The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. 'I have also spoken by the prophets,' he said, 'and I have multiplied visions, and used similitudes, by the ministry of the prophets.' Hosea 12:10. Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. 'Israel slideth back as a backsliding heifer,' the Lord declared. Hosea 4:16. 'My people are bent to backsliding from me.' Hosea 11:7." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 82, Para. 10, [APOCALYP].

"Through the man of God that had appeared before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, the Lord had repeatedly set before the ten tribes the evils of disobedience. But notwithstanding reproof and entreaty, Israel had sunk lower and still lower in apostasy. 'Israel slideth back as a backsliding heifer,' the Lord declared; 'My people are bent to backsliding from Me.' Hosea 4:16; 11:7." Prophets and Kings, p. 281. p. 83, Para. 1, [APOCALYP].

Hos. 4:17. The context of this statement demands that we understand Ephraim to be God's people who have fallen away from Him. This paragraph, beginning in verse 15, is addressed to Israel, God's people. Inspiration via Sister White links this symbol to God's modern-day people, the Seventh-day Adventist Conference church. "The Lord gave to His people advantages which they failed to recognize. 'My people,' He says, 'are bent to backsliding from Me: though they called them to the Most High, none at all would exalt Him. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together.' Read also the promises of blessing to Israel on condition of their repentance, recorded in the fourteenth chapter of Hosea. These scriptures were written in times past, but they have also a present-day application." The Medical Evangelist, "Medical Evangelistic Education", 10-01-09; The Paulson Collection of Ellen G. White Letters, p. 303. p. 83, Para. 2, [APOCALYP].



The meaning of Hos. 4:17 is plain: the Conference is joined to its idols, leave it alone. p. 83, Para. 3, [APOCALYP].

"The evils that had overspread the land and permeated all classes of society, had become incurable, and upon Israel was pronounced the dread sentence, 'Ephraim is joined to idols: let him alone.' Hosea 4:17. 'The days of visitation are come, the days of recompense are come; Israel shall know it.' Hosea 9:7. 'They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.' Hosea 13:3." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 83, Para. 4, [APOCALYP].

"Christ is making His last appeal to hearts. How importunate His entreaty. How reluctant is He to give you up, to be separated from His love and from His presence forever. Still are heard the steps of Him who is waiting without your door. His voice is still pleading for an entrance. But there is a point beyond which the forbearance of God will not reach. Shall the sign be registered on that doomed doorway, 'Ephraim is joined to idols: let him alone' (Hosea 4:17)?" UNPUBLISHED MANUSCRIPTS, VOLUME 1, p. 21; UNPUBLISHED MANUSCRIPTS, VOLUME 5, p. 27. Note: the volumes called Unpublished Manuscripts are a compilation of manuscripts, copies of which were spirited out of a vault of the E. G. White Estate. Some of these materials, such as the quote just given, have never been released by the harlot. These volumes are available only in "Prepare Ye The Way", a computer concordance to the writings of Sister White written and released by American independent Adventists. p. 83, Para. 5, [APOCALYP].

"What should we all learn from these lessons but to respect the agencies of God that come to us by His Spirit in reproofs and warnings, and not incur the responsibility of rejecting God by refusing to listen and be corrected by His messengers? Shall the words of Christ be spoken, 'Ephraim is joined to idols: let him alone'? (Hosea 4:17.)" Other Manuscripts Volume Twenty-one, p. 167. p. 83, Para. 6, [APOCALYP].

"'When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died' (Hosea

13:1). Just as long as you seek the Lord earnestly, and humble yourself before Him as a little child, He will use you to the glory of His name. But when self-sufficiency takes possession of any minister, when he dictates to his brethren and acts in a masterly manner as though he could read hearts; when he feels it his prerogative to praise or censure as he pleases, let him know that the Lord is not working with him, but Satan has the mind and heart under his control." Other Manuscripts Volume Twenty-one, p. 278. p. 83, Para. 7, [APOCALYP].

"Every time you refuse to listen to the message of mercy, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, 'Ephraim is joined to idols; let him alone.' Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, 'How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.' Luke 13:34, 35." Christ's Object Lessons, p. 237. p. 83, Para. 8, [APOCALYP].

"God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. 'Let him alone' (Hosea 4:17) is the divine command. Then 'there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' Hebrews 10:26, 27." Patriarchs and Prophets, p. 405. p. 84, Para. 1, [APOCALYP].

Hos. 4:18-19. Once a person or a church has finally driven the Spirit of God away by continual sin and apostasy they have no guiding Spirit left. They are lost and about to be destroyed. p. 84, Para. 2, [APOCALYP].

"I know the danger of those who refuse to walk in the light as God gives it. They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less

and less impressable. The voice of God seems to become more and more distant, and the wrongdoer is left to his own infatuation. In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation. . . . The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, 'He is joined to idols; let him alone' (see Hosea 4:17). . . . This is the process through which the soul passes that rejects the working of the Holy Spirit. . . ." That I May Know Him, p. 243. p. 84, Para. 3, [APOCALYP].

Chapter 5 p. 84, Para. 4, [APOCALYP].

Hos. 5:1. This is addressed to the priests of the Conference who have been a trap for Mizpah, the watch tower or Seventh-day Adventists, and who are a net spread to ensnare Tabor, the broken or scattered of the flock of God. p. 84, Para. 5, [APOCALYP].

Hos 5:2. Literally in the original Hebrew this verse reads: And those that turn aside from righteousness are the cause of the slaughter, I have been a warning to them all. p. 84, Para. 6, [APOCALYP].

"Full of significance are the words of the prophet, 'Like people, like priest.' Hosea 4:9. The idolatrous priests were leaders in crime. 'As troops of robbers wait for a man, so the company of priests murder in the way by consent.' Hosea 6:9. 'Blood toucheth blood.' Verse 2. God's message to the murderous priests was: 'Hear ye this, O priests, . . . for judgment is toward you, because ye have been a snare on Mizpah, a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all.' Hosea 5:1, 2. Everywhere violence and crime reigned supreme." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 84, Para. 7, [APOCALYP].

Hos. 5:3. Ephraim, the idolizers of the Conference hierarchy, and Israel, those who are willing to be ruled by God, are known by God. The Conference hierarchy and its idolaters are a whore and Adventists are thereby defiled. p. 84, Para. 8, [APOCALYP].

Hos. 5:4. They, the leadership and those that follow the Conference leadership, will not turn to God for they have

the spirit of whoredom and have not known God. p. 84, Para. 9, [APOCALYP].

Hos. 5:5. Their own pride in the Conference testifies against them. Therefore Conference Adventists and Conference leaders will die together in their sin. Judah, all who remain under the authority of the Conference, will die with them. p. 84, Para. 10, [APOCALYP].

Hos. 5:6-7. They go to Conference churches to seek the Lord but He has deserted those very churches. They are traitors before God for having left Him. Note that Sister White applies this very verse to the church in modern times. "But let this view that Mr. S. ridicules be compared with Hosea v, 6,7. 'They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children; now shall a month devour them with their portions.' This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions. E. G. White." Second Advent Review and Sabbath Herald, "Dear Brethren and Sisters", 04-14-53. p. 84, Para. 11, [APOCALYP].

Here she applies these very verses to Adventists. "At this time there was quite an excitement among the Methodists in Oswego. They held many meetings, and their leaders were very zealous, praying for and exhorting sinners to be converted. Some of the Adventists who were preaching time, often joined them in their meetings, and then would tell us that a glorious work was going on among the Methodists, that God was with them, or they would not be thus blessed. The question was often asked, 'What do you think of Bro. M.? The Lord works through him in a special manner. He and his wife visit from house to house conversing with sinners, and praying for them, and Bro. M. was engaged so zealously in prayer last night for the mourners who came forward to the anxious-seats, that he broke a blood-vessel, and was carried to his home in a feeble condition.' They triumphed over the believers in present truth. I told them to wait and see the result of the matter, and referred them to Hosea v, 6,7." Spiritual Gifts. Volume 2, p. 123. p. 85, Para. 1, [APOCALYP].

Hos. 5:8-9. The Lord has made know among "the tribes of

Israel," that is among all of His elect (see Rev. 7:4-8), the coming destruction of nominal Israel. The cornet or trumpet is a warning of war and destruction. This warning is made to sound among the hills (Gibeah) and high places (Ramah), the very places where idolatry flourished, and is shouted aloud in the house of vanity (Bethaven), the church which vainly worships itself. Ephraim, those who are joined to their idolatry of the Conference will be made desolate in the day of rebuke. p. 85, Para. 2, [APOCALYP].

Hos. 5:10-11. The princes of Judah today are the princes of Seventh-day Adventism. They will receive the wrath of God. Ephraim, Conference Adventism, will be broken because, literally, "He willingly departed away from the commandment." p. 85, Para. 3, [APOCALYP].

"Of the tribe of Ephraim, a leader in apostasy among the ten tribes, the Lord said: 'Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth it not.' 'Israel hath cast off the thing that is good,' declared the prophet. Hosea 7:9; 8:3. 'Broken in judgment' (Hosea 5:11), unable to discern the sure result of continued apostasy, the ten tribes were soon to be 'wanderers among the nations.'" Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 85, Para. 4, [APOCALYP].

Hos. 5:12-14. God will eat up and destroy Conference Adventism. The Conference, when it sees its weakness, will turn to "Assyria," the use of civil power, to try to strengthen itself (see my comments on Ezekiel 31). This we have already see a token of in the proliferating use of lawsuits by the Conference. God promises to take away from the Conference and no one shall rescue him. p. 85, Para. 5, [APOCALYP].

"There were in Israel those who realized that unless they strengthened their position politically, they would be unable to regain the prestige they had had among the nations. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would gain the power they needed by allying themselves with the heathen. 'When Ephraim saw his sickness,' the prophet declared, 'then went Ephraim to the Assyrian.' Hosea 5:13. 'Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.'

Hosea 7:11. 'They do make a covenant with the Assyrians.'" Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 85, Para. 6, [APOCALYP].

"Some of the leaders in Israel felt keenly their loss of prestige and wished that this might be regained. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would attain to the political power they desired by allying themselves with the heathen. 'When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian.' 'Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.' 'They do make a covenant with the Assyrians.' Hosea 5:13, 7:11; 12:1." Prophets and Kings, p. 280. p. 85, Para. 7, [APOCALYP].

Hos. 5:15. This is the beginning of a new paragraph and should properly be the first verse of chapter 6. p. 85, Para. 8, [APOCALYP].

Chapter 6 p. 86, Para. 1, [APOCALYP].

Hos. 5:15-6:3. These verses were applied to the death and resurrection of Jesus. They apply equally well to the death and resurrection of His people. p. 86, Para. 2, [APOCALYP].

"'Come, and let us return unto the Lord,' the prophet entreated; 'for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:1-3." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14; Other Manuscripts Volume Nineteen, p. 337; Prophets and Kings, p. 283. p. 86, Para. 3, [APOCALYP].

"The will of God is made so plain that the weakest intellect can understand it, if the heart is set to do the will of God. Those who follow on to know the Lord will know that His going forth is prepared as the morning (see Hosea 6:3). Step by step the Lord will unerringly lead those who

put their trust in Him.--Letter 281, Oct. 10, 1905, to Dr. and Mrs. D. H. Kress." The Upward Look, p. 297. p. 86, Para. 4, [APOCALYP].

"With prophetic vision David, the anointed of God, had foreseen that the coming of Christ should be 'as the light of the morning, when the sun riseth, even a morning without clouds.' 2 Samuel 23:4. And Hosea testified, 'His going forth is prepared as the morning.' Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness and waking the earth to life. So was the Sun of Righteousness to arise, 'with healing in His wings.' Malachi 4:2. The multitudes dwelling 'in the land of the shadow of death' were to see 'a great light.' Isaiah 9:2." Prophets and Kings, p. 688. p. 86, Para. 5, [APOCALYP].

"It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding place of His glory. It is in the mount with God--in the secret place of communion--that we are to contemplate His glorious ideal for humanity. In all ages, through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace. His manner of imparting truth is illustrated in the words, 'His going forth is prepared as the morning.' Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday." The Acts of the Apostles, p. 564. p. 86, Para. 6, [APOCALYP].

"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21." The Great Controversy, p. 611. p. 86, Para. 7, [APOCALYP].

"The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, 'His going forth is prepared as the morning.' Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness, and waking the world to life. So did the Sun of Righteousness arise, 'with healing in His wings.' Mal. 4:2." The Desire of Ages, p. 261; Lift Him Up, p. 86. p. 86, Para. 8, [APOCALYP].

"The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, 'His going forth is prepared as the morning.' Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the darkness and waking the world to life. So did the Sun of Righteousness arise, 'with healing in His wings.' Malachi 4:2. 'Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth.' Isaiah 42:1. 'Thou hast been a strength to the poor, A strength to the needy in his distress, A refuge from the storm, a shadow from the heat.' Isaiah 25:4. 'Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, And spirit to them that walk therein: I the Lord have called Thee in righteousness, And will hold Thine hand, And will keep Thee, and give Thee for a covenant of the people, For a light of the Gentiles; To open the blind eyes, To bring out the prisoners from the prison, And them that sit in darkness out of the prison house.' Isaiah 42:5-7. 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, And crooked things straight. These things will I do unto them, and not forsake them.' Verse 16. 'Sing unto the Lord a new song, And His praise from the end of the earth, Ye that go down to the sea, and all that is therein; The isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up the voice, The villages that Kedar doth inhabit: Let the inhabitants of the rock sing, Let them shout from the top of the mountains. Let them give glory unto the Lord, And declare His praise in the islands.' Verses 10-12. 'Sing, O ye heavens; for the Lord hath done it: Shout, ye lower parts of the earth: Break forth into singing, ye mountains, O forest, and every tree therein: For the Lord hath redeemed Jacob, And glorified Himself in



Israel.' Isaiah 44:23." The Ministry of Healing, p. 32. p. 86, Para. 9, [APOCALYP].

"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.' Zech. 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.' Mal. 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, p. 66. p. 87, Para. 1, [APOCALYP].

Follow on, young men, to know the Lord, and you will know that 'His going forth is prepared as the morning.' Hosea 6:3. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live by faith in Christ. Do the work He did. Live for the saving of the souls for whom He laid down His life. Try in every way to help those with whom you come in contact. Strive continually to improve. Let your life fulfill the words: 'Thou through Thy commandments hast made me wiser than mine enemies.' Psalm 119:98. Talk with your Elder Brother, who will complete your education, line upon line, precept upon precept, here a little and there a little. A close connection with Him who offered Himself as a sacrifice to save a perishing world will make you acceptable workers. When you can lay your hand on truth and appropriate it, when you can say, 'My Lord and my God,' grace and peace and joy in rich measure will be yours." Testimonies for the Church Volume Six, p. 416. p. 87, Para. 2, [APOCALYP].

"Follow on, young men, to know the Lord, and you will know that 'His going forth is prepared as the morning.' Hosea 6:3. Seek constantly to improve. Strive earnestly for close

fellowship with the Redeemer. Live by faith in Christ. Do the work He did. Live for the saving of the souls for whom He laid down His life. Try in every way to help those with whom you come in contact .... Talk with your Elder Brother, who will complete your education line upon line, precept upon precept, here a little and there a little. A close connection with Him who offered Himself as a sacrifice to save a perishing world, will make you acceptable workers.-- 'Testimonies for the Church,' Vol. VI, page 416 ." Gospel Workers. 1915., p. 97. p. 87, Para. 3, [APOCALYP].

Hos. 6:4. A new paragraph begins here. The Lord did all that was possible for the wayward Conference. p. 87, Para. 4, [APOCALYP].

"From generation to generation the Lord bore with his wayward children, until he could do no more for them. 'O Ephraim,' he cried, 'what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.' Hosea 6:4." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14; Prophets and Kings, p. 285. p. 87, Para. 5, [APOCALYP].

Hos. 6:5-7. God desired repentance and mercy of them, not their sacrifices to "Net 98" and other projects that could not bring salvation to anyone. p. 87, Para. 6, [APOCALYP].

"There were times when the judgments of heaven fell heavily on the rebellious people. 'Therefore have I hewed them by the prophets,' God declared; 'I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me.' Hosea 6:5-7." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14; Prophets and Kings, p. 281. p. 87, Para. 7, [APOCALYP].

"God has said through Hosea, 'For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant; there have they dealt treacherously against me.' The many sacrifices of the Jews and the flowing of blood to atone for sins for which they felt no true repentance was ever repugnant to God. He spoke through Micah saying,

'Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'" The Signs of the Times, "The Sins of the Pharisees", 03-21-78. p. 88, Para. 1, [APOCALYP].

Hos. 6:8-9. Gilead, the city of testimony, a fitting description for the church that received the "Testimonies for the Church," is a place of robbery and lewdness. All who know of the great computer scam where the funds from the sale of over three hundred computers disappeared in Russian Conference Adventism will attest to the fairness of calling the Conference a house of robbery. The previous generation of Conference Adventists lost their money in the Harris Pine Mill fiasco and the Davenport scam. But these are only the openly perceived thefts. Vast sums of tithe money are used to play the stock market and to pay non-Adventist lawyers to prosecute non-Christian activities like lawsuits. This is robbery from God. p. 88, Para. 2, [APOCALYP].

Lewdness in the Conference is well known to those who want to know the truth. God could hardly forget the sight of Conference youth pantomiming homosexual acts on a Conference stage in southern California as John Osborne showed us in his video "Ichabod." p. 88, Para. 3, [APOCALYP].

"The land was filled with violence. Gilead was 'a city of them that work iniquity,' and was 'polluted with blood.' Hosea 6:8. Through his messenger, the Lord testified against Israel: 'They commit falsehood; and the thief cometh in, and the troop of robbers spoileth without. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers.' Hosea 7:1-4. (To be continued.) Mrs. E. G. White." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 88, Para. 4, [APOCALYP].

"Full of significance are the words of the prophet, 'Like people, like priest.' Hosea 4:9. The idolatrous priests were leaders in crime. 'As troops of robbers wait for a man, so the company of priests murder in the way by consent.' Hosea 6:9. 'Blood toucheth blood.' Verse 2. God's message to the murderous priests was: 'Hear ye this, O priests, . . . for judgment is toward you, because ye have been a snare on Mizpah, a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all.' Hosea 5:1, 2. Everywhere violence and crime reigned supreme." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 88, Para. 5, [APOCALYP].

Hos. 6:10-11. Horrible things have been seen in the Conference. Conference Adventists will reap a harvest of blood when Jesus returns to free His people. p. 88, Para. 6, [APOCALYP].

Chapter 7 p. 88, Para. 7, [APOCALYP].

Hos. 7:1-3. God wanted to heal Adventism. He tried with the message of Righteousness by Faith, inviting Adventism to trust Him only for salvation. The leadership rejected that message in 1888. They rejected it not because they saw error in it, but because by accepting it they would submit themselves to God. They would have to accept that Waggoner and Jones were teaching truths that they, the leadership, did not have to give the people. So they rejected the message, replacing it with their own creation of righteousness by works, in order to remain in authority. This made the president glad because they stayed in control. This is wickedness. p. 88, Para. 8, [APOCALYP].

"But by far the greater number of those who heard these invitations, refused to profit by them. So contrary to the evil desires of the impenitent were the words of one of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, 'Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.' Amos 7:10. And through Hosea the Lord declared: 'When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria.' Hosea 7:1. 'The pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.' Verse 10." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge

(Continued)", 02-05-14. p. 88, Para. 9, [APOCALYP].

Hos. 7:4-5. In rejecting the truth and teaching their own false doctrine the Conference leadership went into spiritual adultery. All who support them and sit in their sabbath schools studying the materials provided by the Conference are in spiritual adultery. This is the sickness of Adventism. They drink the wine of their own doctrines. p. 89, Para. 1, [APOCALYP].

"Among all classes of society, shameless drunkenness prevailed. 'In the day of our king,' declared Hosea, 'the princes have made him sick with bottles of wine.' Hosea 7:5. 'Wine and new wine take away the heart.' Hosea 4:11. Amos testified, 'Ye gave the Nazarites wine to drink.' Among women as well as men there were those who invited others to unite with them in revelry, saying, 'Bring, and let us drink.' Amos 4:1." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 89, Para. 2, [APOCALYP].

Hos. 7:6-8. Ephraim is Conference Adventism which is joined to its idolatry of self, Hos. 4:17. p. 89, Para. 3, [APOCALYP].

Hos. 7:9. The Conference has now been devoured by strangers. In accepting the false doctrines of the Evangelicals in the 1950s the General Conference threw away Adventist, Biblical doctrines. In a recent meeting in Australia a Conference pastor openly stated that they (the leadership) do not believe in a two-compartment sanctuary. p. 89, Para. 4, [APOCALYP].

"Of Ephraim the prophet testified, 'Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.' [The prophet Hosea often referred to Ephraim, a leader in apostasy among the tribes of Israel, as a symbol of the apostate nation.] 'Israel hath cast off the thing that is good.' 'Broken in judgment,' unable to discern the disastrous outcome of their evil course, the ten tribes were soon to be 'wanderers among the nations.' Hosea 7:9; 8:3; 5:11; 9:17." Prophets and Kings, p. 280; Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 89, Para. 5, [APOCALYP].

Hos. 7:10. Conference Adventism will not ever return to

God. p. 89, Para. 6, [APOCALYP].

Hos. 7:11. Conference Adventism calls to sin (Egypt) to be overtaken by it. Conference Adventism uses force, the doctrine of Assyria, in pressing lawsuits. p. 89, Para. 7, [APOCALYP].

"There were in Israel those who realized that unless they strengthened their position politically, they would be unable to regain the prestige they had had among the nations. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would gain the power they needed by allying themselves with the heathen. 'When Ephraim saw his sickness,' the prophet declared, 'then went Ephraim to the Assyrian.' Hosea 5:13. 'Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.' Hosea 7:11. 'They do make a covenant with the Assyrians.'" Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 89, Para. 8, [APOCALYP].

Hos. 7:12-14. The Lord God will repay Conference Adventism for its departure from Him. Their modern doctrine are lies against God even though He redeemed Adventists out of Babylon in the Great Disappointment of 1844 and its subsequent receipt of the Spirit of Prophecy. p. 89, Para. 9, [APOCALYP].

"Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him. But why is it that so many prayers are never answered? . . . The Lord gives us the promise: 'Ye shall seek me, and find me, when ye shall search for me with all your heart' (Jer. 29:13). Again, He speaks of some who 'have not cried unto me with their heart' (Hosea 7:14). Such petitions are prayers of form, lip service only, which the Lord does not accept. . . ." In Heavenly Places, p. 73. p. 89, Para. 10, [APOCALYP].

Hos. 7:15-16. The strength of the Conference is strength received directly from God which they misuse against Him. p. 89, Para. 11, [APOCALYP].

Chapter 8 p. 90, Para. 1, [APOCALYP].

Hos. 8:1. The trumpet is a sound of war. The eagle is a bird of destruction. This destruction is coming to modern Israel, modern Adventism. p. 90, Para. 2, [APOCALYP].

"The Ire of the Lost Against Their False Shepherds. Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separated themselves from the love of the truth, and of them it can be said, 'O Israel, thou hast destroyed thyself' (Hosea 13:9). The Lord sends a message to the people, 'Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant, and trespassed against My law' (Hosea 8:1)--Letter 30, 1900, pp. 5, 6. (To 'Brother and Sister Hickox,' February 25, 1900." An Adventist Apocalypse, p. 129. p. 90, Para. 3, [APOCALYP].

Hos. 8:2-4. Modern Israel, Conference Adventism, will cry unto the Lord in distress but He does not know them. They have sacrificed their silver and gold to the idol of the Conference. They will be cut off. p. 90, Para. 4, [APOCALYP].

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Who shall stand when He appeareth who is 'of purer eyes than to behold evil,' and cannot 'look on iniquity'? Joel 2:11; Habakkuk 1:13. To them that cry, 'My God, we know Thee,' yet have transgressed His covenant, and hastened after another god, hiding iniquity in their hearts, and loving the paths of unrighteousness--to these the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Hosea 8:2, 1; Psalm 16:4; Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.' Zephaniah 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.' Isaiah 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty, and their houses a desolation.' Zephaniah 1:18, 13." The

Great Controversy, p. 310. p. 90, Para. 5, [APOCALYP].

The principle of justice has been set aside by Conference leaders and the people still follow and support them. Their tithes and offerings might as well be sacrificed to idols. Compare the difference between the leadership and Jesus. Ukrainian union president Zhukalyuk ordered that all donations of foreign currency throughout the entire Ukraine must be given personally to himself. Of the hundreds of thousands of dollars of western currency that we know he received none was ever known to be used for spreading the gospel in the Ukraine: it all disappeared. The list of sins and crimes by SDA officers which have gone unrepented by the Conference includes almost every possible sin in the book. Adultery, grand larceny, lying, cheating, slander, Sabbath-breaking--there is no justice at all in the Conference. p. 90, Para. 6, [APOCALYP].

"For more than half a century after the death of Elisha, the kings of Israel continued to abuse the most sacred rites of the Hebrew economy, and to violate the laws of Jehovah. God had made his people the depositaries of his grace; but losing sight of this purpose, they 'dealt treacherously against the Lord' and with one another. It was a time of violence and bloodshed. King after king was assassinated to make way for others ambitious to rule. 'They have set up kings,' the Lord declared, 'but not by me: they have made princes, and I knew it not.' Hosea 8:4. Every principle of justice was set aside, until king and people were held in contempt by the surrounding nations." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 90, Para. 7, [APOCALYP].

"The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. For two centuries and more the rulers of the ten tribes had been sowing the wind; now they were reaping the whirlwind. King after king was assassinated to make way for others ambitious to rule. 'They have set up kings,' the Lord declared of these godless usurpers, 'but not by Me: they have made princes, and I knew it not.' Hosea 8:4. Every principle of justice was set aside; those who should have stood before the nations of earth as the depositaries of divine grace, 'dealt treacherously against the Lord' and with one another. Hosea 5:7." Prophets and Kings, p. 279. p. 90,



Para. 8, [APOCALYP].

Hos. 8:5-6. The calf of Samaria is the idol of worship, the Conference itself. It will be broken. p. 90, Para. 9, [APOCALYP].

"The ten tribes of Israel were not to reap the fruitage of the apostasy that had taken form with the setting up of the strange altars at Bethel and at Dan. God's message to them was: 'Thy calf, O Samaria, hath cast thee off; Mine anger is kindled against them: how long will it be ere they attain to innocency? For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.' 'The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it. . . . It shall be also carried unto Assyria for a present to King Jareb' (Sennacherib). Hosea 8:5, 6; 10:5, 6." Prophets and Kings, p. 285. p. 90, Para. 10, [APOCALYP].

Hos. 8:7-8. Now will Conference Adventism, modern Israel, reap the whirlwind, war and destruction. p. 90, Para. 11, [APOCALYP].

Hos. 8:9-10. They have indeed gone to Assyria, the reign of force. In turning to civil power through lawsuits the Conference has gone up to Assyria. Ephraim, Conference Adventism, has hired at least one Roman Catholic attorney to do its will. This is one of its lovers. p. 90, Para. 12, [APOCALYP].

Hos. 8:11-12. Conference Adventism received the great things of the law of God. But because they put away truth and justice in favor of idolatry their minds are now reprobate. They counted the truth of God as a strange thing. At a public meeting in Arizona in 1987 a Conference official was asked why they filed a lawsuit against the little church in Hawaii in spite of the direct counsel from God against the use of lawsuits. He answered, "We felt we had to take a firm stand." The word of God was counted a strange thing. p. 90, Para. 13, [APOCALYP].

"The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the

character. Of every human being privileged with access to the Scriptures, God says, 'I have written to him the great things of My law.' 'Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.' Hosea 8:12; Jeremiah 33:3." Education, p. 126. p. 90, Para. 14, [APOCALYP].

"The enemy of God's church upon the earth had not, however, taken fully into account the compassionate nature of Him who 'will by no means clear the guilty,' yet whose glory it is to be 'merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' Exodus 34:6, 7. Despite the efforts of Satan to thwart God's purpose for Israel, nevertheless even in some of the darkest hours of their history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed Himself. He spread before Israel the things that were for the welfare of the nation. 'I have written to him the great things of My law,' He declared through Hosea, 'but they were counted as a strange thing.' 'I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.' Hosea 8:12; 11:3. Tenderly had the Lord dealt with them, instructing them by His prophets line upon line, precept upon precept." Prophets and Kings, p. 296. p. 90, Para. 15, [APOCALYP].

"The words of God to ancient Israel have a solemn warning to the church and its leaders today. Of Israel the Lord said, 'I have written to him the great things of My law; but they were counted as a strange thing.' Hosea 8:12. And to the priests and teachers He declared, 'My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children.' Hosea 4:6." Christ's Object Lessons, p. 306. p. 90, Para. 16, [APOCALYP].

"This prophecy, fulfilled in part in the time of the judges of Israel, met a more complete and terrible fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. During the passing centuries, from generation to generation, Satan made repeated attempts to cause Israel to forget 'the commandments, the statutes, and the judgments' (Deut. 6:1) that they had promised to keep forever; for he knew that if he could only lead Israel to forget God, and to 'walk after other gods, and serve them,

and worship them,' the chosen nation would surely perish. Deut. 8:19. But the enemy of all souls had not taken into account the longsuffering of Him who 'will by no means clear the guilty,' yet whose glory it is to be 'merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' Ex. 34:6, 7. Despite the efforts of Satan to thwart God's purpose for his chosen people, yet even in some of the darkest hours of Israel's history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed himself. He spread before Israel the things that were for their welfare as a nation. 'I have written to him the great things of my law,' he declared, of Israel through Hosea, 'but they were counted as a strange thing.' Hosea 8:12. 'I taught Ephraim also to go,' he declared 'taking them by their arms; but they knew not that I healed them.' Hosea 11:3. Tenderly the Lord dealt with them, instructing them by his prophets, line upon line, and precept upon precept. (To be concluded.) Mrs. E. G. White." Advent Review and Sabbath Herald, "A Door of Hope", 02-19-14. p. 90, Para. 17, [APOCALYP].

Hos. 8:13-14. Modern Israel, particularly S.D.A. pastors, were given the strongest possible counsel against the eating of flesh foods. Now it may be impossible to find a vegetarian among them. Modern Israel has completely forgotten its maker because it has forgotten His word. God will destroy Conference Adventism. p. 92, Para. 1, [APOCALYP].

Chapter 9 p. 92, Para. 2, [APOCALYP].

Hos. 9:1-4. Modern Israel, Conference Adventism, has gone a whoring after other Gods. Who asked the Conference to worship itself? Who asked it to teach salvation while continuing to sin? They have indeed gone back to Egypt, the symbol of sin, out of which God led the Israel of Moses' day. This people will suffer extreme want. God will remove their blessings. p. 92, Para. 3, [APOCALYP].

Hos. 9:5-6. The day of the feast of the Lord comes after the destruction of the wicked with whom Conference Adventists will be classed. p. 92, Para. 4, [APOCALYP].

Hos. 9:7-8. There are many within the Conference who preach peace and safety. They say, "Stay with it, the

church is going through." This slogan is a deception, like the snare of a fowler. They are fools. p. 92, Para. 5, [APOCALYP].

"The evils that had overspread the land and permeated all classes of society, had become incurable, and upon Israel was pronounced the dread sentence, 'Ephraim is joined to idols: let him alone.' Hosea 4:17. 'The days of visitation are come, the days of recompense are come; Israel shall know it.' Hosea 9:7. 'They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.' Hosea 13:3." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 92, Para. 6, [APOCALYP].

Hos. 9:9. They have corrupted themselves through the idolatry of self-worship. Now God will repay them terribly. p. 92, Para. 7, [APOCALYP].

"Forgetting their Maker, Israel 'deeply corrupted themselves. . . . They went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.' Hosea 9:9, 10. 'They sacrificed unto Baalim, and burned incense to graven images.' Hosea 11:2. The idolatry that they practiced called for the abandonment of every uplifting and ennobling principle." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 92, Para. 8, [APOCALYP].

"Such were some of the results that had followed the setting up of two calves of gold by Jeroboam. The first departure from established forms of worship had led to the introduction of grosser forms of idolatry, until finally nearly all the inhabitants of the land had given themselves over to the alluring practices of nature worship. Forgetting their Maker, Israel 'deeply corrupted themselves.' Hosea 9:9." Prophets and Kings, p. 282. p. 92, Para. 9, [APOCALYP].

Hos. 9:10. God found modern Israel as a precious fruit in the wilderness of Sunday-keeping sin. The Babylonian Protestants all kicked God's people out of their congregations because of the insistence of God's people on following the Bible. But modern Israel did not remain true to God, they turned to abominations such as are listed in

the eighth chapter of Ezekiel. p. 92, Para. 10,  
[APOCALYP].

Hos. 9:11-14. The glory of the Conference shall fly away. God will destroy them to the last man. Ephraim, Conference Adventism, will bring forth its children, those to whom it has given spiritual birth, to be murdered. For this reason it would be better if there were no converts to or children born into Conference Adventism. p. 92, Para. 11,  
[APOCALYP].

Hos. 9:15-17. It was in Gilgal that the leader of Israel, Saul, first took upon himself the duties of a priest without the permission of God (1 Samuel 13:8-12). Thus we have it brought to our attention that the chief sin in modern Israel, The Seventh-day Adventist Conference, is the acceptance of the priesthood of its pastors and officials. Before God S.D.A. pastors and Conference officials have no authority. The princes of modern Israel are in revolt against God. For this reason they will be destroyed. p. 92, Para. 12, [APOCALYP].

Chapter 10 p. 93, Para. 1, [APOCALYP].

Hos. 10:1. Modern Conference Adventism is an empty vine because it brings in converts only to worship the Conference, not to worship God. Its altars are increased in numbers in many lands so that the members can worship the Conference. In the history of modern Adventism there have been multiple examples of this. When the leaders rejected the 1888 message the Adventist sheep followed them. When the Conference led its members to break Sabbath in the First World War in Germany, the members followed the Conference rather than God. The same thing was repeated in the Soviet Union. In the U.S.A. when the Conferences decided to start using the corrupt New International Bible, the members went along: not one pastor was ousted from his pulpit for that sin. Conference Adventism is an empty vine. p. 93, Para. 2, [APOCALYP].

"But ancient Israel did not fulfill God's purpose. The Lord declared, 'I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?' 'Israel is an empty vine, he bringeth forth fruit unto himself.' 'And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done

more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For . . . He looked for judgment, but behold oppression; for righteousness, but behold a cry.' Jeremiah 2:21; Hosea 10:1; Isaiah 5:3-7." Prophets and Kings, p. 19. p. 93, Para. 3, [APOCALYP].

7. "The prophet Hosea had pointed out what constitutes the very essence of Pharisaism, in the words, 'Israel is an empty vine, he bringeth forth fruit unto himself.' Hosea 10:1. In their professed service to God, the Jews were really working for self. Their righteousness was the fruit of their own efforts to keep the law according to their own ideas and for their own selfish benefit. Hence it could be no better than they were. In their endeavor to make themselves holy, they were trying to bring a clean thing out of an unclean. The law of God is as holy as He is holy, as perfect as He is perfect. It presents to men the righteousness of God. It is impossible for man, of himself, to keep this law; for the nature of man is depraved, deformed, and wholly unlike the character of God. The works of the selfish heart are 'as an unclean thing;' and 'all our righteousnesses are as filthy rags.' Isaiah 64:6." Thoughts From the Mount of Blessing, p. 54. p. 93, Para. 4, [APOCALYP].

"But Israel did not fulfill God's purpose. The Lord declared, 'I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?' Jer. 2:21. 'Israel [is] an empty vine, he bringeth forth fruit unto himself: ...' Hosea 10:1. 'And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; [and] break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will

also command the clouds that they rain no rain upon it. For . . . He looked for judgment, but behold oppression; for righteousness, but behold a cry.' Isa. 5:3-7." Christ's Object Lessons, p. 290. p. 93, Para. 5, [APOCALYP].

"Of Israel God declared: 'I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?' Jeremiah 2:21. 'Israel is an empty vine, he bringeth forth fruit unto himself.' Hosea 10:1. 'And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" The Acts of the Apostles, p. 15. p. 93, Para. 6, [APOCALYP].

Hos. 10:2-3. We are reminded that modern Israel demands a king other than the Lord just as ancient Israel demanded a king. Anciently they received Saul who lead them into sin. In modern times the leadership has led Adventism into sin. See Isa. 3:12, 9:16, 28:7, et. al. p. 93, Para. 7, [APOCALYP].

Hos. 10:4-5. As shown in Appendix 1 to my commentary on Ezekiel, Samaria represents Conference Adventism. The idol of the Conference is the Conference. It worships itself. It will be given in the hands of Assyria or civil power. Jareb is literally the contender, one who fights. p. 94, Para. 1, [APOCALYP].

"Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them: how long will it be ere they attain to innocency? for from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.' Hosea 8:5, 6. 'The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to King Jareb.' Hosea 10:5, 6." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 94, Para. 2, [APOCALYP].

Hos. 10:7. The king of Samaria, the president of the General Conference, will be cut off. p. 94, Para. 3,

[APOCALYP].

Hos. 10:8. Aven, literally idolatry, will have its high places destroyed. The high places of modern Adventism where the Conference is most openly worshiped are places like Sligo, Loma Linda, and its colleges. These and other churches like Dodge Center, Minnesota, will be destroyed. p. 94, Para. 4, [APOCALYP].

Hos. 10:9-11. Gibeah means a hill. Just as ancient Israel sinned by idolatry on the hills so has modern Israel sinned by idolatry in the highest places of worship in the Conference. It was God's desire that Adventism would ride on the high places of the earth, the same desire He had for ancient Israel. p. 94, Para. 5, [APOCALYP].

Hos. 10:12. Adventists are admonished to work in righteousness. This is a call to repentance. p. 94, Para. 6, [APOCALYP].

"The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus. The Lord bids us by His prophet, 'Break up your fallow ground, and sow not among thorns.' 'Sow to yourselves in righteousness; reap in mercy.' Jer. 4:3; Hosea 10:12. This work He desires to accomplish for us, and He asks us to cooperate with Him." Christ's Object Lessons, p. 56. p. 94, Para. 7, [APOCALYP].

"'Sow to yourselves in righteousness, reap in mercy,' Hosea pleaded; 'break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you.' Hosea 10:12. 'Turn thou to thy God: keep mercy and judgment, and wait on thy God continually.' Hosea 12:6. 'O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity: . . . say unto him, Take away all iniquity, and receive us graciously: . . . for in thee the fatherless findeth mercy.' Hosea 14:1-3." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 94, Para. 8, [APOCALYP].

Hos. 10:13-15. Modern Israel has not followed the path of righteousness. Just as ancient Israel was destroyed in



tumult so shall modern Israel be destroyed. The mother of modern Israel, the Conference, will be dashed in pieces. The king of Israel, the president of the General Conference, will be utterly cut off: there will be no successor. p. 94, Para. 9, [APOCALYP].

"Ever since the rending of the kingdom, the Israelites had been sowing the wind; now they were to reap the whirlwind. 'Ye have plowed wickedness,' the Lord declared, 'ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, . . . in a morning shall the king of Israel utterly be cut off.' Hosea 10:13-15." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. Chapter 11 p. 94, Para. 10, [APOCALYP].

Hos. 11:1-2. Early Adventism was called out of the Egypt, or sin, of Sunday-keeping. God loved Adventism then. But Adventism turned to the sin of idolatry, worshiping a structure that it created itself. p. 94, Para. 11, [APOCALYP].

"In losing sight of the true character of Jehovah, the Israelites were without excuse. Often had God revealed himself to them as one 'full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.' Ps. 86:15. 'When Israel was a child,' he testified, 'then I loved him, and called my son out of Egypt.' Hosea 11:1." Advent Review and Sabbath Herald, "Behold Your God!", 03-18-15; Prophets and Kings, p. 311. p. 94, Para. 12, [APOCALYP].

"His Long Suffering Mercy.--No earthly parent ever pleaded so earnestly with an erring child as He who made us pleads with the transgressor. No human, loving interest ever followed the impenitent with invitations so tender: 'Thou hast not called upon Me, O Jacob; but Thou hast been weary of Me, O Israel.' Isaiah 43:22. 'O My people, what have I done unto thee? And wherein have I wearied thee?' Micah 6:3. 'When Israel was a child, then I loved him, And called My son out of Egypt.' Hosea 11:1. 'Jehovah's portion is His people; Jacob is the lot of His inheritance. 'He found him in a desert land, And in the waste howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye. As an eagle that stirreth up her nest,

That fluttereth over her young, He spread abroad His wings, He took them, He bare them on His pinions.' Deuteronomy 32:9-11, A. R. V. 'They kept not the covenant of God, And refused to walk in His law.' Psalm 78:10. 'The more the prophets called them, the more they went from them. . . . Yet I taught Ephraim to walk; I took them on My arms; But they knew not that I healed them. I drew them with cords of a man, with bands of love. . . . My people are bent on backsliding from Me: Though they call them to Him that is on high, None at all will exalt Him.' Hosea 11:2-7, A. R. V. 'But He, being full of compassion, forgave their iniquity, And destroyed them not: Yea, many a time turned He His anger away, And did not stir up all His wrath. For He remembered that they were but flesh; A wind that passeth away, and cometh not again.' Psalm 78:38, 39." Testimonies for the Church Volume Eight, p. 275. p. 95, Para. 1, [APOCALYP].

"Sinful and rebellious though the children of Israel had been, the Lord had ever regarded them with compassion, and by every possible means had tried to win them back to himself. 'When Israel was a child,' the Lord declared, 'then I loved him, and called my son out of Egypt.' Hosea 11:1. He had led his chosen ones into the promised land, and established them there that they might be a blessing to the whole earth. 'I taught Ephraim also to go, taking them by their arms,' he declared, 'but they knew not that I healed them. I drew them with cords of a man, with bands of love.' Verses 1-3. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.' Verse 8." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 95, Para. 2, [APOCALYP].

Hos. 11:3-4. God taught even the Conference, Ephraim, to follow righteousness. God sent it the message of righteousness by faith. the Conference rejected that message, turning to self-worship instead. God offered them love and spiritual food. p. 95, Para. 3, [APOCALYP].

"This prophecy, fulfilled in part in the time of the judges of Israel, met a more complete and terrible fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. During the passing centuries, from generation to generation, Satan made repeated attempts to cause Israel to forget 'the commandments, the statutes, and

the judgments' (Deut. 6:1) that they had promised to keep forever; for he knew that if he could only lead Israel to forget God, and to 'walk after other gods, and serve them, and worship them,' the chosen nation would surely perish. Deut. 8:19. But the enemy of all souls had not taken into account the longsuffering of Him who 'will by no means clear the guilty,' yet whose glory it is to be 'merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' Ex. 34:6, 7. Despite the efforts of Satan to thwart God's purpose for his chosen people, yet even in some of the darkest hours of Israel's history, when it seemed as if the forces of evil were about to gain the victory, the Lord graciously revealed himself. He spread before Israel the things that were for their welfare as a nation. 'I have written to him the great things of my law,' he declared, of Israel through Hosea, 'but they were counted as a strange thing.' Hosea 8:12. 'I taught Ephraim also to go,' he declared 'taking them by their arms; but they knew not that I healed them.' Hosea 11:3. Tenderly the Lord dealt with them, instructing them by his prophets, line upon line, and precept upon precept. (To be concluded.) Mrs. E. G. White." Advent Review and Sabbath Herald, "A Door of Hope", 02-19-14. p. 95, Para. 4, [APOCALYP].

"He calleth His own sheep by name, and leadeth them out. . . . And the sheep follow Him: for they know His voice.' The Eastern shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, 'Thou leddest Thy people like a flock by the hand of Moses and Aaron.' Through the prophet, Jesus declares, 'I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.' He compels none to follow Him. 'I drew them,' He says, 'with cords of a man, with bands of love.' Ps. 77:20; Jer. 31:3; Hosea 11:4." The Desire of Ages, p. 480; Lift Him Up, p. 204. p. 95, Para. 5, [APOCALYP].

Hos. 11:5. The Conference will not return unto the land of Egypt, the fold of the Evangelicals from whence it came, it will come under Assyria, civil power. This indicates an unsuccessful attempt by modern Israel, the Conference, to return to the Evangelicals. This has already happened and was initially exposed by M. L. Andreasen in his Letters to

the Churches. It was through the Martin-Barnhouse conferences that the General Conference leaders threw out the Sanctuary doctrine and the heavenly ministry of Christ in its attempt to unify with the Evangelicals. It threw out the truth and failed to gain the unity it sought. p. 96, Para. 1, [APOCALYP].

Hos. 11:6-7. Modern Israel is indeed bent to backsliding and it will be destroyed by the sword. p. 96, Para. 2, [APOCALYP].

"The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. 'I have also spoken by the prophets,' he said, 'and I have multiplied visions, and used similitudes, by the ministry of the prophets.' Hosea 12:10. Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. 'Israel slideth back as a backsliding heifer,' the Lord declared. Hosea 4:16. 'My people are bent to backsliding from me.' Hosea 11:7." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 96, Para. 3, [APOCALYP].

Hos. 11:8-12. The Lord weeps over modern Israel. He would like to make it like the fruitful earth (Admah) and a place of splendor (Zeboim). He Himself will not return to destroy the Conference who surrounds Him with lies and deceit, but there is still a faithful remnant within them. p. 96, Para. 4, [APOCALYP].

"'Is Ephraim My dear son? is he a pleasant [Authorized Version] child? for as often as I speak against him, I do earnestly remember him still: therefore My heart yearneth for him.' Jeremiah 31:20, A. R. V. 'How shall I give thee up, Ephraim? How shall I cast thee off, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within Me, My compassions are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: For I am God, and not man; The Holy One in the midst of thee; And I will not come in wrath.' Hosea 11:8, 9, A. R. V. 'O Israel, return unto Jehovah thy God; For thou hast fallen by thine iniquity. Take with you words, And return unto Jehovah: say unto Him, Take away all iniquity, and accept that which is good. . .

. Assyria shall not save us; We will not ride upon horses; Neither will we say any more to the work of our hands, Ye are our gods; For in Thee the fatherless findeth mercy.' Hosea 14:1-3, A. R. V. 'They shall walk after Jehovah. . . . The children shall come trembling from the west. They shall come trembling as a bird out of Egypt, And as a dove out of the land of Assyria; And I will make them to dwell in their houses, saith Jehovah.' Hosea 11:10, 11, A. R. V. 'I will heal their backsliding, I will love them freely; For Mine anger is turned away from him. I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon. His branches shall spread, And his beauty shall be as the olive tree, And his smell as Lebanon. They that dwell under his shadow shall return; They shall revive as the grain, And blossom as the vine. . . . Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir tree; From Me is thy fruit found. 'Who is wise, that he may understand these things? Prudent, that he may know them? For the ways of Jehovah are right, And the just shall walk in them.' Hosea 14:4-9, A. R. V. 'Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression Of the remnant of His heritage? He retaineth not His anger forever, Because He delighteth in loving-kindness. He will again have compassion upon us; He will tread our iniquities underfoot; And Thou wilt cast all their sins into the depths of the sea.' Micah 7:18, 19, A. R. V. Micah 7:18, 19, A. R. V." Testimonies for the Church Volume Eight, p. 276. p. 96, Para. 5, [APOCALYP].

"The Saviour says, 'Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Rev. 3:20. He is not repulsed by scorn or turned aside by threatening, but continually seeks the lost ones, saying, 'How shall I give thee up?' Hosea 11:8. Although His love is driven back by the stubborn heart, He returns to plead with greater force, 'Behold, I stand at the door, and knock.' The winning power of His love compels souls to come in. And to Christ they say, 'Thy gentleness hath made me great.' Ps. 18:35." Christ's Object Lessons, p. 235. p. 96, Para. 6, [APOCALYP].

"You realize, though it may be but dimly, that you are a cumberer of the ground. Yet in His great mercy God has not cut you down. He does not look coldly upon you. He does not turn away with indifference, or leave you to destruction.

Looking upon you He cries, as He cried so many centuries ago concerning Israel, 'How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim; for I am God, and not man.' Hosea 11:8, 9. The pitying Saviour is saying concerning you, Spare it this year also, till I shall dig about it and dress it." Christ's Object Lessons, p. 217. p. 96, Para. 7, [APOCALYP].

Chapter 12 p. 97, Para. 1, [APOCALYP].

Hos. 12:1. Ephraim, the self-idolizing Conference, increases daily in lies. It is prophesied that they have or will make some sort of covenant with the governments (Assyria). This they certainly did in the Soviet Union when Mikhail Kulakov and others worked hand in hand with the secret police. Whether this has also been done in the United States is not factually known, but there are strong indications. There was no reason for the press to announce in 1993 that the Waco group under siege by the ATF were a Seventh-day Adventist Church unless there had been direct contact with the General Conference on that issue prior to the raid. There are also rumors that Conference churches in Waco issued a warning from the pulpit against the Branch Davidians on the Sabbath preceding the raid. The coincidences are too strong to ignore the probability that some kind of deal went on between the General Conference and the federal government. p. 97, Para. 2, [APOCALYP].

Hos 12:2. Adventism will be punished according to its actions. See Rev. 20:13. p. 97, Para. 3, [APOCALYP].

Hos. 12:3-6. This is a new, separate paragraph. God has a controversy with faithful Adventists. Even though they overcame their brother, the Conference, they must still keep mercy and judgment and wait on God's time. p. 97, Para. 4, [APOCALYP].

"'He had power over the Angel, and prevailed.' Hosea 12:4. Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea. As an evidence of his triumph and an encouragement to others to imitate his example, his name was changed from one which was a reminder of his sin, to

one that commemorated his victory. And the fact that Jacob had prevailed with God was an assurance that he would prevail with men. He no longer feared to encounter his brother's anger, for the Lord was his defense." The Great Controversy, p. 617. p. 97, Para. 5, [APOCALYP].

"Jacob in his distress was not overwhelmed. He had repented, he had endeavored to atone for the wrong to his brother. And when threatened with death through the wrath of Esau, he sought help from God. 'Yea, he had power over the Angel, and prevailed: he wept, and made supplication.' 'And He blessed him there.' Hosea 12:4; Genesis 32:29. In the power of His might the forgiven one stood up, no longer the supplanter, but a prince with God. He had gained not merely deliverance from his outraged brother, but deliverance from himself. The power of evil in his own nature was broken; his character was transformed." Education, p. 147; Conflict and Courage, p. 10. p. 97, Para. 6, [APOCALYP].

"It was in a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin which had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob. The patriarch was now disabled and suffering the keenest pain, but he would not loosen his hold. All penitent and

broken, he clung to the Angel; 'he wept, and made supplication' (Hosea 12:4), pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The Angel tried to release Himself; He urged, 'Let Me go, for the day breaketh;' but Jacob answered, 'I will not let Thee go, except Thou bless me.' Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God." Patriarchs and Prophets, p. 196. p. 97, Para. 7, [APOCALYP].

Hos. 12:7-8. Ephraim, the Conference, is a merchant. Nothing could be more true. The Conference buys and sells on the stock market. It loves to oppress and control all its members within the churches. It is full of deceit and yet actually believes that the Lord will find no sin in it. p. 98, Para. 1, [APOCALYP].

Hos. 12:9-10. God reminds the Conference Who He really is, that it was He who brought the Conference forth out of the iniquity of the Babylonian churches, that it is He who gives prophets and visions as He did in the beginning of Adventism. p. 98, Para. 2, [APOCALYP].

Hos. 12:11-14. God reminds the Conference that there is iniquity in idolatry (Gilead), that it was by prophecy which He gave that the Conference was brought out of Babylon, that only by a prophet can the Conference be preserved. This is a direct slap against the leadership of the Conference who do not believe in the inspiration of Ellen White. It is also a dire warning of coming destruction by the long absence of any prophet of God within the Conference. p. 98, Para. 3, [APOCALYP].

Chapter 13 p. 98, Para. 4, [APOCALYP].

Hos. 13:1. When Conference Adventism trembled before the Lord it was exalted before Adventists. When the Conference worshiped itself, it began to die. p. 98, Para. 5, [APOCALYP].

"'When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died' (Hosea



13:1). Just as long as you seek the Lord earnestly, and humble yourself before Him as a little child, He will use you to the glory of His name. But when self-sufficiency takes possession of any minister, when he dictates to his brethren and acts in a masterly manner as though he could read hearts; when he feels it his prerogative to praise or censure as he pleases, let him know that the Lord is not working with him, but Satan has the mind and heart under his control." Other Manuscripts Volume Twenty-one, p. 278. p. 98, Para. 6, [APOCALYP].

Hos. 13:2. Now the Conference sins more and more. It has taken the money it has received from Adventists to build up institutions and now it requires that Adventists worship those institutions. p. 98, Para. 7, [APOCALYP].

Hos. 13:3. For this reason they will be swept away by a whirlwind of war and they shall be no more. p. 98, Para. 8, [APOCALYP].

"The evils that had overspread the land and permeated all classes of society, had become incurable, and upon Israel was pronounced the dread sentence, 'Ephraim is joined to idols: let him alone.' Hosea 4:17. 'The days of visitation are come, the days of recompense are come; Israel shall know it.' Hosea 9:7. 'They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.' Hosea 13:3." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 98, Para. 9, [APOCALYP].

Hos. 13:4. Conference Adventists are reminded that there is no savior except the very same God that led them out of Babylon in the first place. p. 98, Para. 10, [APOCALYP].

Hos. 13:5-8. Conference Adventists fed on the grass of the field when it was available rather than the word of God. so He does not know them and will tear and devour them. p. 98, Para. 11, [APOCALYP].

Hos. 13:9-10. O, modern Seventh-day Adventists, you have destroyed yourselves. Your only help is in God, He wants to be your king. Who else can save you? Can your judges, the princes of the Conference, whom you asked for a king, save you? Turn back to God and away from the Conference structure that you may be saved! p. 98, Para. 12,

[APOCALYP].

"Jesus had come to the fig tree hungry, to find food. So He had come to Israel, hungering to find in them the fruits of righteousness. He had lavished on them His gifts, that they might bear fruit for the blessing of the world. Every opportunity and privilege had been granted them, and in return He sought their sympathy and cooperation in His work of grace. He longed to see in them self-sacrifice and compassion, zeal for God, and a deep yearning of soul for the salvation of their fellow men. Had they kept the law of God, they would have done the same unselfish work that Christ did. But love to God and man was eclipsed by pride and self-sufficiency. They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. In the barren tree they might read both their sin and its punishment. Withered beneath the Saviour's curse, standing forth sere and blasted, dried up by the roots, the fig tree showed what the Jewish people would be when the grace of God was removed from them. Refusing to impart blessing, they would no longer receive it. 'O Israel,' the Lord says, 'thou hast destroyed thyself.' Hosea 13:9." The Desire of Ages, p. 583. p. 98, Para. 13, [APOCALYP].

"The transgressors were given many opportunities to repent. In their hour of deepest apostasy and greatest need, God's message to them was one of forgiveness and hope. 'O Israel,' He declared, 'thou hast destroyed thyself; but in Me is thine help. I will be thy King: where is any other that may save thee?' Hosea 13:9, 10." Prophets and Kings, p. 283. p. 99, Para. 1, [APOCALYP].

"The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: 'O Israel, thou hast destroyed thyself;' 'for thou hast fallen by thine iniquity.' Hosea 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem

are a demonstration of Satan's vindictive power over those who yield to his control." The Great Controversy, p. 35. p. 99, Para. 2, [APOCALYP].

"Christ foresaw that Jerusalem would remain obdurate and impenitent; yet all the guilt, all the consequences of rejected mercy, lay at her own door. Thus it will be with every soul who is following the same course. The Lord declares, 'O Israel, thou hast destroyed thyself.' 'Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it.' Hosea 13:9; Jer. 6:19." The Desire of Ages, p. 588. p. 99, Para. 3, [APOCALYP].

Hos. 13:11. God has foretold that Conference Adventists would be governed by a Conference king but this is now what He wished for them. p. 99, Para. 4, [APOCALYP].

"The Lord had, through His prophets, foretold that Israel would be governed by a king; but it does not follow that this form of government was best for them or according to His will. He permitted the people to follow their own choice, because they refused to be guided by His counsel. Hosea declares that God gave them a king in His anger. Hosea 13:11. When men choose to have their own way, without seeking counsel from God, or in opposition to His revealed will, He often grants their desires, in order that, through the bitter experience that follows, they may be led to realize their folly and to repent of their sin. Human pride and wisdom will prove a dangerous guide. That which the heart desires contrary to the will of God will in the end be found a curse rather than a blessing." Patriarchs and Prophets, p. 605. p. 99, Para. 5, [APOCALYP].

Hos. 13:12-14. The iniquity of Ephraim will be hid only when he is dead, after the destruction of the Conference. Then God will ransom Conference Adventists from their graves. Let us not sorrow for the faithful Adventists who will be killed in the destruction of the Conference, God will remember them in the resurrection. p. 99, Para. 6, [APOCALYP].

"Jesus comforts our sorrow for the dead with a message of infinite hope: 'I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.' Hosea

13:14. 'I am He that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death.' Revelation 1:18. 'The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' 1 Thessalonians 4:16, 17." Prophets and Kings, p. 240. p. 99, Para. 7, [APOCALYP].

Hos. 13:15-16. Samaria, Conference Adventism that sins by backsliding, shall be destroyed and her members shall die by the sword. p. 99, Para. 8, [APOCALYP].

"The Ire of the Lost Against Their False Shepherds. Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separated themselves from the love of the truth, and of them it can be said, 'O Israel, thou hast destroyed thyself' (Hosea 13:9). The Lord sends a message to the people, 'Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant, and trespassed against My law' (Hosea 8:1)--Letter 30, 1900, pp. 5, 6. (To 'Brother and Sister Hickox,' February 25, 1900." An Adventist Apocalypse, p. 129. p. 99, Para. 9, [APOCALYP].

Chapter 14 p. 100, Para. 1, [APOCALYP].

Hos. 14:1. This is the final call to Conference Adventists to repent of their sins and return to God. Your worship of the Conference and your support of men whom you know to be unworthy is iniquity. p. 100, Para. 2, [APOCALYP].

"The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, 'O Israel, thou hast destroyed thyself;' 'for thou hast fallen by thine iniquity.' Hos. 13:9; 14:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the

protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control." The Great Controversy, p. 36. p. 100, Para. 3, [APOCALYP].

"Today He invites you: 'O Israel, return unto the Lord thy God. . . . I will heal their backsliding, I will love them freely. . . . I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. . . . They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine. . . . From Me is thy fruit found.' Hosea 14:1-8." Christ's Object Lessons, p. 218. p. 100, Para. 4, [APOCALYP].

Hos. 14:2-3. Conference Adventist, repent of your worship of your leaders. You do not need any leader but God. Do not form up another Conference structure. Repent! Christ is to be your only king. Asshur, the atheists in the Conference who rule by force (see comments on Ezekiel 31), cannot save you. p. 100, Para. 5, [APOCALYP].

"God has not given you the work of forming a separate party with yourself as leader. God's people are to be one. They are to blend with one another in their service for God. They are to link up with Christ. (Hosea 14:2-9, quoted.)" Other Manuscripts Volume Twenty-one, p. 278. p. 100, Para. 6, [APOCALYP].

Hos. 14:4-9. Those Adventists who will turn to God and repent of the worship of the Conference He will save and heal. Those that return to the Lord shall revive, they shall gain new life (for they were dead in the Conference). Those who repent of their idolatry of the Conference will say, what more shall I have to do with the Conference? Those who repent of this idolatry will not go back to the Conference. Those who are wise will understand these things and they shall be fruitful. p. 100, Para. 7, [APOCALYP].

"All who enter the City of God will enter through the strait gate--by agonizing effort; for 'there shall in no wise enter into it anything that defileth.' Revelation 21:27. But none who have fallen need give up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but if they repent, forsake sin, and turn to God, there is still hope

for them. He who declares, 'Be thou faithful unto death, and I will give thee a crown of life,' also gives the invitation, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.' Revelation 2:10; Isaiah 55:7. God hates sin, but He loves the sinner. 'I will heal their backsliding,' He declares; 'I will love them freely.' Hosea 14:4." Prophets and Kings, p. 84. p. 100, Para. 8, [APOCALYP].

"To those who had lost sight of the plan of the ages for the deliverance of sinners ensnared by the power of Satan, the Lord offered restoration and peace. 'I will heal their backsliding, I will love them freely,' He declared: 'for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From Me is thy fruit found. 'Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, And the just shall walk in them: But the transgressors shall fall therein.' Hosea 14:4-9." Prophets and Kings, p. 283. p. 100, Para. 9, [APOCALYP].

"As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, 'first the blade, then the ear, after that the full corn in the ear.' Mark 4:28. And the prophet Hosea says of Israel, that 'he shall grow as the lily.' 'They shall revive as the corn, and grow as the vine.' Hosea 14:5, 7. And Jesus bids us 'consider the lilies how they grow.' Luke 12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life--air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their 'everlasting light,' 'a

sun and shield.' Isaiah 60:19; Psalm 84:11. He shall be as 'the dew unto Israel.' 'He shall come down like rain upon the mown grass.' Hosea 14:5; Psalm 72:6. He is the living water, 'the Bread of God . . . which cometh down from heaven, and giveth life unto the world.' John 6:33." Steps to Christ, p. 67. p. 101, Para. 1, [APOCALYP].

"Alas, how had the glory of Israel departed! Never before had the chosen people of God fallen so low in apostasy. Of 'the prophets of Baal' there were 'four hundred and fifty,' besides four hundred 'prophets of the groves.' 1 Kings 18:19. Nothing short of the miracle-working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah, yet the Lord in compassion still yearned after those who had been led into sin, and He was about to send to them one of the mightiest of His prophets, through whom many were to be led back to allegiance to the God of their fathers. Prophets of the Northern Kingdom 'Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, And the just shall walk in them: But the transgressors shall fall therein.' Hosea 14:9." Prophets and Kings, p. 116. p. 101, Para. 2, [APOCALYP].

Joel p. 102, Para. 1, [APOCALYP].

It is beyond all reasonable doubt that the prophecies of Joel concern the end of time. "If this prophecy of Joel met a partial fulfillment in the days of the apostles, we are living in a time when it is to be even more evidently manifest to the people of God. He will so bestow His Spirit upon His people that they will become a light amid the moral darkness; and great light will be reflected in all parts of the world. O that our faith might be increased, that the Lord might work mightily with His people." Talks and Sermons Volume One, p. 391; UNPUBLISHED MANUSCRIPTS, VOLUME 5, p. 151. p. 102, Para. 2, [APOCALYP].

"This prophecy of Joel, which speaks of the outpouring of the Holy Spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of 'the great and the terrible day of the LORD.' Though we have had the signs, that terrible day is still in the future. The whole gospel dispensation may be called the last days, but to say that the last days are all 1800 years in the past, is absurd.

They reach to the day of the LORD, and to the deliverance of the remnant of GOD'S people. 'For in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.'" The Great Controversy, p. 15. (See also UNPUBLISHED MANUSCRIPTS, VOLUME 4, p. 102.) p. 102, Para. 3, [APOCALYP].

The position of Joel as an end-time prophet is reinforced in the following quote by his connection to the prophecies of Zechariah. "Said Miller, in describing that work: 'There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven.' 'There is no clashing of sentiments; all are of one heart and of one mind.' Another who participated in the movement testified: 'It has produced everywhere the most deep searching of heart and humiliation of soul. . . . It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As the Lord commanded by the prophet Joel, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and of supplication was poured out upon his children; they looked to Him whom they had pierced, there was great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before him.'" The Great Controversy, p. 400. p. 102, Para. 4, [APOCALYP].

Thus it is that I will comment on the prophecies of Joel with a strong view to end-time events. As usual this commentary is placed in the public domain. Anyone may copy this commentary without charge. Freely you have received, freely give. p. 102, Para. 5, [APOCALYP].

Chapter 1 p. 103, Para. 1, [APOCALYP].

Joel 1:1. Joel, "His God is God," is a follower of the one, true God. He is the son of Pethuel, "enlarged." Thus



the writer is one who is the son of a large group, a group which by implication was enlarged by God. Thus Joel is a spiritual son of the Seventh-day Adventist Church. p. 103, Para. 2, [APOCALYP].

Joel 1:2-4. The events in this book are so singular that they have never happened before in the entire history of this planet. These events comprise a famine and devastation never seen before and are to be remembered and retold to all. p. 103, Para. 3, [APOCALYP].

Joel 1:5-7. The famine is to come upon "my land." If Seventh-day Adventists are God's people then it logically follows that the United States of America must be His land, for that country is the country of their origin and their stronghold in the world. This is the land that will be assailed by another strong nation and ruined. p. 103, Para. 4, [APOCALYP].

Joel 1:8. The United States of America should lament in sackcloth "like a virgin," a pure church, "for the husband of her youth." Clearly the church which began as a pure virgin espoused to Christ has lost her husband and become an harlot. That church specifically is the Seventh-day Adventist Conference church and the land of that church is the U.S.A. p. 103, Para. 5, [APOCALYP].

Joel 1:9. The ministers of that church will be cut off from the source of their support. p. 103, Para. 6, [APOCALYP].

Joel 1:10. The field is wasted because the people of that church are destroyed. There is no fruit for that church neither is there any Holy Spirit. p. 103, Para. 7, [APOCALYP].

"In the plague that follows, power is given to the sun 'to scorch men with fire. And men were scorched with great heat.' [Rev 16] Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: 'The land mourneth; . . . because the harvest of the field is perished. . . . All the trees of the field are withered: because joy is withered away from the sons of men.' 'The seed is rotten under their clods, the garners are laid desolate. . . . How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of water are dried up, and the fire hath

devoured the pastures of the wilderness.' 'The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.' Joel 1:10-12, 17-20; Amos 8:3." The Great Controversy, p. 628. p. 103, Para. 8, [APOCALYP].

Joel 1:11-13. The husbandmen, those who should have taken care of their flocks of believers, the leaders of the Conference churches, will be ashamed for what they have done and for what they have not done. p. 103, Para. 9, [APOCALYP].

Joel 1:14-17. This is the great and dreadful day of the Lord. All joy and gladness is cut off from the Conference churches. p. 103, Para. 10, [APOCALYP].

Joel 1:18-20. The beasts are governments (Daniel 7:17, 8:20 etc.) which are in dire straits because of the great destruction of the people. p. 103, Para. 11, [APOCALYP].

Chapter 2 p. 103, Para. 12, [APOCALYP].

Joel 2:1. Nothing could be clearer. Zion is the structure of God's nominal people, Seventh-day Adventists. The trumpet is a sound of alarm of war. The alarm is sounded because the dreaded day of the Lord is right at hand. (May God be merciful to us.) p. 103, Para. 13, [APOCALYP].

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel 2:1. -- The things that concern our eternal welfare are now to absorb our attention. We cannot afford to give heavenly things the second place. . . . The judgments of God are in the land. They speak in solemn warning, saying, 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.'" Maranatha, p. 106. p. 103, Para. 14, [APOCALYP].

"In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' 'Sanctify a fast, call a

solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar.' 'Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.' Joel 2:1, 15-17, 12, 13." The Great Controversy, p. 311. p. 103, Para. 15, [APOCALYP].

Joel 2:2-3. This is not a day of light. This is a day of the absence of light. The entire earth is cut off from the light of the Holy Spirit. This is a day of trouble such as has never been before (Daniel 12:1). Whoever these "people" are, they are described as completely destroying everything. p. 104, Para. 1, [APOCALYP].

Joel 2:4-11. This is apparently no earthly army for they cannot be killed or even wounded. This is the complete destruction of the wicked. This is the Lord's army (apparently of angels) who have come on a mission of destruction. p. 104, Para. 2, [APOCALYP].

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Who shall stand when He appeareth who is 'of purer eyes than to behold evil,' and cannot 'look on iniquity'? Joel 2:11; Habakkuk 1:13. To them that cry, 'My God, we know Thee,' yet have transgressed His covenant, and hastened after another god, hiding iniquity in their hearts, and loving the paths of unrighteousness--to these the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Hosea 8:2, 1; Psalm 16:4; Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.' Zephaniah 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isaiah 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty,

and their houses a desolation.' Zephaniah 1:18, 13." The Great Controversy, p. 310. p. 104, Para. 3, [APOCALYP].

Joel 2:12. Because of the terrible destruction that is coming, the Lord calls for all of us, particularly Adventists, to turn to Him for forgiveness. It does not say to turn to your pastor or to the church, but to the Lord. He is a wonderfully merciful Lord who will forgive each of us if we will only ask and repent. p. 104, Para. 4, [APOCALYP].

"God has honored us by showing how greatly He values us. We are bought with a price, even the precious blood of the Son of God. When His heritage shall conscientiously follow the Word of the Lord, His blessing will rest upon them in answer to their prayers. 'Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness' (Joel 2:12, 13)." That I May Know Him, p. 272. p. 104, Para. 5, [APOCALYP].

Joel 2:13. "The object of the fast which God calls upon us to keep is not to afflict the body for the sin of the soul, but to aid us in perceiving the grievous character of sin, in humbling the heart before God and receiving His pardoning grace. His command to Israel was, 'Rend your heart, and not your garments, and turn unto the Lord your God.' Joel 2:13." Thoughts From the Mount of Blessing, p. 87. p. 104, Para. 6, [APOCALYP].

Joel 2:14. No one of us knows who may yet repent of his sins. Who will turn away from the idols he or she worships. So this final call is being given -- just before the dreadful day of the Lord. p. 104, Para. 7, [APOCALYP].

Joel 2:15-17. The Lord, slow to anger and quick to forgive, tells us here how to rescue the Seventh-day Adventist church. The warning, the trumpet, is to be blown in Zion, among God's nominal people. If the church will repent, turn to God in faith, and turn away from its idolatry, it will be saved and spared. Our God is a merciful God. p. 104, Para. 8, [APOCALYP].

"\*'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the

congregation, assemble the elders, . . . Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where [is] their God?' Joel 2:15-17." Testimony For The Church, No. 4, p. 105. p. 104, Para. 9, [APOCALYP].

"November 20, I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.[\*See Joel 2:15-17; James 4:7-10; Zeph. 2:1-3.]" Testimonies for the Church Volume One, p. 179. p. 105, Para. 1, [APOCALYP].

"My brethren, there is need of encouraging elevated principles. Those who cherish and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Manmade theories and suppositions are not to be allowed to enter the work. But do not give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed, for they are weeping between the porch and the altar, saying, 'Spare Thy people, O Lord, and give not Thine heritage to reproach' [Joel 2:17]. We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them." Other Manuscripts Volume Fourteen, p. 55. p. 105, Para. 2, [APOCALYP].

"'Spare Thy People.' 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?' [Joel 2:17]. This is the prospect threatening us now." Other Manuscripts Volume Eighteen, p. 86. p. 105, Para. 3, [APOCALYP].

"Some of our ministers carry too light responsibilities, they shun individual care and burdens; for this reason they do not feel that need of help from God that they would if they lifted the burdens that the work of God and our faith require them to lift. When burdens in this cause have to be borne, and when those who bear them are brought into strait places, they will feel the need of living near to God, that they may have confidence to commit their ways to Him and in faith claim that help which He alone can give. They will then be daily obtaining an experience in faith and trust, which is of the highest value to gospel ministers. Their work is more solemn and sacred than ministers generally realize. They should carry with them a sanctified influence. God requires that those who minister in sacred things should be men who feel jealous for His cause. The burden of their work should be the salvation of souls. Brother R, you have not felt as the prophet Joel describes: 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach.' [Joel 2:17] 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' [Ps. 126:5]" Testimonies for the Church Volume Three, p. 234. p. 105, Para. 4, [APOCALYP].

"What is the matter? The truth we advocate is not popular; it is unpopular and ever will be, because the Sabbath truth ever involves a cross. There are enough men who are willing to preach, but they are unwilling to be laborers; they shun the working part. They are not willing to visit by the fireside, to take the Bible and try to teach its sacred doctrines in the family, to carry the burden of souls upon them, to weep between the porch and the altar, crying, 'Spare thy people, O Lord, and give not thine heritage to reproach' (Joel 2:17). They are not willing to feel an interest for those who listen to their discourses, to become acquainted with the individual member of families, to put forth personal efforts for them, to pray for them and with them, to show the youth that they have a deep love for their souls, to lead them kindly, tenderly, lovingly, to the fold of Christ." Talks and Sermons Volume Two, p. 11. p. 105, Para. 5, [APOCALYP].

"It is our privilege to understand the great responsibilities that God has placed upon us, so that we

shall not be in darkness as to what is coming upon our world. We cannot afford to meet that day without a preparation. But when we think of this great and solemn event of Christ's coming in the clouds of heaven with power and great glory, we should live in great humiliation before God lest we fail of the grace of God and prove ourselves unworthy of eternal life. When we see that the world is given up to the seeking of pleasure and the indulgence of appetite, we should weep between the porch and the altar, crying 'Spare thy people, O Lord, and give not thine heritage to reproach' [Joel 2:17]." Talks and Sermons Volume One, p. 26; UNPUBLISHED MANUSCRIPTS, p. 50. p. 105, Para. 6, [APOCALYP].

"Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, 'Spare thy people, O Lord, and give not thine heritage to reproach' (Joel 2:17). Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings." Other Manuscripts Volume Eleven, p. 239; The Ellen G. White 1888 Materials, p. 305; Talks and Sermons Volume One, p. 96; UNPUBLISHED MANUSCRIPTS, VOLUME 5, p. 10. p. 106, Para. 1, [APOCALYP].

"The solemn time has come when ministers should be weeping between the porch and the altar, crying, 'Spare thy people, O Lord, and give not thine heritage to reproach' (Joel 2:17). It is a day when, instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another." Selected Messages Book 3, p. 390. p. 106, Para. 2, [APOCALYP].

Joel 2:18-20. If God's people will repent and turn to Him as He requires, they will indeed be spared and even blessed abundantly. Furthermore they will never again be a reproach in the world, instead they will be honored. What a great and merciful God He is! p. 106, Para. 3, [APOCALYP].

Joel 2:21-23. A new paragraph begins here. Those Adventists who do repent and return to the Lord will be blessed with the Latter Rain of the Holy Spirit. p. 106, Para. 4, [APOCALYP].

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain,' Zechariah 10:1; Joel 2:23." The Acts of the Apostles, p. 55. p. 106, Para. 5, [APOCALYP].

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of my Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21. The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.' Acts 3:19, 20." The Great Controversy, p. 611. p. 106, Para. 6, [APOCALYP].

"So it may be now. Instead of man's speculations, let the word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant. Joel 2:23." The Desire



of Ages, p. 827. p. 106, Para. 7, [APOCALYP].

"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. -- There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideal, they will oppose the work. 'Why,' they say, 'should we not know the Spirit of God, when we have been in the work so many years?' Because they did not respond to the warnings, the entreaties, of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.'" Maranatha, p. 219. p. 106, Para. 8, [APOCALYP].

Joel 2:24-27. The result of repentance now at this late hour in the history of the earth will be an overflow of blessing. Never again will God's people be ashamed before anyone. p. 107, Para. 1, [APOCALYP].

"Saith the Lord: 'My people shall never be ashamed.' Joel 2:26. 'Weeping may endure for a night, but joy cometh in the morning.' Psalm 30:5. When on His resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to His words; when they looked upon the head and hands and feet that had been bruised for them; when, before His ascension, Jesus led them out as far as Bethany, and lifting up His hands in blessing, bade them, 'Go ye into all the world, and preach the gospel,' adding, 'Lo, I am with you alway' (Mark 16:15; Matthew 28:20); when on the Day of Pentecost the promised Comforter descended and the power from on high was given and the souls of the believers thrilled with the conscious presence of their ascended Lord--then, even though, like His, their pathway led through sacrifice and martyrdom, would they have exchanged the ministry of the gospel of His grace, with the 'crown of righteousness' to be received at His coming, for the glory of an earthly throne, which had been

the hope of their earlier discipleship? He who is 'able to do exceeding abundantly above all that we ask or think,' had granted them, with the fellowship of His sufferings, the communion of His joy--the joy of 'bringing many sons unto glory,' joy unspeakable, an 'eternal weight of glory,' to which, says Paul, 'our light affliction, which is but for a moment,' is 'not worthy to be compared.'" The Great Controversy, p. 350. p. 107, Para. 2, [APOCALYP].

Joel 2:28-29. A new paragraph begins here. Again the promise is given of the outpouring of the Holy Spirit as it has never been seen before. p. 107, Para. 3, [APOCALYP].

"In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel. . . ." The Faith I Live By, p. 292; The Great Controversy, p. ix. p. 107, Para. 4, [APOCALYP].

"In this epistle the Apostle introduces the subject of the second coming of the LORD. He then describes the state of the unbelieving world at that time saying, 'Peace and safety,' when the day of the LORD is about to burst upon them, and sudden destruction come upon them as a thief in the night. He then exhorts the church, in view of these things, to keep awake, watch and be sober. Among the exhortations that follow are the words we have quoted, 'Quench not the Spirit,' etc. Some may think that those three verses are completely detached from each other in sense; but they have a natural connection in the order in which they stand. The person who quenches the Spirit will be left to despise prophesyings, which are the legitimate fruit of the Spirit. 'I will pour out my spirit, and your sons and your daughters shall prophesy.' Joel ii, 28. The expression, 'Prove all things,' is limited to the subject of discourse--prophesyings--and we are to try the spirits by the tests which he has given us in his word. Spiritual deceptions and false prophesyings abound at the present time; and doubtless this text has a special application here. But, Mark, the Apostle does not say, Reject all things; but prove all things; hold fast that which is good." The Great Controversy, [GC58] p. 14. p. 107, Para. 5, [APOCALYP].

Joel 2:30-31. "May 19, 1780, stands in history as 'The Dark Day.' Since the time of Moses, no period of darkness of equal density, extent, and duration has ever been recorded. The description of this event, as given by the poet and the historian, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: 'The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.' Joel 2:31." The Great Controversy, p. 308. p. 107, Para. 6, [APOCALYP].

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. Joel 2:31. -- In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church--the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened--He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled." Maranatha, p. 150. p. 107, Para. 7, [APOCALYP].

Joel 2:32. Deliverance is only to be found among God's people who have repented and turned to Him. Calling upon the Conference or the pastor will not save anyone. All who call upon Jesus will be saved. In the face of thorough unrepentance in the Conference, turning to Jesus requires abandoning the apostate Conference. p. 108, Para. 1, [APOCALYP].

Chapter 3 p. 108, Para. 2, [APOCALYP].

Joel 3:1. God's people will have been imprisoned for God's says that He will overturn that captivity. p. 108, Para. 3, [APOCALYP].

Joel 3:2-3. The bondage of God's people in the end-time is made even clearer here. God will rescue us from that. p. 108, Para. 4, [APOCALYP].

Joel 3:4-7. Tyre and Zidon, symbols of oppressive civil power, are brought to view as instruments of the captivity of God's people. God repeats His promise to rescue His people yet again. p. 108, Para. 5, [APOCALYP].

Joel 3:8. The tables will be turned on the evil people of the world. God's people will be given power over them. p. 108, Para. 6, [APOCALYP].

Joel 3:9-12. A new paragraph begins here. The Lord calls for the wicked (Gentiles) of the world to be gathered together for judgment. Jehoshaphat means Jehovah judged. p. 108, Para. 7, [APOCALYP].

Joel 3:13-15. The time for the wicked to be judged has come and many, many people are making their decisions for eternity. It is a solemn time. p. 108, Para. 8, [APOCALYP].

Joel 3:16. When the Lord roars "out of Zion," He is roaring against the wicked and His people are safe at last. p. 108, Para. 9, [APOCALYP].

"Soon I heard the voice of God which shook the heavens and the earth.\* There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company, who, a short time before, were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked! All weariness and marks of care were gone; health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in the twinkling of an eye, from glory to glory. The graves were opened and the saints came forth, clothed with immortality, crying: 'Victory over death and the grave!' and together with the living saints they were caught up to meet their Lord in the air, while rich, musical shouts of glory and victory proceeded from every immortal tongue. [\*See Joel 3:16; see also Heb. 12:26; Rev. 16:17.]" Testimonies for the Church Volume One, p. 184. p. 108, Para. 10, [APOCALYP].

"When He shall come to the earth again, He will shake 'not the earth only, but also heaven.' 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.' 'The heavens shall be rolled together as a scroll'; 'the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' But 'the Lord will be the hope of his people, and the strength of the children of Israel.' Heb. 12:26; Isa. 24:20; 34:4; 2 Peter 3:10; Joel 3:16." Maranatha, p. 297. p. 108, Para. 11, [APOCALYP].

"Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. 'The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.' Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, 'Yet once more I shake not the earth only, but also heaven.' Hebrews 12:26. Says the Scripture, 'The Lord shall roar from on high, and utter His voice from His holy habitation;' 'and the heavens and the earth shall shake.' Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart 'as a scroll when it is rolled together.' Revelation 6:14. And every mountain and island shall be moved out of its place. 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.' Isaiah 24:20." Patriarchs and Prophets, p. 340. p. 108, Para. 12, [APOCALYP].

"But amid the tempest of divine judgment the children of God will have no cause for fear. 'The Lord will be the hope of His people, and the strength of the children of Israel.' Joel 3:16. The day that brings terror and destruction to the transgressors of God's law will bring to the obedient 'joy unspeakable and full of glory' 'Gather My saints together unto Me,' saith the Lord, 'those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself.'" Patriarchs and Prophets, p. 341. p. 109, Para. 1, [APOCALYP].

Joel 3:17. In that day all of the wicked will recognize who God is and who His people are. It will be too late for the wicked to repent. No more will the wicked mingle with the saints. p. 109, Para. 2, [APOCALYP].

Joel 3:18-21. Then, after the sinful (Egypt) have been desolated and destroyed God will dwell with His people. The children of God (Judah) will dwell with Him forever more. God will dwell and reign on this very planet. p. 109, Para. 3, [APOCALYP].

Amos p. 110, Para. 1, [APOCALYP].

The book of Amos clearly contains end-time prophecies. For example, Amos 7:4 has never been fulfilled: "Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part." Likewise Amos 9:10 has never had a fulfillment: "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." p. 110, Para. 2, [APOCALYP].

In the writings of Sister White the prophecies of Amos are strongly linked to those of other apocalyptic prophets. "It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Who shall stand when He appeareth who is 'of purer eyes than to behold evil,' and cannot 'look on iniquity'? Joel 2:11; Habakkuk 1:13. To them that cry, 'My God, we know Thee,' yet have transgressed His covenant, and hastened after another god, hiding iniquity in their hearts, and loving the paths of unrighteousness--to these the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Hosea 8:2, 1; Psalm 16:4; Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.' Zephaniah 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isaiah 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty, and their houses a desolation.' Zephaniah 1:18, 13." The Great

Controversy, p. 310. p. 110, Para. 3, [APOCALYP].

The prophet Amos brings rebuke to Israel and a call to thorough repentance. p. 110, Para. 4, [APOCALYP].

"The Lord had rebuked Israel for their evil doing and had pleaded with them to mend their ways. 'I have also spoken by the prophets,' he said, 'and I have multiplied visions, and used similitudes, by the ministry of the prophets.' Hosea 12:10. Through the prophet that appeared to Jeroboam before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, God had repeatedly set before Israel the sure result of disobedience. But notwithstanding reproof and entreaty, Israel sank lower and lower in apostasy. 'Israel slideth back as a backsliding heifer,' the Lord declared. Hosea 4:16. 'My people are bent to backsliding from me.' Hosea 11:7." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 110, Para. 5, [APOCALYP].

As will be seen, the Amos called not only to the Israel of his day but also to the Israel of the last days just before Jesus returns. Amos prophesied of the final plagues to come upon the wicked and the final events just before the second coming of Jesus. p. 110, Para. 6, [APOCALYP].

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Chapter 1 p. 110, Para. 8, [APOCALYP].

The Bible verses cited in this work are generally not quoted, therefore the reader is required to read this commentary side by side with the Bible. p. 110, Para. 9, [APOCALYP].

Amos 1:1. The book of Amos is stated to concern Israel. Amos, among the herdsmen of Tekoa, is thus among the herdsmen or those who watch after the flock at the time of the trumpet (literal meaning of Tekoa). So Amos writes for Israel, those ruled by God, at a time of war. p. 110, Para. 10, [APOCALYP].

Amos 1:2. When the Lord roared from Mount Sinai the people trembled. So will the people tremble when the Lord roars

from Zion. The new Jerusalem of nominal Israel is the General Conference in Washington, D. C. (see Appendix 1 to my commentary on Ezekiel, "Symbolic Samaria, Shiloh, and Jerusalem"). When the voice of God is heard roaring there, it will be a destroying voice and the leaders of Conference Adventism ("the shepherds") will mourn and the top of the heap, the General Conference of Seventh-day Adventists, will wither. p. 110, Para. 11, [APOCALYP].

Amos 1:3-4. This is a clear reference to 2 Kings 8:8-9. There Ben-hadad, literally "the son of idolatry", dies and Hazael, "God has seen," reigns in his place. Gilead is a reference to the first substitution of man in the place of a godly priesthood. While God's people were in Gilead king Saul was usurping the rights of priesthood in Gilgal (1 Sam. 13:7-14). Thus there will be a replacement of the idolatrous General Conference by those who are seen by God. We should remember from verse 1 that this happens at a time of war. p. 110, Para. 12, [APOCALYP].

Amos 1:5. Damascus was the ruling center of the Syrian power of Ben-hadad. Thus it corresponds to the ruling civil power in control today, Washington, D. C. It will be destroyed. p. 111, Para. 1, [APOCALYP].

Amos 1:6-8. These three verses comprise one entire paragraph in the original. Gaza is harsh or strong, Ashdod is the ravager, Ashkelon is a market, Ekron is eradication, Philistines are literally the migrants in Syria which were always known for the use of force. The harsh or strong nation, the nation that ravages, the nation that eradicates, and the nation that is a marketplace will be destroyed. The only nation in the world today that fits all of these specifications is the United States of America. It is the strongest nation in history, it ravaged the American Indian and Nazi Germany and Japan, it demolished the entire Soviet Union via economic warfare and has set up control of the world economy as a mercantile empire. Edom is the land of Essau who rejected the birthright and the eternal covenant (Gen. 32:3). Thus the U.S.A. will come under control of a religious power that rejected the birthright. That power will be Babylonian Protestantism. p. 111, Para. 2, [APOCALYP].

Amos 1:9-10. Tyrus is a heathen king and also represents Satan, Jer. 27:3, Eze. 26:3,7 (see also my commentary on Ezekiel 27). Because of the parallel phrasing between



verses 6 and 9 of this chapter we can conclude that the subject here is again the U.S.A. and this is a repeat prophecy that the U.S.A. will come under control of Sunday-keeping Protestantism. For this it will be destroyed and not remembered in God's everlasting covenant. p. 111, Para. 3, [APOCALYP].

Amos 1:11. Again the verbal parallelism identifies this as part of the same prophecy just unveiled. Edom, Sunday-keeping Protestantism will pursue "his brother," fellow Christians (who do not keep Sunday), i. e. Sunday-keeping Protestants will use the sword against Sabbath-keeping Christians. p. 111, Para. 4, [APOCALYP].

Amos 1:12. The Sunday-keepers will be punished with fire. Teman was the city of Eliphaz who falsely accused Job, a righteous man (Job 2:11, 4:1). Bozrah is a sheepfold, a religious gathering. Thus the churches of the Sunday-keepers, who falsely persecute God's true people, will be destroyed by fire. p. 111, Para. 5, [APOCALYP].

Amos 1:13. The Ammonites are those who worship Milcom (1 Kings 11:5), a false god, and have always stood against God's people (Neh. 4:2). This certainly encompasses all the pagan religions in the world for the worship of false gods, but in being active opposers of Israel it points to Roman Catholicism. This is further made clear in the statement that this group has "ripped up the women." This is literally true of Roman Catholicism. In just one incident (of many) Wylie records the butchery performed by the Roman Catholic army in Antwerp, "For three days the work of murdering and plundering went on, and when it came to an end, how awful the spectacle . . . whole streets laid in ashes, corpses here, gathered in heaps, lying about, hacked, mutilated, half-burned - some naked. . . ." (The History of Protestantism, Volume III, p. 114). Wylie records that in the Roman Catholic attempt to exterminate the Netherlands in the latter sixteenth century about 18,000 men and women were variously tortured, beheaded, strangled, burned alive, or buried alive by the Roman Catholic Inquisition alone, and that was before the mass annihilation of entire cities began. As stated in their own correspondence, the objective of the Roman Catholics was to destroy every man, woman and child of that country. Truly they ripped up the churches ("women"). Thus the Roman Catholics will treat the "child of Gilead." The churches ("women") of God's people ("the child of Gilead") will be

ripped up by Sunday-keepers. p. 111, Para. 6, [APOCALYP].

Amos 1:14-15. A fire will be kindled in the defenses ("wall") of the great ones (Rabbah) and it will devour their palaces and their leader and his princes will be taken. This must be the fire that destroys the wicked. p. 111, Para. 7, [APOCALYP].

Chapter 2 p. 111, Para. 8, [APOCALYP].

Amos 2:1-3. Moab is the son of Lot by incest (Gen. 19:35-37). This symbolically would be the kingdom of a Godly religion by incest, a religion which spawns from itself and yet whose father is the true God. This is apostate, Babylonian Protestantism which spawned from the great harlot, Rome, and yet traces its fundamental beliefs in the one, true God back to Christianity. Edom is the land of Essau who rejected the birthright and the eternal covenant (Gen. 32:3). Thus the U.S.A. will come under control of a religious power that rejected the birthright, under the control of Sunday-keeping Protestants. Kerioth literally is "buildings." Thus these three verses say that because of the sins of Babylonian Protestantism, which destroyed the roots of the U.S.A. (the bones of the king) by violating the fundamental constitutional principle of religious liberty, God will destroy the Babylonians and the buildings and cities of the United States with fire. p. 111, Para. 9, [APOCALYP].

Amos 2:4-5. This is plain enough for any faithful Adventist to understand. Set in the context of the destruction of the United States of America following its persecution of Sabbath-keepers Judah can only refer to Conference Adventism and Jerusalem to the General Conference. p. 112, Para. 1, [APOCALYP].

Amos 2:6-8. Punishment is coming from God to modern Israel, Seventh-day Adventists. They have indeed sold out the righteous for silver. When books by Sister White are given to the Conference in Romania they turn around and sell those books to the incredibly impoverished Romanian Conference Adventists: no money -- no book! When funds were donated to print her books in Russian on the Conference press at Zaokski, the Conference then sold the books pocketing the profits. Then, according to the very word of God, they take the money and buy wine and drink it. Notice the final four words of verse 8: their house of worship is

the house of some other god. Conference churches have no connection with the God of heaven. p. 112, Para. 2, [APOCALYP].

Amos 2:9-11. God reminds Conference Adventists how He destroyed the Amorites whose land He gave to them, how He brought them out of the sinful Egypt of Sunday-keeping, and how He raised up the sons of Adventists to be "separate" (Nazarites). p. 112, Para. 3, [APOCALYP].

Amos 2:12. But the Conference gave sin to those who should have been separate and refused to accept the prophets who were given. In rejecting Jones and Waggoner the Conference rejected a message from God. In reorganizing into a hierarchy the Conference rejected the plainest testimony of Sister White. In rejecting the two-compartment Sanctuary and the events of 1844 they rejected the vision of Hiram Edson. In replacing the King James with the New International Version the Conference has rejected the Bible itself. p. 112, Para. 4, [APOCALYP].

Amos 2:13. God Himself is pressed down by the Conference as they attempt to stand on top of Him! p. 112, Para. 5, [APOCALYP].

Amos 2:14-16. Therefore the Conference Adventists will face the day of destruction with no help from God and will be destroyed. p. 112, Para. 6, [APOCALYP].

Chapter 3 p. 112, Para. 7, [APOCALYP].

Amos 3:1-2. Listen to this O Conference Adventist whom the Lord brought up out of the land of sin, who are the only church blessed by God since 1844. You will be punished for your iniquity. p. 112, Para. 8, [APOCALYP].

"Through Amos also the Lord clearly revealed his purpose to bring judgments upon his impenitent people: 'Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the

earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?' 'The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?' Amos 3:1-6, 8." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 112, Para. 9, [APOCALYP].

Amos 3:3-6. Man and God cannot walk together except they be in agreement. God wants man's agreement. Thus He sends warnings to man so that man may repent before destruction overtakes him. When God blows a trumpet, a warning of war, there will be war unless man repents so that God may turn aside the punishment. p. 112, Para. 10, [APOCALYP].

"Who presides over and controls the selfish heart? Could the curtain be withdrawn, that passionate, professed believer would see a legion of satanic angels controlling him with their own spirit. He is standing in the presence of holy angels and in the presence of Satan's hellish army, and his conduct shows that he has no right to the name of 'Christian.' He professes much, but brings forth thorn-berries. Self is the mainspring of action. One such exhibition before the people is sufficient to testify--How 'can two walk together, except they be agreed?' (Amos 3:3)--Manuscript 176, 1898, pp. 4,5. ('Testimony to the Members of the Prahran Church,' April 4, 1898.)" Other Manuscripts Volume Nine, p. 324. p. 112, Para. 11, [APOCALYP].

"No one who fears God can without danger connect himself with one who fears Him not. 'Can two walk together, except they be agreed?' (Amos 3.3). The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God. . . . The Lord's direction is, 'Be ye not unequally yoked together with unbelievers' (2 Cor. 6:14, 17, 18)." Conflict and Courage, p. 57; Patriarchs and Prophets, p. 174; Testimonies on Sexual Behavior, Adultery, and Divorce., p. 17. p. 113, Para. 1, [APOCALYP].

"His heart was in harmony with God's will; for 'can two walk together, except they be agreed?' Amos 3:3. And this

holy walk was continued for three hundred years. There are few Christians who would not be far more earnest and devoted if they knew that they had but a short time to live, or that the coming of Christ was about to take place. But Enoch's faith waxed the stronger, his love became more ardent, with the lapse of centuries." Patriarchs and Prophets, p. 85. p. 113, Para. 2, [APOCALYP].

Amos 3:7-8. God is sending His warning of the coming persecution and destruction to Conference Adventists so that they may repent of Conference Adventism. These very commentaries that you are now reading are a part of that final warning. Who will not fear the plain statement of warning from God? Who will not fear prophecies that have lain in wait for the sins of Conference Adventism for 2400 years? p. 113, Para. 3, [APOCALYP].

"The Lord, in his great mercy, does not bring judgments upon the earth without giving warning to its inhabitants by the mouth of his servants. Says the prophet Amos, 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.' [Amos 3:7] When the iniquity of the antediluvians moved him to bring a flood of waters upon the earth, he first made known to them his purpose, that they might have opportunity to turn from their evil ways. For a hundred and twenty years was sounded in their ears the warning to repent, lest the wrath of God be manifested in their destruction. But the message seemed to them an idle tale, and they believed it not. From unbelief they proceeded to scorn and contempt, ridiculing the warning as highly improbable, and unworthy of their notice. Emboldened in their wickedness, they mocked the messenger of God, made light of his entreaties, and even accused him of presumption. How dare one man stand up against all the great men of the earth? If Noah's message were true, why did not all the world see it and believe it? One man's assertion against the wisdom of thousands! They would not credit the warning, nor would they seek shelter in the ark." The Spirit of Prophecy Volume Four, p. 208. p. 113, Para. 4, [APOCALYP].

"The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.' While 'the secret things belong unto the Lord our God,' 'those things which are revealed belong unto us and to our children forever.' Amos 3:7; Deut. 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study

of the prophetic scriptures." The Desire of Ages, p. 234. p. 113, Para. 5, [APOCALYP].

"The Lord God does nothing without giving to his servants the prophets knowledge of his plans. Amos 3:7, N.E.B. -- The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready." Maranatha, p. 160. p. 113, Para. 6, [APOCALYP].

"When, therefore, he found, in his study of the Bible, various chronological periods that, according to his understanding of them, extended to the second coming of Christ, he could not but regard them as the 'times before appointed,' which God had revealed unto His servants. 'The secret things,' says Moses, 'belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever;' and the Lord declares by the prophet Amos, that He 'will do nothing, but He revealeth His secret unto His servants the prophets.' Deuteronomy 29:29; Amos 3:7. The students of God's word may, then, confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth." The Great Controversy, p. 324. p. 113, Para. 7, [APOCALYP].

Amos 3:9-10. The Lord God of Heaven and Earth commands that the warnings of the coming destruction be published. Let these commentaries be published freely throughout the world. p. 114, Para. 1, [APOCALYP].

Amos 3:11-12. The Adventists who will survive the coming persecution will be a very small minority of those now on the rolls. p. 114, Para. 2, [APOCALYP].

Amos 3:13-15. This message is to be given in the house of Jacob, the house of those who hold to the truth (and have separated from the Conference). In the day when God brings judgment on the Conference the Conference churches (Beth-el, house of prayer) will fall to the ground and all the great houses of those who treasure up earthly riches will come to their end. Thus saith the Lord. p. 114, Para. 3, [APOCALYP].

Chapter 4 p. 114, Para. 4, [APOCALYP].

Amos 4:1-3. Bashan was the country of Og, "round cakes", who dwelled at Astaroth, "Ishtar", in Edrei, "force" (see Deu. 1:4). Thus Bashan represents enforced Sunday worship. Samaria was a region of Israel which fell away into idolatry, and is a symbol of Conference Adventism. So this message is to those in the Conference who follow the national Sunday law. These are the Adventists who call for alcoholic drinks and doctrines strange to Adventism. The Lord will take such people away with hooks. p. 114, Para. 5, [APOCALYP].

"Among all classes of society, shameless drunkenness prevailed. 'In the day of our king,' declared Hosea, 'the princes have made him sick with bottles of wine.' Hosea 7:5. 'Wine and new wine take away the heart.' Hosea 4:11. Amos testified, 'Ye gave the Nazarites wine to drink.' Among women as well as men there were those who invited others to unite with them in revelry, saying, 'Bring, and let us drink.' Amos 4:1." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 114, Para. 6, [APOCALYP].

Amos 4:4-5. The Lord taunts such Adventists to sin all they want in the house of God, Beth-el, and at Gilgal, where the first Hebrews gathered. Their tithes, offerings and feasts and ceremonies will not help them. p. 114, Para. 7, [APOCALYP].

Amos 4:6-8. God has withheld even the spiritual bread and water from them but they have not returned to Him. Since 1915 there has been not one prophet of God within Conference Adventism. There has been no latter rain and still the Conference Adventists idolize the Conference saying, "This ship is going through!" p. 114, Para. 8, [APOCALYP].

Amos 4:9. The Conference churches have been smitten with a drought of the Holy Spirit, yet they have not returned to God. p. 114, Para. 9, [APOCALYP].

Amos 4:10. The pestilence of sin within the church has plagued the Conference. The young men of the Conference have fallen by the sword in wars (Adventists did not participate in wars prior to 1902: that began in the First

World War). The stench of sin in the church has come up into the nostrils of the Conference repeatedly as the Conferences of the East corrupted themselves with the secret police and communist governments and Sabbath-breaking while the churches of the West corrupted themselves with adultery, greed and avarice. Yet the sheep of the Conference have not returned unto the Lord. p. 114, Para. 10, [APOCALYP].

Amos 4:11. Conference churches have not had the protection of God from their enemies. Conference Adventists have been slaughtered in Africa and imprisoned and incarcerated in the Soviet Union. Yet the sheep of the Conference have not returned to God. p. 114, Para. 11, [APOCALYP].

Amos 4:12-13. Therefore, because they do not return to God and abandon their corrupt organization, they will meet the return of the Creator, the Lord of Hosts, the One Who returns with clouds of mighty angels. p. 114, Para. 12, [APOCALYP].

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. Amos 4:12. -- Many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully." Maranatha, p. 254. p. 114, Para. 13, [APOCALYP].

"In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was: 'Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.' ' As a people who believe in Christ's soon appearing, we have a message to bear--'Prepare to meet thy God.' Amos 4:12. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully." Testimonies for the Church Volume Eight, p. 332; Maranatha, p. 116; Reflecting Christ, p. 339. p. 114, Para. 14, [APOCALYP].



"Our work is to proclaim the commandments of God and the testimony of Jesus Christ. 'Prepare to meet thy God' [Amos 4:12], is the warning given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us. There is a work for you, my brother, to do, to yoke up with Christ. Make sure that your building is on the rock. Do not risk eternity on a probability. You may not live to participate in the perilous scenes on which we are now entering. The life of no one of us is assured for any given time. Should you not watch every moment? Should you not closely examine your own self, and inquire, What will eternity be to me?" Other Manuscripts Volume Seventeen, p. 23; Selected Messages Book 2, p. 116. p. 115, Para. 1, [APOCALYP].

"Our work of heralding the second coming of Christ is similar to that of John the Baptist, the forerunner of Christ at His first advent. We are to proclaim to the world the message, 'The great day of the Lord is near' (Zeph. 1:14). 'Prepare to meet thy God' (Amos 4:12). We are to do much more than we have yet done." Other Manuscripts Volume Thirteen, p. 396. p. 115, Para. 2, [APOCALYP].

"Prepare to meet thy God, O Israel. Amos 4:12. -- Suppose that today Christ should appear in the clouds of heaven, who . . . would be ready to meet Him? Suppose we should be translated into the kingdom of heaven just as we are. Would we be prepared to unite with the saints of God, to live in harmony with the royal family, the children of the heavenly King? What preparation have you made for the judgment? Have you made your peace with God? Are you laboring together with God? Are you seeking to help those around you, those in your home, those in your neighborhood, those with whom you come in contact that are not keeping the commandments of God? . . . Are we getting ready to meet the King? . . ."

Maranatha, p. 98. p. 115, Para. 3, [APOCALYP].

"The message preceding the public ministry of the Son of God was, Repent, publicans; repent, Pharisees and Sadducees, 'for the kingdom of heaven is at hand' (Matt. 3:2). Our message is not to be one of 'peace and safety' (1 Thess. 5:3). As a people who believe in Christ's soon appearing, we have a work to do, a message to bear-- 'Prepare to meet thy God' (Amos 4:12). We are to lift up the standard, and bear the third angel's message--the commandments of God, and the faith of Jesus." Selected Messages Book 2, p. 150. p. 115, Para. 4, [APOCALYP].

"Nature Is Not God. God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer; but the thing made is not the maker. It is not the work, but the workman, that is counted worthy of honor. So while nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted. 'Let us worship and bow down: Let us kneel before the Lord.' 'In His hand are the deep places of the earth; The heights of the mountains are His also. The sea is His, and He made it; And His hands formed the dry land.' Psalm 95:6; 95:4, 5, A.R.V. 'Seek Him that maketh the Pleiades and Orion, And turneth the shadow of death into the morning, And maketh the day dark with night;' 'He that formeth the mountains, and createth the wind, And declareth unto man what is His thought;' 'He that buildeth His spheres in the heaven, And hath founded His arch [Noyes's translation] in the earth;' 'He that calleth for the waters of the sea, And poureth them out upon the face of the earth; Jehovah is His name.' Amos 5:8, A.R.V.; 4:13, A.R.V.; 9:6, margin; 9:6, A.R.V." The Ministry of Healing, p. 413. p. 115, Para. 5, [APOCALYP].

Chapter 5 p. 115, Para. 6, [APOCALYP].

Amos 5:1. Without apology or exception this chapter is directed to modern Israel, Seventh-day Adventists. p. 115, Para. 7, [APOCALYP].

Amos 5:2-3. It would be pure pedanticism to repeat the many Bible proof-texts which show that a woman in prophecy is a church. The Seventh-day Adventist Church is a fallen woman and will never rise again. Only a remnant of its numbers will remain. p. 115, Para. 8, [APOCALYP].

Amos 5:4-5. Seventh-day Adventists are called by God to seek Him and Him only. Trying to find Him in any institution or church structure of any kind is futile and fatal. He cannot be found in the Conference or the Reform Movement or any independent ministry. In order to live we must seek Him directly. p. 116, Para. 1, [APOCALYP].

Amos 5:6. Seek the Lord only or else He will destroy your

church or other establishment with fire. p. 116, Para. 2, [APOCALYP].

Amos 5:7-9. Those who are deep in sin in Adventism are called to seek the Creator, the Saviour, and Redeemer. p. 116, Para. 3, [APOCALYP].

"Nature is not God.--God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work, but the workman, that is counted worthy of honor. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted. 'The gods that have not made the heavens and the earth, These shall perish from the earth, and from under the heavens.' 'The portion of Jacob is not like these; For He is the former of all things.' 'He hath made the earth by His power, He hath established the world by His wisdom, And by His understanding hath He stretched out the heavens.' Jeremiah 10:11, 16, 12, A.R.V. 'Seek Him that maketh the Pleiades and Orion, And turneth the shadow of death into the morning, And maketh the day dark with night; That calleth for the waters of the sea, And poureth them out upon the face of the earth (Jehovah is His name).' Amos 5:8, A.R.V." Testimonies for the Church Volume Eight, p. 263. p. 116, Para. 4, [APOCALYP].

Amos 5:10. The sinners in Adventism hate any and all who rebuke sin and call for righteousness. p. 116, Para. 5, [APOCALYP].

"Thus it was with Israel. Those who might have stood as spiritual leaders among the nations, having set aside the statutes of God, fell a helpless prey to the evil passions of the human heart. Their times were marked by oppression, gross injustice, luxury and extravagance, riotous feasting and drunkenness, licentiousness and debauchery. 'They hate him that rebuketh in the gate,' Amos declared, 'and they abhor him that speaketh uprightly.' 'They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.' Amos 5:10, 12. These transgressors 'sold the righteous for silver, and the poor for a pair of

shoes.'" Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge", 01-29-14. p. 116, Para. 6, [APOCALYP].

Amos 5:11-12. The leaders in Adventism take bribes to turn aside righteous judgment. It is in this manner that men in open sin like adultery continue in positions of influence and power. A poor Adventist has no recourse to righteous judgment within the church. p. 116, Para. 7, [APOCALYP].

Amos 5:13. Because of unrighteous leaders the wise Adventist does not seek redress of wrongs within the church structure. There is no righteousness there. p. 116, Para. 8, [APOCALYP].

"Therefore the prudent shall keep silence in that time; for it is an evil time. Amos 5:13. -- Caution is to be prayerfully exercised by everyone who believes the truth. There are trying scenes before us, and we need to exercise great caution, keeping the door of our lips while the wicked are before us. We shall have to meet in our experience with men having fanatical zeal which will provoke those who hate the truth and it will be necessary to preserve a calm attitude and not state all we do know, for impressions will be made upon human minds that will, under the influence of Satan, grow to large proportions." This Day with God, p. 250. p. 116, Para. 9, [APOCALYP].

Amos 5:14-15. The only course of action left to the righteous is to simply seek to do good: in this way the Lord of Hosts will be with us. p. 116, Para. 10, [APOCALYP].

Amos 5:16-17. Because of the prevailing iniquity the Lord will pass through and there will be wailing. p. 116, Para. 11, [APOCALYP].

Amos 5:18-20. Do not look forward to the day of the Lord! It will bring no good with it. Do not wish that day on anyone. p. 116, Para. 12, [APOCALYP].

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Who shall stand when He appeareth who is 'of purer eyes than to behold evil,' and cannot 'look on iniquity'? Joel 2:11; Habakkuk 1:13. To

them that cry, 'My God, we know Thee,' yet have transgressed His covenant, and hastened after another god, hiding iniquity in their hearts, and loving the paths of unrighteousness--to these the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Hosea 8:2, 1; Psalm 16:4; Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.' Zephaniah 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isaiah 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty, and their houses a desolation.' Zephaniah 1:18, 13." The Great Controversy, p. 310. p. 116, Para. 13, [APOCALYP].

Amos 5:21-22. God hates the ceremonies and formalities of Seventh-day Adventism. p. 117, Para. 1, [APOCALYP].

Amos 5:23-24. God hates the very hymns sung in the churches. He will be satisfied only with righteousness. p. 117, Para. 2, [APOCALYP].

Amos 5:25-27. The Lord God of Hosts does not accept the sacrifices of an idolatrous church. Because of the idolatry of self-worship that church will go into captivity. p. 117, Para. 3, [APOCALYP].

Chapter 6 p. 117, Para. 4, [APOCALYP].

Amos 6:1. In an end-time setting this verse has only one possible meaning. Woe to those at ease in Seventh-day Adventism, who trust in an idolatrous Conference to whom Seventh-day Adventists come! p. 117, Para. 5, [APOCALYP].

Amos 6:2. Gath, Calneh, and Hamath were all Philistine cities, cities of the kingdom of force. Today they might be represented by Washington, London, and Moscow. The Lord asks Conference Adventists, are these better than your kingdom? p. 117, Para. 6, [APOCALYP].

Amos 6:3-6. This message is to those at ease in the Conference, who think the evil day is far away, that anoint themselves with a false Holy Spirit, that drink in strange doctrines, and who are not grieved at the affliction of

God's faithful people. p. 117, Para. 7, [APOCALYP].

Amos 6:7-8. This is the most solemn vow possible, occurring few times in the entire Bible, when the Lord swears an oath upon Himself. God hates Conference Adventism and it will be delivered up to the destroyer. Those who remain in the Conference will die. p. 117, Para. 8, [APOCALYP].

Amos 6:9. Those who remain in the Conference will die. (God will not spare it for the sake of any just men within it as He was willing to do for Sodom. All who remain therein are guilty of idolatry.) p. 117, Para. 9, [APOCALYP].

Amos 6:10-11. If a relative should bring up one of these dead to be cremated God's name may not be mentioned in connection with them. It is God who commanded the destruction of the Conference, both big and little churches. p. 117, Para. 10, [APOCALYP].

Amos 6:12-14. You can more likely plow rock with oxen than to save the Conference that has relied upon its own strength to stand. A nation will be raised up against modern Israel and all Adventists will be afflicted. p. 117, Para. 11, [APOCALYP].

Chapter 7 p. 117, Para. 12, [APOCALYP].

Amos 7:1-3. The affliction coming is so great that it could destroy every Adventist in the world. But God will not allow such a great evil. Faithful Adventists will arise out of the persecution. p. 117, Para. 13, [APOCALYP].

Amos 7:4-7. God decided not to destroy everyone by fire for there would be no Jacob to arise. p. 117, Para. 14, [APOCALYP].

Amos 7:8-9. The plumbline is a device for measuring uprightness. God will no longer postpone judgment of Adventists. This is the close of probation for modern Israel. He will deal with the sinners with a sword. p. 118, Para. 1, [APOCALYP].

Amos 7:10-11. "So far had Israel gone in impenitence that even this terrible sentence left them unmoved. Amaziah, a leader among the idolatrous priests at Bethel, said to

Amos: 'O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.' Amos 7:12, 13." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Concluded)", 02-12-14. p. 118, Para. 2, [APOCALYP].

Amaziah, a leader of the established church, conspires with Jereboam, a civil leader, to put away Amos because he spoke against the church. A portent of this union of the idolatrous Adventist Conference with the civil power of the United States of America may have happened in 1993 when federal agents attacked and murdered a church group at Waco, Texas. p. 118, Para. 3, [APOCALYP].

The same use of civil power will occur against this author if the Conference leaders can ever discover who wrote this commentary. p. 118, Para. 4, [APOCALYP].

"But by far the greater number of those who heard these invitations, refused to profit by them. So contrary to the evil desires of the impenitent were the words of one of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, 'Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.' Amos 7:10. And through Hosea the Lord declared: 'When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria.' Hosea 7:1. 'The pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this.' Verse 10." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Continued)", 02-05-14. p. 118, Para. 5, [APOCALYP].

"During the long reign of Jeroboam II, the armies of Israel gained signal victories; but this time of apparent prosperity wrought no change in the hearts of the impenitent; and it was finally decreed: 'Israel shall surely be led away captive out of their own land.' Amos 7:11." Advent Review and Sabbath Herald, "Destroyed for Lack of Knowledge (Concluded)", 02-12-14. p. 118, Para. 6, [APOCALYP].

Amos 7:12-13. The Conference leader orders that the prophecies of God be stopped. p. 118, Para. 7, [APOCALYP].

Amos 7:14-15. The man of God reminds the leader of the Conference that God called him out of the field to give these prophecies and that the Conference leader will see his own wife working as a harlot in the city (Washington, D.C.) and that he will lose everything he owns. p. 118, Para. 8, [APOCALYP].

Chapter 8 p. 118, Para. 9, [APOCALYP].

Amos 8:1-2. The fruit has been gathered. The end is here. God will no longer tolerate the idolatry of the Conference Adventists. p. 118, Para. 10, [APOCALYP].

Amos 8:3-6. The Adventists who support the Conference are guilty of the sins of the Conference, usury, greed, misuse of tithes and offerings. p. 118, Para. 11, [APOCALYP].

Amos 8:7-10. Terrible plagues and disasters are coming upon the professed people of God, Seventh-day Adventists because of the works of the Conference. Read them in these verses. p. 118, Para. 12, [APOCALYP].

"In the plague that follows, power is given to the sun 'to scorch men with fire. And men were scorched with great heat.' Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: 'The land mourneth; . . . because the harvest of the field is perished. . . . All the trees of the field are withered: because joy is withered away from the sons of men.' 'The seed is rotten under their clods, the garners are laid desolate. . . . How do the beasts groan! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.' 'The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.' Joel 1:10-12, 17-20; Amos 8:3." The Great Controversy, p. 628. p. 118, Para. 13, [APOCALYP].

Amos 8:11-12. Conference Adventists will suffer a famine. They shall not be able to find or hear the word of God because their probation has closed forever. There will be no mercy for them. p. 119, Para. 1, [APOCALYP].

"In that day, multitudes will desire the shelter of God's mercy which they have so long despised. 'Behold, the days



come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.' Amos 8:11, 12." The Great Controversy, p. 629. p. 119, Para. 2, [APOCALYP].

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. Amos 8:11, 12. -- And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, 'Too late! too late!'" Maranatha, p. 271. p. 119, Para. 3, [APOCALYP].

"The Lord in judgment will at the close of time walk through the earth; the fearful plagues will begin to fall. Then those who have despised God's word, those who have lightly esteemed it, shall 'wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it' (Amos 8:12) A famine is in the land for the hearing of the Word. The ministers of God will have done their last work, offered their last prayers, shed their last bitter tear for a rebellious church and an ungodly people. Their last solemn warning has been given. O then how quickly would houses and lands--dollars that have been miserly hoarded...be given... by those who have professed the truth and have not lived it out. . But no, they must hunger and thirst on in vain. Their thirst will never be quenched, no consolation can they get. Their cases are decided and eternally fixed. It is a fearful, awful time.--Manuscript 1, 1857, P.2. ('Lack of Appreciation of the Ministry, June 1857.)" An Adventist Apocalypse, p. 4. p. 119, Para. 4, [APOCALYP].

Amos 8:13-14. Fair virgins are the quiet little "historic" Adventist churches that remained in the Conference. Those that swear by the idolatrous Conference structure, here symbolized by Samaria, will die forever. Those who swear by the Conference, the tribe of Dan, the tribe not listed in the makeup of the 144,000 (see Rev. 7), will fall never to rise up again. p. 119, Para. 5, [APOCALYP].

Chapter 9 p. 119, Para. 6, [APOCALYP].

Amos 9:1. The altar is in the first apartment of the sanctuary. Thus the Lord has left the Holy of Holies, thus probation has closed for everyone. Now is the time of destruction. p. 119, Para. 7, [APOCALYP].

Amos 9:2. This is a clear reference to space travel as well as deep tunnels into the earth. p. 119, Para. 8, [APOCALYP].

Amos 9:3. This is a clear reference to submarines and other deep sea submersibles. Clearly the Lord foresaw our technology at the end of time. Conversely, the fact that we now have such technology in itself should be a warning that we have reached the end of time. Probation is about to close. p. 119, Para. 9, [APOCALYP].

Amos 9:4. Surrender to the enemy will not save anyone this time. It would have saved the Jews had they not tried to withstand Nebuchadnezzar's army, but this prophecy is purely end-time. p. 119, Para. 10, [APOCALYP].

Amos 9:5. See Malachi 4:1-3. p. 119, Para. 11, [APOCALYP].

Amos 9:6. A reference to God the Creator, reminding us to keep the seventh-day Sabbath, His memorial to His creation. p. 119, Para. 12, [APOCALYP].

Amos 9:7. Egypt is, of course, the home of atheism. This represents all atheistic countries today. Ethiopia is literally "Cush", the father of Nimrod (1 Ch. 1:10), who, of course, is the founder of Babylon. Spiritual Babylon today is all the churches that keep Sunday and believe the immortality of the soul. "The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony." Manuscript Releases Volume One, p. 302. See my comments on Ezekiel 30. p. 119, Para. 13, [APOCALYP].

Thus God says here that modern Adventists are as children

of Sunday-keepers. Did He not bring them up out of Egypt, the land of sin. Did God not bring up the Philistines and Syrians, the enemies of God's people, out of Caphtor and Kir? p. 120, Para. 1, [APOCALYP].

Amos 9:8. The sinful kingdom that God will destroy can only be Adventism here because He states that He will not utterly destroy the house of Jacob, faithful Adventists. p. 120, Para. 2, [APOCALYP].

Amos 9:9-10. God will destroy the sinners out of Adventism. This most certainly includes Conference Adventism where the false doctrine is taught of salvation while continuing to sin. All who follow that will be destroyed. p. 120, Para. 3, [APOCALYP].

"Amos ix, 9, 10, was presented before me. 'For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.' p. 120, Para. 4, [APOCALYP].

"God's people will be tested and proved. The plain and pointed testimony must act a prominent part in this work. In these days of darkness and peril who is able to stand and speak the whole truth? Multitudes of teachers prophesy smooth things. They see no special cause of alarm in the present condition of the professed people of God. The people are asleep, and the teachers are asleep. They cry, Peace, peace, and the multitude that hear believe their report and are at ease. This makes the necessity greater for faithful teachers to bear the pointed, faithful testimony. The present is a time of scouring and purifying, a time of warfare and trial. The house of Israel is being sifted, even as corn is sifted in a sieve. The chaff must be removed, and it will require close work to separate the chaff from the kernels of grain. God's discerning eye will detect the smallest particle of chaff, and yet he will not cause to fall upon the ground the least kernel of grain. Ellen G. White." Second Advent Review and Sabbath Herald, "Testimony to the Church", 11-26-61. p. 120, Para. 5, [APOCALYP].

Amos 9:11-12. In that day of destruction of the Adventist church God will raise up a remnant of Edom, a remnant of the church that refused the birthright. The Conference will

not go through, it will be destroyed. p. 120, Para. 6, [APOCALYP].

Amos 9:13-15. The day is coming when the lowly Adventist, who was faithful to the faith once delivered to the saints (Jude 3), will overtake and surpass the apparently great leaders in Adventism. God's faithful people will one day have a land from which they will never be removed. p. 120, Para. 7, [APOCALYP].

"Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. 'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed' (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. Letter 43, 1890, p. 5. (To Brother Olsen, December 15, 1890.)" Other Manuscripts Volume One, p. 179; Other Manuscripts Volume Twelve, p. 155; The Ellen G. White 1888 Materials, p. 747; Other Manuscripts Volume Two, p. 29. p. 120, Para. 8, [APOCALYP].

"There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. 'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed' [Amos 9:13]." The Ellen G. White 1888 Materials, p. 754. p. 120, Para. 9, [APOCALYP].

Appendix 1 How Long and How Many? p. 121, Para. 1, [APOCALYP].

Conference Adventists have long asked the question, "How long before Jesus returns?" No man knows the answer to that. p. 121, Para. 2, [APOCALYP].

They have also adopted a theology that the 144,000 are going to be those saints who just happen to be alive at the time of the day of Jacob's trouble. They largely believe that Jesus is waiting until there are a body of perfect Adventists ready before He returns. And thus they keep asking, "How long until we're ready?" p. 121, Para. 3, [APOCALYP].

A part of the answer can now be given, as well as an answer to the unasked question, "How many of us does it require?" p. 121, Para. 4, [APOCALYP].

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Jesus could not return and destroy the wicked at His coming unless He gave suitable warning to His people and to the wicked first. p. 121, Para. 5, [APOCALYP].

The warnings to His people were written about 2400 years ago by the so-called minor prophets. These books of the Bible have remained terra incognita for Adventists until 1998. O yes, a verse here and a verse there have been recognized as end-time prophecy, but the overall meaning of the symbols and their application to modern day events has not been generally understood, possibly they have been understood by no one. p. 121, Para. 6, [APOCALYP].

With the unveiling of these prophecies and the distribution of these commentaries to Adventists throughout the world the stage has been set for the return of Jesus. p. 121, Para. 7, [APOCALYP].

And thus it is that the two questions can now be answered. p. 121, Para. 8, [APOCALYP].

How many? Only one Adventists to research and understand the prophecies was required. This could and should have been done by Conference Adventists long ago. It will require a very few more faithful Adventists to publish

these commentaries in book form so that they may be distributed to all Adventists who really want the truth. p. 121, Para. 9, [APOCALYP].

How long? Even before the commentaries on all of the minor prophets have been completed the completed commentaries have been going around the world on e-mail (electronic mail over the Internet). Within a matter of a few weeks of the completion of the first study on Ezekiel I knew that these commentaries had gone to North America, Europe, the Pacific Islands, and Australia. They may possibly have gone further, only God knows for sure. What we can know is that it does not take long for the messages of warning to be distributed. Jesus really can come very soon now. p. 121, Para. 10, [APOCALYP].

Obadiah, A Commentary p. 122, Para. 1, [APOCALYP].

The Salvation of Jacob and the Perfidy of Edom p. 122, Para. 2, [APOCALYP].

Oba. 1. Edom, the land of Essau (Gen. 32:3), a country that refused the inheritance (Gen. 25:31-34), cannot be either apostate Protestantism or Roman Catholicism, for neither of those can trace its line of inheritance to the truth without interruption and apostasy. Protestantism derives from Catholicism which derived its doctrines from apostates like Tatian and Clement of Alexandria. Instead, Edom must be a church which has had the truth and refused it. The only church in modern times that fits this description is Conference Adventism. The Conference was blessed by God from its beginning and refused the inheritance that was offered. When Conference Adventism refused the message of justification by faith at 1888 it refused the everlasting covenant which Abraham received by faith, rather than by works. (See The Everlasting Covenant, by E. J. Waggoner.) p. 122, Para. 3, [APOCALYP].

The "we" in verse one refers to Edom because the rumor is from God. It makes no sense for God to have heard a rumor from Himself. The rumor being from God, it then follows that the messenger is from God. It is Edom, Conference Adventism which says "let us rise up against her in battle." p. 122, Para. 4, [APOCALYP].

To any sincere Adventist it must be clear who the female is who was a messenger from God. "Early in my youth I was

asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be His messenger. 'Your work,' He instructed me, 'is to bear My word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make My Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and My power shall be with you." Selected Messages Book 1, p. 32. p. 122, Para. 5, [APOCALYP].

Ellen White was either a liar or exactly what she said she was, a messenger from God bearing a message from God. Conference leadership, at least as far back as A. G. Daniels, has steadfastly taken the position that she was not a fully inspired source of heavenly truth. In this position and in its teaching that she was not a Biblically-qualified prophet, the Conference has made war against her. That it is true that many Adventists within the Conference structure have believed in Sister's White's office as a prophet and messenger of God does not change the position or teaching of the Conference against that point. p. 122, Para. 6, [APOCALYP].

The first official position statement of the General Conference which refused the inspiration of Sister White was made by A. G. Daniels in 1920 in Friedensau, Germany, and it has never been contradicted or corrected by any General Conference president since. "I know of people who placed these two things, the Bible and the Testimonies, beside each other and appreciated them equally. The General Conference has never done this and has never made a resolution which would prove this." Protokoll, 1920, p. 39. p. 122, Para. 7, [APOCALYP].

Up to this point I have shown the literal interpretation of "her" in this verse. There is also a symbolic interpretation. p. 122, Para. 8, [APOCALYP].

Since a woman represents a church and this one is a messenger from God, as opposed to the corporate Seventh-day Adventist church, the "her" against whom the corporate

Conference church rises up in battle must be a pure and holy church. A glimpse of the beginning of this church has perhaps been seen in the large movement of independent Adventists out of the Conference. While she is not a corporate entity she does have a universal acceptance of Sister White as an inspired messenger from God which is the single dogma that gives any form of cohesion to this people. p. 122, Para. 9, [APOCALYP].

This new, independent Adventist church is not yet a pure church as I write this. Of those who came out of the Conference, some have gone back and some others have gone out to follow new, strange doctrines. The problem of her purity will be solved by the great persecution which is coming, much of which is prophesied in this verse to come from the Conference church. This persecution by former brethren is also prophesied in Sister White's work. p. 122, Para. 10, [APOCALYP].

"I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday." Spalding and Magan Collection, p. 1. p. 122, Para. 11, [APOCALYP].

Oba. 2. The heathen can only be those who do not acknowledge the God of heaven. p. 123, Para. 1, [APOCALYP].

Oba. 3-4. A new paragraph begins here. The use of the second person, "Thine" and "thou", demands that we understand the monologue to be directed to the very same church mentioned in the first two verses. p. 123, Para. 2, [APOCALYP].

The Conference of Seventh-day Adventists is here accused of dwelling in the cleft of the rock who lives on high, i.e. dwelling under the protection of Jesus Christ (Who is the rock of 1 Cor. 10:4), and yet saying in its heart, "No one can stop me!" This is stated openly in Conference churches every time they repeat the formula, "The ship is



going through!" p. 123, Para. 3, [APOCALYP].

God says that no matter how much the SDA Conference exalts itself with such statements He will pull it down. p. 123, Para. 4, [APOCALYP].

Oba. 5-6. If the Conference church were facing only human enemies its losses would be finite. Not so when its destruction is from God! p. 123, Para. 5, [APOCALYP].

Oba. 7. The men with whom the Conference has made a confederacy have no understanding because they have never accepted the light from heaven. It is written in John 7:17 that everyone will have light who is willing to obey God: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The confederates of the Conference are not willing to obey God, particularly on the fourth commandment, so they have "none understanding." The confederates of the General Conference of Seventh-day Adventists are the Sunday-keepers, like Walter Martin, with whom the officers of the Conference have agreed to unify on doctrine. In accepting the doctrines of Babylonian Protestants the Conference has placed itself beneath them and will be led into Sunday-keeping itself. p. 123, Para. 6, [APOCALYP].

Oba. 8. "In that day" is the day in which the Conference goes over to Sunday. Shall not the Lord God then destroy all the "wise men" of the Conference? p. 123, Para. 7, [APOCALYP].

Oba. 9. Teman was a person who falsely accused Job, a righteous man (Job 2:11, 4:1). The mighty men of the Conference are called "Teman" because they have falsely accused righteous Adventists of fanaticism, referring to them as "the lunatic fringe." The Temans of the Conference will be slaughtered as described in Ezekiel 9. p. 123, Para. 8, [APOCALYP].

Oba. 10. Jacob, the brother of Essau who inherited the birthright, represents that portion of Adventism who have received the everlasting covenant by faith. These are they who actually believe the full testimony of God, including both the Bible and the inspired writings of Sister White. It is here written that the Conference will do violence to the faithful Adventists. This is also echoed in the writings of Sister White as was previously quoted from the

Spalding and Magan Collection, page 1 (see comments on verse 1). p. 123, Para. 9, [APOCALYP].

Oba. 11-12. "Thou" continues to be Conference Adventism. In the day of the National Sunday Law the faithful Adventists will be carried away to prison and the Conference will stand on the side of the Sunday-keepers and it will rejoice over the plight of the faithful Adventists who have long been thorns in its side. p. 123, Para. 10, [APOCALYP].

Oba. 13-14. In that time of trouble it is the Conference who will deliver up the faithful Adventists to be punished. This is already an old story of apostasy and betrayal that has even been played out in the twentieth century. p. 123, Para. 11, [APOCALYP].

During the overtly Communist regime of the U.S.S.R. the Conference officials overwhelmingly sided with the Communist government in requiring Adventists to send their children to atheist schools on the Sabbath. There was a case in Kiev, in the Ukraine, where a Conference pastor refused to go along. Conference and Union leaders denounced him to the K.G.B. and testified against him at his trial where he was sentenced to 2 years in prison. This scene will be repeated worldwide in the time of trouble as Conference Adventists repudiate the Adventist faith. p. 123, Para. 12, [APOCALYP].

In Hungary in the 1970's, under Communism, it was the Conference who not only disfellowshipped the faithful Adventists but who also turned their names over to the Hungarian Secret Police to be carefully watched. Those who originally entered into the Christian Advent Community of independent Adventists had to risk boldly walking in front of secret police who were observing the pastors who had been illegally put out by the Conference officials. p. 124, Para. 1, [APOCALYP].

Oba. 15-16. The punishment of the wicked follows the time of trouble swiftly. Conference Adventists, indeed all of those who "Stay with it" and follow the Conference leaders will be severely punished by God. p. 124, Para. 2, [APOCALYP].

"Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in

rebellion will be cut off. Sin and sinners will perish, root and branch, (Mal. 4:1),--Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, 'Because thou hast set thine heart as the heart of God; . . . I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . Thou shalt be a terror, and never shalt thou be any more.' Then 'the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;' 'they shall be as though they had not been.' Ezek. 28:6-19; Ps. 37:10; Obadiah 16." The Desire of Ages, p. 763. p. 124, Para. 3, [APOCALYP].

"In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. 'There shall be a resurrection of the dead, both of the just and unjust;' 'for as in Adam all die, even so in Christ shall all be made alive.' Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. 'All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' John 5:28, 29. They who have been 'accounted worthy' of the resurrection of life are 'blessed and holy.' 'On such the second death hath no power.' Revelation 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression--'the wages of sin.' They suffer punishment varying in duration and intensity, 'according to their works,' but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. Says an inspired writer: 'Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.' And another declares: 'They shall be as though they had not been.' Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion." The Great Controversy, p. 544. p. 124, Para. 4, [APOCALYP].

"The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the

harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become 'as though they had not been.' Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.' Revelation 5:13." Patriarchs and Prophets, p. 541. p. 124, Para. 5, [APOCALYP].

Oba. 17-21. The destruction of the wicked, including Conference Adventists, is promised by fire. The faithful are understood under the symbols of Jacob, Joseph, Benjamin, and the children Israel. p. 124, Para. 6, [APOCALYP].

All of the material that was once held by the Conference will be possessed by the faithful Adventists after the Conference Adventists are destroyed. p. 124, Para. 7, [APOCALYP].

Nahum, A Book of the End Time p. 125, Para. 1, [APOCALYP].

Forward p. 125, Para. 2, [APOCALYP].

The book of Nahum is a book of end-time prophecy in symbols. There is ample testimony of the Holy Spirit through an inspired author to this fact. Unless otherwise stated, all quotations outside of the Bible are from E. G. White. p. 125, Para. 3, [APOCALYP].

"The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.' Nahum 1:3. O, that men might understand the patience and long-suffering of God! He is putting under restraint His own attributes. His omnipotent power is under the control of Omnipotence. O, that men would understand that God refuses to be wearied out with the world's perversity and still holds out the hope of forgiveness even to the most undeserving! But His forbearance will not always continue. Who is prepared for the sudden change that will take place in God's dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors? . .

. " Counsels to Parents, Teachers, and Students, p. 415. p. 125, Para. 4, [APOCALYP].

"Men are prone to abuse the long-suffering of God, and to presume on His forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked' (Nahum 1:3). The long-suffering of God is wonderful, because He puts constraint on His own attributes; but punishment is nonetheless certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do His strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is presented as being unmixed with mercy; and the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin--it is then the measure of guilt is full; the national apostasy is the signal for national ruin." Selected Messages Book 2, p. 372. p. 125, Para. 5, [APOCALYP].

A cursory reading of the book of Nahum will readily establish it as end-time prophecy. Bashan, the country of Og, existed about 1000 years before Jesus walked the earth. Nahum, who wrote around 640 B.C. can only be using Bashan symbolically for it did not exist in his day. Likewise Nineveh, the strength of Assyria, was destroyed in the time of Jonah and can have only symbolic application two millennia after Christ. p. 125, Para. 6, [APOCALYP].

Because Nahum is a book of prophecy in symbols, the reader is referred to the author's commentary, Ezekiel: A Book For Seventh-day Adventists. The book of Ezekiel is also highly symbolic. The very same symbols encountered and revealed in that commentary are found in Nahum. The same method of interpretation that was used by William Miller and numerous Adventist pioneers, letting the Bible define its own symbols, is used in the commentary on Ezekiel and in this commentary. p. 125, Para. 7, [APOCALYP].

Chapter 1 p. 125, Para. 8, [APOCALYP].

For the sake of brevity, Bible verses are generally not quoted in this commentary. It is necessary that the reader

read the verses side by side with this commentary. p. 125, Para. 9, [APOCALYP].

Nah. 1:1. Nineveh was a heathen capitol outside of Israel. Israel in modern times has nothing to do with the nation of the same name. Israel throughout the Bible has always referred to those people who worship the Creator. In modern times this refers specifically to those people who obey the fourth commandment, Exodus 20:8-11, to worship the Creator by keeping His seventh-day Sabbath. No other method of worship of the Creator has ever been acknowledged in the entire Bible. p. 125, Para. 10, [APOCALYP].

The correct identification of the symbolic meaning of Nineveh in end-time prophecy is critical to the proper understanding of the book of Nahum. It would be natural to expect that Nineveh should refer to heathen or atheistic powers, except that in Nah. 2:10 Nineveh is clearly referred to as "she", i.e. a church. (See 2 Cor. 11:2, Jer. 6:2 for the use of a woman to represent a church.) p. 125, Para. 11, [APOCALYP].

As we search the Biblical record for facts about Nineveh the book of Jonah comes prominently to light. Here we find that Nineveh was a city to whom Jonah preached the word of God. Jonah 3:2-4, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. [3] So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. [4] And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." the record does not end there, however. Nineveh actually does repent and accept the word of God. Jonah 3:5-6, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. [6] For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes." p. 126, Para. 1, [APOCALYP].

It is therefore necessary to understand that Nineveh, by receiving the word of God, became a church. Unfortunately the story of Nineveh does not end there. The following generation of Ninevites went back against God. Thus the church of Nineveh went into apostasy and was destroyed. p. 126, Para. 2, [APOCALYP].

The course of Adventism, since its beginning in the mid nineteenth century has exactly paralleled the course of the church of Nineveh. It repented when it heard the preaching of William Miller that Jesus was coming soon just as Nineveh repented in the face of the message that it would soon be destroyed. One generation later Conference Adventism rejected the messengers from Heaven in 1888 and went into terminal apostasy (8T 250). p. 126, Para. 3, [APOCALYP].

"Nineveh, in the time of its greatest temporal prosperity, was a center of crime and wickedness. Inspiration declared it to be 'the bloody city . . . full of lies and robbery.' Nahum 3:1. Those in a position to know, acknowledged that one of the leading characteristics of its inhabitants was violence. Jonah 3:8. In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion, who 'did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.' Nahum 2:12. 'Upon whom,' the prophet inquired, 'hath not thy wickedness passed continually?' Nahum 3:19." Advent Review and Sabbath Herald, "Nineveh, That Great City", 12-04-13. p. 126, Para. 4, [APOCALYP].

In symbolic fulfillment the crimes are often spiritual rather than physical. Spiritual murder was committed many times by Conference Adventism. Alonzo T. Jones, one of the bearers of the 1888 message, was illegally disfellowshipped. Later M. L. Andreasen was likewise treated for publishing the truth. Still later entire churches were illegally expelled for the "sin" of believing and preaching the truth and in most cases the property of the members, their church buildings and even personal property, were seized by the apostate Conference. This is spiritual murder and literal robbery. The lies that have been told by Conference officials are so many that it is pointless to recount them: any Adventist who now knows nothing of these things is willfully ignorant. p. 126, Para. 5, [APOCALYP].

Nineveh represents Conference Adventism. p. 126, Para. 6, [APOCALYP].

Nah. 1:2-5. At no time in history, saving the great Deluge of Noah's time, has God been furious with the people of the world. Fury is a condition of mind that purposes

unrestrained evil and destruction. This passage certainly does not refer to the time of Noah for it describes a drying up of the sea, not a flood. Having never met its fulfillment in history these prophecies can only be applied to the future destruction of the world. This clearly establishes the book of Nahum as end-time prophecy. p. 126, Para. 7, [APOCALYP].

Most of the terms in this book are to be fulfilled in symbol. The drying up of the sea via Rev. 17:15 is the destruction of the people of the world in great masses. Bashan is the country of which Og was king at the time of Moses. Its symbolic meaning is given in Deu. 1:4 where Og dwells "at Astaroth in Edrei." Astaroth is one of many names for the wife of Nimrod, known also as Ishtar and Semiramis and Diana, who became the love goddess of the sunworshippers and is worshiped as the virgin Mary in modern Roman Catholicism. Edrei literally means strength or force. Thus Bashan is the country of enforced sun-worship, the world governments at the end of time which enforce Sunday sacredness. p. 126, Para. 8, [APOCALYP].

That the world will melt (ref. Malachi 4:1-3) is undoubtedly literal. p. 126, Para. 9, [APOCALYP].

"Calamities in the Cities.--When God's restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come. Is this because people do not keep Sunday? No; but because men have trampled upon the law of Jehovah. The Lord is slow to anger. This should inspire the heart with gratitude. 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet' (Nahum 1:3)." Manuscript Releases Volume Three, p. 314. p. 126, Para. 10, [APOCALYP].

"The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed. 'The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.' Isaiah 28:21. To our merciful God the act of punishment is a strange act. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.' Ezekiel 33:11.



The Lord is 'merciful and gracious, longsuffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.' Yet He will 'by no means clear the guilty.' Exodus 34:6, 7. While He does not delight in vengeance, He will execute judgment upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who have become hardened in sin. 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor." Patriarchs and Prophets, p. 628. p. 127, Para. 1, [APOCALYP].

"'Unto the King eternal, incorruptible, invisible,' 'who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see,'--to Him 'be honor and power eternal.' 1 Timothy 1:17, margin; 6:16, A. R. V. 'He stretcheth out the north over the empty place, And hangeth the earth upon nothing. He bindeth up the waters in His thick clouds; And the cloud is not rent under them. . . . He hath compassed the waters with bounds, Until the day and night come to an end.' Job 26:7-10. 'The pillars of heaven tremble And are astonished at His rebuke. He stilleth the sea with His power. . . . By His Spirit the heavens are beauty; His hand hath pierced the gliding serpent. Lo, these are but the outskirts of His ways: And how small a whisper do we hear of Him! But the thunder of His power who can understand?' Job 26:11-14, A. R. V., margin. 'The Lord hath His way in the whirlwind and in the storm, And the clouds are the dust of His feet.' Nahum 1:3. 'Who is like unto the Lord our God, who dwelleth on high, Who humbleth Himself to behold the things that are in heaven, and in the earth!' Psalm 113:5, 6. 'Great is Jehovah, and greatly to be praised; And His greatness is unsearchable. One generation shall laud Thy works to another, And shall declare Thy mighty acts. Of the glorious majesty of Thine honor, And of Thy wondrous works, will I meditate. And men shall speak of the might of Thy terrible acts; And I will declare Thy greatness. They shall utter the memory of Thy great goodness, And shall sing of Thy righteousness. . . . 'All Thy works shall give thanks unto Thee, O Jehovah; And Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, And talk of Thy power; To make known to the

sons of men His mighty acts, And the glory of the majesty of His kingdom. Thy kingdom is an everlasting kingdom, And Thy dominion endureth throughout all generations. . . . 'My mouth shall speak the praise of Jehovah; And let all flesh bless His holy name for ever and ever.' Psalm 145:3-21, A. R. V." Testimonies for the Church Volume Eight, p. 282. p. 127, Para. 2, [APOCALYP].

"The longsuffering of God is wonderful. Long does justice wait while mercy pleads with the sinner. But 'righteousness and judgment are the establishment of His throne.' Ps. 97:2, margin. 'The Lord is slow to anger;' but He is 'great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.' Nahum 1:3." Christ's Object Lessons. p. 127, Para. 3, [APOCALYP].

"God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. 'The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.' Isaiah 28:21. To our merciful God the act of punishment is a strange act. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked.' Ezekiel 33:11. The Lord is 'merciful and gracious, longsuffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.' Yet He will 'by no means clear the guilty.' The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy." The Great Controversy, p. 627. p. 127, Para. 4, [APOCALYP].

"'Unto the King eternal, immortal, invisible,' 'who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting.' 1 Timothy 1:17; 6:16. 'Shall not His excellency make you afraid? And His dread

fall upon you?' 'Is not God in the height of heaven? And behold the height of the stars, how high they are!' 'Is there any number of His armies? And upon whom doth not His light arise?' 'Great things doeth He, which we cannot comprehend. For He saith to the snow, Fall thou on the earth; Likewise to the shower of rain, And to the showers of His mighty rain. He sealeth up the hand of every man, That all men whom He hath made may know it.... He spreadeth abroad the cloud of His lightning: And it is turned round about by His guidance, That they may do whatsoever He commandeth them Upon the face of the habitable world; Whether it be for correction, or for His land, Or for loving-kindness, that He cause it to come. 'Hearken unto this:... Stand still, and consider the wondrous works of God. Dost thou know how God layeth His charge upon them, And causeth the lightning of His cloud to shine? Dost thou know the balancings of the clouds, The wondrous works of Him who is perfect in knowledge?... Canst thou with Him spread out the sky, Which is strong as a molten mirror? Teach us what we shall say unto Him; For we cannot set our speech in order by reason of darkness.... And now men cannot look on the light when it is bright in the skies, 'When the wind hath passed, and cleared them. Out of the north cometh golden splendor: God hath upon Him terrible majesty. Touching the Almighty, we cannot find Him out: He is excellent in power; And in justice and plenteous righteousness.... Men do therefore fear Him.' 'Who is like unto the Lord our God, who dwelleth on high, Who humbleth Himself to behold the things that are in heaven, and in the earth!' 'The Lord hath His way in the whirlwind and in the storm, And the clouds are the dust of His feet.' 'Great is the Lord, and greatly to be praised; And His greatness is unsearchable. One generation shall praise Thy works to another, And shall declare Thy mighty acts. I will speak of the glorious honor of Thy majesty, And of Thy wondrous works. And men shall speak of the might of Thy terrible acts: And I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, And shall sing of Thy righteousness.... 'All Thy works shall praise Thee, O Lord; And Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, And talk of Thy power; To make known to the sons of men His mighty acts, And the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, And Thy dominion endureth throughout all generations.... My mouth shall speak the praise of the Lord: And let all flesh bless His holy name for ever and ever.' Job 13:11; 22:12; 25:3; 37:5-24, A.R.V., margin;

Psalm 113:5, 6; Nahum 1:3; Psalm 145:3-21." The Ministry of Healing, p. 434. p. 128, Para. 1, [APOCALYP].

Nah. 1:6-7. This is a promise. The only place of safety in that day of trouble will be the Lord. Those who fully trust the Lord will be protected by Him. Those who trust Him will also trust His law which includes the fourth commandment to keep the seventh-day, Saturday, holy instead of Sunday, the day of the sun god. Thus Nahum speaks of the time when the final controversy will be over Sabbath-keeping versus Sunday-keeping. p. 128, Para. 2, [APOCALYP].

"More terrible manifestations than the world has ever yet beheld, will be witnessed at the second advent of Christ. 'The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger?' Nahum 1:5, 6. 'Bow Thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out Thine arrows, and destroy them.' Psalm 144:5, 6." Patriarchs and Prophets, p. 109. p. 128, Para. 3, [APOCALYP].

"'The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end' of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8." Advent Review and Sabbath Herald, "Deliverance From Assyria (Concluded)", 06-03-15. p. 128, Para. 4, [APOCALYP].

Nah. 1:8-10. All who do not keep the Sabbath in that day will be destroyed by fire just as thorny plants are destroyed by burning. p. 128, Para. 5, [APOCALYP].

"In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, 'Why hast thou rebelled against Me, and robbed Me of the subjects of My kingdom?' the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless. . . . The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe. . . .

Never will evil again be manifest. Says the Word of God, 'Affliction shall not rise up the second time.' Nahum 1:9. . . . A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them." The Faith I Live By, p. 71. p. 128, Para. 6, [APOCALYP].

"The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate his love and establish his honor before a universe of beings who delight to do his will, and in whose heart is his law. Never will evil again be manifest. Says the Word of God, 'Affliction shall not rise up the second time.' Nah. 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom." The Great Controversy, 1888 Ed., p. 504; The Great Controversy, 1911 Ed., p. 504. p. 129, Para. 1, [APOCALYP].

Nah. 1:11-14. This one person is one that works against the Lord through imagination: he is also a person that gives wicked counsel. He places a yoke upon people. His is a house of "gods". This can only describe Satan, the originator of sin and evil, the one who invented all of the counterfeit religions we call paganism where many gods are worshiped. p. 129, Para. 2, [APOCALYP].

That Satan has been in this world for a long time is of little doubt. Yet this end-time prophecy speaks in verse 12 of his "passing through" at the time of the destruction of the wicked. This can only be a reference to Satan's visible presence on the earth as he counterfeits the second Advent of Christ and claims to be Christ himself. p. 129, Para. 3, [APOCALYP].

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation

1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is 'the great power of God.' Acts 8:10." The Great Controversy, p. 624. p. 129, Para. 4, [APOCALYP].

"And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second coming. 'There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' Matthew 24:24-27, 31; 25:31; Revelation 1:7; 1 Thessalonians 4:16, 17. This coming there is no possibility of counterfeiting. It will be universally known--witnessed by the whole world." The Great Controversy, p. 625. p. 129, Para. 5, [APOCALYP].

"But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image,--the very class upon whom the Bible declares that God's unmingled wrath shall be poured out. And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Scriptures teach that 'as the lightning cometh out of the east, and

shineth even unto the west; so shall also the coming of the Son of man be;' that he 'cometh with clouds; and every eye shall see him;' that he will 'descend from Heaven with a shout, with the voice of the archangel, and with the trump of God;' that he will 'come in his glory, and all the holy angels with him,' and will 'send his angels with a great sound of a trumpet, and they shall gather together his elect.' Those who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the testimony of the Scriptures they will detect the deceiver in his disguise." The Spirit of Prophecy Volume Four, p. 443. p. 129, Para. 6, [APOCALYP].

Nah. 1:15. In the very face of this overwhelming deception of satanic miracle the promise is given to God's people that Jesus really is coming back and that God's people are to continue to keep the law. The keeping of God's law is the single distinguishing mark between God's people and the wicked. "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God." Ezekiel 20:20. p. 130, Para. 1, [APOCALYP].

Chapter 2 p. 130, Para. 2, [APOCALYP].

Nah. 2:1. This is a continuation of the thought in the previous verse. The chapter should not be divided here. Satan is "he that dashes in pieces." It is Satan that has now come visibly to the world. God's people are addressed to strengthen themselves against him. p. 130, Para. 3, [APOCALYP].

Nah. 2:2-3. The first chapter dealt with the world and the nominal church. The second chapter now focuses on the nominal church of God. The turning away of the excellency of Jacob is the rejection of the nominal church of God, the Seventh-day Adventist Church. The branches are the symbol of the invisible connecting spiritual link between God and His people, but these are now described as marred, this people no longer has a connection with Jesus. p. 130, Para. 4, [APOCALYP].

His mighty men can only be those men who have been mighty in Seventh-day Adventism, particularly in evangelism, the sole reason for the existence of a church structure. The chariots of these men are then the vehicles of evangelism - the meetings, the radio and television media which are used to spread the word to those who have not heard it. p.

130, Para. 5, [APOCALYP].

Nah. 2:4-6. That the chariots should jostle one another refers to competition within the conference structure in evangelism. This is truly an amazing idea, that evangelists should compete against one another, but it is now a matter of history that conference evangelists are judged by the numbers they bring in. p. 130, Para. 6, [APOCALYP].

The opening of the gates of the rivers refers to a flood of people, and indeed a mob of unconverted people have flooded into the Seventh-day Adventist Church. The result will be the destruction of that church. p. 130, Para. 7, [APOCALYP].

Nah. 2:7. Huzzab literally means "that which was established." That it is referred to as "she" demands that we understand the established church here. The established church, The Seventh-day Adventist Conference Church structure, will be led away captive. Being taken captive is being taken into sin. The conference will go over to keeping Sunday under the pressure of the National Sunday Law. p. 130, Para. 8, [APOCALYP].

Nah. 2:8. Nineveh, Conference Adventism, stands still and does nothing even in the face of impending destruction. Water, of course, represents people (Rev. 17:15). A pool of water is a mass of people who are not going anywhere. p. 130, Para. 9, [APOCALYP].

Nah. 2:9-10. The time when hearts melt and knees knock together from fear surely describes the great and terrible Day of the Lord, the day of wrath, when Jesus says, "It is finished." Probation is forever closed. "She" here can only be the Conference church structure. p. 130, Para. 10, [APOCALYP].

"Before His presence 'all faces are turned into paleness;' upon the rejecters of God's mercy falls the terror of eternal despair. 'The heart melteth, and the knees smite together, . . . and the faces of them all gather blackness.' Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: 'Who shall be able to stand?' The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: 'My grace is sufficient for you.' The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note



higher and sing again as they draw still nearer to the earth." The Great Controversy, p. 641. p. 130, Para. 11, [APOCALYP].

Nah. 2:11-12. Nineveh could not more accurately represent Conference Adventism with its Celebration Centers. "It was thus that Nineveh, 'the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me,' became a desolation, 'empty, and void, and waste,' 'the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid.' Zeph. 2:15; Nahum 2:10, 11." Advent Review and Sabbath Herald, "Deliverance From Assyria (Concluded)", 06-03-15. p. 130, Para. 12, [APOCALYP].

Nah. 2:13. God will destroy Conference Adventism and its evangelists will be heard no more. No more will it steal from the tithes and donations of its members on whom it preys to line its own pockets. p. 131, Para. 1, [APOCALYP].

Chapter 3 p. 131, Para. 2, [APOCALYP].

Nah. 3:1-3. Nothing but woe and destruction is specified for the bloody, apostate Conference church of Seventh-day Adventists. The Conference leaders and the structure itself are held guilty for the blood of the many, many members who failed of salvation by remaining with the structure. p. 131, Para. 3, [APOCALYP].

Nah. 3:4. If there could ever be any doubt about the interpretation of this book to this point, this verse positively identifies Conference Adventism by its links to the Roman Catholic Church. The only "well-favoured harlot . . . that selleth nations through her whoredoms" is the Roman Catholic Church. She was once the mistress of all Europe by selling her spiritual favors to the highest bidders. The destruction of Conference Adventism comes as a result of the intrigues of the Papacy. The pope's agents, primarily Jesuits, acting through Sunday-keeping pseudo-Protestants, enact National Sunday Laws to destroy Conference Adventism. The single, greatest enemy that Rome has today are those people who continue to keep the fourth commandment -- Seventh-day Adventists. p. 131, Para. 4, [APOCALYP].

Nah. 3:5-15. The prophecy of the destruction of Conference Adventism is symbolized by Nineveh. p. 131, Para. 5, [APOCALYP].

Egypt is, of course, the home of atheism. This represents all atheistic countries today. Ethiopia is literally "Cush", the father of Nimrod (1 Ch. 1:10), who, of course, is the founder of Babylon. Spiritual Babylon today is all the churches that keep Sunday and believe the immortality of the soul. "The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony." Manuscript Releases Volume One, p. 302. p. 131, Para. 6, [APOCALYP].

The assault on Adventism is coming. Conference members are warned that their children will be murdered, physically as well as the spiritual murder which has already occurred. Conference Adventists will be destroyed by both fire and sword. p. 131, Para. 7, [APOCALYP].

Nah. 3:16-18. The multiplication of merchants within Conference Adventism deserves comment. It is a well-known secret that the Conference system is deeply immersed in the stock market. This is a mercantile enterprise at the very head of the corporate church. God condemns it. p. 131, Para. 8, [APOCALYP].

Conference Adventism is likened to the king of Assyria. "The prosperity of God's people is here represented by some of the most beautiful figures to be found in nature. The prophet likens Israel to fertile valleys covered with abundant harvests; to flourishing gardens watered by never-failing springs; to the fragrant sandal tree and the stately cedar. The figure last mentioned is one of the most strikingly beautiful and appropriate to be found in the inspired word. The cedar of Lebanon was honored by all the people of the East. The class of trees to which it belongs is found wherever man has gone throughout the earth. From the arctic regions to the tropic zone they flourish, rejoicing in the heat, yet braving the cold; springing in rich luxuriance by the riverside, yet towering aloft upon the parched and thirsty waste. They plant their roots deep among the rocks of the mountains and boldly stand in

defiance of the tempest. Their leaves are fresh and green when all else has perished at the breath of winter. Above all other trees the cedar of Lebanon is distinguished for its strength, its firmness, its undecaying vigor; and this is used as a symbol of those whose life is 'hid with Christ in God.' Colossians 3:3. Says the Scripture, 'The righteous . . . shall grow like a cedar.' Psalm 92:12. The divine hand has exalted the cedar as king over the forest. 'The fir trees were not like his boughs, and the chestnut trees were not like his branches' (Ezekiel 31:8); nor any tree in the garden of God. The cedar is repeatedly employed as an emblem of royalty, and its use in Scripture to represent the righteous shows how Heaven regards those who do the will of God." Patriarchs and Prophets, p. 450. p. 131, Para. 9, [APOCALYP].

The shepherds of the conference are sound asleep, preaching peace and safety to lull their congregations into a fatal slumber. p. 131, Para. 10, [APOCALYP].

Nah. 3:19. There is no possibility of a reformation or healing within Conference Adventism. All who preach that there will be a reformation within the Conference speak a message from the enemy of souls that has never been given them by God. God says that the Conference is not curable. Beware of such false preachers, they will kill the listener with their fables. p. 132, Para. 1, [APOCALYP].

Habakkuk p. 133, Para. 1, [APOCALYP].

"Habakkuk was not the only one through whom was given a message of bright hope and of future triumph as well as of present judgment. During the reign of Josiah the word of the Lord came to Zephaniah, specifying plainly the results of continued apostasy, and calling the attention of the true church to the glorious prospect beyond. His prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ:--"Advent Review and Sabbath Herald, "Manasseh and Josiah (Concluded)", 07-15-15. p. 133, Para. 2, [APOCALYP].

No true Adventist can deny that the prophecy of Habakkuk applies to the end of time, just before the second coming of Jesus. The statement just quoted also refers to "continued apostasy." This demands that we understand that the nominal church of today, just before the National

Sunday Law and the second coming of Jesus is in apostasy. The only possible candidate for the dubious distinction of being the current, nominal church is the Seventh-day Adventist corporate church and all organizations and people that cling to it. p. 133, Para. 3, [APOCALYP].

"The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, 'Write the vision, and make it plain upon tables, that he may run that readeth it.' [Hab. 2:2] The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. 'Light is sown for the righteous.' No church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure." The Spirit of Prophecy Volume Four, p. 344; The Great Controversy, 1911 ed., p. 521; Bible Echo and Signs of the Times, "The Prophecies to be Understood", 12-16-95. p. 133, Para. 4, [APOCALYP].

I invite you to join in the search for the truth in this commentary. p. 133, Para. 5, [APOCALYP].

Chapter 1 p. 133, Para. 6, [APOCALYP].

It is required that the reader read the verses cited side by side with the comments. The verses will not be quoted in this commentary. p. 133, Para. 7, [APOCALYP].

Hab. 1:1-4. "These anxious questionings were voiced by the prophet Habakkuk. Viewing the situation of the faithful in his day, he expressed the burden of his heart in the inquiry: 'O Lord, how long shall I cry, and thou wilt not hear!' [Hab. 1:2] . . . And then, his faith reaching out beyond the forbidding prospect of the immediate future, and laying fast hold on the precious promises that reveal God's love for His trusting children, the prophet added, 'We shall not die.' With this declaration of faith he rested his case, and that of every believing Israelite, in the hands of a compassionate God. . . ." Conflict and Courage, p. 242. p. 133, Para. 8, [APOCALYP].

"These anxious questionings were voiced by the prophet Habakkuk. Viewing the situation of the faithful in his day, he expressed the burden of his heart in the inquiry: 'O Lord, how long shall I cry, and Thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.' Habakkuk 1:2-4." Prophets and Kings, p. 385; Advent Review and Sabbath Herald, "Manasseh and Josiah", 07-08-15. p. 133, Para. 9, [APOCALYP].

We are truly in the very situation today described by Habakkuk. Justice is virtually unheard of in the courts today. Neither is there any justice in the courts of the nominal church. Those who love the Lord and eagerly await His return are not allowed to speak and are thrust out of the very organization that professes to be His church. We also must trust our cases to the hands of a compassionate God. p. 133, Para. 10, [APOCALYP].

Hab. 1:5-6. The Chaldeans were the religious arm of the government of Babylon (Daniel 2:10). The religion of Babylon was the religion of the worship of the sun which spread like wildfire throughout the known world. In today's context the new Babylonian religion is the religion of Sunday-keeping, the keeping of the very day of the sun. This religion has come down to us from Babylon, through Mithraism, through Catholicism, to modern apostate Protestantism very little changed in form. The worship of a piece of bread, now called communion, in most Babylonian churches has been based on the false doctrine of Transubstantiation, a Chaldean doctrine resurrected by the Roman Catholic church in the ninth century. p. 133, Para. 11, [APOCALYP].

It is these very Sunday-keeping religious organizations which will take control of governments and will possess the land and seize that which is not theirs. p. 134, Para. 1, [APOCALYP].

Hab. 1:7. These apostate Protestants will be a fearful force. God will use them to punish a church that has had overwhelmingly great light and abandoned it, the Seventh-

day Adventist Church. p. 134, Para. 2, [APOCALYP].

Hab. 1:8-9. Today's horses are tanks and armored personnel carriers. We have already seen these used against law-abiding civilian Sabbath-keepers at Waco, Texas in March and April of 1993. The forces of the Sunday-keepers also fly like eagles with their multitude of helicopters and aircraft. Helicopters were also used against the Branch Davidians at Waco. The children who survived that massacre later drew pictures of rooms with bullets coming down through the ceilings. p. 134, Para. 3, [APOCALYP].

Hab. 1:10-11. When the Sunday keepers take over the government of the United States of America they will indeed claim that they were put in power by their God. p. 134, Para. 4, [APOCALYP].

Hab. 1:12. The prophet reminds us and God here that His true children will live through this terrible final controversy. p. 134, Para. 5, [APOCALYP].

"Confident that in this terrible judgment the purpose of God for his people would in some way be fulfilled, Habakkuk bowed in submission to the revealed will of Jehovah. 'Art thou not from everlasting. O Lord my God, mine Holy One?' he exclaimed. And then, his faith reaching out beyond the forbidding prospect of the immediate future and laying fast hold on the precious promises that reveal God's love for his trusting children, the prophet added, 'We shall not die.' Hab. 1:12. With this declaration of faith he rested his case, and that of every believing Israelite, in the hands of a compassionate God." Advent Review and Sabbath Herald, "Manasseh and Josiah", 07-08-15; Prophets and Kings, p. 386. p. 134, Para. 6, [APOCALYP].

Hab. 1:13. This speaks of the terrible day of the close of mercy, the close of probation for the wicked. As the Sunday keepers persecute and attempt to murder God's remnant saints they close off their own path to God forever. p. 134, Para. 7, [APOCALYP].

"Inspiration declares, 'The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?' Prov. 21:27. The God of heaven is 'of purer eyes than to behold evil,' and cannot 'look on iniquity.' Hab. 1:13. It is not because he is unwilling to forgive, that he turns from the transgressor; it is because the

sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. 'The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' Isa. 59:1, 2." Advent Review and Sabbath Herald, "The Voice of Faithful Warning", 04-01-15. p. 134, Para. 8, [APOCALYP].

"As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence. 'All things are naked and opened unto the eyes of him with whom we have to do.' He is 'of purer eyes than to behold evil, and canst not look on iniquity' (Heb. 4:13; Hab. 1:13). This thought was Joseph's shield amidst the corruptions of Egypt. To the allurements of temptation his answer was steadfast: 'How . . . can I do this great wickedness, and sin against God?' (Gen. 39:9). Such a shield, faith, if cherished, will bring to every soul.-- Education, pp. 253-255." Reflecting Christ, p. 126. p. 134, Para. 9, [APOCALYP].

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Joel 2:11. Who shall stand when He appeareth who is 'of purer eyes than to behold evil, and cannot look on iniquity?' Hab. 1:13. To them that cry, 'My God, we know thee,' yet have transgressed his covenant, and hastened after another god, (Hos. 8:2, 1; Ps. 16:4.) hiding iniquity in their hearts, and loving the paths of unrighteousness, to these, the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.' Zeph. 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isa. 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty, and their houses a desolation.' Zeph. 1:18, 13." The Great Controversy, 1888 ed., p. 309; The Great Controversy, 1911 ed., p. 310. p. 134, Para. 10, [APOCALYP].

"Between unholy man, and God, the embodiment of holiness, there can be no companionship. The prophet Habakkuk declares that God is 'of purer eyes than to behold evil, and can not look on iniquity.' [Hab. 1:13] But Christ 'gave Himself for us, that He might redeem us from all iniquity,' and purify unto Himself a peculiar people, zealous of good works. Christ is the Sin Bearer. He bears the iniquity of all who repent and believe, all who accept His robe of righteousness. For our sake the Innocent is pronounced guilty, while through His merits the guilty are pronounced innocent. Repentant sinners may be 'filled with the knowledge of His will in all wisdom and spiritual understanding,' that they may 'walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.'" The Signs of the Times, "The Unsearchable Riches of Christ", 05-14-02. p. 135, Para. 1, [APOCALYP].

"Inspiration declares, 'The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?' Proverbs 21:27. The God of heaven is 'of purer eyes than to behold evil,' and cannot 'look on iniquity.' Habakkuk 1:13. It is not because He is unwilling to forgive that He turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. 'The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.' Isaiah 59:1, 2." Prophets and Kings, p. 323. p. 135, Para. 2, [APOCALYP].

Hab. 1:14-17. These verses have at least dual application. The ruling Sunday-keepers will truly sweep up Sabbath-keepers in their nets of law-enforcement agencies and then will rejoice over them when they have thrown the Sabbath-keepers in jail. p. 135, Para. 3, [APOCALYP].

The verses cited also refer to others who catch men in their nets and rejoice over them. It is no coincidence that the Seventh-day Adventist Church calls its global evangelization effort a "net." It too rejoices over the numbers of people who are gathered up in efforts like "Net



98." What the SDA church does not understand is that it is gathering up people for the burning. p. 135, Para. 4, [APOCALYP].

Chapter 2 p. 135, Para. 5, [APOCALYP].

Hab. 2:1-4. No true Adventist can possibly reject the fulfillment of the command to write the vision and make it plain in the development of the great Seventh-day Adventist movement. The Holy Spirit was poured out and the visions were written down. Following that experience came the tarrying time. All as written by Habakkuk. p. 135, Para. 6, [APOCALYP].

"Their faith was greatly strengthened by the direct and forcible application of those scriptures which set forth a tarrying time. As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, 'to write the vision and make it plain upon tables.' [Hab. 2:2] 'No one, however, then saw the tarrying time, which was brought to view in the same prophecy. After the disappointment, the full meaning of this scripture became apparent. Thus speaks the prophet: 'Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.'" The Spirit of Prophecy Volume Four, p. 241. p. 135, Para. 7, [APOCALYP].

"But the word of God had not failed; neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. 'To Abraham and his seed were the promises made.' Galatians 3:16. Abraham himself was to share the inheritance. The fulfillment of God's promise may seem to be long delayed--for 'one day is with the Lord as a thousand years, and a thousand years as one day' (2 Peter 3:8); it may appear to tarry; but at the appointed time 'it will surely come, it will not tarry.' Habakkuk 2:3. The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, 'The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.' Romans 4:13. And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ. All that are Christ's are

'Abraham's seed, and heirs according to the promise' -- heirs to 'an inheritance incorruptible, and undefiled, and that fadeth not away' -- the earth freed from the curse of sin. Galatians 3:29; 1 Peter 1:4. For 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;' and 'the meek shall inherit the earth; and shall delight themselves in the abundance of peace.' Daniel 7:27; Psalm 37:11." Patriarchs and Prophets, p. 169. p. 135, Para. 8, [APOCALYP].

"It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B. C., the 2300 years would not be completed at the close of 1843. But it was ascertained that the decree was given near the close of the year 457 B. C., and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.' Hab. 2:3." Life Sketches of Ellen G. White, 1915 ed., p. 58. p. 136, Para. 1, [APOCALYP].

"As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision--a tarrying time--is presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.' [Hab. 2:4]" The Great Controversy, 1911 ed., p. 392. p. 136, Para. 2, [APOCALYP].

"The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Hab. 2:3. -  
- The faith that strengthened Habakkuk and all the holy and the just in those days of deep trial was the same faith

that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian believer may keep his soul stayed upon the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. . . . In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom their varied necessities demand." Maranatha, p. 66. p. 136, Para. 3, [APOCALYP].

"But the Lord says, 'If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples' (See Hab. 2:3). Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to cooperate with the Lord, and who are found saying, 'My Lord delayeth His coming'?" Manuscript Releases Volume Twenty-one, p. 347. p. 136, Para. 4, [APOCALYP].

"We Do Not Know How Soon God's Judgments Will Come Universally. In the night season I have had many presentations of the judgments of God [that are] coming upon our cities, and now I can understand better the real meaning of these scenes I have witnessed... How soon the scenes of destruction and desolation will come and be universal, we cannot tell. 'Be ye also ready,' saith the Lord, 'for in such an hour as ye think not the Son of man cometh' (Matthew 24:44). (Habakkuk 2:1, 2; 2:3-20; Zephaniah 1:1-3: 20; Zechariah 1:1-4:14; Malachi 1:1-4, quoted.)" An Adventist Apocalypse, p. 198. p. 136, Para. 5, [APOCALYP].

"The just shall live by faith." There can be no plainer reference to the message of "Righteousness by Faith" that was brought to the Seventh-day Adventist Church through E. J. Waggoner and A. T. Jones in the late nineteenth century. It must also be recognized that repeating the catchphrase, "Righteousness by Faith," does not constitute an acceptance of that message. The corporate SDA church rejected that message along with the messengers and was pronounced a "Harlot" by God in 1902 (Testimonies for the Church, Volume 8, p. 250). p. 136, Para. 6, [APOCALYP].

Hab. 2:5-6. It seems almost impossible that Seventh-day Adventists should transgress by wine, yet that is now a fact of life. I attended a meeting of independent Adventists and overheard a conversation outside between the main speaker and a couple who worked at General Conference Headquarters. The couple were obviously intoxicated and were maintaining that nobody at the General Conference actually believed that Ellen. G. White was inspired. Similarly we find that the chairman of the Saint Helena Medical Center, a member of the Seventh-day Adventist Church, owns a vineyard and winery and it is through his offices that wine is served to the patients of that hospital. p. 136, Para. 7, [APOCALYP].

Loading oneself with clay is surely an appropriate description of the use of makeup and cosmetics which has become almost universal in Conference churches. Faithful Adventists are disgusted at what they see in mainstream Adventism. p. 137, Para. 1, [APOCALYP].

Hab. 2:7-8. The rise of the persecuting Babylonians shall come very suddenly and they will destroy Conference Adventism. This is the first woe of five in this book. The best description of this sudden event is given in the verbal testimony recorded by Will Ross of E. G. White. p. 137, Para. 2, [APOCALYP].

"About 1908, while living in Loma Linda near Sister White, Will Ross frequently accompanied her in her walks, and would discuss the message and future events. On one of these occasions, while waiting at the railroad depot, in company with Sister Mcinterfer and Elder D. E. Robinson, her granddaughter's husband, Sister White related to the three of them about the storm of persecution that was to come upon Seventh-day Adventists. Brother Will related it to me as follows: p. 137, Para. 3, [APOCALYP].

"Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again. p. 137, Para. 4, [APOCALYP].

"After the storm there was a calm, then the Adventists arose like a great flock of sheep, but there were no

shepherds. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the Holy Spirit which was poured out upon them making them fully ready for service. They then went forth 'fair as the moon, clear as the sun, and terrible as an army with banners,' to give this message to the world. p. 137, Para. 5, [APOCALYP].

"I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me that I did not ask any more questions." p. 137, Para. 6, [APOCALYP].

This conversation and vision was confirmed by Elder Robinson. A record of it may be found in the "Prepare Ye The Way" computer concordance to the writings of Sister White under the code "LOMALIND". p. 137, Para. 7, [APOCALYP].

Hab. 2:9-11. This is the second woe pronounced. This is a woe to those who try to prepare for this time of trouble through their own efforts. p. 137, Para. 8, [APOCALYP].

Hab. 2:12-14. This is the third woe pronounced. Blood is any use of violence. Violence is any use of civil power. Woe to any Adventist who uses civil force to obtain what he wants. Woe to all who press lawsuits. p. 137, Para. 9, [APOCALYP].

Hab. 2:15-17. This is the fourth of the five woes. It is a double woe to those who purvey alcohol or drugs and a woe to those who are lewd and lecherous. The cover-ups by the Conference of the lechery of its officials will be uncovered. p. 137, Para. 10, [APOCALYP].

"Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken! Hab. 2:15. -- I dreamed I was wondering why you, were so much away from your home and your family, and from the house of God on the Sabbath, and absent from the prayer meeting. In a moment I was on board your boat. There was a jovial class of men, talking and laughing, joking and card-playing. You were one with them. I saw the tables prepared with a quality of food to meet the vitiated appetite of the company. I heard them call for liquor." This Day with God,

p. 138. p. 137, Para. 11, [APOCALYP].

Hab. 2:18-20. This is the fifth woe. Idolatry is the prevailing sin of Conference Adventism. Instead of standing up and rebuking open sin in their midst Conference Adventists remain silent because they worship the church structure. The prophet asks here how the Conference can profit those that made it or those that worship it. God is in His temple, not in the Conference. The only faith that will prove true is faith in God, not in the Conference. p. 137, Para. 12, [APOCALYP].

"We must cherish and cultivate the faith of which prophets and apostles have testified,--the faith that lays hold on the promises of God, and waits for deliverance in his appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long; the soul may be oppressed by discouraging circumstances; many in whom confidence has been placed may fall by the way: but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, 'The Lord is in his holy temple: let all the earth keep silence before him.' Hab. 2:20. Let us ever hold in remembrance the cheering message, 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.' Hab. 2:3, 4." Advent Review and Sabbath Herald, "Manasseh and Josiah (Concluded)", 07-15-15. p. 138, Para. 1, [APOCALYP].

"'These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.' 1 Corinthians 10:11, A. R. V. 'The Lord is in His holy temple: Let all the earth keep silence before Him.' Habakkuk 2:20. 'Jehovah reigneth; let the peoples tremble: He sitteth above the cherubim; let the earth be moved. Jehovah is great in Zion; And He is high above all the peoples. Let them praise Thy great and terrible name: Holy is He.' Psalm 99:1-3, A. R. V. 'The Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men.' 'From the height of His sanctuary' 'He hath looked down.' Psalms 11:4; 102:19. 'From the place of His habitation He looketh forth Upon all the inhabitants of the earth, He that fashioneth the hearts

of them all, That considereth all their works.' 'Let all the earth fear Jehovah: Let all the inhabitants of the world stand in awe of Him.' Psalm 33:14, 15, 8, A. R.V." Testimonies for the Church Volume Eight, p. 285. p. 138, Para. 2, [APOCALYP].

"The faith that strengthened Habakkuk and all the holy and the just in times of deep trial shortly before the Babylonian captivity, was the same faith that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian may stay his soul in harmony with the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. 'The just shall live by his faith.' Hab. 2:4. In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in him. He will give them the wisdom their varied necessities demand." Advent Review and Sabbath Herald, "Manasseh and Josiah (Concluded)", 07-15-15; Prophets and Kings, p. 386. p. 138, Para. 3, [APOCALYP].

"'These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'The Lord is in His holy temple: Let all the earth keep silence before Him.' 'The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; And He is high above all the people. Let them praise Thy great and terrible name; For it is holy.' 'The Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men.' 'From the height of His sanctuary' 'He hath looked down;' 'From the place of His habitation He looketh Upon all the inhabitants of the earth. He fashioneth their hearts alike; He considereth all their works.' 'Let all the earth fear the Lord: Let all the inhabitants of the world stand in awe of Him.' Habakkuk 2:20; Psalms 99:1-3; 11:4; 102:19; 33:14, 15, 8." The Ministry of Healing, p. 438. p. 138, Para. 4, [APOCALYP].

Chapter 3 p. 138, Para. 5, [APOCALYP].

Hab. 3:1-2. This is the prayer of Habakkuk, a faithful man. It will also be the prayer of the faithful Adventists in the time of trouble. They will cry for a revival of God's work because they are powerless to finish it. They are a weak and scattered people. p. 138, Para. 6,

[APOCALYP].

"'O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from Mt. Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.' 'Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.' 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength.' Hab. 3:2-6, 13, 17-19, margin." Advent Review and Sabbath Herald, "Manasseh and Josiah (Concluded)", 07-15-15. p. 138, Para. 7, [APOCALYP].

Hab. 3:3. Teman was a person who falsely accused Job, a righteous man (Job 2:11, 4:1). The mighty men of the Conference are called "Teman" because they have falsely accused righteous Adventists of fanaticism, referring to them as "the lunatic fringe." The statement here that "God came from Teman" indicates that God came out of Teman, out of the Conference. p. 139, Para. 1, [APOCALYP].

Paran, in Deu. 33:2, was the resting place of the Lord with the Israelites. As a mountain it symbolizes the people of the church where once His glory rested -- the Seventh-day Adventist Church. p. 139, Para. 2, [APOCALYP].

Hab. 3:4-6. This is the Lord coming in glory and power. p. 139, Para. 3, [APOCALYP].

"As it came from the Creator's hand, not only the Garden of Eden but the whole earth was exceedingly beautiful. No taint of sin, or shadow of death, marred the fair creation. God's glory 'covered the heavens, and the earth was full of His praise.' 'The morning stars sang together, and all the sons of God shouted for joy.' Habakkuk 3:3; Job 38:7. Thus was the earth a fit emblem of Him who is 'abundant in



goodness and truth' (Exodus 34:6); a fit study for those who were made in His image. The Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given. Thus in course of time the whole earth might be occupied with homes and schools where the words and the works of God should be studied, and where the students should thus be fitted more and more fully to reflect, throughout endless ages, the light of the knowledge of His glory." Education, p. 22. p. 139, Para. 4, [APOCALYP].

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God. 'His glory covered the heavens.' 'The earth is full of Thy riches.' 'Day unto day uttereth speech, And night unto night showeth knowledge. There is no speech nor language, Without these their voice is heard. Their line is gone out through all the earth, And their words to the end of the world.' Habakkuk 3:3; Psalms 104:24; 19:2-4, margin." The Ministry of Healing, p. 411. p. 139, Para. 5, [APOCALYP].

"And Habakkuk, rapt in holy vision, beheld His appearing. 'God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light.' 'He stood, and measured the earth: He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hill did bow: His ways are everlasting.' 'Thou didst ride upon Thine horses and Thy chariots of

salvation.' 'The mountains saw Thee, and they trembled: . . . the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of Thine arrows they went, and at the shining of Thy glittering spear.' 'Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed.' Habakkuk 3:3, 4, 6, 8, 10, 11, 13." The Great Controversy, 1911 ed., p. 300; The Great Controversy, 1888 ed., p. 300. p. 139, Para. 6, [APOCALYP].

"Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a 'man of sorrows,' to drink the bitter cup of shame and woe, he comes, victor in Heaven and earth, to judge the living and the dead. 'Faithful and True,' 'in righteousness he doth judge and make war.' And 'the armies in Heaven follow him.' Rev. 19:11, 14. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend him on his way. The firmament seems filled with radiant forms,--'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene, nor mortal mind is adequate to conceive its splendor. 'His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light.' Hab. 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on his holy brow. His countenance outshines the dazzling brightness of the noonday sun. 'And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.' Rev. 19:16." The Great Controversy, 1888 ed., p. 640; The Great Controversy, 1911 ed., p. 640. p. 139, Para. 7, [APOCALYP].

"Jesus rides forth as a mighty conqueror. Not now a 'man of sorrows,' to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. 'Faithful and True,' 'in righteousness he doth judge and make war.' And 'the armies which were in heaven followed him.' Rev. 19:11, 14. With anthems of celestial

melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms--'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. 'His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light.' Hab. 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. 'And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.' Rev. 19:16." The Faith I Live By, p. 349. p. 140, Para. 1, [APOCALYP].

"One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: 'He had bright beams coming out of His side: and there was the hiding of His power.' Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God--there is the Saviour's glory, there 'the hiding of His power.' 'Mighty to save,' through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power." The Great Controversy, 1911 ed., p. 674; The Great Controversy, 1888 ed., p. 674. p. 140, Para. 2, [APOCALYP].

Hab. 3:7. Cush was the father of Nimrod (1 Ch. 1:10), who, of course, is the founder of Babylon. Spiritual Babylon today is all the churches that keep Sunday and believe the immortality of the soul. "The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony." Manuscript Releases Volume One, p. 302. p. 140, Para. 3, [APOCALYP].

Midian, in Judges 6:3, was an heir of Abraham, Gen. 25:1-

2. That it came up against Israel places it symbolically as a church that was an heir to the truth who chose to attack the true Israel. Thus Midian represents apostate Protestantism. p. 140, Para. 4, [APOCALYP].

Hab. 3:8-12. Here we see the Lord in great might destroying and afflicting the wicked with the final plagues. p. 140, Para. 5, [APOCALYP].

Hab. 3:13-16. The Lord comes back to afflict the wicked who have persecuted His faithful people. Woe then to the persecutors! p. 140, Para. 6, [APOCALYP].

"Before the evening fell, God's promise to Joshua had been fulfilled. The entire host of the enemy had been given into his hand. Long were the events of that day to remain in the memory of Israel. 'There was no day like that before it or after it, that Jehovah hearkened unto the voice of a man: for the Lord fought for Israel.' 'The sun and moon stood still in their habitation: at the light of Thine arrows they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people.' Habakkuk 3:11-13." Patriarchs and Prophets, p. 508. p. 140, Para. 7, [APOCALYP].

Hab. 3:17. This is the faith of that final, faithful remnant. Even in the face of starvation they will find the strength to stand firm. p. 140, Para. 8, [APOCALYP].

"Trials will be met in this work; discouragements will press in upon the soul as teachers see that their labors are not always appreciated. Satan will exercise his power over them in temptations, in discouragements, in afflictions of bodily infirmities, hoping that he can cause them to murmur against God and close their understanding to His goodness, mercy, and love, and the exceeding weight of glory that is to be the reward of the overcomer. But God is leading these souls to more perfect confidence in their heavenly Father. His eye is upon them every moment; and if they lift their cry to Him in faith, if they will stay their souls upon Him in their perplexities, the Lord will bring them forth as gold purified. The Lord Jesus has said: 'I will never leave thee, nor forsake thee.' Hebrews 13:5. God may permit a train of circumstances to come that will lead them to flee to the Stronghold, by faith pressing to the throne of God amid thick clouds of darkness; for even

here His presence is concealed. But He is ever ready to deliver all that trust in Him. Gained in such a way, the victory will be more complete, the triumph more sure; for the tried, sore-pressed, and afflicted one can say: 'Though He slay me, yet will I trust in Him.' Job 13:15. 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.' Habakkuk 3:17, 18." Testimonies for the Church Volume Six, p. 156; Testimonies for the Church Volume Seven, p. 274. p. 140, Para. 9, [APOCALYP].

"Let the hard-pressed, sorely tried one say, 'Though He slay me, yet will I trust in Him.' 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.' Job 13:15; Habakkuk 3:17, 18." Counsels to Parents, Teachers, and Students, p. 317. p. 141, Para. 1, [APOCALYP].

"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 Rev. 13:11-17. But to the obedient is given the promise, 'He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.' Isa. 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. 'They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.' Ps. 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.' Hab. 3:17,18." The Desire of Ages, p. 121. p. 141, Para. 2, [APOCALYP].

"Now, we have been getting just a glimmering of faith. We

have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation' [Hab. 3:17, 18]." The Ellen G. White 1888 Materials, p. 553; Sermons and Talks Volume One, p. 133; UNPUBLISHED MANUSCRIPTS, VOLUME 4, p. 93. p. 141, Para. 3, [APOCALYP].

"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 Rev. 13:11-17. But to the obedient is given the promise, 'He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.' Isa. 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. 'They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.' Ps. 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.' Hab. 3:17,18." The Desire of Ages, p. 121. p. 141, Para. 4, [APOCALYP].

Hab. 3:18-19. The faithful, even in the midst of tremendous persecution such as have never been seen before in the world, will rejoice in the Lord. Their reward will be great. Amen. p. 141, Para. 5, [APOCALYP].

Zephaniah p. 142, Para. 1, [APOCALYP].

There can be no uncertainty that the book of Zephaniah is a prophecy of end-time events. The Lord has testified to this through His messenger. p. 142, Para. 2, [APOCALYP].

"Consider the prophecy of Malachi in connection with Daniel, Zephaniah, Haggai, and Zechariah. Let the teaching of these books be carefully investigated, also the building of the temple, and the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us." The Watchman, "A Test of Gratitude and Loyalty No. 2", 10-09-06. p. 142, Para. 3, [APOCALYP].

"Habakkuk was not the only one through whom was given a message of bright hope and of future triumph as well as of present judgment. During the reign of Josiah the word of the Lord came to Zephaniah, specifying plainly the results of continued apostasy, and calling the attention of the true church to the glorious prospect beyond. His prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ:-- p. 142, Para. 4, [APOCALYP].

"Zeph. 1:14-16 [quoted]. p. 142, Para. 5, [APOCALYP].

"Zeph. 1:17, 18 [quoted]. p. 142, Para. 6, [APOCALYP].

"Zeph. 2:13 [quoted]. p. 142, Para. 7, [APOCALYP].

"Zeph. 3:19, 20 [quoted]. p. 142, Para. 8, [APOCALYP].

"Zeph. 3:14-17 [quoted]. Mrs. E. G. White." Advent Review and Sabbath Herald, "Manasseh and Josiah (Concluded)", 07-15-15. p. 142, Para. 9, [APOCALYP].

"This is a time when every soul needs to cling earnestly to God. Those whom the Lord is leading to do his last work in the earth are to stand as Micah and Zephaniah and Zechariah stood in their day, to call to repentance and good works. The writings of these prophets contain warnings and instruction applicable to this time, and should receive our careful study. They should teach us to shun every phase

of evil that made such warnings essential to the people of the past. Let every soul arouse and make diligent examination of self, that everything that would separate the people of God from righteousness may be put away." Advent Review and Sabbath Herald, "An Appeal for Self-Sacrificing Effort", 09-16-09. p. 142, Para. 10, [APOCALYP].

The Word of God is even more specific concerning the prophecies of Zephaniah, detailing precisely the subject matter. p. 142, Para. 11, [APOCALYP].

"Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them: 'And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.' 'The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.'" Advent Review and Sabbath Herald, "Faithfulness in Reproving Sin", 06-08-86. p. 142, Para. 12, [APOCALYP].

"In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the



temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us." Advent Review and Sabbath Herald, "A Test of Gratitude and Loyalty", 02-04-02. p. 142, Para. 13, [APOCALYP].

"Through His prophet Zephaniah the Lord specifies the judgments that He will bring upon evildoers:" Testimonies for the Church Volume Nine, p. 95. p. 143, Para. 1, [APOCALYP].

The following series of seven consecutive paragraphs from Manuscript Releases again details the subject matter of this book. p. 143, Para. 2, [APOCALYP].

"In Micah we read: (Quote Micah 1:2-7; 2:1-5, 7, 12, 13; 3.) p. 143, Para. 3, [APOCALYP].

"Oh, how soon the scenes of destruction and desolation will come and be universal, we cannot tell. 'Be ye also ready,' saith the Lord, 'for in such an hour as ye think not the Son of man cometh.' p. 143, Para. 4, [APOCALYP].

"In Habakkuk we read: (Quote 2:1, 2 'it will not tarry' [beyond the time appointed]). (Quote 2:3-20.) p. 143, Para. 5, [APOCALYP].

"In Zephaniah we read: (Quote the entire book.) p. 143, Para. 6, [APOCALYP].

"In connection with these scriptures, read the first four chapters of the prophecy of Zechariah, and the entire book of Malachi. p. 143, Para. 7, [APOCALYP].

"These scenes will soon be witnessed, just as they are clearly described. I present these wonderful statements from the Scriptures for the consideration of everyone. The prophecies recorded in the Old Testament are the word of the Lord for the last day, and will be fulfilled as surely as we have seen the desolation of San Francisco. p. 143, Para. 8, [APOCALYP].

"Will any body of men bring upon themselves the displeasure of the Lord by framing a law for the observance

of a spurious sabbath, and then compelling obedience to this law? Will they insult God by profaning His holy day, and assuming authority, as gods, to exalt the first day of the week to be observed by all?" Manuscript Releases Volume Twenty-one, p. 87. p. 143, Para. 9, [APOCALYP].

Chapter 1 p. 143, Para. 10, [APOCALYP].

In the light of the inspired comments from Sister White on this chapter very little needs to be said to make it plain. The reader is, however, instructed to read the Bible verses side by side with the commentary. p. 143, Para. 11, [APOCALYP].

Zep. 1:1-3. "We Do Not Know How Soon God's Judgments Will Come Universally. In the night season I have had many presentations of the judgments of God [that are] coming upon our cities, and now I can understand better the real meaning of these scenes I have witnessed... How soon the scenes of destruction and desolation will come and be universal, we cannot tell. 'Be ye also ready,' saith the Lord, 'for in such an hour as ye. think not the Son of man cometh' (Matthew 24:44). (Habakkuk 2: 1, 2; 2: 3-20; Zephaniah 1:1-3: 20; Zechariah 1:1-4:14; Malachi 1:1-4, quoted.]" An Adventist Apocalypse, p. 198. p. 143, Para. 12, [APOCALYP].

"The Terrible Calamities only Come After God's Law Is Made Void in Towns and Cities. The right-doers, who would fear and glorify God, will use the words of David, 'It is time for Thee, Lord, to work: for they have made void Thy law' (Psalms 119:126). And it is only when men reach this point in towns and in cities that the universal perversion of the law of Jehovah becomes a destructive, determined evil. Through the prophet Zephaniah the Lord specifies the things that He will bring upon evildoers: [Zephaniah 1:2-9; 1:10-2:8; 3:8-13; 3:14-20, quoted.]..." An Adventist Apocalypse, p. 201. p. 143, Para. 13, [APOCALYP].

Zep. 1:4-6. The idolaters who worshiped Baal and the Chemarims, who also worshiped idols, all kept Sunday. Since the rise of the first empire of Babylon under Nimrod and Ishtar pagan religions, which all seem to trace their practices and doctrines largely to the cult of Nimrod, Ishtar and Tammuz, generally keep Sunday as a holy day. Sunday-keeping originated after the flood in Babylon. The worship of Baal was the worship of Tammuz under another

name. Following this tradition of Sunday-keeping and name-changing the Roman Catholic church adopted Sunday and changed the name to Jesus. The "remnant of Baal" here refers to all Sunday-keepers in the end of time. The idolatrous priests are Roman Catholic priests who practice and teach the worship of the pope and the virgin Mary. p. 143, Para. 14, [APOCALYP].

The worship of "the host of heaven" is the worship of the "saints" as taught by Catholicism. p. 144, Para. 1, [APOCALYP].

Zep. 1:7-8. All such are covered with "strange apparel," self-righteousness instead of the required wedding garment, the righteousness of the saints (Rev. 19:10). p. 144, Para. 2, [APOCALYP].

Zep. 1:11. The reference to merchants is a reference to the mercantile nature of the New World Order. The Soviet Union was broken by the economic force of this new world government. This mercantile control is mentioned in Rev. 13:17, 18:11. These are the very wicked people of the world. p. 144, Para. 3, [APOCALYP].

Zep. 1:12-13. Jerusalem was the second capitol of Ancient Israel. modern Israel today are Seventh-day Adventists. Their second capitol is the General Conference Headquarters near Washington, D.C. The Lord will search it to discover who are left that worship Him and whom are preaching a "peace and safety" message that He will destroy. See Ezekiel 9. p. 144, Para. 4, [APOCALYP].

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?' Joel 2:11. Who shall stand when He appeareth who is 'of purer eyes than to behold evil, and cannot look on iniquity?' Hab. 1:13. To them that cry, 'My God, we know thee,' yet have transgressed his covenant, and hastened after another god, (Hos. 8:2, 1; Ps. 16:4.) hiding iniquity in their hearts, and loving the paths of unrighteousness, to these, the day of the Lord is 'darkness, and not light, even very dark, and no brightness in it.' Amos 5:20. 'It shall come to pass at that time,' saith the Lord, 'that I will search Jerusalem with candles, and punish the men that are settled

on their lees; that say in their heart, The Lord will not do good, neither will he do evil.' Zeph. 1:12. 'I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.' Isa. 13:11. 'Neither their silver nor their gold shall be able to deliver them;' 'their goods shall become a booty, and their houses a desolation.' Zeph. 1:18, 13." The Great Controversy, 1888 ed., p. 309; The Great Controversy, 1911 ed., p. 310. p. 144, Para. 5, [APOCALYP].

Zep. 1:14-15. The message for the time is that the day of God's wrath is very near. Every servant of the Lord is to work with urgency. p. 144, Para. 6, [APOCALYP].

"'The great day of the Lord is near, it is near, and hasteth greatly.' Zephaniah 1:14. To every worker I would say: Go forth in humble faith, and the Lord will go with you. But watch unto prayer. This is the science of your labor. The power is of God. Work in dependence upon Him, remembering that you are laborers together with Him. He is your Helper. Your strength is from Him. He will be your wisdom, your righteousness, your sanctification, your redemption. Wear the yoke of Christ, daily learning of Him His meekness and lowliness. He will be your Comfort, your Rest." Testimonies for the Church Volume Seven, p. 272. p. 144, Para. 7, [APOCALYP].

"Brother and Sister Prescott, there is a work for both of you to do in reaching souls. Learn what it is. Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord. In the fourth chapter of Hosea the state of the inhabitants of the land is set forth. 'The great day of the Lord is near, it is near, and hasteth greatly' (Zephaniah 1:14). God has given you a message to bear in our camp meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God's people. There are plenty who cannot teach the truth in public. You have a message that will be adaptable for the highest and the most lowly." Manuscript Releases Volume Ten, p. 353. p. 144, Para. 8, [APOCALYP].

"'The great day of the Lord is near, it is near, and hasteth greatly.' Zephaniah 1:14. Let us be shod with the gospel shoes, ready to march at a moment's notice. Every hour, every minute, is precious. We have no time to spend

in self-gratification. All around us there are souls perishing in sin. Every day there is something to do for our Lord and Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world." Testimonies for the Church Volume Nine, p. 48. p. 144, Para. 9, [APOCALYP].

"Every satanic agency is now at work with power from beneath. The day of death is not set before us in the Word as the great constraining motive impelling us to be wide awake and determined in improving our opportunities. What motive does God present in His Word to all His workers? . . . 'The great day of the Lord is near, it is near, and hasteth greatly' (Zeph. 1:14). And before the coming of this last great day, we are to proclaim the last message of mercy to a fallen world, to prepare men and women for the Lord's second coming." The Upward Look, p. 261. p. 145, Para. 1, [APOCALYP].

"Our work of heralding the second coming of Christ is similar to that of John the Baptist, the forerunner of Christ at His first advent. We are to proclaim to the world the message, 'The great day of the Lord is near' (Zeph. 1:14). 'Prepare to meet thy God' (Amos 4:12). We are to do much more than we have yet done." Manuscript Releases Volume Thirteen, p. 396. p. 145, Para. 2, [APOCALYP].

Zeph 1:16-18. The trumpet is a symbol of war, just as it is used in the book of Revelation. This is a prophecy of world war and a very fast one. The Lord will make "a speedy riddance of all them that dwell in the land." p. 145, Para. 3, [APOCALYP].

"An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' [Isa. 10:1]. [Zeph. 1:14-18; 2:1-3, quoted.]" Manuscript Releases Volume Fourteen, p. 91. p. 145, Para. 4, [APOCALYP].

"I have had the matter presented to me in regard to the

work on Norfolk Island. There is more looking to the discouraging features, and losing faith, than looking to the Lord, the mighty power that is waiting our demand upon its abundant resources. 'The great day of the Lord is near and hasteth greatly, even the voice of the day of the Lord. Even the mighty men shall cry there bitterly. That day is a day of wrath, a day of trouble and distress. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of His jealousy, for He shall make even a speedy riddance of all them that dwell in the land' (Zeph. 1:14-15,18).--Letter 12, 1896, p. 1. (To Brother Belden, November 24, 1896.)" Manuscript Releases Volume Ten, p. 134. p. 145, Para. 5, [APOCALYP].

"The Decree Demanding Worship of the Idol Sabbath Will Be Enforced by Imprisonment and Death, but God Will Intervene. An idol sabbath has been set up as the golden image was set up on the plains of Dura, and, as Nebuchadnezzar the king of Babylon issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Those the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' (Isaiah 10:1). The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fires of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the

Lord's anger' (Zephaniah 1:14-2:3)." An Adventist Apocalypse, p. 66. p. 145, Para. 6, [APOCALYP].

"'That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm.' Zeph. 1:15, 16. 'Behold, the day of the Lord cometh, . . . to lay the land desolate, and he shall destroy the sinners thereof out of it.' Isa. 13:9." The Great Controversy, 1888 ed., p. 310; The Great Controversy, 1911 ed., p. 310. p. 145, Para. 7, [APOCALYP].

Chapter 2 p. 146, Para. 1, [APOCALYP].

Zep. 2:1. This is the gathering time, after the National Sunday Law. The scattering time occurred after the apostasy of the Conference church in 1902 and the Lord's declaration that the Seventh-day Adventist Church was a harlot (8T 250). The scattering continues until the National Sunday Law. After that point faithful Adventists can now gather together and rely on one another because there will be no more false brethren within the fold. p. 146, Para. 2, [APOCALYP].

Zep. 2:2-3. The message for that hour is "Seek ye the Lord." This is the final message of mercy to a doomed world. p. 146, Para. 3, [APOCALYP].

"November 20, I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. [\*See Joel 2:15-17; James 4:7-10; Zeph. 2:1-3.]" Testimonies for the Church Volume One, p. 179. p. 146, Para. 4, [APOCALYP].

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zeph. 2:3. -- There is no sadder spectacle than that of those who have been purchased by the blood of Christ . . .

turning to jest the messages graciously sent to them in the gospel, denying the divinity of Christ, and trusting to their own finite reasoning, and to arguments that have no foundation. When tested with affliction, when brought face to face with death, all these fallacies they have cherished will be melted away like frost before the sun." Maranatha, p. 37. p. 146, Para. 5, [APOCALYP].

Zep. 2:4-5. The literal meanings of Gaza, Ashkelon, Ashdod, and Ekron, are (respectively), "Strong, market, ravager, exterminator." The strong who use economics to ravage and exterminate can be no other than the New World Order, the image to the beast in Revelation 13. The Cherethites are literally executioners and the Philistines are the ancient enemy of Israel. Thus these strong people, the New World Order, are the executioners of God's remnant people. This is a prophecy of the death decree following the National Sunday Law. p. 146, Para. 6, [APOCALYP].

Zep. 2:6-7. God's people are reminded here that there will be a remnant who are protected by God Himself and they shall dwell safely. p. 146, Para. 7, [APOCALYP].

Zep. 2:8-11. Ammon was a child of Essau, Gen. 36:12. Thus the Ammonites had a knowledge of the one, true God but were never in line to inherit. Essau was a fornicator, Heb. 12:16, so he and his children represent a harlot church, Roman Catholicism. p. 146, Para. 8, [APOCALYP].

As in Eze. 25:8-11 Moab is the son of Lot by incest, Gen. 19:35-37. This symbolically would be the kingdom of a Godly religion by incest, a religion which spawns from itself and yet whose father is the true God. Apparently this is apostate, Babylonian Protestantism which spawned from the great harlot, Rome, and yet traces its fundamental beliefs in the one, true God back to Christianity. p. 146, Para. 9, [APOCALYP].

Both Roman Catholicism and apostate Protestantism will be destroyed by fire as were Sodom and Gomorrah. p. 146, Para. 10, [APOCALYP].

Zep. 2:12-13. Historically, the father of the Babylonian churches is the Papacy. The father of the Papacy is the men who corrupted Scripture with the teachings of pagans. These are men like Tatian, Clement of Alexandria, and Origen. Today this practice of deriving religion from tradition is



carried on by more than just churches: "Kings, merchants, rulers and religious teachers are all in corrupt harmony." Manuscript Releases, Volume One, p. 302. All who teach these traditions are guilty before God and are included in "Ethiopia". This certainly includes teachers of false doctrine in Adventism like Ford. Assyria was an attacker of Israel. Its capitol, Nineveh, was a center of evil and violence. How better to describe the rule of the wicked who use violence against God's Sabbath-keeping people? When the S.D.A. Conference structure exerts itself to destroy faithful Adventists (as prophesied in the Spaulding Magan Collection, p. 1) it will have become fully Assyria. p. 146, Para. 11, [APOCALYP].

Zep. 2:14. "Her" is the Conference church structure which will be destroyed. p. 147, Para. 1, [APOCALYP].

Zep. 2:15. Just as ancient Jerusalem fell into apostasy and was destroyed so will it happen to the Conference church structure. This is indeed the fate of the "rejoicing city," the celebration church. See commentary on Nahum 2:10. p. 147, Para. 2, [APOCALYP].

"It was thus that Nineveh, 'the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me,' became a desolation, 'empty, and void, and waste,' 'the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid.' Zephaniah 2:15; Nahum 2:10, 11." Prophets and Kings, p. 364. p. 147, Para. 3, [APOCALYP].

Chapter 3 p. 147, Para. 4, [APOCALYP].

Zep. 3:1-2. There is no new paragraph break here in the text. "Her" plainly refers to the Conference church of the previous two verses. Her oppression is the oppression of both faithful Adventists whom she kicked out and of those who remained in her commune. Those who were evicted lost their access to comfortable places of worship. Those who remained were oppressed in doctrine and forced to go along with the lies told by the leadership. They were never given access to the truth of salvation by faith because it was never taught in Sabbath-school. Instead they were told that the Conference was God's church and that staying with it would grant them salvation. p. 147, Para. 5, [APOCALYP].

Zep. 3:3-4. Truly a leadership which robs its church members of their church property are as bad as wolves and lions. Whenever a group of Adventists build a church building of their own time, effort and money, the Conference requires that they sign it over to the Conference. Then, if that church group fails to obey the Conference in all things, the Conference seizes and closes the very property which they built. This has happened repeatedly throughout the world of Conference Adventism, Troy, Montana and Marghitta, Romania being two examples. p. 147, Para. 6, [APOCALYP].

Zep. 3:5-6. The Lord God of heaven and earth sees all of this and He judges righteously. He reminds the Conference leaders of His righteous judgments and His destruction of entire nations. p. 147, Para. 7, [APOCALYP].

Zep. 3:7. God calls the Conference leaders to fear Him lest they also be destroyed. p. 147, Para. 8, [APOCALYP].

Zep. 3:8. A new paragraph begins here. God's faithful people are called upon to wait for that day when He rises up to destroy the wicked. He is jealous because of the idolatry into which His nominal people have fallen. See comments on Ezekiel 8. p. 147, Para. 9, [APOCALYP].

Zep. 3:9. The return of pure language is a symbol of the end of the source of corrupted languages, the end of Babylon, the end of Sunday-keeping. p. 147, Para. 10, [APOCALYP].

Zep. 3:10-12. The people who turn to God are addressed here. They turn to Him out of "Ethiopia", literally Cush, Sunday-keeping. They are the suppliants or worshipers of God and as such form a new, faithful church, the daughter of those within Adventism who have already been scattered. p. 147, Para. 11, [APOCALYP].

There will be no pride left in this group, no form of the celebration-style worship from which they have come. They will not be proud because they have come to know God's faithful people, His holy mountain. p. 147, Para. 12, [APOCALYP].

They will be an afflicted and poor people, under the grinding yoke of the National Sunday Law forbidding them from buying and selling. p. 147, Para. 13, [APOCALYP].

Zep. 3:13. The remnant of Israel denotes the final, faithful remnant of Adventism. These who have been driven out of Adventist churches and persecuted by their former brethren will finally be free from sin. They shall literally graze and crouch (in the sense of resting). They will not be afraid for they will know that probation has closed for Adventists. p. 147, Para. 14, [APOCALYP].

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. . . . They shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love. He will joy over thee with singing.' Zephaniah 3:12-17. What a representation is this! Can we grasp its meaning?" Testimonies for the Church Volume Six, p. 457. p. 148, Para. 1, [APOCALYP].

Zep. 3:14-17. Probation is closed! Sing o ye saints of God, the victory has been won! Who can fail to be thrilled at the time and the victory? We will no longer need to fear for our salvation! We will have nothing to fear any more forever. Who can fail to be thrilled at such a prospect? p. 148, Para. 2, [APOCALYP].

"The Lord Himself is our helper. 'Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.' 'The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.' Zephaniah 3:14, 17. This is the testimony the Lord desires us to bear to the world. His praise should continually be in our hearts and upon our lips." Testimonies for the Church Volume Six, p. 63; The Watchman, "Come Out from Among Them", 03-10-08. p. 148, Para. 3, [APOCALYP].

"Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-

kindness have I drawn thee.' 'The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.' 'I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.' 'My people shall be satisfied with My goodness, saith Jehovah.' Jeremiah 31:3, A. R. V., 11, 13, A. V., 14, A. R. V. 'Sing, O daughter of Zion; Shout, O Israel; Be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, He hath cast out thine enemy: The King of Israel, even Jehovah, is in the midst of thee; Thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, A Mighty One who will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing.' Zephaniah 3:14-17, A. R. V. 'This God is our God for ever and ever: He will be our guide even unto death.' Psalm 48:14." Testimonies for the Church Volume Eight, p. 278. p. 148, Para. 4, [APOCALYP].

"Some workers in the cause of God have been too ready to hurl denunciations against the sinner; the grace and love of the Father in giving His Son to die for the sinful race have been put in the background. The teacher needs the grace of Christ upon his own soul, in order to make known to the sinner what God really is--a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations in wrath, but preparing a festival of joy to welcome his return (Zeph. 3:14-17)." Selected Messages Book 1, p. 184; Notebook Leaflets from the Elmshaven Library Vol. 1, p. 112. p. 148, Para. 5, [APOCALYP].

"When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the word presented, nothing is more gratifying to the heart of Infinite Love than for these souls to come to him confessing their sins and giving expression to their faith; he delights to impart to them his righteousness. And angels rejoice when they see hearts opened to receive the communication of light and pardon and love. When thanksgiving arises from human hearts, heavenly beings take up the song of praise. The prophet Zephaniah represents the joy of Christ over the salvation of a lost soul: 'The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.' [Zeph. 3:17]" Advent Review and Sabbath

Herald, "Christ's Ambassadors", 05-29-00. p. 148, Para. 6, [APOCALYP].

"Now is the time when we may prove whether we will obey the law of God, or whether we will transgress. When a sinner unloads his burden at the foot of the cross, then it is that peace and happiness comes to him. And there is joy in heaven over one sinner that repenteth more than over ninety and nine who need no repentance. 'The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing' [Zeph. 3:17]." Sermons and Talks Volume Two, p. 113. p. 148, Para. 7, [APOCALYP].

"'As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' Isa. 62:5. 'He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing.' Zeph. 3:17. And heaven and earth shall unite in the Father's song of rejoicing: 'For this My son was dead, and is alive again; he was lost, and is found.'" Christ's Object Lessons, p. 207; The General Conference Bulletin, "The Prodigal Son", 12-01-95. p. 148, Para. 8, [APOCALYP].

"In both the Old and the New Testament, the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people. To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father's house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb. He says, 'As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' 'Thou shalt no more be termed Forsaken; . . . but thou shalt be called My Delight; . . . for the Lord delighteth in thee.' 'He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.' Isa. 62:5, 4, margin; Zeph. 3:17. When the vision of heavenly things was granted to John the apostle, he wrote: 'I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.' 'Blessed are they which are called unto the marriage supper of the Lamb.' Rev. 19:6, 7, 9." The Desire of Ages, p. 151. p. 149, Para. 1, [APOCALYP].

Zeph. 3:18-20. Here again we are reminded that those who were driven out of their parent churches will be in this group. This group is the final, pure church which we have sought for so long. This is the ekklesia, those who are called out, as in 1 Cor. 1:2. p. 149, Para. 2, [APOCALYP].

"And all heaven is enlisted in beseeching Christ's laborers to recover the guilty sheep that was lost. The lost sheep must be recovered. All the resources of heaven are at the command of the interested workers, that they may bestow them upon perishing souls. The Word declares that the Father has given all heaven in the great gift of His Son to seek and save that which was lost. [Zeph. 3:16-20, quoted.]" Manuscript Releases Volume Seventeen, p. 214. p. 149, Para. 3, [APOCALYP].

Zechariah p. 150, Para. 1, [APOCALYP].

The message of Zechariah is so strongly marked out by the writings of Sister White that there is no need for any faithful Adventist to misunderstand the book. p. 150, Para. 2, [APOCALYP].

"Zechariah Depicts God's People as Loyal to His Law, While the Protestant World Shows Contempt for It. Zechariah pictures the elect of God, showing their allegiance to His holy law in a time of unrivaled depravity, when by pen and by voice the so-called Protestant world show marked contempt for the law of God, revealing by their actions that they have decided not to recognize His standard as the rule of life." An Adventist Apocalypse, p. 151. p. 150, Para. 3, [APOCALYP].

"Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel." Advent Review and Sabbath

Herald, "The Return of the Exiles, No. 8 (Days of Anxiety)", 12-26-07. p. 150, Para. 4, [APOCALYP].

"In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us." Advent Review and Sabbath Herald, "A Test of Gratitude and Loyalty", 02-04-02. See also The Watchman, "A Test of Gratitude and Loyalty No. 2", 10-09-06. p. 150, Para. 5, [APOCALYP].

"Jesus had spent several months in Judea, giving the rulers of Israel a fair opportunity of proving his character as the Saviour of the world. He had performed many mighty works in their midst; but he was still treated by them with suspicion and jealousy. In passing through Samaria on his way to Galilee, his reception among the Samaritans, and the eagerness with which they listened to his teachings, were in marked contrast with the incredulity of the Jews, who had misinterpreted the prophecies of Daniel, Zechariah, and Ezekiel, confusing the first advent of Christ with his second majestic and glorious appearing." The Spirit of Prophecy Volume Two, p. 150; Redemption: or the Teachings of Christ, the Anointed One, p. 34. p. 150, Para. 6, [APOCALYP].

"Let us remember that time is short. Tell the people that golden opportunities for service are being neglected. All nations are to be warned and instructed to seek the Lord without delay; for that mighty angel who deceived so many of the angelic host is working untiringly to set in operation his seductive wiles, with which he has deceived millions, and through which he desires to deceive the whole world. The work of which the prophet Zechariah writes is a type of the spiritual restoration to be wrought for Israel before the end of time. 'Thus saith the Lord,' the prophet declared, 'Let your hands be strong, ye that hear in these

days these words by the mouth of the prophets. . . . I will not be unto the residue of this people as in the former days. . . . For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." Other Manuscripts Volume One, p. 315. p. 150, Para. 7, [APOCALYP].

In this commentary I have used the latest available version of "Prepare Ye The Way", a computer concordance to Ellen G. White's writings. The volumes referenced as "Other Manuscripts" are also known as "Manuscript Releases," and "Talks and Sermons" are better known as "Sermons and Talks." p. 150, Para. 8, [APOCALYP].

Chapter 1 p. 151, Para. 1, [APOCALYP].

As usual, I have not quoted the Bible verses. The reader is required to read the verses side by side with the commentary in order to see the prophecies explained. p. 151, Para. 2, [APOCALYP].

Zec. 1:1. "'Zechariah, the son of Berechiah, the son of Iddo the prophet,' began to prophesy 'in the eighth month, in the second year of Darius' [Zech 1:1] -- only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy." Advent Review and Sabbath Herald, "The Return of the Exiles, No. 7 (Words of Encouragement)", 12-19-07. p. 151, Para. 3, [APOCALYP].

Zec. 1:2-3. The Lord God has been very displeased with our Adventist church from which we sprang. If we return unto Him, He will draw near to us. But we do not know how soon His judgments will come upon us. p. 151, Para. 4, [APOCALYP].

"We Do Not Know How Soon God's Judgments Will Come Universally. In the night season I have had many presentations of the judgments of God [that are] coming upon our cities, and now I can understand better the real meaning of these scenes I have witnessed... How soon the scenes of destruction and desolation will come and be



universal, we cannot tell. 'Be ye also ready,' saith the Lord, 'for in such an hour as ye. think not the Son of man cometh' (Matthew 24:44). (Habakkuk 2: 1, 2; 2: 3-20; Zephaniah 1: 1-3: 20; Zechariah 1:1-4:14; Malachi 1:1-4, quoted.]" An Adventist Apocalypse, p. 198. p. 151, Para. 5, [APOCALYP].

Zec. 1:4-5. Where are our spiritual fathers? They are still trapped in a church that God has named an harlot (8T 250). p. 151, Para. 6, [APOCALYP].

Zec. 1:6. Rev. 20:13. p. 151, Para. 7, [APOCALYP].

Zec. 1:7-11. Angels are commissioned to walk through the earth observing and recording the acts of men on the earth. p. 151, Para. 8, [APOCALYP].

Zec. 1:12-17. God wants His people to conform to His image. He is not satisfied with their acts to this point. Neither is He happy with the heathen who control virtually everything on the planet with no thought of Him. p. 151, Para. 9, [APOCALYP].

Zec. 1:18-19. This is the scattering time mentioned in the twelfth of Daniel. This scattering is caused by apostasy in the church organization. See Appendix 4 of my commentary on Ezekiel. p. 151, Para. 10, [APOCALYP].

Chapter 2 p. 151, Para. 11, [APOCALYP].

Zec. 2:1-3. Special attention is given to Jerusalem. This is marked by the measuring of that city. The city here mentioned cannot be literal Jerusalem in an end-time application. As ancient Jerusalem was the capitol of the Jews and the Jews were that people who observed the Sabbath and murdered Jesus, so then spiritual Jerusalem is the capitol of that people who observe the Sabbath and spiritually murder the followers of Jesus. Jerusalem symbolizes the General Conference of Seventh-day Adventists. p. 151, Para. 12, [APOCALYP].

Zec. 2:4-5. Apostate Jerusalem of old will be replaced by a new Jerusalem to come down out of heaven, Rev. 21:1-2. Likewise apostate Adventism will be replaced by this same new Jerusalem that comes down out of heaven. It is in this new city that we will dwell safely. p. 151, Para. 13, [APOCALYP].

Zec. 2:6-7. The call to come forth out of the nations of Babylon is identical to the call of Rev. 18:1-4. Here again Babylon cannot be literal Babylon which is an uninhabited waste in the desert of Iraq. Just as Jerusalem represented spiritual Jerusalem so does Babylon represent spiritual Babylon, those churches and nations which keep the false sabbath of Sunday and teach the immortality of the soul. p. 151, Para. 14, [APOCALYP].

"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day.-TM 61." Notebook Leaflets from the Elmshaven Library Vol. 1, p. 52. p. 151, Para. 15, [APOCALYP].

"How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony." Other Manuscripts Volume One, p. 362; Selected Messages Book 2, p. 68. p. 152, Para. 1, [APOCALYP].

"The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. The Revelator says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with His glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' (Rev. 15:1,2.) This is the same message that was given by the second angel,--Babylon is fallen, 'because she made all nations drink of the wine of the

wrath of her fornication.' (Rev. 14:8.) What is that wine?--Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the lie Satan first told to Eve in Eden--the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men.'" The Ellen G. White 1888 Materials, p. 725; The Ellen G. White 1888 Materials, p. 1078; Advent Review and Sabbath Herald, "Let the Trumpet Give a Certain Sound", 12-06-92; An Appeal to Our Ministers and Conference Committees, p. 15. p. 152, Para. 2, [APOCALYP].

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Rev. 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Rev. 14:8). What is that wine?--Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden--the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matt. 15:9)." Selected Messages Book 2, p. 118; Selected Messages Book 3, p. 405. p. 152, Para. 3, [APOCALYP].

"'It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various, churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against those who will not come into harmony with the false and Satanic

heresies which exalt the false Sabbath, and lead men to trample under foot God's memorial." Advent Review and Sabbath Herald, "The Remnant Church Not Babylon (Concluded)", 09-12-93; Testimonies to Ministers and Gospel Workers, p. 61. p. 152, Para. 4, [APOCALYP].

Zec. 2:8-9. The "nations that have spoiled you" are those nations that have made a spoil of God's faithful remnant people by their national Sunday laws. These nations, by allying themselves with the Babylonian Sunday-keeping churches have allied themselves against God. God will punish them severely. p. 152, Para. 5, [APOCALYP].

"'Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.' Isaiah 49:14-16. The Lord of hosts has said: 'He that toucheth you toucheth the apple of His eye.' Zechariah 2:8." The Great Controversy, p. 626. p. 152, Para. 6, [APOCALYP].

Zec. 2:10-13. Zion, God's faithful people, will sing and rejoice at His coming. p. 153, Para. 1, [APOCALYP].

"To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: 'Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.' [Zech. 2:10-13] Mrs. E. G. White." Advent Review and Sabbath Herald, "The Return of the Exiles, No. 8 (Days of Anxiety)", 12-26-07. p. 153, Para. 2, [APOCALYP].

Faithful souls from many nations will be joined to God in that day, but those people of those nations who enforced, supported, and did not rebuke national Sunday laws will be silent for they will be dead. p. 153, Para. 3, [APOCALYP].

Chapter 3 p. 153, Para. 4, [APOCALYP].

"Why do we not become enthused with the Spirit of Christ? Why are we so little moved by the pitiful cries of a suffering world? Do we consider our exalted privilege of adding a star to Christ's crown--a soul cut loose from the chains with which Satan has bound him, a soul saved in the kingdom of God? The church must realize its obligation to carry the gospel of present truth to every creature. I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those who are hungering and thirsting for righteousness, a work that means to the church: 'Go forward and upward.'" Testimonies for the Church Volume Six, p. 296. p. 153, Para. 5, [APOCALYP].

"Dr. Kellogg is doing a work which, if the churches shall be converted, they can undertake in a limited degree. It gives opportunity for many to minister for God. There are families within the shadow of your own doors in whom you have not shown sufficient interest to lead them to think that you cared for their souls. I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those that are hungering and thirsting for righteousness, a work that will be an advance work, a work that means, Go forward and upward." Special Testimonies for Ministers and Workers. -- No. 10, p. 6. p. 153, Para. 6, [APOCALYP].

"Satan and his army were greatly discomfited and alarmed by the steady advancement made by the builders of the temple. The hosts of evil determined to put forth untiring effort to weaken and depress God's people by holding before them their imperfections of character. Satan well knew that if those who had long suffered because of transgression, could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. But the Lord, in infinite pity, strengthened his chosen people 'with good words and comfortable words.' In this crisis, he gave to his people a most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of his people. This is recorded in the third chapter of the prophecy of Zechariah." Advent Review and Sabbath Herald, "The Return of the Exiles, No. 9 (Joshua and the Angel)", 01-02-08. p. 153, Para. 7, [APOCALYP].

"Accusations -- 'Tell them to eat the flesh and drink the

blood of the Son of God. Place His work before them. There will be those who will misinterpret and misrepresent. Their eyes have been blinded, and they set forth the figures and interpretations that Satan has worked out for them, and an entirely wrong meaning will be placed upon the words that Sister White has spoken. Satan is just as verily claiming to be Christ's child as did Judas, who was on the accusing side. They have educated themselves in Satan's school of misstating. A description of them is given in the third chapter of Zechariah. Nothing in the world is so dear to God as His church. Satan has worked upon human minds, and will continue to betray sacred trust in a spurious way." Pamphlet PH116, The Writing and Sending Out of the Testimonies to the Church, p. 25a; The Paulson Collection of Ellen G. White Letters, p. 10. p. 153, Para. 8, [APOCALYP].

"The third chapter of Zechariah contains truths that afford a profitable lesson for all. The people of God, in the person of Joshua, are represented as a criminal on trial. Joshua, as high priest, is seeking a blessing for them. While he is thus pleading before God, Satan is standing at his right hand as his adversary." The Watchman, "Our Advocate and our Adversary", 09-25-06. p. 153, Para. 9, [APOCALYP].

"The third chapter of Zechariah contains truths that can be dwelt upon with benefit. There are lessons that are profitable for all. Here are represented the people of God, as it were a criminal on trial. Joshua, as high priest, is seeking for a blessing for the people, who are in great affliction. While he is thus pleading before God, Satan is standing at his right hand as his adversary. He is an accuser of the children of God, and is making the case of Israel appear as desperate as possible. He presents before the Lord their evil doings and defects. He shows their faults and failures, with the hope that they will appear of such a character in the eyes of Christ that he will render them no help in their great need. Joshua, as representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the imperfections of Israel, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet he stands there as a suppliant, with Satan arrayed against him." Advent Review and Sabbath Herald, "Our Advocate and Our Adversary", 09-22-96. p. 154, Para. 1, [APOCALYP].

"Christ Was the Angel Who Justified the Penitent Transgressor in Zechariah Chapter 3. Here, then, comes in the Redeemer's work. Satan stood by the side of the Angel as an adversary, to accuse Joshua as a transgressor of the law. This Angel, who is our Saviour, was seen by John the Revelator represented as standing in the midst of the golden candlesticks, clothed with a garment down to the feet and girt about the breast with a golden girdle. Christ is represented in actual ministry for His people, as was Joshua on the day of atonement in behalf of the children of Israel. As at that time Satan pointed to the defilement of God's people and triumphed in their discomfiture, so he is doing now. Joshua was accused as a sinner, but Jesus Christ, the Sin-bearer, the Substitute for the offender, to whom all types point, cannot be thus accused. He is the one who takes away the sin of the repentant, believing transgressor. How sad it is that human agencies, by their loss of spirituality, make it possible for Satan to accuse them of being unworthy! -- Manuscript 124, 1901, pp. 6 -8. ('Satanic Literature,' December 9, 1901.)" An Adventist Apocalypse, p. 150. p. 154, Para. 2, [APOCALYP].

"'It is time for Thee, Lord, to work: for they have made void Thy law.' The law has been made void by those who have followed the wrong principles that have characterized the work for the past twelve years. As these things were presented before me in Australia, the whole of the third chapter of Zechariah was portrayed before me. These words were repeated: 'And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?'" Other Manuscripts Volume Seventeen, p. 240. p. 154, Para. 3, [APOCALYP].

"Ellen White Saw Zechariah 3 Portrayed Before Her. The whole of the third chapter of Zechariah was portrayed before me. The words were repeated: 'And He shewed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' (Zechariah 3:1,2)...." An Adventist Apocalypse, p. 149. p. 154, Para. 4, [APOCALYP].

Zec. 3:1-2. "Satan's work is represented in the third chapter of Zechariah. We read: [Zec. 3:1-3 quoted.]" The Signs of the Times, "The Divine Guardian of the Church", 11-13-01. p. 154, Para. 5, [APOCALYP].

"Satan Leads People Into Sin, Then Pleads the Right to Treat Them Cruelly. Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead persons into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written: 'And He showed me Joshua the high priest a representative of the people who keep the commandments of God standing before the angel of the Lord, and Satan standing at his right hand to resist him' (Zechariah 3:1)." An Adventist Apocalypse, p. 151. p. 154, Para. 6, [APOCALYP].

"The Reward of Obedience. Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead human beings into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, 'And he showed me Joshua the high priest' -- a representative of the people who keep the commandments of God -- 'standing before the angel of the Lord, and Satan standing at his right hand to resist him.' [Zech. 3:1]" Talks and Sermons Volume Two, p. 211. p. 154, Para. 7, [APOCALYP].

"'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' Zech. 3:1. These things are written for our benefit, and we are to study the word in all these things now, for they concern us particularly. There is to be a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing rebukes against those who did not know the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. The most solemn responsibility



for the Jewish nation was when Jesus was in their midst. It was that generation, the generation which rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, 'They would none of my counsel, they despised all my reproofs.' If thou art destroyed, it is thyself alone who art responsible. 'Ye will not come to me, that ye might have life.' Warning, expostulation, forbearance, and patience are about to cease. Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark, the other trees, representing the Gentiles, were not covered. They were leafless, making no pretension to having a knowledge of God. Their time of fruit-leaving was not yet." Special Testimonies for Ministers and Workers. -- No. 7, p. 59. p. 155, Para. 1, [APOCALYP].

"There is comfort and encouragement for us in the scene described in the third chapter of Zechariah. We read: 'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?' [Zech. 3:1-2]" Pacific Union Recorder, "A Sin-Pardoning Saviour", 12-08-04. p. 155, Para. 2, [APOCALYP].

"In the prophecy of Zechariah is brought to view Satan's accusing work, and the work of Christ in resisting the adversary of His people. The prophet says, 'He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.' Zech. 3:1-3." Christ's Object Lessons, p. 166. p. 155, Para. 3, [APOCALYP].

"Joshua Being Accused by Satan Represents God's Latter-day People. 'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen

Jerusalem rebuke thee: is not this a brand plucked, out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel' (Zechariah 3:1-3)" An Adventist Apocalypse, p. 17. p. 155, Para. 4, [APOCALYP].

"'And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee O Satan; even the Lord that hast chosen Jerusalem rebuke thee: is not this a branch plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel' (Zech. 3:1-3). Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names." Other Manuscripts Volume Twenty-one, p. 384. p. 155, Para. 5, [APOCALYP].

"Please consider the words of Zechariah, 'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' The very same adversary is here presented as standing between Christ and Peter. 'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.' [Zech. 3:1-3]." Other Manuscripts Volume Seven, p. 202. p. 155, Para. 6, [APOCALYP].

"I spoke an hour and a half with great freedom from Zech. 3:1-7, where Satan is represented as man's adversary, claiming his prey in the person of Joshua the high priest, even in the presence of the Lord of hosts; while our Advocate rebukes Satan, and pleads for man as a brand plucked from the burning. The people hung upon my words as those who were hungering for the bread of life. Tears started from many eyes, as I presented events to transpire in the near future which will test the people of God, bringing them where they will be required to make such decisions as Daniel made when the decree went forth that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion's den. Had Daniel obeyed the decree, he would have dishonored God; but he was true to principle, and the Lord delivered him.

It is Satan's constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. It is not the purpose and work of God to compel men's consciences; but Satan pushes his advantages. He is a rebel against God and Christ, and is determined to war against them and those who are loyal to them. He hates them all with a bitterness that it is impossible to describe; and plots against the lives of those whom he cannot deceive by his devices." Second Advent Review and Sabbath Herald, "Notes of Travel. From Battle Creek, Mich., to Oakland, Cal.", 01-29-84. p. 155, Para. 7, [APOCALYP].

"The Work of Satan. -- How could they come from that meeting where the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon. Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are applicable to these brethren, and to all who advance similar sentiments. 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel' (Zechariah 3:2,3). Who clothed him with filthy garments? 'And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by' (Zechariah 3:4-7). The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments; Jesus Christ commands them to be clothed with His righteousness, garments woven in the loom of heaven." Other Manuscripts Volume One, p. 351. p. 156, Para. 1, [APOCALYP].

"Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things,

but it is my duty. We never want this thing acted over again on God's earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. 'The Lord rebuke thee,' He said, 'is not this a brand plucked out of the fire?' (Zech. 3:2)." Talks and Sermons Volume One, p. 95; UNPUBLISHED MANUSCRIPTS, VOLUME 5, p. 9. p. 156, Para. 2, [APOCALYP].

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.' Psalm 51:17. And to the accuser of His people He declares: 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Zechariah 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: 'They shall walk with Me in white: for they are worthy.' Revelation 3:4." The Great Controversy, p. 484. p. 156, Para. 3, [APOCALYP].

"We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua: 'The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Zechariah 3:2. The course of Christ in dealing even with the adversary of souls should be an example to us in all our intercourse with others never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves." Testimonies for the Church Volume Nine, p. 240. p. 156, Para. 4, [APOCALYP].

"Zechariah the prophet beholds 'Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. The Majesty of heaven, the only begotten of the Father, responds to Satan's claims. 'The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.' Satan was charging God's people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf." Advent Review and Sabbath Herald, "Our Duty in Ministering to the Poor", 06-20-93. p. 156, Para. 5, [APOCALYP].

"It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at his right hand to resist him. 'The Lord rebuke thee,' He said, 'is not this a brand plucked out of the fire?' (Zechariah 3:2)." Other Manuscripts Volume Eleven, p. 239. p. 157, Para. 1, [APOCALYP].

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Zech. 3:2. -- The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will

be betrayed 'both by parents, and brethren, and kinsfolk, and friends.'" Maranatha, p. 213. p. 157, Para. 2, [APOCALYP].

"Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness. But I would like to ask how dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God, when Michael, the archangel, 'durst not bring against' Satan a railing accusation,' but said, 'The Lord rebuke thee, O Satan'? (see Zechariah 3:2 and Jude 9)." An Adventist Apocalypse, p. 52. p. 157, Para. 3, [APOCALYP].

"Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. 'The Lord rebuke thee,' He said, 'is not this a brand plucked out of the fire?' (Zech. 3:2)." UNPUBLISHED MANUSCRIPTS, VOLUME 5, p. 9; The Ellen G. White 1888 Materials, p. 304; Talks and Sermons Volume One, p. 95. p. 157, Para. 4, [APOCALYP].

Zec. 3:3-5. Here Joshua, a penitent sinner, is rewarded by having his transgression pardoned. This is the work of Christ. p. 157, Para. 5, [APOCALYP].

"A most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of His people, is given in the prophecy of Zechariah. In holy vision the prophet beholds Joshua the high priest, 'clothed with filthy garments,' [Zech. 3:3] standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve

the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations they had transgressed the law of God and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt, they humbled themselves before God, and returned to Him with true repentance. Then the Lord sent them messages of encouragement, declaring that He would deliver them from their captivity and restore them to His favor. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to utterly destroy them." Testimonies for the Church Volume Five, p. 467. p. 157, Para. 6, [APOCALYP].

"Joshua the High Priest, Represents God's People Being Accused by Satan, but Christ Defends Them. 'And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him' (Zechariah 3:1). The work of Satan is plainly defined as that of resisting the meritorious work of Christ. He resists Him in His efforts to come to the help of the tempted and tried soul that calls upon Him. When Christ steps in between the tempted souls and Satan, the adversary is angry, and opens up a tirade of abuse and accusation, declaring that Christ is unfair in protecting these souls, and in lifting up a standard against him. But the Lord says unto him, 'The Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem rebuke thee is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel' (verses 2,3). Joshua represents the people of God, and has been betrayed into transgression by listening to Satan's deceptive reasoning. God has promised, if the sinner repents, to have mercy upon him and to pardon his transgression...." An Adventist Apocalypse, p. 47. p. 158, Para. 1, [APOCALYP].

"The prophet Zechariah presents a scene before us that reveals the condition of the sinner, and shows the

resistance of Satan against the work that Christ would do for his repenting children. The prophet says, 'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.'" Advent Review and Sabbath Herald, "A Lively Hope", 08-06-89. p. 158, Para. 2, [APOCALYP].

"In Zechariah we read: [Zech. 3:1-10, quoted]. The garments of the church of Christ, soiled with sin, are removed, and Christ places upon His faithful, obedient children their coronation robes. 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . There shall be no night there' [Rev. 21:4, 25]." Other Manuscripts Volume Nineteen, p. 245. p. 158, Para. 3, [APOCALYP].

"'Now Joshua was clothed with filthy garments, and stood before the angel' [Zech. 3:3]. Christ looked pityingly and compassionately upon the punished, repenting people, 'and He answered and spake unto those that stood before Him, saying [to the angels of God], Take away the filthy garments from him. And unto him [Joshua] He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then



thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by' [Zech. 3:4-7]." Other Manuscripts Volume Twenty, p. 189. p. 158, Para. 4, [APOCALYP].

"In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God's law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: 'The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning.' And to those who rely on Him in faith, He gives the assurance, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' (Zech. 3:4)." God's Amazing Grace, p. 316. p. 158, Para. 5, [APOCALYP].

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment' (Zech. 3:4). The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. 'A fair miter' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed

from the earth. 'These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God' (Rev. 14:4, 5)." Lift Him Up, p. 377. p. 159, Para. 1, [APOCALYP].

"Your heavenly Father will take from you the garments defiled by sin. In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, 'Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments.' Zech. 3:4, 5. Even so God will clothe you with 'the garments of salvation,' and cover you with 'the robe of righteousness.' Isa. 61:10. 'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.' Ps. 68:13." Christ's Object Lessons, p. 206; The Faith I Live By, p. 129. p. 159, Para. 2, [APOCALYP].

"In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, 'Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' 'So they set a fair mitre upon his head and clothed him with garments.' Then was given the promise of restoration to the father's house: 'If thou wilt walk in my ways, . . . I will give thee places to walk among these that stand by,' -- even among the angels that surround the throne of God. Zech. 3:4, 5, 7." The General Conference Bulletin, "The Prodigal Son", 12-01-95. p. 159, Para. 3, [APOCALYP].

"Your heavenly Father will take from you the garments defiled by sin. In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, 'Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a

fair miter upon his head, and clothed him with garments.' Zech. 3:4, 5. Even so God will clothe you with 'the garments of salvation,' and cover you with 'the robe of righteousness.' Isa. 61:10. 'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.' Ps. 68:13." Christ's Object Lessons, p. 206. p. 159, Para. 4, [APOCALYP].

"Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. He says, 'Take away his filthy garments from him. Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Load of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shall also judge my case, and also keep my courts, and I will give thee places among these that stand by' (Zechariah 3:4-7)." An Adventist Apocalypse, p. 18. p. 159, Para. 5, [APOCALYP].

Zec. 3:6-7. This directly refutes the "New Theology" of apostate Conference Adventism that one can be saved in sin. p. 159, Para. 6, [APOCALYP].

"God's People Will Be Given a Place Among the Angels. 'And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in My ways, and if thou wilt keep My charge [in this present time of probation], then thou shall also judge My house, and shall also keep My courts, and I will give thee places to walk among these that stand by' (Zechariah 3:6,7). Those that stand by are... angels that excel in strength, who surround the believing ones who stand in vindication of the law of God. God is the protection of His faithful ones. They shall have a place to walk among them that stand by. They shall be firm in God, standing in their lot and place to obey God at the loss of all things else...." An Adventist Apocalypse, p. 48. p. 159, Para. 7, [APOCALYP].

"The unfaithful steward did not enrich himself with his master's goods; he merely wasted them. He let idleness take

the place of sincere, wholehearted labor. He was unfaithful in the appropriation of his lord's goods. Unfaithful steward, do you not see that you will lose your soul if you do not cooperate with God and make the most of your talents for the Master? Your mind was given that you might understand how to work. Your eyes were given that you might be keen to discern your God-given opportunities. Your ears are to listen for the commands of God. Your knees are to bow three times a day in heartfelt prayer. Your feet are to run in the way of God's commandments. Thought, effort, talent, should be put into exercise, that you may be prepared to graduate into the school above and hear from the lips of One who has overcome all temptations in our behalf the words: 'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.' 'Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.' Revelation 3:21; Zechariah 3:7. If you do not cooperate with the Lord by giving yourself to Him and doing His service you will be judged unfit to be a subject of His pure, heavenly kingdom." Testimonies for the Church Volume Six, p. 297. p. 160, Para. 1, [APOCALYP].

"He will bring you into His banqueting house, and His banner over you shall be love. (Cant. 2:4) 'If thou wilt walk in My ways,' He declares, 'I will give thee places to walk among these that stand by' -- even among the holy angels that surround His throne. (Zech. 3:7.)" Christ's Object Lessons, p. 206. p. 160, Para. 2, [APOCALYP].

"'If thou wilt keep My charge,' the Lord declares, 'I will give thee places to walk among these that stand by' -- even among the angels that surround His throne. (Zech. 3:7.) By cooperating with heavenly beings in their work on earth, we are preparing for their companionship in heaven. 'Ministering spirits, sent forth to minister for them who shall be heirs of salvation' (Heb. 1:14.), angels in heaven will welcome those who on earth have lived 'not to be ministered unto, but to minister.' (Matt. 20:28.) In this blessed companionship we shall learn, to our eternal joy, all that is wrapped up in the question, 'Who is my neighbour?'" Christ's Object Lessons, p. 389. p. 160, Para. 3, [APOCALYP].

Zec. 3:8. Jesus is the Branch. This is a prophecy of His return to the earth. p. 160, Para. 4, [APOCALYP].

"Now is reached the complete fulfillment of the words of the Angel: 'Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.' Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant 'men wondered at,' as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. 'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.' Isaiah 4:2, 3." Prophets and Kings, p. 592; Lift Him Up, p. 377. p. 160, Para. 5, [APOCALYP].

Zec. 3:9-10. Jesus is the stone (or rock in 1 Cor. 10:4). The iniquity of the earth will be removed "in one day" and all who still cling to iniquity in that day will be killed. Those who have remained faithful will be given robes of righteousness and there will be peace among them. p. 160, Para. 6, [APOCALYP].

"Joshua and the Angel. In Zechariah we read: [Zechariah 3:1,10, quoted.] Garments Soiled by Sin Exchanged for Coronation Robes. The garments of the church of Christ, soiled with sin, are removed, and Christ places upon His faithful, obedient children their coronation robes. -- Manuscript 24, 1891, pp. 2-6, 9, 11, 12. (Diary: 'Circulation of Great Controversy, Vol. IV' January 1, 1891.)" An Adventist Apocalypse, p. 35. p. 160, Para. 7, [APOCALYP].

"'And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him' (Zechariah 3:10). These things are written for our benefit, and we are to study the Word in all these things now, for they concern us particularly. There is [coming] a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against the churches and individuals, because this is not Christ's way and method.

He did not pronounce scathing rebukes against those who knew not the truth, but against those whom God had made depositories of sacred responsibilities, [ against] people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. -- Letter 35, 1895, pp. 1,3. (To A. T. Jones, November 21, 1895.)" An Adventist Apocalypse, p. 112. p. 160, Para. 8, [APOCALYP].

Chapter 4 p. 161, Para. 1, [APOCALYP].

"Shall Our Churches Be Weighed Down With Debt? -- It is dishonoring to God for our churches to be burdened with debt. This state of things need not exist. It shows wrong management from beginning to end, and it is a dishonor to the God of heaven. Read and study prayerfully the fourth chapter of Zechariah. Then read the first chapter of Haggai, and see if this representation does not apply to you. While you have thought much of your own selves, of your own selfish interests, you have either neglected to arise and build, or have built on hired money, and have not made donations to free the church buildings from debt. Will you consider what it is your duty to do? Year after year passes by, and very little sacrifice is made to lessen the debt. The interest swallows up the means that should be used to pay off the principal." Other Manuscripts Volume Ten, p. 124. p. 161, Para. 2, [APOCALYP].

"Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness." Advent Review and Sabbath Herald, "Words to Ministers", 12-22-04; Testimonies to Ministers and Gospel Workers, p. 188. p. 161, Para. 3, [APOCALYP].

"The Word of God presents before us the parable of the ten virgins, five of whom were wise, and five foolish. The wise virgins took oil in their vessels with their lamps. This was the oil of grace. The prophet Zechariah brings this to view. Read the fourth chapter carefully: [verses 1-6, quoted]." Talks and Sermons Volume Two, p. 130. p. 161, Para. 4, [APOCALYP].

"A flash of light will come to all lost souls. They will see clearly the mystery of godliness, which during their lifetime they despised and hated. And the fallen angels, endowed with higher intelligence than man, will realize what they have done in using their powers to lead human beings to choose deception and falsehood. All who have united with the deceiver, all who have learned his ways and practiced his deceptions, must perish with him. . . . The Lord Jesus looks pityingly upon them and says, 'Depart.' At that time Zechariah, chapters 3 and 4, will be understood. -- Manuscript 37, July 8, 1900, 'The Revelations of the Judgment.'" The Upward Look, p. 203. p. 161, Para. 5, [APOCALYP].

Zec. 4:1-3. "The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: [Zech. 4:1-14 quoted]" Advent Review and Sabbath Herald, "Pray for the Latter Rain", 03-02-97. p. 161, Para. 6, [APOCALYP].

"Immediately after Zechariah's vision of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. 'The angel that talked with me,' Zechariah declares, 'came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.' [Zech. 4:1-3]" Advent Review and Sabbath Herald, "The Return of the Exiles, No. 10 (Not by Might Nor by Power)", 01-16-08. p. 161, Para. 7, [APOCALYP].

"The Meaning of the Two Olive Trees of Zechariah 4. Here is the explanation of the olive trees [of Zechariah 4:3]: They take of the Holy Spirit of God and empty the holy oil out of themselves into the clean, pure, sanctified souls that are prepared to receive it. This is the kind of oil that the wise virgins had,--oil that one could not communicate to another. Each individual must prepare his soul for himself through humbleness of mind, by wearing

Christ's yoke, and learn of Him. -- Letter 108, 1898, pp. 2-5. ('To the Brethren and Sisters in Rockhampton,' November' 25, 1898." An Adventist Apocalypse, p. 106. p. 161, Para. 8, [APOCALYP].

"The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, 'Thy word is a lamp unto my feet, and a light unto my path.' Ps. 119:105. The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah. 'The angel that talked with me came again,' he says, 'and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.' Zech. 4:1-14." Christ's Object Lessons, p. 406 (see also Reflecting Christ, p. 210.) p. 162, Para. 1, [APOCALYP].

Zec. 4:4-6. "The oil with which the wise virgins filled their lamps represents the Holy Spirit. [Zech. 4:1-14 quoted]" Advent Review and Sabbath Herald, "Prepare to Meet Thy God", 07-20-97. p. 162, Para. 2, [APOCALYP].

"Before giving a discourse, ministers should take time to seek God for wisdom and power. In earlier times the ministers would often go away and pray together, and they would not cease until the Spirit of God responded to their prayers. Then they would return from the place of prayer with their faces lighted up; and when they spoke to the congregation, their words were with power. They reached the hearts of the people because the Spirit that gave them the blessing prepared hearts to receive their message. There is far more being done by the heavenly universe than we



realize in preparing the way that souls may be converted. We are to work in harmony with the messengers of heaven. We want more of God; we are not to feel that our talking and sermonizing can do the work. Unless the people are reached through God, they will never be reached. We are to rely wholly upon God, pleading His promise: 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6." Testimonies for the Church Volume Six, p. 50. p. 162, Para. 3, [APOCALYP].

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4:6. -- We need not think that because we are only a tiny light, that we need not be particular about shining. The great value of our light lies in its consistency in shining amid the moral darkness of the world, in shining not to please ourselves and glorify ourselves, but to honor God with all there is of us. If we are doing service for God, and our work is corresponding with the ability God has given us, that is all He expects of us. . . ." This Day with God, p. 98. p. 162, Para. 4, [APOCALYP].

"Some ministers make the mistake of supposing that success depends on drawing a large congregation by outward display, and then delivering the message of truth in a theatrical style. But this is using common fire instead of the sacred fire of God's kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion, but by following Christlike methods. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zech. 4:6. It is the naked truth which, like a sharp, two-edged sword, cuts both ways, arousing to spiritual life those who are dead in trespasses and sins. Men will recognize the gospel when it is brought to them in a way that is in harmony with God's purposes." Gospel Workers. 1915., p. 383. p. 162, Para. 5, [APOCALYP].

"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 cooperating 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.' Zech. 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.' Mal. 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, p. 66. p. 162, Para. 6, [APOCALYP].

"For the next trial a lowlier instrument was chosen -- a young man, so humble in appearance that he was coldly treated even by the professed friends of reform. But what could such a one do where Farel had been rejected? How could one of little courage and experience withstand the tempest before which the strongest and bravest had been forced to flee? 'Not by might, nor by power, but by My Spirit, saith the Lord.' Zechariah 4:6. 'God hath chosen the weak things of the world to confound the things which are mighty.' 'Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.' 1 Corinthians 1:27, 25." The Great Controversy, p. 232. p. 163, Para. 1, [APOCALYP].

"'God has given you your testimony to set before the backslider and the sinner his true condition, and the immense loss he is sustaining by continuing a life of sin. God has impressed this upon you by opening it before your vision as He has to no other one now living; and according to the light He has given you, will He hold you responsible. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts.' 'Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.'" Zech. 4:6; Isa. 58:1." Life Sketches of Ellen G. White, p. 202. p. 163, Para. 2, [APOCALYP].

"Consideration in Buildings. -- As the chosen people of God we cannot copy the habits, aims, practices, or fashions of the world. We are not left in darkness to pattern after worldly models and to depend on outward appearance for success. The Lord has told us whence comes our strength. 'This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of

hosts.' Zechariah 4:6. As the Lord sees fit, He imparts to those who keep His way, power that enables them to exert a strong influence for good. On God they are dependent, and to Him they must give an account of the way in which they use the talents He has entrusted to them. They are to realize that they are God's stewards and are to seek to magnify His name." Testimonies for the Church Volume Seven, p. 90; Counsels on Health, p. 274. p. 163, Para. 3, [APOCALYP].

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by my spirit, saith the Lord of hosts' (Zech. 4:6)." Selected Messages Book 1, p. 124. p. 163, Para. 4, [APOCALYP].

"It was evident that these precious souls had something more than formality. They had spirit and life and the manifest ministration of the Spirit. All testimonies borne by ministers and lay members were explicit upon the point of disclaiming any pretensions or power in themselves in their most earnest reasoning and in the proclamation of the truth, of conveying saving knowledge to any minds. The agency of the Holy Spirit of God alone could touch and subdue the human heart. The necessity was urged upon all hearers to pray for divine illumination and to search the Scriptures for themselves. All their most earnest efforts would prove an entire failure unless the Lord Himself should by His divine power combine with the human agency. 'Not by might, nor by power, but by My Spirit, saith the Lord of hosts' (Zech. 4:6)." Other Manuscripts Volume Four, p. 310. p. 163, Para. 5, [APOCALYP].

"Human power and human might did not establish the church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, 'and the gates of hell shall not prevail against it.' Matthew 16:18. The presence of God gives stability to His cause. 'Put not your trust in princes, nor in the son of man,' is the word that comes to us. Psalm 146:3. 'In quietness and in confidence shall be your strength.' Isaiah 30:15. God's glorious work, founded on the eternal principles of right, will never come to naught. It will go on from strength to strength, 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6." Prophets and Kings, p. 595. p. 163, Para. 6, [APOCALYP].

"Sometimes a large number of speakers attend a camp meeting for a few days, and just when the interest of the people is fully aroused, nearly all hurry away to another meeting, leaving two or three speakers behind to struggle against the depressing influence of the tearing down and removal of the family tents. How much better it would be if the meetings were continued for a longer time; if persons would come from each church prepared to remain a month or longer, helping in the meetings and learning how to labor acceptably. Then they could carry a valuable experience to their churches when they return home. How much better if some of the same speakers who aroused the interest of the people during the largest attendance at the meeting would remain to follow up the work by a thoroughly organized protracted effort. To conduct meetings in this way would require that several be in progress at the same time, and this would not permit a few men to attend all the meetings. But we must remember that the work is to be accomplished 'not by might, nor by power, but by My Spirit, saith the Lord of hosts.' Zechariah 4:6." Testimonies for the Church Volume Six, p. 73. p. 163, Para. 7, [APOCALYP].

"Be careful. Take heed. Let God enter to control the work. He will make His own combinations and arrangements. The Lord has need of men of intense spiritual life. Are we prepared to do the work for this time? The Lord has declared the source of the strength of His people. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.' Zech. 4:6." Letters to Physicians and Ministers, p. 11. p. 164, Para. 1, [APOCALYP].

"Much more money than was necessary has been expended upon

our institutions in America. Those who have done this have supposed that this outlay would give character to the work. The words in Zechariah come to us: 'This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it' (Zechariah 4:6,7)." Other Manuscripts Volume Ten, p. 245. p. 164, Para. 2, [APOCALYP].

Zec. 4:7. "Satan Will Use Unconsecrated Hearts to Present the Characters of God's People as Stumbling Blocks. 'Who art thou, O great mountain?' (Zechariah 4:7). Satan is constantly at work to make as forbidding as possible the establishment of God in our world. There will be difficulties to obstruct the work of God, for Satan through his masterly power will use unconsecrated hearts to present the characters of the professed people of God to the world as a stumbling block. The precious truths which they hold are not practiced in their lives. While there are those who will advance, there are others who think so much of their individual selves, that they cannot see that which needs to be done at the right time. There is no harmony of spirit of action. They magnify the difficulties. But as those who seek to carry out God's plans advance, the great mountain becomes a plain...." An Adventist Apocalypse, p. 106. p. 164, Para. 3, [APOCALYP].

"The law and the gospel go hand in hand. The one is the complement of the other. The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole. The Lord Jesus laid the foundation of the building, and He lays 'the headstone thereof with shoutings, crying, Grace, grace unto it.' Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended -- the gospel of Christ and the law of God -- produce the love and faith unfeigned." The Ellen G. White 1888 Materials, p. 783; Our High Calling, p. 141. p. 164, Para. 4, [APOCALYP].

Zec. 4:8-10. "Often men are tempted to falter before the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make the way clear. Success will come to

them as they struggle against difficulties. Before the intrepid spirit and unwavering faith of a Zerubbabel, great mountains of difficulty will become a plain; and he whose hands have laid the foundation, even 'his hands shall also finish it.' 'He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.' Zechariah 4:9, 7." Prophets and Kings, p. 595. p. 164, Para. 5, [APOCALYP].

Zec. 4:11. "From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of his heavenly character in the home life. A loving, lovable Christian is the most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees. (Zechariah 4:11-14.) We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech, into sound words, and our deformity of character will be removed." Other Manuscripts Volume Nine, p. 128. p. 164, Para. 6, [APOCALYP].

"'There must be laborers in the South who possess caution. They must be as wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of Zechariah 4:11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the field now in such great need of workers." The Gospel Herald, "Need of Caution", 08-01-99; The Paulson Collection of Ellen G. White Letters, p. 115; The Southern Work, p. 91. p. 164, Para. 7, [APOCALYP].

"The last call to the supper is now being given. The lamp of the soul must be kept trimmed and burning by being replenished with the holy oil. (See Zech. 4:11-14). In the name of the Lord let every soul now depart from all iniquity, lest the day of the Lord overtake them as a thief. The truth is to be proclaimed in clear, straight lines but always as it is in Jesus. -- Letter 11, Jan. 25, 1899, to 'Dear Brethren.'" This Day with God, p. 33. p. 165, Para. 1, [APOCALYP].

Zec. 4:12-14. "Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12-14: 'And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'" Other Manuscripts Volume Twenty, p. 216. p. 165, Para. 2, [APOCALYP].

The one thing which God has prepared for us and which comes in two halves, represented here as two golden pipes through which the Holy Spirit flows to men is the Bible, for it is divided into the Old and New Testaments. In Zechariah's day only the Old Testament existed in part and even it was considered divided into the law and the prophets (Mat. 11:13, Luke 16:16). That this view, that the two anointed ones represent the Old and New Testaments, is correct is answered by the very next verse (which is a part of this same paragraph in the original text) where Zechariah sees a flying roll. In modern terminology this would be a flying book. The only book which has flown all over the earth and which is divided into two parts is the Bible. p. 165, Para. 3, [APOCALYP].

Chapter 5 p. 165, Para. 4, [APOCALYP].

Zec. 5:1-4. The flying roll is the Bible, the word of God. It is this very word of God over which many will stumble. p. 165, Para. 5, [APOCALYP].

"The Spirit who asked Zechariah, 'What seest thou?' to which he answered, 'I see a flying roll,' also caused an angel to fly in the midst of heaven, 'having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come.' [Zech. 5:2, Rev. 14:6-7] Many indeed will not understand, but will stumble at the words contained in the roll. Ellen G. White. Sanitarium, Cal., Dec. 4, 1905." The New York Indicator, "Standing In the Way of God's Messages.", 02-07-06. p. 165, Para. 6,

[APOCALYP].

Zec. 5:5-11. We should know well that a woman is the symbol of a church (2 Cor. 11:2, et al.). The two women who build an establishment in the land of Shinar are easily understood. Shinar is the land in which Babylon was founded (Gen. 10:10, Dan. 1:1-2). p. 165, Para. 7, [APOCALYP].

This is the land that invented sun worship. The two churches are two church groups that are founded on sun worship, recognizable today by their Sunday-keeping. These churches can only be Catholicism and apostate Protestantism. "This," the Bible says in Zec. 5:8, "is wickedness." This is especially important to Conference Adventists today. As they see the Conference leadership plunging into ecumenism, union with Sunday-keeping churches, they are required by God to understand that this is wickedness. p. 165, Para. 8, [APOCALYP].

Chapter 6 p. 165, Para. 9, [APOCALYP].

Zec. 6:1-8. There is no natural chapter division here in the original. This is a continuation of the same paragraph in the original which began in Zec. 6:5, where it took up the theme of the activities of the corrupt, nominally Christian churches. p. 165, Para. 10, [APOCALYP].

The horses of Rev. 6:1-8 are similar to these verses but cannot be a parallel description of the same events because the order of the colors is different. The actions of Zechariah's horses of five different colors is apparently specific to certain locales: the black and white go into the north country while the grisled go to the south. Then those in the north country "quiet" the south country. p. 166, Para. 1, [APOCALYP].

This is probably a spiritual description of the wars of the world in the early Christian era. It is a fact that the Romans of the north did "quiet" the disturbances of the North Africans in the south. That there would be two spirits in the north, or in Rome, matches the history of a pagan Roman empire followed by a papal Roman empire. p. 166, Para. 2, [APOCALYP].

Zec. 6:9. This begins a new paragraph in the original. The chapter division should be here, for an entirely new line of prophecy begins, contrasting the salvation of God's true



people with the churches and apostasy previously described.  
p. 166, Para. 3, [APOCALYP].

Zec. 6:10. Those who were in bondage in Babylon (confusion), the Haldai (the worldly), Tobijah (the good of God), and Jedaiah (known of God), into the house of Josiah (founded by God), the son of Zephaniah (hidden by God). p. 166, Para. 4, [APOCALYP].

Zec. 6:11. These who come out of Babylon and enter into the house founded by God receive the crowns of silver and gold and they become Joshua (saved by God) and Josedech (cleansed by God). These become priests in the temple of God (Rev. 1:6, 5:10, 20:6). p. 166, Para. 5, [APOCALYP].

Zec. 6:12-13. "The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning Him 'whose name is the Branch.' Says the prophet: 'He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both.' Zechariah 6:12, 13." The Great Controversy, p. 415. p. 166, Para. 6, [APOCALYP].

"'In three days I will raise it up.' In the Saviour's death the powers of darkness seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Jesus came forth a conqueror. 'Having spoiled principalities and powers, He made a show of them openly, triumphing over them.' Col. 2:15. By virtue of His death and resurrection He became the minister of the 'true tabernacle, which the Lord pitched, and not man.' Heb. 8:2. Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect. 'Behold the Man whose name is The Branch; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne.' Zech. 6:12, 13." The Desire of Ages, p. 165. p. 166, Para. 7, [APOCALYP].

"The relation between the Father and the Son, and the personality of both, are made plain in this scripture also: 'Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch: And He shall grow up out of His place; And He shall build the temple of Jehovah; . . . And

He shall bear the glory, And shall sit and rule upon His throne; And He shall be a priest upon His throne; And the counsel of peace shall be between Them both.' Zechariah 6:12, 13, A. R. V." Testimonies for the Church Volume Eight, p. 269. p. 166, Para. 8, [APOCALYP].

"Upon the foundation that Christ Himself had laid, the apostles built the church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. He speaks of the Gentiles as helping in the work: 'They that are far off shall come and build in the temple of the Lord;' and Isaiah declares, 'The sons of strangers shall build up thy walls.' Zechariah 6:12, 15; Isaiah 60:10." The Acts of the Apostles, p. 595. p. 166, Para. 9, [APOCALYP].

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing -- 'the counsel of peace' (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world' (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which 'passeth knowledge'? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore." Patriarchs and Prophets, p. 63. p. 166, Para. 10, [APOCALYP].

Zec. 6:14. Those who were worldly (Helem), who knew the goodness of God (Tobijah), who were known of God (Jedaiah), and who accepted the grace of God (Hen) receive the crowns in the temple of God. p. 167, Para. 1, [APOCALYP].

Zec. 6:15. "God gave Paul the wisdom of a skillful architect, that he might lay the foundation of the church of Christ. This figure of the building of a temple is frequently repeated in the Scriptures, as forcibly illustrating the building up of the true Christian church.

Zechariah refers to Christ as the Branch that should build the temple of the Lord. He also refers to the Gentiles as helping in this building: 'And they that are far off shall come and build in the temple of the Lord.' [Zech. 6:15]" Redemption: or the Teachings of Paul, and his Mission, p. 77. p. 167, Para. 2, [APOCALYP].

This will come to pass for each one who diligently follows the Lord. p. 167, Para. 3, [APOCALYP].

Chapter 7 p. 167, Para. 4, [APOCALYP].

Zec. 7:1-3. Here a question is placed before God by His nominal people. Should they continue a part of the traditional services? p. 167, Para. 5, [APOCALYP].

Zec. 7:4-7. The answer is a rebuke to the formality of the church in captivity. In an end-time application this applies as a rebuke to a church chained in the captivity of sin which substitutes formality for holiness. p. 167, Para. 6, [APOCALYP].

Zec. 7:8-10. Now the word of the Lord points out the way of true holiness. p. 167, Para. 7, [APOCALYP].

"'And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.' Zechariah 7:8-10. This is the word of the Lord to us also." Testimonies for the Church Volume Six, p. 460. p. 167, Para. 8, [APOCALYP].

"These promises were conditional on obedience. The sins that had characterized the Israelites prior to the captivity, were not to be repeated. 'Execute true judgment,' the Lord exhorted those who were engaged in rebuilding; 'and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother.' 'Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates.' Zechariah 7:9, 10; 8:16." Prophets and Kings, p. 704. p. 167, Para. 9, [APOCALYP].

Zec. 7:11-14. The nominal people of God are given a

choice, to hear and obey God or to continue in disobedience. The plain prophecy of verse 12 is that they will not hear God. The sure result of willful disobedience to God is the wrath of God. The nominal church of God in the end of time has faced the same choice and the result is the same. p. 167, Para. 10, [APOCALYP].

The result of disobedience by God's nominal people was and is, first of all, a scattering (as in Dan. 11:40; 12:7). The desolation of the land promised in verse 14 is the abomination of desolation. p. 167, Para. 11, [APOCALYP].

"Nature, Lessons From, Contrast of Nature and Man in Obedience to God. -- These words [from] Zechariah 7:11-14, quoted in preceding paragraph are very impressive. The Lord calls upon dew and rain and the varied agencies of nature, and they obey His call, to be used either in blessings or in judgments. They are under His control. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land to punish the inhabitants of the earth for their iniquity. The things of nature spring in response to the word of God to do His bidding either in wasting and destruction or in mercies and blessings." Other Manuscripts Volume Three, p. 346. p. 167, Para. 12, [APOCALYP].

Chapter 8 p. 168, Para. 1, [APOCALYP].

Zec. 8:1-3. A new vision begins here. God reminds us how He is jealous for His people, Zion. This was a promise to Zechariah in his day that God would even come down to earth to live with His nominal people. p. 168, Para. 2, [APOCALYP].

"This promise of blessing should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as today the way is preparing for His second coming. At the end of the years of humiliating exile, God graciously gave to His people Israel, through Zechariah, the assurance: 'I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain.' And of His people He said, 'Behold, . . . I will be their God, in truth and in

righteousness.' Zechariah 8:3, 7, 8." Prophets and Kings, p. 703. p. 168, Para. 3, [APOCALYP].

Zec. 8:4-8. If we think that God's coming down to dwell with us in the flesh was a marvel, will it not also be a marvel that He will save us and dwell with us forever? p. 168, Para. 4, [APOCALYP].

Zec. 8:9-11. These prophecies are set for the day in which the foundation of the temple of the Lord is to be built. This clearly admits of both a physical and a spiritual application. The first was the physical rebuilding of the temple in Jerusalem. The second is the building up of the everlasting temple of God as God's people themselves are prepared to be the stones of the temple in the great time of trouble. This is the time when God will set "all men every one against his neighbour." p. 168, Para. 5, [APOCALYP].

Zec. 8:12-13. God's people were indeed a curse among those who did not believe Him and His word. these very people, the remnant of the seed of the woman (Rev. 12:17), will prosper. p. 168, Para. 6, [APOCALYP].

"Rich were the rewards, both temporal and spiritual, promised those who should put into practice these principles of righteousness. 'The seed shall be prosperous,' the Lord declared; 'the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so I will save you, and ye shall be a blessing.' Zechariah 8:12, 13." Prophets and Kings, p. 704. p. 168, Para. 7, [APOCALYP].

Zec. 8:14-15. In the time of trouble we are not to be afraid for our God is with us. p. 168, Para. 8, [APOCALYP].

"There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter. 'Thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I

repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not' (Zechariah 8:14,15)." Other Manuscripts Volume One, p. 315. p. 168, Para. 9, [APOCALYP].

Zec. 8:16-17. Here is the formula for the work of God's people. We are to speak the truth and only the truth to our neighbors. We are to stop imagining evil against our neighbors. We are to love our neighbors. p. 168, Para. 10, [APOCALYP].

Zec. 8:18-19. Then, when we have put away evil thinking and evil speaking, we will joyfully and properly keep the feasts of the Lord. Dead formalism will be a thing of the past. p. 168, Para. 11, [APOCALYP].

Zec. 8:20-23. In that time we will be a strong people, strong in the Lord, and men who did not know Jesus will follow us to Him. p. 168, Para. 12, [APOCALYP].

Chapter 9 p. 168, Para. 13, [APOCALYP].

Zec. 9:1. There are two times when the eyes of Israel turn to Jesus. First, when He walked the earth as a man in the first century A.D. Second, when He returns to destroy the wicked and every eye shall see Him come (Rev. 1:7). This prophecy then admits of two applications: a literal application at the first Advent and a spiritual at the second Advent. p. 168, Para. 14, [APOCALYP].

Zec. 9:2-3. Tyrus, a heathen king, also represents Satan, Jer. 27:3, Eze. 26:3,7. Zidon means those who catch by lying in wait. These represent a wicked power in the world who, by the end of time, will have heaped up great riches and power. p. 169, Para. 1, [APOCALYP].

Zec. 9:4. He identifies this power as a church. This church will be destroyed with fire. This is the same language as Rev. 18:8 describing the destruction of the papacy, the beast that rose up out of the sea (Rev. 13:1). p. 169, Para. 2, [APOCALYP].

Zec. 9:5. Ashkelon means a market place, Gaza is a strong place. Ekron means eradication. This is a parallel of Rev. 18:9-11 where the kings and merchants of the earth weep for the destruction of the great harlot of Babylon. p. 169, Para. 3, [APOCALYP].

Zec. 9:6. A bastard is literally one born of a Jewish father and a foreign mother. Ashdod means ravager and the Philistines are those who have long used force to try to destroy Judah and Israel. The spiritual application of this is that a bastard is a mixture of pure and apostate Christianity. p. 169, Para. 4, [APOCALYP].

Zec. 9:7-8. God will remove this person's power and those that remain will be for our God. The "he" that shall be governor is revealed by the meaning of the word: governor means gentle. This person who governs in Judah will be the Gentle One. God will encamp around the dwelling place of His people and no more will they be eradicated (Ekron) or downtrodden (Jebus). p. 169, Para. 5, [APOCALYP].

Zec. 9:9. A new paragraph opens here with apparently a totally different line of prophecy, for it speaks of the first Advent of Jesus. We should not be too surprised to find that these prophecies have a second, spiritual application also. p. 169, Para. 6, [APOCALYP].

"God himself had, in his special providence, arranged the order of the events then transpiring, and if men had failed to carry out the divine plan, He would have given a voice to the inanimate stones and they would have hailed his Son with acclamations of praise. This scene had been revealed in prophetic vision to the holy seers of old, and man was powerless to turn aside the purposes of Jehovah. As the silenced Pharisees drew back, the words of Zechariah were taken up by hundreds of voices: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.' [Zech. 9:9]" Redemption: or the Teachings of Christ, the Anointed One, p. 120; The Spirit of Prophecy Volume Two, p. 388. p. 169, Para. 7, [APOCALYP].

"After a season the priests and rulers ventured back to the temple. When the panic had abated, they were seized with anxiety to know what would be the next movement of Jesus. They expected Him to take the throne of David. Quietly returning to the temple, they heard the voices of men, women, and children praising God. Upon entering, they stood transfixed before the wonderful scene. They saw the sick healed, the blind restored to sight, and deaf receive

their hearing, and the crippled leap for joy. The children were foremost in the rejoicing. Jesus had healed their maladies; He had clasped them in His arms, received their kisses of grateful affection, and some of them had fallen asleep upon His breast as He was teaching the people. Now with glad voices the children sounded His praise. They repeated the hosannas of the day before, and waved palm branches triumphantly before the Saviour. The temple echoed and re-echoed with their acclamations, 'Blessed be He that cometh in the name of the Lord!' 'Behold, thy King cometh unto thee; He is just, and having salvation!' Ps. 118:26; Zech. 9:9. 'Hosanna to the Son of David!'" The Desire of Ages, p. 592. p. 169, Para. 8, [APOCALYP].

"I was carried back to the time when Christ rode triumphantly into Jerusalem. The joyful disciples believed that He was then to take the kingdom and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed, crying, 'Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.' The excitement disturbed the Pharisees, and they wished Jesus to rebuke His disciples. But He said unto them, 'If these should hold their peace, the stones would immediately cry out.' The prophecy of Zechariah 9:9 must be fulfilled; yet the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld Him bleeding and mangled upon the cruel cross. They witnessed His agonizing death and laid Him in the tomb. Their hearts sank with grief; their expectations were not realized in a single particular, and their hopes died with Jesus. But as He arose from the dead and appeared to His sorrowing disciples, their hopes revived. They had found Him again." Early Writings of Ellen G. White, p. 244; Spiritual Gifts. Volume 1, p. 149. p. 169, Para. 9, [APOCALYP].

"Five hundred years before, the Lord had declared by the prophet Zechariah: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' Zechariah 9:9. Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy." The Great Controversy, p. 405. p. 170, Para. 1, [APOCALYP].



Zec. 9:10-11. An end to wars and fighting is promised under the reign of Christ. Clearly this is a second Advent prophecy. p. 170, Para. 2, [APOCALYP].

Zec. 9:12-17. A new paragraph begins here. This is a message of hope for the members of the true church of God. p. 170, Para. 3, [APOCALYP].

"There is no excuse for the faith of our churches to be so faint and feeble. 'Turn you to the Stronghold, ye prisoners of hope.' Zechariah 9:12. There is strength for us in Christ. He is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His people. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. The influence of those who truly believe in Him will be a savor of life in the world. He holds the stars in His right hand, and it is His purpose to let His light shine through these to the world. Thus He desires to prepare His people for higher service in the church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show in our lives what the truth has done for us." Testimonies for the Church Volume Six, p. 418. p. 170, Para. 4, [APOCALYP].

"So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was 'the former rain,' and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days? 'Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee.' 'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.' Zechariah 9:12; 10:1." Testimonies for the Church Volume Eight, p. 21; Other Manuscripts Volume Sixteen, p. 202. p. 170, Para. 5, [APOCALYP].

"'Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God!' Psalm 146:5. 'Turn you to the stronghold, ye prisoners of hope!' Zechariah 9:12. Unto all the honest in heart in heathen lands -- 'the upright' in the sight of Heaven -- 'there ariseth light in

the darkness.' Psalm 112:4. God hath spoken: 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' Isaiah 42:16. National Retribution 'I will correct thee in measure, and will not leave thee altogether unpunished.' Jeremiah 30:11." Prophets and Kings, p. 378; Advent Review and Sabbath Herald, "Hope for the Heathen (Concluded)", 06-24-15. p. 170, Para. 6, [APOCALYP].

"The Jews were a proud people, boasting of piety, of knowledge, of goodness, but revealing no fruit. If they had set before the world an example of fruit-bearing in deeds of self-denial, goodness, mercy, and compassion, if they had shown a love for God and integrity in His service, by obeying all His commandments, the world would have seen their light shining in good works, and many would have been converted. Many would have glorified God for His great love and His rich blessings bestowed upon them through their knowledge of the only true God and their faith in Jesus Christ. The darkness of the Gentile world was attributable to the neglect of the Jewish nation, as is represented in the ninth chapter of Zechariah. [Zech. 9:12-17, quoted.] The whole world is embraced in the contract of the great plan of redemption." Talks and Sermons Volume Two, p. 330. p. 170, Para. 7, [APOCALYP].

"Christ's redeemed ones are His jewels, His precious and peculiar treasure. 'They shall be as the stones of a crown' -- 'the riches of the glory of His inheritance in the saints.' 'Zechariah 9:16; Ephesians 1:18. In them 'He shall see of the travail of His soul, and shall be satisfied.' Isaiah 53:11." Testimonies for the Church Volume Six, p. 309; The Publishing Ministry, p. 399. p. 170, Para. 8, [APOCALYP].

"The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not

as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. 'For they shall be as the stones of a crown, lifted up as an ensign upon His land.' Zech. 9:16. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.' Mal. 3:17." Christ's Object Lessons, p. 118. p. 171, Para. 1, [APOCALYP].

"This treasure, which Christ esteems as precious above all estimate, is 'the riches of the glory of His inheritance in the saints.' Ephesians 1:18. The disciples of Christ are called His jewels, His precious and peculiar treasure. He says, 'They shall be as the stones of a crown.' 'I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.' Zechariah 9:16; Isaiah 13:12. Christ looks upon His people in their purity and perfection as the reward of all His sufferings, His humiliation, and His love, and the supplement of His glory -- Christ, the great Center, from whom radiates all glory." Thoughts From the Mount of Blessing, p. 89. p. 171, Para. 2, [APOCALYP].

"Of His people God says, 'They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!' Zech. 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. 'In the ages to come,' He will 'show the exceeding riches of His grace in His kindness toward us through Christ Jesus.' 'To the intent that . . . unto the principalities and the powers in the heavenly places might be made known . . . the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.' Eph. 2:7; 3:10, 11, R. V." The Desire of Ages, p. 26. p. 171, Para. 3, [APOCALYP].

Chapter 10 p. 171, Para. 4, [APOCALYP].

Zec. 10:1. No new paragraph begins here. Instead, this is a continuation of the thought of the previous chapter. Note now that the pen of Inspiration applies this to end time prophecy. p. 171, Para. 5, [APOCALYP].

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for

this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain,' Zechariah 10:1; Joel 2:23." The Acts of the Apostles, p. 55. p. 171, Para. 6, [APOCALYP].

Zec. 10:2. The key to this thought are the words idols, flock and shepherd. This speaks of a church steeped in idolatry preaching a false message of peace and safety. p. 171, Para. 7, [APOCALYP].

Zec. 10:3. The anger of the Lord will be against the false shepherd "in the house of Judah." We just saw the latter rain of the Holy Spirit poured out in the verse one and now the Lord says that He has visited his flock in the house of Adventism (Judah). The Lord will certainly punish the false shepherds and the goats who follow them. p. 171, Para. 8, [APOCALYP].

Zec. 10:4. Out of God come forth the instruments of battle. p. 171, Para. 9, [APOCALYP].

Zec. 10:5. A new paragraph. God's faithful people will overcome their enemies in battle. That this is spiritual battle is seen by the confounding of the riders on horses, those who use physical force are confounded. p. 171, Para. 10, [APOCALYP].

Zec. 10:6-7. The faithful Adventists will not be cut off. The Lord will hear them. p. 171, Para. 11, [APOCALYP].

Zec. 10:8. At the call of the Lord they will gather together. This is the end of the scattering time for the cause of scattering, apostasy, has been removed by the destruction of the apostate Adventists. Now the faithful can safely gather together and their numbers will increase as many are added to the Lord's side. p. 172, Para. 1, [APOCALYP].

Zec. 10:9. God's faithful remnant will be sown as seed among the world in far countries. This was done at the beginning of the Christian era by persecution and it will be persecution that again spreads the seed far and wide. p. 172, Para. 2, [APOCALYP].

Zec. 10:10. God's people will be brought out of the lands of sin and force into lands of healing and safety. p. 172, Para. 3, [APOCALYP].

Zec. 10:11. Those nations (Assyria, Egypt) and people (seas) who are against the Lord will be afflicted with the last plagues and be destroyed. p. 172, Para. 4, [APOCALYP].

"'The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.' Zechariah 10:11. This is true not only of the nations that arrayed themselves against God in ancient times, but also of nations today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall 'sift the nations' (Isaiah 30:28), and those that have kept the truth shall be permitted to enter the City of God, heaven's arches will ring with the triumphant songs of the redeemed. 'Ye shall have a song,' the prophet declares, 'as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard. . . . Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps.' Verses 29-32." Prophets and Kings, p. 366; Advent Review and Sabbath Herald, "Deliverance From Assyria (Concluded)", 06-03-15. p. 172, Para. 5, [APOCALYP].

Zec. 10:12. God's faithful people will be strengthened and delivered. p. 172, Para. 6, [APOCALYP].

"God has given His Son as a sacrifice to save all who will be saved in His appointed way, through obedience to all His commandments. After having begun to save man, having evidenced His purpose by delivering His people by His own strong hand, having invited all to lay hold of His own outstretched arm, He will use all the heavenly resources to consummate man's salvation. His people will magnify His name by exercising implicit faith in Him and placing their entire dependence upon Him. He will fulfill every promise. 'And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord' [Zech. 10:12]." Talks and Sermons Volume Two, p. 330. p. 172, Para. 7, [APOCALYP].

Chapter 11 p. 172, Para. 8, [APOCALYP].

Zec. 11:1-2. See commentary on Ezekiel 31. This is a parallel prophecy describing the fall of God's nominal people under civil power. Little doubt about the application of these verses to the church is left with the mention of the shepherds in verse 3. p. 172, Para. 9, [APOCALYP].

Zec. 11:3. The glory of modern Conference Adventism is its wealth and worldly fame. It has one of the largest school structures in the world and is well known for its hospital system. It takes pride in these things, so these very things will be spoiled. p. 172, Para. 10, [APOCALYP].

Zec. 11:4-5. The flock of Conference Adventism will be slaughtered. The Conference leaders who hold all this wealth do not consider themselves guilty and they do not pity their flock. p. 172, Para. 11, [APOCALYP].

"'Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not' (Zech. 11:5). What does this mean? It describes the counterworking influence of those who pursue their own course, not heeding the light God has been giving them." Other Manuscripts Volume Twenty-one, p. 3. p. 172, Para. 12, [APOCALYP].

Zec. 11:6-9. There will be a terrible destruction of Conference Adventism by civil power ("the king") from which God will not deliver the Adventists. Conference leaders will also be destroyed ("cut off"). There will be no nourishment from God. He has written the terrible words, "let it die." p. 172, Para. 13, [APOCALYP].

Zec. 11:10-14. A new paragraph begins here. Since these verses are well known to have applied to the betrayal of Jesus and since the thought here is clearly a continuation of the previous verses because it continues the staves of Beauty and Bands, this must have a second application. Its exact application to end time remains to be seen. p. 173, Para. 1, [APOCALYP].

"If any testimony had been needed to prove the innocence of Jesus, it was given in the confession of Judas. Not only

was it an evidence of the innocence of the Saviour, but the event was a direct fulfillment of prophecy. In prophetic vision Zechariah had looked down the ages and seen the trial of God's dear Son. The act of Judas is thus described: 'And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.' [Zech. 11:12]" The Spirit of Prophecy Volume Three, p. 126; Redemption Or The Sufferings Of Christ His Trial And Crucifixion, p. 46. p. 173, Para. 2, [APOCALYP].

Zec. 11:15-17. A new paragraph begins here but continues the line of prophecy from before. Extreme woe to the false shepherds. p. 173, Para. 3, [APOCALYP].

"God calls for a consecrated ministry. In Zechariah we read: 'Lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young ones, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall utterly darkened' [Zech. 11:16, 17]." Other Manuscripts Volume Eighteen, p. 181. p. 173, Para. 4, [APOCALYP].

Chapter 12 p. 173, Para. 5, [APOCALYP].

Zec. 12:1. This message is for Israel, modern Seventh-day Adventists. The Lord reminds us that He is the Creator of the heavens and the foundations of the earth, a plain call to remember the seventh-day Sabbath (Ex. 20:8-11). This is also a plain reference to the First Angel's message (Rev. 14:7). This plainly sets the time of this prophecy to be the end of time, after 1844. p. 173, Para. 6, [APOCALYP].

Zec. 12:2. Jerusalem, as an end-time symbol, is the General Conference at Washington, D. C. In ancient Israel there were two capitol. The first was at Shiloh which was destroyed by fire, then the ark was moved to Jerusalem which remained the capitol of Judah until it was destroyed by the Roman army. Modern Adventism set up its first capitol in Battle Creek until that was destroyed by

heavenly fire in 1902, then it moved the capitol to the Washington, D. C. location where it remains to this day. The General Conference will be placed under siege and Adventists in general will also come under siege. p. 173, Para. 7, [APOCALYP].

Zec. 12:3. A new paragraph begins here. A burden is a load a person does not want to carry. Thus will Conference Adventism be viewed by all Adventists. All who burden themselves with the General Conference (Jerusalem in symbol) will be cut in pieces. p. 173, Para. 8, [APOCALYP].

Zec. 12:4-5. In that day the Lord will smite every horse. This symbol is not known to me. The Lord will look toward Judah, the Adventists, (not toward Jerusalem). He will help the Adventist people. p. 173, Para. 9, [APOCALYP].

"Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again. p. 173, Para. 10, [APOCALYP].

"After the storm there was a calm, then the Adventists arose like a great flock of sheep, but there were no shepherds. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the Holy Spirit which was poured out upon them making them fully ready for service. They then went forth 'fair as the moon, clear as the sun, and terrible as an army with banners,' to give this message to the world. p. 173, Para. 11, [APOCALYP].

"I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me that I did not ask any more questions." Loma Linda Train Station Vision, reported by Will Ross, pp. 1-2. p. 173, Para. 12, [APOCALYP].

Zec. 12:6-8. Again a new paragraph opens here. This probably indicates a shift forward in time. In that day the



Adventists will arise and be a mighty spiritual power in the earth through the Spirit of God. This can only happen after a second Pentecost. p. 174, Para. 1, [APOCALYP].

"Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God. It was when he 'halted upon his thigh' (Genesis 32:31) that the armed bands of Esau were stilled before him, and the Pharaoh, proud heir of a kingly line, stooped to crave his blessing. So the Captain of our salvation was made 'perfect through sufferings' (Hebrews 2:10), and the children of faith 'out of weakness were made strong,' and 'turned to flight the armies of the aliens' (Hebrews 11:34). So do 'the lame take the prey' (Isaiah 33:23), and the weak become 'as David,' and 'the house of David . . . as the angel of the Lord' (Zechariah 12:8)." Thoughts From the Mount of Blessing, p. 62. p. 174, Para. 2, [APOCALYP].

"What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, 'He that is feeble. . . shall be as David; and the house of David . . . as the angel of the Lord.' Zechariah 12:8. Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom." The Acts of the Apostles, p. 48. p. 174, Para. 3, [APOCALYP].

"Those who are destitute of sympathy, tenderness, and love cannot do Christ's work. Before the prophecy can be fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord' (Zechariah 12:8), the children of God must put away every thought of suspicion in regard to their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears: 'Draw together, draw together.' The solemn, sacred truth

for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others -- who will most nearly resemble Christ in character? who will most entirely hide self in Jesus?" Testimonies for the Church Volume Six, p. 42. p. 174, Para. 4, [APOCALYP].

"Then the glad tidings of a risen Saviour were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord.' Zech. 12:8. Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. 'The multitude of them that believed were of one heart and of one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.' Acts 4:32, 33. 'And the Lord added to the church daily such as should be saved.' Acts 2:47. The Spirit of Christ animated the whole congregation; for they had found the pearl of great price." Christ's Object Lessons, p. 120. p. 174, Para. 5, [APOCALYP].

Zec. 12:9-14. The Holy Spirit will be poured out on the faithful Adventists and the Lord will destroy the nations and multitudes of the wicked who sought to destroy His people. The Adventists will mourn for their own sins and the sins of Conference Adventism. p. 174, Para. 6, [APOCALYP].

The land shall mourn as well as Jerusalem, the location of the General Conference in Washington. This mourning is stated to be like the mourning in the Megiddo valley known as Armageddon. The mourning is for death and loss. p. 174, Para. 7, [APOCALYP].

"The triumphal ride of Christ into Jerusalem was the dim foreshadowing of His coming in the clouds of heaven with power and glory, amid the triumph of angels and the rejoicing of the saints. Then will be fulfilled the words of Christ to the priests and Pharisees: 'Ye shall not see

Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.' Matt. 23:39. In prophetic vision Zechariah was shown that day of final triumph; and he beheld also the doom of those who at the first advent had rejected Christ: 'They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.' Zech. 12:10. This scene Christ foresaw when He beheld the city and wept over it. In the temporal ruin of Jerusalem He saw the final destruction of that people who were guilty of the blood of the Son of God." The Desire of Ages, p. 580; The Spirit of Prophecy Volume Three, p. 9; The Desire of Ages, p. 580. p. 174, Para. 8, [APOCALYP].

"Another who participated in the movement testified: 'It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him. [Zech. 12:10]' -- Bliss, in Advent Shield and Review, Vol. I, p. 271 (January, 1845)." The Great Controversy, p. 401. p. 175, Para. 1, [APOCALYP].

Chapter 13 p. 175, Para. 2, [APOCALYP].

Zec. 13:1. This is a part of the preceding paragraph. The chapter division is wrong and should be placed after this verse. This fountain is the flowing of the Holy Spirit that comes through God's faithful Adventists. p. 175, Para. 3, [APOCALYP].

"A fountain was to be opened 'for sin and for uncleanness' (Zechariah 13:1); the sons of men were to hear the blessed invitation: 'Ho, everyone that thirsteth, come ye to the

waters, And he that hath no money; come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price. 'Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, And let your soul delight itself in fatness. 'Incline your ear, and come unto Me: Hear, and your soul shall live; And I will make an everlasting covenant with you, Even the sure mercies of David.' Isaiah 55:1-3." Prophets and Kings, p. 695. p. 175, Para. 4, [APOCALYP].

"The same beautiful and expressive figures are carried throughout the Bible. Centuries before the advent of Christ, Moses pointed to Him as the rock of Israel's salvation (Deuteronomy 32:15); the psalmist sang of Him as 'my Redeemer,' 'the rock of my strength,' 'the rock that is higher than I,' 'a rock of habitation,' 'rock of my heart,' 'rock of my refuge.' In David's song His grace is pictured also as the cool, 'still waters,' amid green pastures, beside which the heavenly Shepherd leads His flock. Again, 'Thou shalt make them,' he says, 'drink of the river of Thy pleasures. For with Thee is the fountain of life.' Psalms 19:14; 62:7; 61:2; 71:3. (margin); 73:26 (margin); 94:22; 23:2; 36:8, 9. And the wise man declares, 'The wellspring of wisdom [is] as a flowing brook.' Proverbs 18:4. To Jeremiah, Christ is 'the fountain of living waters;' to Zechariah, 'a fountain opened . . . for sin and for uncleanness.' Jeremiah 2:13; Zechariah 13:1." Patriarchs and Prophets, p. 413. p. 175, Para. 5, [APOCALYP].

"Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. Christ came as the Great Physician to heal the wounds that sin has made in the human family; and His Spirit, working through His servants, imparts to

sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. 'In that day,' says the Scriptures, 'there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.' Zechariah 13:1. The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities." Testimonies for the Church Volume Six, p. 227. p. 175, Para. 6, [APOCALYP].

"Fountains of Life. -- Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life. Christ came as the Great Physician to heal the wounds that sin has made in the human family, and His Spirit, working through His servants, imparts to sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. 'In that day,' says the Scripture, 'there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.' Zechariah 13:1. The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities." Counsels on Health, p. 209. p. 176, Para. 1, [APOCALYP].

Zec. 13:2-5. A new paragraph opens here. This is probably post millennium. All prophecy has now come to an end. I Corinthians 13:8-10: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. [9] For we know in part, and we prophesy in part. [10] But when that which is perfect is come, then that which is in part shall be done away." p. 176, Para. 2, [APOCALYP].

Zec. 13:6. Here we see Jesus, after the millennium, still in His human body, bearing the marks of the crucifixion forever. p. 176, Para. 3, [APOCALYP].

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Zech. 13:6. -- 'I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.' Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. . . ." Maranatha, p. 362. p. 176, Para. 4, [APOCALYP].

Zec. 13:7-8. A new paragraph begins here, a prophecy of Jesus. p. 176, Para. 5, [APOCALYP].

"Of the suffering Saviour Jehovah Himself declared through Zechariah, 'Awake, O sword, against My Shepherd, and against the Man that is My Fellow.' Zechariah 13:7. As the substitute and surety for sinful man, Christ was to suffer under divine justice. He was to understand what justice meant. He was to know what it means for sinners to stand before God without an intercessor." Prophets and Kings, p. 691. p. 176, Para. 6, [APOCALYP].

"However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our 'everlasting Father.' And He says, 'I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.' John 10:14, 15, R. V. What a statement is this! -- the only begotten Son, He who is in the bosom of the Father, He whom God has declared to be 'the Man that is My fellow' (Zech. 13:7), -- the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!" The Desire of Ages, p. 483. p. 176, Para. 7, [APOCALYP].

This also speaks of those faithful remnant who will be tried in the fires of persecution and will come through it. This will be the people of God. p. 176, Para. 8, [APOCALYP].

Chapter 14 p. 176, Para. 9, [APOCALYP].

Zec. 14:1-2. Clearly this is end-time language. Compare with Malachi 4. Jerusalem, the General Conference in Washington, will be taken and spoiled. This cannot be

ascribed to the encompassing of the new Jerusalem because that city is never taken by the wicked. p. 176, Para. 10, [APOCALYP].

Zec. 14:3. After the destruction of the General Conference of Seventh-day Adventists the Lord will come forth to fight for His people. Adventism will have been cleansed. p. 176, Para. 11, [APOCALYP].

Zec. 14:4-5. A new paragraph and a new prophecy begins here. This is post millennium for Jesus will not touch the earth in the Second Advent (I Thess. 4:16-17). p. 177, Para. 1, [APOCALYP].

"Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: 'The Lord my God shall come, and all the saints with thee.' 'And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley.' Zech. 14:5, 4. . . . As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the holy city." The Faith I Live By, p. 355; The Great Controversy, p. 662. p. 177, Para. 2, [APOCALYP].

Zec. 14:6-8. We shall see clearly then, not as now through a glass darkly. p. 177, Para. 3, [APOCALYP].

Zec. 14:9-11. Then we will be a people blessed to live with the Lord in peace. p. 177, Para. 4, [APOCALYP].

"The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel 'shall be king over all the earth: in that day shall there be one Lord, and His name one.' 'The tabernacle of God' shall be with men, 'and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.' Zechariah 14:9; Revelation 21:3." Thoughts From the Mount of Blessing, p. 108. p. 177, Para. 5, [APOCALYP].

"The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. Zech. 14:9. --

The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. 'The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever' (Dan. 7:18)." Maranatha, p. 372. p. 177, Para. 6, [APOCALYP].

"'From the rising of the sun unto the going down of the same the Lord's name is to be praised.' Psalm 113:3. 'In that day shall there be one Lord, and His name one.' 'And Jehovah shall be king over all the earth.' Zechariah 14:9. Says the Scripture, 'Forever, O Lord, Thy word is settled in heaven.' 'All His commandments are sure. They stand fast forever and ever.' Psalms 119:89; 111:7, 8. The sacred statutes which Satan has hated and sought to destroy, will be honored throughout a sinless universe. And 'as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.' Isaiah 61:11." Patriarchs and Prophets, p. 342. p. 177, Para. 7, [APOCALYP].

Zec. 14:12-13. A new paragraph begins here with a new prophecy. This is the destruction of the wicked and the great lake of fire at the end of the millennium. See Revelation 20. p. 177, Para. 8, [APOCALYP].

"'The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.' Isaiah 26:21. 'And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.' Zechariah 14:12,13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth - - priests, rulers, and people, rich and poor, high and low. 'And the slain of the Lord shall be at that day from one



end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried.' Jeremiah 25:33." The Great Controversy, p. 656. p. 177, Para. 9, [APOCALYP].

Zec. 14:14-15. Compare with Ezekiel 39. p. 177, Para. 10, [APOCALYP].

Zec. 14:16-19. This is a new paragraph. The feast days, reinstated in the New Earth, are memorials and celebrations of the victory of the Lord over sin. Those who will not enter in are those of Egypt, the land of sin. These who do not enter in receive no Holy Spirit, the rain. p. 177, Para. 11, [APOCALYP].

Zec. 14:20-21. Again a new paragraph of symbolic prophecy. Sacrificing and seething cannot refer to the slaying of animals for death has already been destroyed (Rev. 20:14). This must be a sacrifice of produce only. Only God's people, Judah, will be there. No Canaanite, a people who fought against God's people, will be there to spoil the world with sin. p. 178, Para. 1, [APOCALYP].

Malachi p. 179, Para. 1, [APOCALYP].

A mention is worthy to be made concerning the source material used here. In numerous places quotations have been cited from "Other Manuscripts." These 21 volumes are the same as the better known "Manuscript Releases." I am quoting from them under the former name because I have just received the latest edition of the "Prepare Ye The Way" computer concordance to the writings of Ellen G. White. In this new edition, the name of these 21 volumes has been changed to avoid a question of copyright infringement. p. 179, Para. 2, [APOCALYP].

There is no uncertainty for faithful Adventist concerning the application of Malachi to the end of time. p. 179, Para. 3, [APOCALYP].

"Malachi was inspired to give this prophecy not only for the instruction of Israel, but 'for our admonition, upon whom the ends of the world are come.'" The Southern Watchman, "The Restoration of Eden", 03-14-05. p. 179, Para. 4, [APOCALYP].

"The coming of Christ as our high priest to the most holy

place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." The Faith I Live By, p. 207; The Great Controversy, 1911 ed., p. 426. p. 179, Para. 5, [APOCALYP].

"In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us." Advent Review and Sabbath Herald, "A Test of Gratitude and Loyalty", 02-04-02. p. 179, Para. 6, [APOCALYP].

"As a people and as individuals we need to have a deeper sense of our duty to God and our responsibility to the world. There should be more earnest study of the Scriptures. I have been deeply impressed with the importance of studying the book of Daniel in connection with the smaller prophets, especially Malachi. And we need to give careful attention also to the lessons taught in the building of the tabernacle and the temple, and in the temple service. Through the prophets God has given a delineation of what will come to pass in the last days of this earth's history, and the Jewish economy is full of instruction for us." Advent Review and Sabbath Herald, "A Test of Gratitude and Loyalty", 11-10-96. p. 179, Para. 7, [APOCALYP].

We are commanded through Inspiration to study this little book. p. 179, Para. 8, [APOCALYP].

"Consider the prophecy of Malachi in connection with Daniel, Zephaniah, Haggai, and Zechariah. Let the teaching of these books be carefully investigated, also the building

of the temple, and the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us." The Watchman, "A Test of Gratitude and Loyalty No. 2", 10-09-06. p. 179, Para. 9, [APOCALYP].

"The Records of Unseen Agencies Are Involved in the Judgment Work. Those who profess to be sons and daughters of God should represent Him in character. As we read these words of Malachi, calling attention to the judgment work, we are impressed with the truth that there are unseen agencies who faithfully record in the books of heaven all our words and all our actions.--Manuscript 38.5, pp. 1, 2. (''Who May Abide the Day of His Coming,'' sermon preached at Sanitarium, California, April 1, 1905.)" An Adventist Apocalypse, p. 184. p. 179, Para. 10, [APOCALYP].

Chapter 1 p. 179, Para. 11, [APOCALYP].

It is required that the reader read the verses that are referenced side by side with this commentary. The verses are generally not quoted in this commentary in order to save space. p. 179, Para. 12, [APOCALYP].

Mal. 1:1. This message is stated to be "to Israel." In the end of time this can refer only to those who "keep His commandments and have the testimony of Jesus." (Rev. 12:17). These can only be Adventists. See Appendix 1. Do not go any further without reading Appendix 1. This term, "Israel," is best applied today to Seventh-day Adventism. The message is for us. p. 180, Para. 1, [APOCALYP].

If you are not one of us you should not be reading this book of the Bible or this commentary. This is a letter from God to His nominal people and you are reading someone else's mail. p. 180, Para. 2, [APOCALYP].

Mal. 1:2-3. Here the Lord makes it clear whom He loves. He loves Jacob and not Esau. Esau was the one who refused the birthright while Jacob sought after the birthright. As I write this Adventists have already largely divided into two groups, those who remain with the Conference and those who have come out of it. The Conference church lost the Spirit of God in 1868 (2T 441-2), refused the message of 1888, and was finally proclaimed by God to be a harlot in 1902 (8T 250), the same year that God destroyed the center of the

Conference work in Battle Creek, Michigan, by fire. The identification of the Conference with Esau is certain. p. 180, Para. 3, [APOCALYP].

Those who have separated from the apostasy of the Conference are now scattered worldwide in a variety of organizations and movements. These are Jacob. But to make the picture even more muddy, there are many nominally independent Adventist organizations which have not fully separated from the corrupt, apostate Conference. Thus Jacob cannot be recognized by adherence to any organization or list of organizations. Jacob are those who have spiritually fully separated from the apostasy and the apostate church and are seeking to follow God and Him only. These are the ones God loves. p. 180, Para. 4, [APOCALYP].

Mal. 1:4. Edom is the country of Esau. Edom represents the people of the Conference organization that calls itself the Seventh-day Adventist Church. These are the ones that claim to be building up the waste places. But God declares that He will overthrow their work and that He will call them wicked. This will happen after the close of probation. p. 180, Para. 5, [APOCALYP].

"We Do Not Know How Soon God's Judgments Will Come Universally. In the night season I have had many presentations of the judgments of God [that are] coming upon our cities, and now I can understand better the real meaning of these scenes I have witnessed... How soon the scenes of destruction and desolation will come and be universal, we cannot tell. 'Be ye also ready,' saith the Lord, 'for in such an hour as ye think not the Son of man cometh' (Matthew 24:44). (Habakkuk 2: 1, 2; 2: 3-20; Zephaniah 1: 1-3: 20; Zechariah 1:1-4:14; Malachi 1:1-4, quoted.)" An Adventist Apocalypse, p. 198. p. 180, Para. 6, [APOCALYP].

Just as the ancient church of the Jews failed to accomplish God's purpose so has the Conference failed. "This failure to fulfill the divine purpose was very apparent in Malachi's day. Sternly the Lord's messenger dealt with the evils that were robbing Israel of temporal prosperity and spiritual power. In his rebuke against transgressors the prophet spared neither priests nor people. 'The burden of the word of the Lord to Israel' through Malachi was that the lessons of the past be not forgotten and that the covenant made by Jehovah with the

house of Israel be kept with fidelity. Only by heartfelt repentance could the blessing of God be realized. 'I pray you,' the prophet pleaded, 'beseech God that He will be gracious unto us.' Malachi 1:1,9." Prophets and Kings, p. 705. p. 180, Para. 7, [APOCALYP].

Mal. 1:5. "Your eyes" can refer only to the eyes of God's elect, who will see Him return in glory. This is a promise that we will indeed see Him return. p. 180, Para. 8, [APOCALYP].

Mal. 1:6-8. God is no respecter of persons. Even though a man be a priest of the Conference, unless he repents of all sin he will never be accepted. p. 180, Para. 9, [APOCALYP].

Mal. 1:9-11. God reminds Seventh-day Adventist who are of the tradition of Esau and Edom to purify themselves from all sin and from all contamination with it. Gentiles and heathen will He accept before Adventists who have had such great light and rejected it. The failure of Conference Adventism will not stop God from carrying out the plan of redemption among the Gentiles and even the heathen. p. 180, Para. 10, [APOCALYP].

"Not by any temporary failure of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message given, but the purposes of Jehovah were nevertheless to move steadily forward to their complete fulfillment. 'From the rising of the sun even unto the going down of the same,' the Lord declared through His messenger, 'My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen.' Malachi 1:11." Prophets and Kings, p. 705. p. 180, Para. 11, [APOCALYP].

Mal 1:12. Again we are reminded that Conference Adventism has failed. p. 181, Para. 1, [APOCALYP].

"'Vow, and pay unto the Lord your God: let all that be round about Him bring presents unto Him that ought to be feared.' Psalm 76:11. 'But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even His meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it,

saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and My name is dreadful among the heathen.' Malachi 1:12-14." Testimonies for the Church Volume Four, p. 471. p. 181, Para. 2, [APOCALYP].

Mal. 1:13-14. The offerings of the Conference are not acceptable to God. Tithes and offerings given to support Conference leadership which continues in apostasy can never be accepted. p. 181, Para. 3, [APOCALYP].

Chapter 2 p. 181, Para. 4, [APOCALYP].

Mal. 2:1. This is a continuation of the paragraph which began at 1:12, not a new thought. The priests mentioned here are the Conference leaders and pastors. God calls them "priests" because they do indeed stand between God and their congregations. They have become another impediment for the nominal people of God. p. 181, Para. 5, [APOCALYP].

Mal. 2:2-3. The seed of a pastor is the word which he preaches. The introduction of Evangelical theology into Conference Adventism is one fulfillment of this terrible curse. When the pastor of a Conference church I attended stood up and preached that no one could stop sinning, that we would all continue sinning until Jesus comes, he was fulfilling this prophecy. p. 181, Para. 6, [APOCALYP].

Mal. 2:4-6. Levi represents those who actually act according to the word of the Lord (Ex. 32:26-28). It is a Biblical fact that Levi, even though he started out in sin did repent and turn to the Lord. His literal seed or his offspring obeyed the word of God through Moses as referenced. This is contrasted to the spiritual seed of Conference pastors which does not obey the word of God. p. 181, Para. 7, [APOCALYP].

Mal. 2:7. The pastor's lips should preach the knowledge of God. In this way only can he be a messenger of God. p. 181, Para. 8, [APOCALYP].

"The priest's lips should keep knowledge, and they should

seek the law at his mouth: for he is the messenger of the Lord of hosts' (Malachi 2:7). The people should counsel with him, as God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from the people, but he is to keep it as a sacred trust, to be imparted to others." Other Manuscripts Volume One, p. 109. p. 181, Para. 9, [APOCALYP].

Mal. 2:8-10. Many Conference pastors have departed out of the way of God over the subject of the law of God. They have failed to teach their flocks the necessity and possibility of keeping God's law. p. 181, Para. 10, [APOCALYP].

"It is essential that we study the Scriptures far more earnestly than we do. With fervent prayer we should earnestly and thoroughly examine the pillars of our faith, to see that we have no false support. God will not bless men in indolence, nor in zealous, stubborn opposition to the light he gives to his people. Many who have come to the faith have received the truths from the lips of teachers, and have not sought a knowledge of the truth themselves. They are content with mere surface evidence. They have not obtained increased light by diligent investigation of the Scriptures, and are not quick to discern the temptations and delusions of Satan. Some are described in the words of Malachi: 'Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.' [Mal. 2:8]" Advent Review and Sabbath Herald, "Need of Earnestness in the Cause of God", 02-25-90. p. 181, Para. 11, [APOCALYP].

One example of the treachery of a Conference pastor in the United States occurred in Arizona. He received a \$100,000 donation from his mother to be given to the conference. This pastor put the money in the stock market instead. Such treachery is not limited to any country. A union president in the former U.S.S.R. received over \$250,000 in donations in the West, none of which was ever seen by Adventists in the East. More examples could be mentioned but these serve to demonstrate the fulfillment of verse 10. p. 181, Para. 12, [APOCALYP].

Mal. 2:11-13. There were two locations of the ark of covenant in ancient Israel, Shiloh and Jerusalem. These were the centers of worship of their day and were also the

centers of the theocracy that ruled the country. Modern Adventism has duplicated this history: its first center was Battle Creek, Michigan, followed by its second center of the General Conference Headquarters in Washington, D.C. Judah, the country ruled from Jerusalem symbolizes Adventism ruled from Washington. p. 182, Para. 1, [APOCALYP].

A woman in prophecy is always a church. Thus in wedding itself to the Evangelical theology of Dr. Walter Martin, as the General Conference did in the 1950's, Judah dealt treacherously and married the daughter of a strange god. In those conferences with Walter Martin the leaders of the General Conference discarded the entire sanctuary theology that had been given to Adventism through Hiram Edson. The entire concept of sanctification was thrown out by Conference leadership to appease the demands of a Sunday-keeper. p. 182, Para. 2, [APOCALYP].

Mal. 2:14. The wife of the youth of the Conference was the faithful Adventist church. Faithful Adventists remained the companion of Conference leaders in the 1950's, there was no separation at that time. p. 182, Para. 3, [APOCALYP].

Mal. 2:15-16. God only made one Adventist church, the great Advent movement of the middle of the 19th century. God created this movement to produce a godly seed. The Conference is here put on notice that it should not deal treacherously with this movement. The Conference puts on an act of sanctity but it does not live up to its claims. It has repeatedly stolen the property of faithful Adventists and it has grossly siphoned off and otherwise misused their tithes and offerings. God will not deal gently with such unrepentant treachery. p. 182, Para. 4, [APOCALYP].

Mal. 2:17. God is weary of the preaching of Conference Adventism. He is sick of hearing them preach that those who do evil are good in the sight of God. He is sick of their peace and safety message that postpones the return of the Lord. p. 182, Para. 5, [APOCALYP].

Chapter 3 p. 182, Para. 6, [APOCALYP].

"The Lord requests His church to have a higher grade of piety, a more just sense of duty; a clear realization of their obligation to their Creator. All who will read the third chapter of Malachi will see that God calls for



systematic contributions from His people. The funds so given will be abundantly blessed. If all whose names are on the church books would give to the Lord a tenth of their increase, as He has prospered them, abundant resources would swell the revenues of the church. God desires even the poorest to give their gifts, small though they may be. By giving as we have been prospered, we acknowledge God's mercy and liberality in supplying our necessities.--MS. 156, 1898." Notebook Leaflets from the Elmshaven Library Vol. 1, p. 100. p. 182, Para. 7, [APOCALYP].

"Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. 'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' By Mrs. E. G. White." Advent Review and Sabbath Herald, "A Test of Gratitude and Loyalty", 02-04-02; The Watchman, "A Test of Gratitude and Loyalty No. 2", 10-09-06. p. 182, Para. 8, [APOCALYP].

"Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into his treasury, his laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not made use of the tithe to support other lines of work. God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord said it should go. Provision is to be made for these other lines of work. They are to be sustained, but not from the tithe. God has not changed. The tithe is to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have and there must be means in the treasury. Ellen G. White." ECHOES From the Field, "The Use of the

Tithe", 06-21-05. p. 182, Para. 9, [APOCALYP].

"God has given to man abundantly. He says, 'I will lend you those goods of mine to trade upon; but I will require you to return to me the tenth of all your increase.' Through Moses directions had been given how the Lord's talents of means should be appropriated; and again in Malachi this instruction is repeated. With all the blessings that the Lord bestows upon man, he tells him how they are to be used; and in obedience to his will there is safety and security. But when men set up their own ideas and plans, and do what God has forbidden with the talents he has entrusted to them, he counts them as 'disobedient, unthankful, unholy.'" Pamphlet PH087, Special Testimony to Battle Creek Church, p. 2. p. 183, Para. 1, [APOCALYP].

Mal. 3:1. This verse did have application to the first Advent. "This coming is foretold also by the prophet Malachi: 'The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.' Malachi 3:1. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, 'in flaming fire taking vengeance on them that know not God, and that obey not the gospel.' 2 Thessalonians 1:8." The Great Controversy, 1911 ed., p. 424. p. 183, Para. 2, [APOCALYP].

"In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the

temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,--from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. 'The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.' Mal. 3:1-3." The Desire of Ages, p. 161. p. 183, Para. 3, [APOCALYP].

But now notice the use of the future tense here in regard to the message of these verses. This demands that we understand that this is not solely referring to a past event, it has an application to the second coming. "The words of the Lord in Mal. 3:1-3 lay down the work essential to be done in the church of God: [Mal. 3:1-3 quoted.] A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne." Advent Review and Sabbath Herald, "Honesty Toward Men and Toward God", 12-01-96. p. 183, Para. 4, [APOCALYP].

Mal. 3:2-3. Again Sister White makes it plain that this warning is for us at the Second Advent of Christ. "Regarding the rapidly approaching advent of our Lord, the prophet Malachi raises the question, 'Who may abide the day of his coming? and who shall stand when he appeareth?' [Mal. 3:2] Surely the arrows of God's wrath will pierce where the arrows of conviction could not. Where will the sinner flee when God pronounces judgment against him? Where will be the men in whom he trusted? Where are the false shepherds that led him astray? They can pay no ransom for his soul; for they themselves will be pressed under a still heavier load of guilt. The dens and caves of the earth afford no shelter for either deceiver or deceived." The Watchman, "The Rejection of Light", 06-23-08. p. 183, Para. 5, [APOCALYP].

And again she applies this prophecy to both advents. "The

time is not far distant when God will arise to vindicate His insulted authority. 'The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' Isaiah 26:21. 'But who may abide the day of His coming? and who shall stand when He appeareth?' Malachi 3:2. The people of Israel, because of their sinfulness, were forbidden to approach the mount when God was about to descend upon it to proclaim His law, lest they should be consumed by the burning glory of His presence. If such manifestations of His power marked the place chosen for the proclamation of God's law, how terrible must be His tribunal when He comes for the execution of these sacred statutes. How will those who have trampled upon His authority endure His glory in the great day of final retribution? The terrors of Sinai were to represent to the people the scenes of the judgment. The sound of a trumpet summoned Israel to meet with God. The voice of the Archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge. The Father and the Son, attended by a multitude of angels, were present upon the mount. At the great judgment day Christ will come 'in the glory of His Father with His angels.' Matthew 16:27. He shall then sit upon the throne of His glory, and before Him shall be gathered all nations." Patriarchs and Prophets, p. 339. p. 183, Para. 6, [APOCALYP].

Again the application is for our time. "We are living in these last days, when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view. (2 Tim. 3:1-5, quoted.) I cry out in remorse of soul, But who shall be able to stand when Christ shall come? (Mal. 3:2,3, quoted.) Who shall stand the proving of God? Only those will bear the test, who have washed their robes of character and made them white in the blood of the Lamb." Other Manuscripts Volume Twenty-one, p. 167. p. 184, Para. 1, [APOCALYP].

Note the application to modern Adventism. "We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking. The sin of bribery is becoming so

common, that the moral senses of many are perverted by this unholy practice. The time of testing is upon us, and many hold the truth in unrighteousness. They do not place themselves where they can best glorify God, but best please and glorify themselves. When it serves their purpose they are the most zealous advocates of the truth; but when the test of trial comes upon them, they shrink under the measuring line of God. Malachi describes the process of trial that shall fit the people of God to abide the day of His coming. 'But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness' (Malachi 3:2, 3). This is the work the Lord will do throughout our institutions. And let no man or woman stand in the way of this important work; for souls are imperiled, and must be cleansed, refined, and purified as silver in the furnace." Other Manuscripts Volume One, p. 200. p. 184, Para. 2, [APOCALYP].

"Says the prophet: 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Malachi 3:2,3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14." The Great Controversy, 1911 ed., p. 425. p. 184, Para. 3, [APOCALYP].

Here Sister White applies the misuse of tithe directly to the General Conference leaders. "God's servants are not to be treated as the servants of the Conference, to be bound and released at their pleasure. God is dishonored, and it

is time you called a halt. The men who live out Christ is lessons in practical life are his co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from the worldling in nature, in taste, in pursuits. The words of the prophet Malachi need to be read, the warnings heeded, and the instructions practiced. From the first word to the last this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, 'Why halt ye between two opinions? If the Lord God serve him, if Baal, then serve him.' God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read Mal. 3:3. The whole chapter should be studied. Please read also I Sam. 2:12-17. If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted \$30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self-denial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy?" The Ellen G. White 1888 Materials, p. 1402. p. 184, Para. 4, [APOCALYP].

Again we are reminded in the third verse that it is only the obedient Adventists, "the sons of Levi," who will be purified and purged. All others are dross. This purification occurs in the time of the shaking and scattering and in the worldwide persecution that is coming. p. 185, Para. 1, [APOCALYP].

Mal. 3:4. Only after this purification by fire will their offerings be acceptable. No offering given to the apostate harlot of Conference Adventism can be acceptable to God because the offerer has not been through the scattering. p. 185, Para. 2, [APOCALYP].

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not

having spot, or wrinkle, or any such thing.' Ephesians 5:27. Then she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Song of Solomon 6:10." The Great Controversy, 1911 ed., p. 425. p. 185, Para. 3, [APOCALYP].

Mal. 3:5. We will be judged by the Lord Who knows our every thought. While this is frightening we must remember that only His nearness can save us through the perils that are coming. p. 185, Para. 4, [APOCALYP].

"It is the selfishness, the unsanctified thoughts and works, that have grieved the Lord, and have turned away his blessing from his people. The third chapter of Malachi is one of weighty importance to all who live upon the earth; for here is plainly revealed the will and purpose of God, and the turning away of those who claim to be the people of the Lord into false and forbidden paths. Will you take your Bible and read this carefully and solemnly, under the influence of the Holy Spirit of God. Make an application to yourself of these decisive words. Verse 5 is applicable to many: 'I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.' There is a work of restoration to be done before God will accept the repentance, or heal the wounds that sin has made. 'For I am the Lord, I change not; therefore ye sons of Jacob are not consumed [in your evil doings]. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return?'" Pamphlet PH087, Special Testimony to Battle Creek Church, p. 4. p. 185, Para. 5, [APOCALYP].

"Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: 'And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.' Malachi 3:5. Jude refers to the same scene when he says, 'Behold, the Lord cometh with

ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.' Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events." The Great Controversy, 1911 ed., p. 425; The Southern Watchman, "Christ's Closing Ministry in the Heavenly Sanctuary", 01-24-05. p. 185, Para. 6, [APOCALYP].

"Men are guilty of robbery toward God. Their selfish use of means robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls. They are embezzling His entrusted goods. The Lord declares, 'I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right.' 'Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation.' Mal. 3:5, 8, 9. 'Go to now, ye rich men, . . . your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you. . . . Ye have heaped treasure together for the last days.' 'Ye have lived in pleasure on the earth, and been wanton.' 'Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.' James 5:1-3, 5, 4." Christ's Object Lessons, p. 371. p. 185, Para. 7, [APOCALYP].

Mal. 3:6. God never changes in His dealing with mankind. The sons of Jacob are those who seek after and inherit the birthright. In modern Adventism these are they who seek after the truth rather than sit and listen to lies and fables. These are the only ones who will not be consumed by the fire of God. p. 186, Para. 1, [APOCALYP].

Mal. 3:7. The fathers of the modern sons of Jacob are the historic Adventists like Ellen and James White, William Miller, and the others who shaped infant Adventism. Remembering these we must not forget other contributors like A. T. Jones and E. J. Waggoner who bore a message from heaven for Conference Adventism. These are the true fathers of today's sons of Jacob. If we will return to the truth as we once knew and practiced it we will be accepted with God.



p. 186, Para. 2, [APOCALYP].

"Said the True Witness to the church at Ephesus: 'I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' Revelation 2:4,5. The Saviour watches for a response to His offers of love and forgiveness, with a more tender compassion than that which moves the heart of an earthly parent to forgive a wayward, suffering son. He cries after the wanderer, 'Return unto Me, and I will return unto you.' Malachi 3:7. But if the erring one persistently refuses to heed the voice that calls him with pitying, tender love, he will at last be left in darkness. The heart that has long slighted God's mercy, becomes hardened in sin, and is no longer susceptible to the influence of the grace of God. Fearful will be the doom of that soul of whom the pleading Saviour shall finally declare, he 'is joined to idols: let him alone.' Hosea 4:17. It will be more tolerable in the day of judgment for the cities of the plain than for those who have known the love of Christ, and yet have turned away to choose the pleasures of a world of sin." Patriarchs and Prophets, p. 165. p. 186, Para. 3, [APOCALYP].

Mal. 3:8. Conference Adventism once had the enviable reputation among all denominations for pre-eminence in the giving of tithes and offerings. Yet even with this reputation Sister White was forced to rebuke Adventists for not giving all that was due to God. p. 186, Para. 4, [APOCALYP].

"'Very recently I have had direct light from the Lord upon this question, that many Seventh-day Adventists were robbing God in tithes and offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? O get your feet back in the straight path again.'--TM 60." Counsels on Stewardship, p. 83. p. 186, Para. 5, [APOCALYP].

Today Conference Adventism is full of people who do not even make a show of tithing. Worse yet, in the face of the plainest possible testimony from God that He is no longer

with the Conference Adventists continue the tradition of supporting the organization. Such donations are not at all accepted by God as tithes to Him. p. 186, Para. 6, [APOCALYP].

"It is a dangerous business to rob God when we know that every purpose of the heart is open to His all-seeing eye. God cannot be deceived or cheated by human device. The question is asked, 'Will a man rob God?' And the startling answer comes back which makes us tremble, 'Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings' (Mal. 3:8)." Other Manuscripts Volume Thirteen, p. 235. p. 186, Para. 7, [APOCALYP].

"Working for Wages -- With many of the workers the spirit of self-sacrifice has greatly diminished because they have lost their first love. Many are grasping for higher wages; but if they were laborers together with God, their wants would be more simple; for they spend money needlessly for things which they would not desire if their hearts were sanctified by the truth. Look at the example given to you in the life of Christ. There are those in the office who have withheld their tithes from the treasury, claiming that they could not see the requirement in the Word of God. But why could they not see it? -- It was because selfishness was firmly rooted in the heart. They did not deny self, and make their offering to God. For years they have practiced robbery toward God; but does not the Lord keep a record of all their doings? Most assuredly, for it is written that every man shall be rewarded according as his works have been, judged according to the deeds done in the body, whether they are good or whether they are evil. The Lord will not pass over the embezzlement of His goods. He is testing men to see who will be fit subjects for His kingdom above; for if they disregard His claims here, they will disregard them in the kingdom of heaven. Suppose that all who profess to be followers of Christ should withhold from the Lord His intrusted goods, and appropriate His talents to their own use, and for the advancement of their own glory, how would the work of God move forward in the world? How would those in other nations ever receive the message of truth? The Lord does not rain down money from heaven, but He honors man by intrusting to him His treasures, and He tells him what he must do. Read carefully and prayerfully the instruction the Lord has given to you in Mal. 3:8-12." Pamphlet 149, Selections from Testimonies to the Managers and Workers, p. 60; The Publishing Ministry,

p. 111. p. 186, Para. 8, [APOCALYP].

Mal. 3:9. The result of withholding tithes and wasting God's money on the Conference is a curse from God. p. 187, Para. 1, [APOCALYP].

"God lays His hand upon all man's possessions, saying: I am the owner of the universe, and these goods are Mine. The tithe you have withheld I reserve for the support of My servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand My law. In using My reserve fund to gratify your own desires you have robbed souls of the light which I made provision for them to receive. You have had opportunity to show loyalty to Me, but you have not done this. You have robbed Me; you have stolen My reserve fund. 'Ye are cursed with a curse.' Malachi 3:9." Testimonies for the Church Volume Six, p. 387. p. 187, Para. 2, [APOCALYP].

"The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him, he will leave it for someone else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares: 'Ye are cursed with a curse.' Malachi 3:9. When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? Every church member should be taught to be faithful in paying an honest tithe." Testimonies for the Church Volume Nine, p. 250; Counsels on Stewardship, p. 104; Gospel Workers. 1915. p. 187, Para. 3, [APOCALYP].

Mal. 3:10-12. Still the message of mercy lingers for just a little longer. Return to God. Return to Him your tithes and offerings and it will be well with you. p. 187, Para. 4, [APOCALYP].

"The time has come when the tithes and offerings belonging to the Lord are to be used in accomplishing a decided work. They are to be brought into the treasury to be used in an orderly way to sustain the gospel laborers in their work. In Malachi 3:10 we read, 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a

blessing, that there shall not be room enough to receive it.'" Other Manuscripts Volume Nineteen, p. 376. p. 187, Para. 5, [APOCALYP].

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts. Mal. 3:10. -- The end is fast approaching and many in our churches are asleep. Let all now make it their chief business to serve the Lord. The Lord has entrusted to His people the talent of means, some more and some less than others. With many the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to Him of the goods He has entrusted to their stewardship. . . ." This Day with God, p. 349. p. 187, Para. 6, [APOCALYP].

"In the third chapter of Malachi is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, 'Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' [Mal. 3:10]" Advent Review and Sabbath Herald, "Bring an Offering Unto the Lord", 12-17-01. p. 187, Para. 7, [APOCALYP].

"Christ is your Redeemer; He will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only Mediator between God and man. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' 1 John 2:1. If you have sinned by withholding from God His own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that He has given you: 'Bring ye all the tithes into the storehouse.' Malachi 3:10. . . ." Counsels on Health, p. 374. p. 187, Para. 8, [APOCALYP].

"Do you manifest impatience, and utter hasty words? Are you full of self-esteem? Have you lustful thoughts and practices? Are you doing things directly contrary to the purposes of God? Are you robbing your heavenly Father by

withholding your talents and your heart from Him? Why not cease doing this way? Why not make a full surrender to God? He will impart to you His light and peace, and you will taste of His salvation. Do not any longer bring to God a lame, diseased offering. Your powers, mental and physical, are enfeebled by your own course of transgression; but such an offering is not acceptable to heaven. Why not come and be healed of your infirmities, and offer a living sacrifice, holy, and without blemish? Have you been robbing God in tithes and offerings? Here is instruction for you. Says the Lord, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. 3:10). Why not take the Lord at His word? It is our privilege to experience the joy of Christ." This Day with God, p. 101. p. 188, Para. 1, [APOCALYP].

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.' The Lord is our divine Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to him his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.' [Mal. 3:10-12]" The Watchman, "The Cheerful Giver Accepted", 10-01-07. p. 188, Para. 2, [APOCALYP].

"In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom he can safely bless as his chosen ones. 'I will rebuke the

devourer for your sakes,' he declares, 'and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightful land.' [Mal. 3:11-12]" Advent Review and Sabbath Herald, "God's Estimate of Service [Concluded]", 07-31-00. p. 188, Para. 3, [APOCALYP].

Mal. 3:13-15. These fearful words are addressed to the Conference. It is the Conference which preaches directly against the plainest teachings of God. It is the Conference which allows its pastors to preach salvation in sin. It is the Conference which covers over the wickedness of its pastors. It is the Conference which moves a pastor from one place where he is in trouble with the civil authorities to another where he is not known to protect him, as it did in Prescott, Arizona in 1988 when the local pastor was convicted of premeditated felony theft. The men who protect such evil are themselves very wicked. These are the men and women of Edom. p. 188, Para. 4, [APOCALYP].

"Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in Mal. 3:13-15: 'Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.' Here are a company of disaffected professed Christians, whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to displease in others." UNPUBLISHED MANUSCRIPTS, Volume 2, p. 146, An Adventist Apocalypse, p. 80; The General Conference Bulletin, "Perilous Times--[Cooranbong, N. S. W., Australia, March 9,"], 01-01-00, Advent Review and Sabbath Herald, "The Limit of God's Mercy", 12-21-97. p. 188, Para. 5, [APOCALYP].

"There are some excellent lessons in the book of Malachi for those who profess to be followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written: 'Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to

serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?' [Mal. 3:13-14] These words describe those who ought better to have represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow him, the Lord has prepared a rich feast of heavenly things. He has ordained that those who follow him shall not walk in darkness, but shall have the light of life, and walk in the light as he is in the light; for in him is no darkness at all. The Lord does not call upon his believing, obedient followers to cover the altar with tears; but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, 'It is vain to serve God.' What kind of testimony do they give to the world? They continue, 'And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.' When any one who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious Heavenly Father. Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ; for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory's hall, where they can gaze upon it; but the Lord has presented another picture for the contemplation of every believer. 'Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' [Mal. 3:16]" Advent Review and Sabbath Herald, "Witnesses for Christ", 09-10-95. p. 188, Para. 6, [APOCALYP].

Mal. 3:16-17. Now the prophet's eye turns to the sons of Jacob. These are the Adventists shaken and driven out of the Conference for the truth's sake. These are they who continue to speak and write about the truth as they find it. These are they who continue to urge others to take their stand on the Lord's side and eschew evil. p. 189, Para. 1, [APOCALYP].

"Here in Malachi we read, 'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.' [Mal. 3:16] It is represented as God hearkening to

their testimonies. Although you have no minister standing in the desk talking to you, yet you have angels of God that will minister unto you. And as you talk of the blessed hope and of the home in heaven, angels are right by your side. Why, we have enough in this hope to give us life and courage if we will only draw nearer to God." Talks and Sermons Volume Two, p. 29. p. 189, Para. 2, [APOCALYP].

"'They that feared the Lord,' writes the prophet Malachi, 'spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' [Mal. 3:16] Were the words spoken, words of complaint, of faultfinding, of self-sympathy?--No; in contrast to those who speak against God, those who fear him speak words of courage, of thankfulness, and of praise. They do not cover the altar of God with tears and lamentations; they come with faces lighted up with the beams of the Sun of Righteousness, and praise God for his goodness." Advent Review and Sabbath Herald, "The Unfaithful Servant", 01-05-97; Testimonies for the Church Volume Six, p. 390. p. 189, Para. 3, [APOCALYP].

These are the very Adventists who communicate often with one other on Godly themes. The modern use of email for this purpose is a dramatic fulfillment of this prophecy and these Adventists speak often to one another over the internet. They are scattered throughout the earth but the Lord has given them email to allow them to fulfill this prophecy. p. 189, Para. 4, [APOCALYP].

"'They that Feared the Lord.' In Mal. 3:16 an opposite class is brought to view, a class that meet together, not to find fault with God, but to speak of his glory, and tell of his mercies. These have been faithful in their duty. They have given to the Lord his own. Testimonies are borne by them, that make the heavenly angels sing and rejoice. These have no complaints to make against God. Those who walk in the light, who are faithful and true in doing their duty, are not always complaining and finding fault. They speak words of courage, hope, and faith. It is those who serve themselves, who do not give God his own, that complain." Special Testimonies for Ministers and Workers -- No. 9, p. 74. p. 189, Para. 5, [APOCALYP].

"'A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord,



and that thought upon His name.' Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: 'Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God.' Nehemiah 13:14. In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: 'Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?' Psalm 56:8." The Great Controversy, 1911 ed., p. 481. p. 189, Para. 6, [APOCALYP].

"The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. 'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him' (Malachi 3:16-17).--Letter 8, 1898, p. 5. (To Sister Gotzian, February 14, 1898.)" Other Manuscripts Volume Nine, p. 2. p. 190, Para. 1, [APOCALYP].

"'They that feared the Lord spake often one to another.' Did they speak in notes of complaint and distress, of murmuring and doleful lamentation? No, oh, no. 'And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings' [Mal. 3:16-18; 4:1, 2]." Other Manuscripts Volume Nineteen, p. 262; UNPUBLISHED MANUSCRIPTS, VOLUME 5, p. 156. p. 190, Para. 2, [APOCALYP].

"The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.' Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: 'In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.' Psalm 27:5. Christ has spoken: 'Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life." The Great Controversy, 1911 ed., p. 634. p. 190, Para. 3, [APOCALYP].

These very workers whom the Lord remembers in a book cannot be conference officials for we read that they are called from poverty and obscurity. "[The Lord] has workers whom He will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little value. But Christ sees in them infinite possibilities, and in His hands they will become precious jewels, to shine brightly in the kingdom of God. 'They shall be mine, saith the Lord of Host, in that day when I make up my jewels.' (Mal. 3:17)." The Upward Look, p. 372. p. 190, Para. 4, [APOCALYP].

"The Lord will call young men from the humble walks of life into His service, just as He did when, living in person on this earth, He passed by the learned rabbis to choose as His first disciples humble, unlearned fisherman.

He has workers whom He will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little value. But Christ sees in them, through His grace, infinite possibilities, and in His hands they will become precious jewels, to shine brightly in the kingdom of God. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels' (Mal. 3:17)." Other Manuscripts Volume Eighteen, p. 202. p. 190, Para. 5, [APOCALYP].

"The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels: and I will spare them, as a man spareth his own son that serveth him' (Malachi 3:17). Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God." Other Manuscripts Volume Nine, p. 137. p. 190, Para. 6, [APOCALYP].

"Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves co-workers with God and Christ and the heavenly angels. This is the test for every soul. Of those who faithfully serve Him the Lord says, 'They shall be Mine. . . in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.' Mal. 3:17." Christ's Object Lessons, p. 283. p. 191, Para. 1, [APOCALYP].

"The Wheat and the Tares Are Separated During the Judgment. The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous: 'They shall be mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him' (Malachi 3:17). Those who have been obedient to God's commandments, will unite with the company of the saints in light. They shall enter in through the gates into the city, and have right to the tree of life.

'One shall be taken.' His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.--Letter 64a, 1895, pp. 4-7. (To O. A. Olsen and wife, September 1, 1895)" An Adventist Apocalypse, p. 57. p. 191, Para. 2, [APOCALYP].

"The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. 'For they shall be as the stones of a crown, lifted up as an ensign upon His land.' Zech. 9:16. 'They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels.' Mal. 3:17." Christ's Object Lessons, p. 118. p. 191, Para. 3, [APOCALYP].

Mal. 3:18. This all occurs at the time of judgment, post 1844, while the wheat and tares still grow together. p. 191, Para. 4, [APOCALYP].

"Many who claim to be Christians are not Christians. The distinction between the position of the saved and the lost is not now as plain as it by and by will be. At times the contrast is scarcely discernible. Our only safety is in refusing to follow any one in a questionable course. Stand firmly for the right. When the Lord makes up his jewels, the contrast between the righteous and the wicked will be decidedly marked. 'Then shall ye return,' writes the prophet Malachi, 'and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' [Mal. 3:18] Murmurers and accusers, those who are envious and jealous, will then be found standing on their own chosen side, with Satan and his angels." Advent Review and Sabbath Herald, "Make Straight Paths for Your Feet", 08-24-97. p. 191, Para. 5, [APOCALYP].

"The tares are permitted to grow among the wheat, to have

all the advantage of sun and shower; but in the time of harvest ye shall 'return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Mal. 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny." Christ's Object Lessons, p. 74. p. 191, Para. 6, [APOCALYP].

"The Sifting Will Reveal Who Are Vessels of Honor. The Lord will soon come. There must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth or honor God. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? Soon it is to be seen who are the vessels unto honor. [Revelation 18:1 2 quoted.] [Malachi 3:18-4:2 quoted.]" An Adventist Apocalypse, p. 36. p. 191, Para. 7, [APOCALYP].

"It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. 'Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Malachi 3:18." The Great Controversy, 1911 ed., p. 639. p. 191, Para. 8, [APOCALYP].

Chapter 4 p. 192, Para. 1, [APOCALYP].

"This subject is urging itself upon my mind. I want you to consider it, for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting

on a shortsighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of action. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, 'It is time for thee, Lord, to work, for they have made void thy law.'" UNPUBLISHED MANUSCRIPTS, Volume 2, p. 146; The General Conference Bulletin, "Perilous Times -- Cooranbong, N. S. W., Australia, March 9," 01-01-00. p. 192, Para. 2, [APOCALYP].

Mal. 4:1. "Satan and His Confederacy of Evil Will Ultimately Be Destroyed. The confederacy of evil will finally be destroyed, for the prophet [Malachi] says, 'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' (Malachi 4:1)." An Adventist Apocalypse, p. 220. p. 192, Para. 3, [APOCALYP].

"Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch (Mal. 4:1)--Satan the root, and his followers the branches. . . . 'They shall be as though they had not been.' Obadiah 16." The Faith I Live By, p. 357. p. 192, Para. 4, [APOCALYP].

"Then it will be seen that Satan's rebellion against God has resulted in ruin to himself and to all that chose to become his subjects. He has represented that great good would result from transgression; but it will be seen that 'the wages of sin is death.' 'For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Malachi 4:1. Satan, the root of every sin, and all evil workers, who are his branches, shall be utterly cut off. An end will be made of sin, with all the woe and ruin that have resulted from it. Says the psalmist, 'Thou hast destroyed the wicked, thou

hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end.' Psalm 9:5, 6." Patriarchs and Prophets, p. 341. p. 192, Para. 5, [APOCALYP].

"'Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.' 'The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter.' 'Upon the wicked He shall rain quick burning coals, fire and brimstone and an horrible tempest: this shall be the portion of their cup.' Isaiah 9:5; 34:2; Psalm 11:6, margin. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass--a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men--'the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.' Isaiah 34:8." The Great Controversy, 1911 ed., p. 672. p. 192, Para. 6, [APOCALYP].

"The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that 'through death He might destroy him that had the power of death, that is, the devil.' Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say: 'I will exalt my throne above the stars of God: . . . I will be like the Most High.' God declares: 'I will bring thee to ashes upon the earth, . . . and never shalt thou be any more.' Isaiah 14:13, 14; Ezekiel 28:18, 19. When 'the day cometh, that shall burn as an oven;. . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.' Malachi 4:1." The Great Controversy, 1911 ed., p. 503. p. 192, Para. 7, [APOCALYP].

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Mal. 4:1. -- Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them." Maranatha, p. 347. p. 193, Para. 1, [APOCALYP].

"Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Mal. 4:1), -- Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, 'Because thou hast set thine heart as the heart of God; . . . I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . Thou shalt be a terror, and never shalt thou be any more.' Then 'the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;' 'they shall be as though they had not been.' Ezek. 28:6-19; Ps. 37:10; Obadiah 16." The Desire of Ages, p. 763. p. 193, Para. 2, [APOCALYP].

"The wicked receive their recompense in the earth. Proverbs 11:31. They 'shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.' Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.' The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater



than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch--Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah." The Great Controversy, 1911 ed., p. 673. p. 193, Para. 3, [APOCALYP].

"Commentary on Malachi 4; the Coming of the Lord to His Temple and the Purging of His People. 'Behold, I will send My messenger, and He shall prepare the way before Me: and the Lord, whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiners fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. p. 193, Para. 4, [APOCALYP].

"Events That Follow the Purging. 'Then' -- [after the purging] -- 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years. And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts' (Malachi 4:1-5)." An Adventist Apocalypse, p. 184. p. 193, Para. 5, [APOCALYP].

The purging just mentioned cannot possibly be a purging of wicked men out of the Conference because just the opposite has happened: the faithful have been purged out of the Conference. p. 193, Para. 6, [APOCALYP].

Mal. 4:2-3. "When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, 'with healing in His wings.' Malachi 4:2. Not all this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent--all are powerless to gladden the sorrowful heart or to restore the wasted life.

The life of God in the soul is man's only hope." The Ministry of Healing, p. 115. p. 193, Para. 7, [APOCALYP].

"Christ came into the world to 'bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Isaiah 61:1. The Sun of Righteousness shall 'arise with healing in His wings.' Malachi 4:2. The world is full of men and women who are carrying a heavy burden of sorrow and suffering and sin. God sends His children to reveal to them Him who will take away the burden and give them rest. It is the mission of Christ's servants to help, to bless, and to heal." Testimonies for the Church Volume Six, p. 54. p. 194, Para. 1, [APOCALYP].

"The plant grows by receiving that which God has provided to sustain its life. So spiritual growth is attained through cooperation with divine agencies. As the plant takes root in the soil, so we are to take root in Christ. As the plant receives the sunshine, the dew, and the rain, so are we to receive the Holy Spirit. If our hearts are stayed upon Christ, He will come unto us 'as the rain, as the latter and former rain unto the earth.' As the Sun of Righteousness, He will arise upon us 'with healing in His wings.' We shall 'grow as the lily.' We 'shall revive as the corn, and grow as the vine.' Hosea 6:3; Malachi 4:2; Hosea 14:5, 7." Education, p. 106; God's Amazing Grace, p. 197; Christ's Object Lessons, p. 66. p. 194, Para. 2, [APOCALYP].

"The Garden of Eden, the home of our first parents, was exceedingly beautiful. Graceful shrubs and delicate flowers greeted the eye at every turn. In the garden were trees of every variety, many of them laden with fragrant and delicious fruit. On their branches the birds caroled their songs of praise. Adam and Eve, in their untainted purity, delighted in the sights and sounds of Eden. And today, although sin has cast its shadow over the earth, God desires His children to find delight in the works of His hands. To locate our sanitariums amidst the scenes of nature would be to follow God's plan; and the more closely this plan is followed, the more wonderfully will He work to restore suffering humanity. For our educational and medical institutions, places should be chosen where, away from the dark clouds of sin that hang over the great cities, the Sun of Righteousness can arise, 'with healing in His wings.' Malachi 4:2." Testimonies for the Church Volume Seven, p.

81; Counsels on Health, p. 266. p. 194, Para. 3, [APOCALYP].

"Christ's Love a Healing Power. -- When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, 'with healing in His wings.' Malachi 4:2. Not all that this world bestows can heal a broken heart or impart peace of mind or remove care or banish disease. Fame, genius, talent--all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope." Counsels on Health, p. 29. p. 194, Para. 4, [APOCALYP].

"With prophetic vision David, the anointed of God, had foreseen that the coming of Christ should be 'as the light of the morning, when the sun riseth, even a morning without clouds.' 2 Samuel 23:4. And Hosea testified, 'His going forth is prepared as the morning.' Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the shadow of darkness and waking the earth to life. So was the Sun of Righteousness to arise, 'with healing in His wings.' Malachi 4:2. The multitudes dwelling 'in the land of the shadow of death' were to see 'a great light.' Isaiah 9:2." Prophets and Kings, p. 688. p. 194, Para. 5, [APOCALYP].

"All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in 'the beauty of the Lord our God,' in mind and soul and body reflecting the

perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood." The Great Controversy, 1911 ed., p. 644. p. 194, Para. 6, [APOCALYP].

"The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, 'His going forth is prepared as the morning.' Hosea 6:3. Quietly and gently the daylight breaks upon the earth, dispelling the darkness and waking the world to life. So did the Sun of Righteousness arise, 'with healing in His wings.' Malachi 4:2. 'Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth.' Isaiah 42:1. 'Thou hast been a strength to the poor, A strength to the needy in his distress, A refuge from the storm, a shadow from the heat.' Isaiah 25:4. 'Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, And spirit to them that walk therein: I the Lord have called Thee in righteousness, And will hold Thine hand, And will keep Thee, and give Thee for a covenant of the people, For a light of the Gentiles; To open the blind eyes, To bring out the prisoners from the prison, And them that sit in darkness out of the prison house.' Isaiah 42:5-7. 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, And crooked things straight. These things will I do unto them, and not forsake them.' Verse 16. 'Sing unto the Lord a new song, And His praise from the end of the earth, Ye that go down to the sea, and all that is therein; The isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up the voice, The villages that Kedar doth inhabit: Let the inhabitants of the rock sing, Let them shout from the top of the mountains. Let them give glory unto the Lord, And declare His praise in the islands.' Verses 10-12. 'Sing, O ye heavens; for the Lord hath done it: Shout, ye lower parts of the earth: Break forth into singing, ye mountains, O forest, and every tree therein: For the Lord hath redeemed Jacob, And glorified Himself in Israel.' Isaiah 44:23." The Ministry of Healing, p. 32. p. 195, Para. 1, [APOCALYP].

Mal. 4:4. "From the light which God has given me it would be for our advantage to study the directions given to

Israel. (Read Malachi 4.) Verse 4 especially has a meaning which all have not comprehended. Let it be carefully considered. Ministers who could do a most precious work are kept out of the field because there is no money to sustain them. Those who dare to reduce the means to be used for supporting the ministry, may see the sure result in the warnings given by Malachi." Pamphlet PH087, Special Testimony to Battle Creek Church, p. 7. p. 195, Para. 2, [APOCALYP].

Mal. 4:5-6. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Mal. 4:5. -- To prepare a people to stand in the day of God, a great work of reform was to be accomplished [by the Advent Movement]. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord." Maranatha, p. 173. p. 195, Para. 3, [APOCALYP].

"John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that prevailed everywhere. The prophet Malachi declares, 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of children to their fathers.' [Mal. 4:5-6] Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for his first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, their extravagance in dress and other things." Pamphlet 159, Testimony to the Church, p. 85; Counsels on Diet and Foods, p. 71. p. 195, Para. 4, [APOCALYP].

"The work of John was foretold by the prophet Malachi: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and

the heart of the children to their fathers.' [Mal. 4:5-6] John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man." Christian Temperance and Bible Hygiene, p. 39. p. 195, Para. 5, [APOCALYP].

"The prophet Malachi declares, 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4:5,6. Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ, are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent. The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance in all things is to be connected with the message, to turn the people of God from their idolatry, their gluttony, and their extravagance in dress and other things. The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age." Counsels on Health, p. 72. p. 195, Para. 6, [APOCALYP].

"The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.'" The Southern Watchman, "In The Spirit and Power of Elias", 03-21-05. p. 196, Para. 1, [APOCALYP].

That the final work must be done by a people in the manner of Elijah is a lesson in the condition of God's nominal people just before the second Advent. Elijah performed his work at a time of great apostasy by the nation and the church. So it is that those who work for God just before the end will be working against an apostate and corrupt

Seventh-day Adventist Church and finally against a corrupt nation and world. p. 196, Para. 2, [APOCALYP].

Appendix 1 Israel p. 196, Para. 3, [APOCALYP].

The use of the term "Israel" in end-time prophecy must be well understood or it is hopeless to attempt to understand any of the minor prophets. p. 196, Para. 4, [APOCALYP].

That Seventh-day Adventists are the modern Israel of God cannot be long in doubt in the face of the testimony of the pen of Inspiration. In a testimony for the Seventh-day Adventist Church at Battle Creek, Sister White clearly identified Adventists as modern Israel, "The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them." Pamphlet PH117, Testimony for the Battle Creek Church, p. 79. This was written before the state of Middle-eastern Israel came into existence, so she could not possibly be understood to be referring to the government of the Jews. p. 196, Para. 5, [APOCALYP].

Again in The Signs of the Times, a periodical by and for Seventh-day Adventists, Sister White identifies them as "Israel." She cannot be misunderstood here because the 20th century state of Israel did not yet exist when she wrote this. "The same danger exists today among that people who profess to be the repository of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments should preserve them from the power of divine justice. They refuse to be reprov'd of evil, and blame God's servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep his law to depart from all iniquity. Neglect to repent and obey his word will bring as serious consequences upon Gods people today, as did the same sin upon ancient Israel. There is a limit beyond which he will no longer delay his judgments. The correction of God through his chosen instruments cannot be disregarded with impunity. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel." The Signs of the Times, "Retribution For Sin", 02-12-80. p. 196, Para. 6, [APOCALYP].

There does not exist anywhere in inspired writings any

other definition of the modern application of the symbol of "Israel" to any group other than Seventh-day Adventists. p. 196, Para. 7, [APOCALYP].

But let us explore the results achieved if we do accept an application of "Israel" to the modern state of Israel. In Mal. 1:1-4 we find a very confusing situation. The book is addressed to "Israel" whom we now assume to be the governmental namesake in the Middle East. But this clashes strongly with the references to Esau and Jacob who are long dead. There is no way to apply a literal application to their names. Must we assume a special resurrection of these persons? But, you might well protest, Esau must surely arise in the resurrection of the wicked a thousand years hence. There is no way to understand a literal and simultaneous interpretation of these persons. Now enters the reference to Edom, a country long since vanished from the earth. Surely the literal application of "Israel" leads to extreme confusion. p. 196, Para. 8, [APOCALYP].

Now let us consider only one other place in end-time prophecy, Eze. 9:1-3. Here, if we accept a literal interpretation of "Israel" we must also believe that "Jerusalem" is literal and that the glory of the God of Israel lifts up from between the cherubim in the most holy place of the temple. But that temple does not exist! Following this line of reasoning we must be forced to await a rebuilding of a literal temple in literal Jerusalem and its reconsecration by the presence of the shekinah glory of God. We simply cannot remain under the name Seventh-day Adventists and believe that God will grace a temple built in the land of the Jewish religion which categorically rejects the claim of Jesus to being the Messiah or Christ and call ourselves Christians. p. 196, Para. 9, [APOCALYP].

Thus we see that accepting a literal interpretation of "Israel" in modern times cannot be accepted by any real, thinking Christian. p. 197, Para. 1, [APOCALYP].

The force behind the literal interpretation of "Israel" was the Protestant Reformation of the 16th century. Martin Luther and his fellow preachers devastated the Roman Catholic Church by identifying the pope as the 666 of Revelation. This knowledge went worldwide in a short time and tens of millions of people walked out of the Catholic church. p. 197, Para. 2, [APOCALYP].



In the late 16th century something had to be done theologically to plug the hole through which people were leaving and the Jesuits supplied that plug. They invented two new theories. Preterism was the lesser of these and it claimed that the antichrist had already appeared on the earth as Antiochus Epiphanes. This theory was largely ignored. p. 197, Para. 3, [APOCALYP].

The greater of the Jesuits' inventions was Futurism, which claimed that the antichrist and true meaning of 666 was yet to come somewhere down at the end of time. This served to relieve anxieties of Catholics that the pope might really be the dreaded 666 of the Revelation of John. p. 197, Para. 4, [APOCALYP].

This Jesuit theory of Futurism spread rapidly in the 20th century through Sunday-keeping Protestantism. It blossomed in the writings of men like Hal Lindsey. It grew into a theology that there must be a temple rebuilt in literal Israel and that the 144,000 must be literal Jews. All of this is the futurism of the Jesuits. p. 197, Para. 5, [APOCALYP].

Now this evil theory has even crept into Adventism. Its chief proponent seems to be a man in Arkansas who can clearly be seen to be evil in another light. I know from a personal conversation with this man that he has been hiding a fairly large collection of Sister White's writings known as the "Holmes-Anderson Manuscripts" for many years. p. 197, Para. 6, [APOCALYP].

Any faithful Adventist would make every effort to publish or otherwise distribute any of her writings that had not yet been seen, because a faithful Adventist believes that she was indeed inspired by God to write. To conceal any of her writings is simply not being faithful to God and this is continuing to be done by the main Adventist proponent of the literal interpretation of "Israel" in end-time prophecy. p. 197, Para. 7, [APOCALYP].

(I do not have any knowledge of what is being concealed in these manuscripts. According to the legends surrounding them they were rescued from being burned at the E. G. White Estate by the janitor of the time. I do know that two copies of them still exist, yet neither is available to me or anyone I know.) p. 197, Para. 8, [APOCALYP].

The fruit of promoting the literal interpretation of "Israel" is only confusion. The Bible student cannot tell when to understand it literally or symbolically. Confusion is the hallmark of Babylon from which this theory originated and the source of confusion is always Satan, never Jesus. p. 197, Para. 9, [APOCALYP].

One further consideration is well worth mentioning in connection with the literal understanding of "Israel." The literal meaning of the word is "ruled by God." It is scripturally impossible to apply the term "Israel" in end-time prophecy to the literal state of Israel in the Middle East for, even if we were to grant for the sake of argument that they might be somehow keeping God's commandments, they have no testimony of Jesus since they are predominantly of the Jewish religion. Any application of the term "Israel" to any group who either do not keep the commandments or who do not testify of Jesus is a completely false application. How could one dare to call Jews "ruled by God" when they crucified Him and continue to reject His lordship over them? p. 197, Para. 10, [APOCALYP].

Finally, for those who might still wish to debate the issue, I challenge anyone to find any situation in Bible prophecy where a term has had two radically different meanings at the same time. I am quite confident that no such precedent exists. Without such a precedent one can only be forced to abandon the identification of Seventh-day Adventism with the modern Israel if he accepts a literal interpretation of "Israel." In this case the follower of the literal meaning must discard Sister White as fallacious and uninspired because she stated that Seventh-day Adventists are the modern Israel of God. All who accept Sister White as inspired must reject the literal interpretation of Israel in end-time prophecy for she never once gave any credence to such an idea. p. 197, Para. 11, [APOCALYP].

Choose you this day whom you will serve: as for me and my family, we will serve the Lord. p. 198, Para. 1, [APOCALYP].

Epilogue p. 198, Para. 2, [APOCALYP].

After reading this lengthy tome it is to be expected that you, the reader, will have recognized that the

interpretation given here is soundly Biblical. The interpretation of the symbols was almost universally given by the Bible and the inspired pen of Sister Ellen White. The interpretation of Shiloh and Jerusalem was developed by comparing the history of ancient Israel with Conference Adventism. These are the very exact, same techniques used by William Miller in his great exposition of the prophecies of Daniel. p. 198, Para. 3, [APOCALYP].

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. The phenomenon of William Miller was a requirement before the transition into the Holy of Holies in October of 1844. God would not have His people be unprepared. In like fashion it has been necessary that the prophecies of end-time prophets be unveiled before the coming storm of destruction of Conference Adventism. God is giving, in this message of warning, a final call to separate from the Adventist harlot and return to Him. p. 198, Para. 4, [APOCALYP].

We know that a second Pentecost is coming. The inspiration given to William Miller, Sister White, Hiram Edson, and others of the early Adventists was a small token of the great outpouring of the Holy Spirit that will soon occur. Just as a William Miller was necessary to prepare a people for the Holy Spirit in early Adventism, so has this work been necessary to prepare a people for the second Pentecost. p. 198, Para. 5, [APOCALYP].

Awake, my Brothers and Sisters in Christ, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15. p. 198, Para. 6, [APOCALYP].