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# THE SOUTHERN WATCHMAN

*Luther*

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*Calvin*

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“...And I will give him the morning star.”

# CHRIST WAS A PROTESTANT

“How the Roman Church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images; so did the Israelites when they bowed before the golden calf. But the Lord’s wrath was kindled against them, and many were slain. God pronounced them impious idolaters, and the same record is made today in the books of heaven against those who adore images of saints and so-called holy men. And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can clasp the hand of Catholicism. “The Bible, the Bible, is the foundation of our faith,” was the cry of Protestants in Luther’s time, while the Catholics cried, “The Fathers, custom, tradition.” Now many Protestants find it difficult to prove their doctrines from the Bible, and yet they have not the moral courage to accept the truth which involves a cross; therefore they are fast coming to the ground of Catholics, and, using the best arguments they have to evade the truth, cite the testimony of the Fathers, and the customs and precepts of men. Yes, the Protestants of the nineteenth century are fast approaching the Catholics in their infidelity concerning the Scriptures. But there is just as wide a gulf today between Rome and the Protestantism of Luther, Cranmer, Ridley, Hooper, and the noble army of martyrs, as there was when these men made the protest which gave them the name of Protestants. Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. – {RH June 1, 1886 Par. 12-14}

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# CHRIST WAS A PROTESTANT

At half past ten o'clock Friday morning we left Milan for Turin, where we arrived at half past one, and remained till three. Among the cities of northern Italy, Turin stands next to Milan in population and importance. For several years it was the capital of Italy and the residence of the king. It is one of the most modern-looking cities we have seen in Europe. It is noted for the regularity of its construction; for its long, broad, straight streets, wide squares, and numerous gardens. In some of the principal streets there are four rows of shade trees. Between the two center rows is a broad highway for carriages, while between the two outside rows are wide walks for foot travelers. In the business part of the town, the second story of many of the buildings projects over the sidewalk, forming a broad archway, where one is protected from the sun, the rain, and the cold. – {RH June 1, 1886 Par. 15}

The first question which arises in my mind as we enter one after another of these large cities, is, Would not this be a good place to present the truth? But here, as in Milan, we are told that the people are nearly all Catholics. The time was, however, when this was not the case. It was here in the ninth century that Claudius contended so valiantly for the doctrines of the Christian Church. The mantle of Ambrose, archbishop of Milan, descended upon him, and, grasping the sword of the Spirit, which is the word of God, he waged a battle which did much to delay, although it could not prevent, the final overthrow of his church. The influence of his pen was felt where his voice could not be heard, and was a mighty instrumentality in preserving, even in the Waldensian valleys, then a part of his diocese, the first principles of the Christian religion. – {RH June 1, 1886 Par. 16}

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# The Reform Line of John Wycliffe

*"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." (Rev 2:19)*

## Introduction

The work of God in the earth follows the same pattern in every age. Each line of prophetic history complements the testimony of the other; and it is only by combining them that a more complete picture of the end of the world is portrayed. The reformation in the time of John Wycliffe constitutes the characteristics of the other reform movements chronicled in God's word. A close study of his life reveals truths which are relevant to the final reform movement in these last days. This article presents an exposition of the reformation of Wycliffe in relation to end-time events.

## Chains of Error and Superstition — Spiritual Darkness before the Time of the End

*"Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn." — {GC 79.2}*

In advance of every reform movement, the mystery of iniquity performs a work of spiritual destruction in the minds of men (2 Thess 2:7). This is the spiritual darkness which precedes the time of the end in every reformation. In the time of Wycliffe, the traditions and maxims promulgated by the Church of Rome, and the Bible's existence in uncommon languages bolted the word of God to the understanding of His people. Thus, the night of woe and misapprehension of God had settled down upon the world. But in this very crisis, the Sun of righteousness was to rise with healing in His wings. The Lion of the tribe of Judah had prevailed to rend asunder the chains of error and superstition. And in the raising up of John Wycliffe—the morning star of the reformation—the time of reform in the fourteenth century had arrived.

## The Rise of John Wycliffe — Identifying the Time of the End

*"In the fourteenth century arose in England the "morning star of the Reformation." John Wycliffe was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations." — {GC 80.1}*

The labors of John Wycliffe encompassed not “England alone” but “all Christendom.” His work was thus to be of worldwide significance in its prophetic geographical setting. He was to be the herald of reform, to call the attention of the benighted multitudes to the light of God’s holy word. The foregoing features of his appointed work bear resemblance to those of the first angel’s message whose burden was to be for the last days (Rev 14:6, 7). The first message of every history arrived at each time of the end (TM115.3). Accordingly, the raising up of Wycliffe to begin his work marked the time of the end at which point the first message for his generation entered into prophetic history.

*“While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe’s future work as a Reformer. Men of learning had studied the word of God and had found the great truth of His free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the living oracles. When Wycliffe’s attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the*

*learning of the schools. Heretofore he had felt a great want, which neither his scholastic studies nor the teaching of the church could satisfy. In the word of God he found that which he had before sought in vain. Here he saw the plan of salvation revealed and Christ set forth as the only advocate for man. He gave himself to the service of Christ and determined to proclaim the truths he had discovered.” – {GC 80.3, 81.1}*

Wycliffe’s endeavor to study the Scriptures is an illustration of the running to and fro in God’s word, and of an increase of knowledge which always comes at the time of the end (Dan 12:4). His “scholastic studies” had been permitted by God in order to prepare a way for his future work. This work of preparation is an illustration of a prophetic plowing which transpires before every manifestation of the power of the Holy Spirit (Hos 10:11, 12). And the early educational experiences of Wycliffe leading to his eventual study of the Bible portrays the plowing which precedes the time of the end where the Spirit would unseal an increase of knowledge on the message of his time.

*“Like after Reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. The more clearly he discerned the errors of the papacy, the more earnestly he presented the*

*teaching of the Bible. He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church. He was an able and earnest teacher and an eloquent preacher, and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity won for him general esteem and confidence. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view by Wycliffe; but the papal leaders were filled with rage when they perceived that this Reformer was gaining an influence greater than their own.” – {GC 81.2}*

*“Wycliffe’s endeavor to study the Scriptures is an illustration of the running to and fro in God’s word, and of an increase of knowledge which always comes at the time of the end (Dan 12:4).”*

The focus of this English reformer's earlier labors was to the leadership of the professed church of Christ. It is a principle of the reform lines that the leadership is the first to be confronted with the testing message of their generation, and judgment is passed on them first. And as is the case in every age, the "ecclesiastical authorities" never tolerate the light. Consequently, the Lord passes by the ordained priesthood and seeks out men from common walks of life to proclaim the message for that generation.

*"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience." – {DA 232.2}*

In his confrontations with the religious leaders of his day, Wycliffe had to clash with their various fanatical orders. This was to prepare him to proclaim his message with greater zeal at a subsequent time (GC84.3). The Lord exposed him to the corruptions and malignity of the church of his day that he would be better equipped to turn the minds of the people from human to Divine authority. Thus it has been with every reformer, even in this final generation of earth's history.

*"Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected and in which the souls and bodies of millions were held captive." – {GC 84.2}*

The tracts published by Wycliffe represent the formalization of the message. This is a way-mark of every sacred reform movement and is emphasized more than any other (GC343.2). In this manner, the Lord represents the publishing of Daniel 11:40-45 in the "Time of the End" Magazine as indispensable. John Wycliffe's message elaborated on true vs. false excommunication; thus he was warning men to flee from the wrath of God. Similarly, the last six verses of Daniel 11 warn of the approaching wrath of God in the seven last plagues. And the Lord committed the work of formalizing this message to his appointed servant, Jeff Pippenger. This, contrary to the wave of popular feeling, is not unduly exalting a man. It is being accurate to the prophetic narrative while also placing an emphasis on the necessity of receiving the principles of the first message as divinely located in the pre-9/11 time period. These principles were confirmed and empowered at 9/11; and this truth is also illustrated in the life of Wycliffe.

### **Appointment to Lutterworth's Rectory — Empowerment of the First Message**

*"Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This was an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe's influence was felt in shaping the action of the court, as well as in molding the belief of the nation." – {GC 85.2}*

Wycliffe's message was empowered by his appointment to the rectory of Lutterworth. This appointment was a confirmation (assurance) that his "plain speaking" in the previous history was accepted by the English monarch as Bible truth. This greatly increased the reformer's influence in both the civil and religious matters of the kingdom. And it is also worth noting that his career at Lutterworth spanned ten years culminating with his death (1374-1384). The number ten symbolizes a test, and his promotion to the Lutterworth parish illustrates the truth that the life-and-death testing process for God's people begins at the empowerment/confirmation of the first message.

*"The papal thunders were soon hurled against him. Three bulls were dispatched to England,—to the university, to the king, and to the prelates,—all commanding immediate and decisive measures to silence the teacher of heresy. (Augustus Neander, General History of the Christian Religion and Church, period 6, sec. 2, pt. 1, par. 8. See also Appendix.) Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. A little later, Edward III, whom in his old age the prelates were seeking to influence against the Reformer, died, and Wycliffe's former protector became regent of the kingdom. But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. It appeared certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, "Fear not: ... I am thy shield" (Genesis 15:1), again stretched out His hand to protect His servant. Death came, not to the Reformer, but to the pontiff who had decreed his destruction. Gregory XI died, and the*

*ecclesiastics who had assembled for Wycliffe's trial, dispersed."—{GC 85.3, 86.1}*

The three bulls that were dispatched in an attempt to silence Wycliffe's testimony illustrate the concerted efforts of the threefold union of modern Babylon at 9/11 to enforce Sunday observance in the United States and the world, and to thus eradicate SDA adventism from the earth (EW38.1). This is a solemn truth that features largely in the prophetic word. But as "two of the most powerful princes in the kingdom" were to Wycliffe a shield in a time of crisis, so were the first and second angels' messages emblems of divine grace for SDA adventists in the 9/11 crisis. The suspension of the proceedings to annihilate John Wycliffe, and the death of Edward III (Edward the third) illustrate the deferring of the Sunday Law (the third test) crisis at 9/11. The death of Gregory XI and dispersal of the malignant priests that were bent on Wycliffe's death also illustrate this foregoing truth. And in this way, prophecy represents Adventism as living on borrowed time.

*"God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed by the election of two rival popes. Two conflicting powers, each professedly infallible, now claimed obedience. (See Appendix notes for pages 50 and 85.) Each called upon the faithful to assist him in making war upon the other, enforcing his demands by terrible anathemas against his adversaries, and promises of rewards in heaven to his supporters. This occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest. Anathemas and recriminations were flying from pope to pope, and torrents of blood were poured out to support their conflicting claims. Crimes and scandals flooded the church. Meanwhile the Reformer, in the quiet retirement of his parish of Lutterworth, was laboring diligently to point men from the contending popes to Jesus, the Prince of Peace. The schism, with all the strife and corruption*

which it caused, prepared the way for the Reformation by enabling the people to see what the papacy really was. In a tract which he published, *On the Schism of the Popes*, Wycliffe called upon the people to consider whether these two priests were not speaking the truth in condemning each other as the antichrist. "God," said he, "would no longer suffer the fiend to reign in only one such priest, but ... made division among two, so that men, in Christ's name, may the more easily overcome them both."—*R. Vaughan, Life and Opinions of John de Wycliffe, vol. 2, p. 6.*—  
—{GC 86.2, 3}

The "two rival popes" who succeeded the deceased Gregory XI, and went to great lengths to overcome each other demonstrated the confusion that permeated the Church of Rome. This was a giant step in weakening the power of the Papacy. And thus is prefigured the confusion and strife of modern Babylon at the end of the world. Wycliffe's message in denouncing the rivalry of the two pontiffs represents the message of the second angel which began to herald the fall of Babylon at 9/11 (Rev 18:1-3; LS411.5). The schism of the popes "prepared the way" for the Reformation's future work. Similarly, a prophetic plowing accomplished by the second angel's message from its arrival (9/11) to the point of its empowerment (the Midnight

Cry) prepares God's people for the double measure of the Holy Spirit when the Midnight Cry arrives.

*"Wycliffe, like his Master, preached the gospel to the poor. Not content with spreading the light in their humble homes in his own parish of Lutterworth, he determined that it should be carried to every part of England. To accomplish this he organized a body of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market places, in the streets of the great cities, and in the country lanes. They sought out the aged, the sick, and the poor, and opened to them the glad tidings of the grace of God. As a professor of theology at Oxford, Wycliffe preached the word of God in the halls of the university. So faithfully did he present the truth to the students under his instruction, that he received the title of 'the gospel doctor.' But the greatest work of his life was to be the translation of the Scriptures into the English language. In a work, *On the Truth and Meaning of Scripture*, he expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God."*—{GC 87.1, 2}

Wycliffe began his work with the leadership of the Church of Rome, but by reason of their rejection of truth, he was compelled to turn to another

class that would receive his message. In every age Christ's messengers have been forced to turn from the religious leaders of their day to unlearned men in order to proclaim the truth for that generation (DA232.2). This point confirms the solemn fact that the leadership and structure of the SDA Adventist church were passed by at 9/11, and that Christ had to resort to "simple, devout men, who loved the truth and desired nothing so much as to extend it" to finish the work for this final generation (Isa 28:9-11).

*"The angel represented in prophecy as delivering this message, symbolizes a class of faithful men, who, obedient to the promptings of God's Spirit and the teachings of his word, proclaim this warning to the inhabitants of earth. This message was not to be committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused the light from Heaven; therefore they were not of the number described by the apostle Paul: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness.' [1 Thessalonians 5:4, 5.]"*—{4SP 199.3}

Faithful ministers proclaimed the message of Wycliffe to the



aged, poor and sick, and a great work was accomplished in England. But the Reformer's greatest work—the translation of the Bible into the English language—was yet reserved for a future time. So also, the greatest work of the faithful disciples of 9/11 is yet to come. But preceding this work is a seeming retardation of their labors which will in reality prepare them to proclaim their message with greater power.

### **Wycliffe's Illness — Crisis in the Binding Off Period**

*"But suddenly his labors were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies had told upon his strength and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. "You have death on your lips," they said; "be touched by your faults, and retract in our presence all that you have said to our injury." The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: "I shall not die, but live; and again declare the evil deeds of the friars."—D'Aubigne, b. 17, ch. 7. Astonished and abashed, the monks hurried from the room."—{GC 87.3}*

The illness of Wycliffe typifies a type of restraint cast upon the wise virgins of 9/11 leading up to their work in the Midnight Cry testing time. The foregoing experience will transpire in a period known as the "binding off" derived from the parable of the wheat and tares (Mat 13:24-30). The parable teaches that the wicked are settled into a character prepared for the Mark of the Beast in advance of the righteous finalizing their characters for the seal of God. And in the binding off period both classes will begin to manifest the

characters they will have formed in the previous hours of their probation. The mendicant friars interpreted the health crisis of John Wycliffe as an opportunity to secure his overthrow. "Four religious representatives" and "four civil officers" united to mock "the supposed dying man" hoping to induce him to yield his faith in God's word. This illustrates the nature of the binding off period for the 9/11 disciples at the end of the world. A religious crisis within Adventism will initiate a progressive demonstration of the characters of both the wise and foolish virgins of 9/11, and those on the wrong side of the issue will persecute the faithful.

*"I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis some fall under temptation. The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended."—{4T 89.2}*

The leadership of the Seventh-day Adventist Church, of whom the mendicant friars are a symbol, will be largely involved in this crisis. The friars were one of the principal religious orders to be confronted with Wycliffe's message in the earlier years of his ministry. Accordingly, they represent the leadership/structure of the SDA Adventist church at the end of the world—the first to be confronted with the warning message for this generation. They will in a special sense oppose the ministry of the wise virgins of 9/11 in the binding off period hoping to silence their message forever. The truth will call forth the greatest opposition from the opponents of the work of God. And there will be manifest such a bold disregard of the message of upcoming judgment that it will be a cause of grief for God's elect. But this very experience will be binding off their characters for the Seal of God, and they will have already begun to reveal the fruits of those

that are to be accounted righteous:

*“In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God’s people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross.” – {PK 590.2}*

In further elaborating on the binding off history, the reform history of Wycliffe also seems to be illustrating a combined activity of church and state against the wise virgins. This is represented by the “four” religious and “four” civil officers that came against John Wycliffe. The “number four” is a major characteristic of the binding off; therefore the concerted actions of religious and civil entities against God’s people can be expected in the binding off time period. The defeat of this small group of outcasts will seem inevitable, but they will stand undaunted in the strength of God. As the opposition of the mendicant friars only served to bring Wycliffe out of his sickbed, so will the opposition of the wicked in the binding off period prepare the wise virgins to stand faithful in the Image of the Beast crisis of the Midnight Cry. Animated with fresh enthusiasm and renewed spiritual energies, they will go forth to perform the greatest of their labors for the people of SDA Adventism—the proclamation of the Midnight Cry.

### **The Opening of the Bible to England — A Type of the Midnight Cry**

*“Wycliffe’s words were fulfilled. He lived to place*

*in the hands of his countrymen the most powerful of all weapons against Rome—to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of this work. Wycliffe was weighed down with infirmities; he knew that only a few years for labor remained for him; he saw the opposition which he must meet; but, encouraged by the promises of God’s word, he went forward nothing daunted. In the full vigor of his intellectual powers, rich in experience, he had been preserved and prepared by God’s special providence for this, the greatest of his labors. While all Christendom was filled with tumult, the Reformer in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task. At last the work was completed—the first English translation of the Bible ever made. The word of God was opened to England. The Reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.” – {GC 88.1, 2}*

The first English translation of the Bible ever made unlocked the word of God to the nation of England. When this work had been accomplished, all fears of imprisonment or the stake vanished from the mind of the English Reformer. This is a fit representation of the Midnight Cry; for the accomplishment of the work for that time will poise the wise virgins to meet whatever fate might be theirs at the Sunday Law with courage and fortitude. In the Midnight Cry, the wise virgins will emit from their oil-filled lamps “a light which should never be extinguished” as did the Bible in the fourteenth century. “The appearance of the Scriptures” in a local language and its spread across England was a manifestation of “an agency more powerful than Wycliffe:”

*“The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe—an agency against which their weapons would avail little. There was at this time no law in England prohibiting the Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously enforced. Meanwhile, notwithstanding the efforts of the priests, there was for a season opportunity for the circulation of the word of God.” – {GC 89.2}*

Similarly, the Midnight Cry will be a marked manifestation of the power of the Holy Spirit (4SP250.3). And as the publishing of the English Bible eventually led to laws prohibiting the Bible in England, so will the events of the Midnight Cry testing time lead to Sunday observance being “enacted and rigorously enforced” in the United States and then the rest of the world. Additional light on the history of the Midnight Cry is represented in Wycliffe’s history as follows.

#### **A Midnight Cry Decree, 3 and 1 Combination and the Binding Off for the Sunday Law**

*“Again the papal leaders plotted to silence the Reformer’s voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II, to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines.” – {GC 89.3}*

The tribunals to which John Wycliffe was summoned for opening the Bible to the people represent the three-step testing process for honest-hearted SDA Adventists in the history of the Midnight Cry. The first of the trials was connected with a “royal decree” from king Richard II. This serves as confirmation of a decree/law that is to be passed by the United States government urged on by the leading Protestant churches to mark the beginning of the Midnight Cry–Image of the Beast testing time. That the royal decree was issued by Richard II (the second) substantiates this premise;

for the Midnight Cry is the empowerment of the second angel’s message and “two’s” or “doublings” are often marked at Midnight Cry. In all the tribunals Wycliffe defended the truth in a manner that brought conviction to the heart and manifested the humility and meekness of Christ. In like manner, the character of Christ (the incarnation) will be demonstrated by the wise virgins during the Midnight Cry. But before Wycliffe’s work would reach its conclusion, he was to be summoned to a fourth and final tribunal in Rome. The first three were distinct from the fourth in that they were local whilst the fourth was in the “very stronghold of the kingdom of error,” and thus is represented a three-one combination from the Midnight Cry to the Sunday Law.

*“Wycliffe’s work was almost done; the banner of truth which he had so long borne was soon to fall from his hand; but once more he was to bear witness for the gospel. The truth was to be proclaimed from the very stronghold of the kingdom of error. Wycliffe was summoned for trial before the papal tribunal at Rome, which had so often shed the blood of the saints. He was not blind to the danger that threatened him, yet he would have obeyed the summons had not a shock of palsy made it impossible for him to perform the journey. But though his voice was not to be heard at Rome, he could speak by letter, and this he determined to do. From his rectory the Reformer wrote to the pope a letter, which, while respectful in tone and Christian in spirit, was a keen rebuke to the pomp and pride of the papal see.” – {GC 90.4}*

This three-one combination leads to the binding off that precedes the Sunday Law; for at the time of the fourth tribunal, Wycliffe was once again restrained/bound by illness. But this apparent setback did not completely bar the Reformer’s testimony from reaching the city of Rome. By letter his defense of truth was to reach the epicenter of heresy; and leaving the consequences to his Lord, he was prepared to suffer the martyr’s fate. Similarly, the apparent hindrances to be encountered by faithful SDA Adventists in the binding off period leading to the Sunday Law will

in reality strengthen them to endure the fires of the Mark of the Beast crisis and give the Loud Cry message to the world. This crisis is illustrated in the story of Wycliffe's life in the following words.

### **The Death of Wycliffe — The Sunday Law Crisis**

*"In his church at Lutterworth, as he was about to dispense the communion, he fell, stricken with palsy, and in a short time yielded up his life...The doctrines which had been taught by Wycliffe continued for a time to spread; his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel. Now that their leader was removed, the preachers labored with even greater zeal than before, and multitudes flocked to listen to their teachings. Some of the nobility, and even the wife of the king, were among the converts. In many places there was a marked reform in the manners of the people, and the idolatrous symbols of Romanism were removed from the churches. But soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide. The English monarchs, eager to strengthen their power by securing the support of Rome, did not hesitate to sacrifice the Reformers. For the first time in the history of England the stake was decreed against the disciples of the gospel. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their cries into the ear of the Lord of Sabaoth. Hunted as foes of the church and traitors to the realm, they continued to preach in secret places, finding shelter as best they could in the humble homes of the poor, and often hiding away even in dens and caves." —{GC 92.4, 94.3}*

The death of Wycliffe was followed by an increase of the missionary efforts of his followers. The light was not only given in England but was proclaimed to other lands by the "scattered" disciples of the truth. Their labors were attended with great success as multitudes including people of note were converted to the truth. This experience will be repeated in the Sunday Law crisis. The death of John Wycliffe and the rise of the Wycliffites is illustrating a transition which will transpire at the Sunday Law. This point is typified in the Scriptures. Just before the conquest of Jericho, Moses was laid to rest and Joshua was charged to takeover. The conquering of Jericho is a symbol of the Sunday Law (TM410.1), and Joshua whose name is the Hebrew equivalent of Jesus represents a ministry that will be fully under divine control. The fact that the preachers were termed Wycliffites is illustrating the unity that will be manifested by the 144,000 at the Sunday Law; for they will be as one man (John Wycliffe). But the testimony of faithful SDA Adventists will only rekindle the fires of persecution, and this is represented by the martyrdoms that followed the labors of the Wycliffites and Lollards. And not content with oppressing the followers of the truth, Rome vainly endeavored to satisfy their malice by burning the bones of the Reformer himself:

*"The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. By the decree of the Council of Constance, more than forty years after his death his bones were exhumed and publicly burned, and the ashes were thrown into a neighboring brook. "This brook," says an old writer, "hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."—T. Fuller, Church History of Britain, b. 4, sec. 2, par. 54. Little did his enemies realize the significance of their malicious act." —{GC 95.2}*

The decree at the Council of Constance was interpreted as a victory for Rome, but contrary to that it was a symbol of her overthrow. This decree symbolizes the Universal Sunday Law which will

condemnation and will also be a token of the ultimate triumph of the true Reformation. For at that time shall Michael stand up to deliver His people.

*“Never did this message apply with greater force than it applies today. More and more the world is setting at nought the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.” – {7T 141.1}*

### **Closing Remarks**

*“Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.” – {GC 609.1}*

It is a principle of inspiration that the experience of the reformers will be repeated here at the end

of the world. A special message and a special work will be given to faithful Seventh-day Adventists who strive to keep up with the advancing light and conform their lives to its teachings. The next article on the reformers will take up the life and work of John Huss and Jerome. May it be the prayer of the people of present truth to understand the increase of knowledge and prepare for the crises ahead.

# THE EVERLASTING GOSPEL IN TYPES AND SHADOWS

## Introduction

*"Prophecy is the history of mankind given before hand. History is the record of prophecy fulfilled. The rise and fall of empires, and the acts of private individuals are alike the fulfillments of prophecy; and whether or not we are aware of it, we are each and all fulfilling prophecy.*

*If we understand the prophecies, we are fulfilling them; for it is written, "The wise shall understand." If we do not understand them, still we are fulfilling them; for "none of the wicked shall understand." The believing disciples, and even the little children, fulfilled prophecy when they shouted, Hosanna! to the Son of David; and the unbelieving and the hardened did no less, when they cried, Away with him! crucify him! crucify him! Says Paul, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts xiii, 27.*

*If we are looking for the second advent of the Lord Jesus, and are hasting unto the coming of the day of God, we are fulfilling prophecy. If, on the other hand, we are scoffing at this, and saying, Where is the promise of his coming, still we are fulfilling prophecy.*

*If we blow the trumpet in Zion and sound the alarm of the day of the Lord nigh at hand, if we proclaim the everlasting gospel-the good news of the everlasting kingdom at hand, we fulfill prophecy; or if we depart from the faith, turn away our ears from the truth and are turned unto fables, and teach for doctrines the wisdom and commandments of men, still we fulfill prophecy. If we warn men of coming wrath, and a time of war and trouble such as never was since there was a nation, we fulfill prophecy; or if we say, Peace and safety-all things continue as they were-to morrow shall be as this day, and much more abundant,-in this we fulfill prophecy.*

*If we give heed to seducing spirits and doctrines of devils, if we seek to them that have familiar spirits, and to wizards that peep and that mutter, if we are led by the spirits of devils working miracles we fulfill prophecy. But if we bring the teachings of these spirits to the test of God's word-to the law and to the testimony, yet we fulfill prophecy.*

*If we are self-lovers, money lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof, we are fulfilling prophecy. If, on the other hand, we are turning away from such,*

*and heeding the call to gather ourselves together into the unity of the faith, and are seeking meekness and righteousness that we may be hid in the day of the Lord's fierce anger, we are fulfilling prophecy. If we are evil men and seducers, growing worse and worse, deceiving and being deceived, we are fulfilling prophecy; or if we are being cleansed from our idols, being purified and made white, being sanctified wholly in order to be preserved blameless to the coming of our Lord Jesus Christ, we are fulfilling prophecy. In short, if we are worshiping the beast and serving the Devil with a high hand, and teaching that the law of God has been abolished-breaking the commandments and teaching men so-we are fulfilling prophecy. Or if we are humbling ourselves before the Lord and seeking a preparation for his coming by keeping the commandments of God and the faith of Jesus, we are still fulfilling prophecy. Since, then, we are all fulfilling prophecy, let us choose, while we may, to fulfill the right part of them. It is a fearful thing to fulfill some of them, but a blessed and glorious thing to fulfill the others. r. f. c. {February 6, 1866 UrSe, ARSH 76.8-14}*

This article presents a defense of the prophetic approach to understanding the gospel. The attention of the reader must be drawn from a perversion of the Biblical gospel which has gradually, and silently substituted the truth for error and spiritualistic delusions. It shall be seen that spiritualism's basic definition is placing man's

word above God's Word; a practise which lies at the root of rebellion. Yet the understanding of the gospel which most hold onto today is nothing more than a modern representation of ancient spiritualism. It has veiled itself in garments of love and light that its heinous character may not be discerned; and that it may commend itself to the unsuspecting Christian world and even to the Seventh-day Adventists living in the last days. But in order for God's people to see this, the heart must be open to receive instruction:

*In your study of the Word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own theories. Leave these at the door, and with contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, "You must become meek and lowly in heart, if you desire to become wise unto salvation."*

*Do not read the Word in the light of former opinions. Do not try to make everything agree with your creed. With a mind free from prejudice, search the Word carefully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Do not allow what you have believed or practised in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the Word. {ST, October 3, 1906 par. 4, 5}*

When the heart is ready to receive instruction the student of prophecy is prepared to receive the teachings of God's Word without prejudice. Following this it must be noted that Inspiration has endorsed a specific approach to bible study which is to be used by all students of prophecy.

## RULES OF BIBLE INTERPRETATION

*Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:-- {RH, November 25, 1884 par. 23} "1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." {RH, November 25, 1884 par. 24}*

*The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH, November 25, 1884 par. 25}*

*William Miller's fourteen rules have divine endorsement and are the appointed method of Bible interpretation if we understand that Scripture is prophetic. If the rules are applied, the bible student will uncover precious jewels which are hidden in the treasure house of God's Word and their faith will be rooted and grounded in the sure word.*

## THE SURE WORD OF PROPHECY - THE FOUNDATION OF OUR FAITH

*The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. "We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." "He that*

*believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." {ST, June 2, 1898 par. 8}*

The word of God is the ground of our faith but Inspiration goes further to say that this word is the sure word of prophecy and it demands implicit faith from those who hear it (see Heb 11:6).

*Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, "Behold the Lamb of God, which taketh away the sin of the world." {Ev 196.2}*

The statement above also communicates that Seventh Day Adventists were born through the fulfilment of prophecy. Prophecy is to be connected with the call to receive Christ as a personal saviour from sin. Rather than being thought of as separate components of Bible truth, these two aspects are to be taught together. And Inspiration teaches that what God has brought together no man is to put asunder. (see Mat 19:6 and Mk 10:9)

#### CHRIST THE AUTHOR AND FINISHER OF OUR FAITH

*Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Christ is the author and finisher of our faith. His life and ministry are the pattern His faithful children are to follow. With this in mind Christ's own teaching while He walked upon the earth must be considered.

*"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" The disciples wondered who this stranger could be, that He should penetrate to their very souls, and speak with such earnestness, tenderness, and sympathy, and with such hopefulness. For the first time since Christ's*

*betrayal, they began to feel hopeful. Often they looked earnestly at their companion, and thought that His words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with joyful expectation. {DA 796.3}*

***Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith. {DA 796.4}***

On the road to Emmaus following His resurrection Christ did not immediately reveal Himself to His disciples. Their faith was not to be anchored upon His person. Instead He taught them the scriptures - beginning at Moses and all the prophets. He opened the prophecies that explained the events of His life to their understanding. Because God does not change (James 1:17, Heb 13:8, Mal 3:6), Bible prophecy is the same means through which He reveals Himself to His people today (DA 799.2).

#### THE GOSPEL AS PRESENTED BY CHRIST AND HIS DISCIPLES

*The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The "time" which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Daniel 9:24 {DA 233.1}*



At His first advent Christ arrived at the appointed time (Gal 4:4 DA31-33). His preaching was based on the prophecies of Dan 9:24-27. These verses were the present truth message for the Jewish nation.

*The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period. {GC 351.1}*

But as is often the case with God's people - they did not know the time of their visitation and many rejected this message and its messengers. The result was that they perished in the destruction of Jerusalem in 70AD (GC chapter 1).

The Millerites also preached a gospel message from the prophecies of Daniel (Dan 8:14).

*The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." [Daniel 8:14.] These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy joyfully repeated as the watchword of their faith. All felt that upon the events therein brought to view depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary, and that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day. This they understood would take place at the second coming of Christ. Hence the conclusion that Christ would return to the earth in 1844. {4SP 258.1}*

Given the testimony of these two histories it follows that those who are living at the end of the world will also have a messages based on prophecy.

## THE GOSPEL MESSAGE TODAY

*Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the isle of Patmos--the gospel that is termed "the Revelation of Jesus Christ"? We are to present to our people a clear explanation of Revelation. We are to give them the Word of God just as it is, with as few of our own explanations as possible. No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost. {12MR 212.3}*

Today God's people are to present the gospel which Christ came in person to present to John on the Isle of Patmos - the prophecies of the book of Revelation.

However the books of Daniel and the Revelation are one as stated in the following passage:

*The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.... The special light given to John, which was expressed in the seven thunders, was a delineation of events that would transpire under the first and second angels' messages.... The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work....{CTr 344.4}*

Hence the prophecies outlined in the Revelation are complemented by those in the book of Daniel. Revelation highlights the history of the great controversy and the events leading to its end. Inspiration teaches that the man of sin figures prominently in the closing scenes:

*There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. **The scenes connected with the working of the man of sin are the last features revealed in this earth's history.** The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground and acted a part in the proclamation of the first, second, and third angel's messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. {17MR 1.7}*

The last movements of the man of sin are plainly revealed in Daniel 11:40-45. This is the portion of the book of Daniel that remains to be fulfilled and it is present truth for us today. Inspiration teaches that the correct understanding of these events is salvational.

*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. {GC 594.1}*

## PURPOSE OF PROPHECY

*2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:*

By understanding and internalizing prophecy God's people are led into the experience of having the day star arise in their hearts. Who is the day star?

*Rev 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

The day star is Christ. Hence prophecy is not merely head knowledge. It is truth of divine origin that is calculated to lead us into an experience - the experience of having Christ formed within the human heart. However many who take hold of these truths fall by the wayside in the course of time. Others fall by through temptation whilst others are led astray by erroneous ideas such as the belief that prophecy is not salvational and has no bearing upon one's relationship with God. But the Bible teaches that everything that God has seen fit to reveal is for the greater good of His people - that they may be able to keep His law.

*Deu 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

lead them to fail of salvation and be ground to powder at Christ's second coming.

## THE EXPERIENCE OF THE EVERLASTING GOSPEL

*1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.*

The messages of 1842-1844 - those given at the beginning of the Advent movement - are prophetic.

Inspiration calls them the "foundation of the faith." They are also likened to the "Rock of Ages" who is Christ.

*The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God. – {GCB April 6, 1903 Par. 35}*

The "Rock of Ages" as symbolized by the prophetic messages given at the beginning of the Advent movement is the only foundation upon which God's people can safely build their faith (see 1 Pet 2:6-8, Eph 2:20). If they build upon this Rock their faith will stand sure in the closing conflict. But if they will not allow self to be broken in order to humbly receive God's Word, they will work out a false experience that will

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