

Elijah - Number Eight

Jericho

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In the beginning of ancient literal Israel and also the beginning of modern spiritual Israel, at the Red Sea crossing, and then at the great disappointment, a series of progressive tests began that ultimately arrived at the final test. The failure of that last test in the book of Numbers and in Millerite history marks the beginning of a wilderness wandering.

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.

“We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.” *Evangelism*, 696.

At the end of ancient Israel’s history, as in the beginning there was a progressive testing process which ended when ancient literal Israel was taken into captivity in Babylon. At the end of modern spiritual Israel, they too will face a progressive testing process. That process ends when Laodicean Adventists are overthrown at the Sunday law. As with ancient Israel, modern Israel will be taken captive by spiritual Babylon.

The Millerite movement that began prophetically in 1798, and ended officially in 1863, typifies the movement of the one hundred and forty-four thousand that began in 1899 and ends at the close of human probation and the Second Coming of Christ. Between the ending of the Millerite movement and the arrival of the mighty movement of the third angel, is the history of the legally registered Laodicean Seventh-day Adventist church.

“A distance of only eleven days’ journey lay between Sinai and Kadesh, on the borders of Canaan; and it was with the prospect of speedily entering the goodly land that the hosts of Israel resumed their march when the cloud at last gave the signal for an onward movement. Jehovah had wrought wonders in bringing them from Egypt, and what blessings might they not expect now that they had formally covenanted to accept Him as their Sovereign, and had been acknowledged as the chosen people of the Most High?” *Patriarchs and Prophets*, 376.

Their short journey ended up being forty years, due to their unbelief and disobedience. Had they manifested a faith that was based upon their mighty deliverance out of slavery, they would have soon crossed over the Jordan river and entered into the Promised Land. Their first obstacle thereafter would have been the same obstacle that Joshua later took up. After forty years, literal Israel left the wilderness for the Promised Land, and Jericho was their first step, and it stands as a

symbol of the power of God unto salvation unto everyone that believes. Jericho is also the symbol of the work that the Millerite movement was to confront in 1863, but they retreated into the wilderness. The symbolism of Elijah is directly connected with the symbolism of Jericho, and it is informative to consider Elijah's historical connection with Jericho.

Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. 1 Kings 16:27–17:1.

The confrontation that Elijah had with the gods of Ahab and Jezebel at Mount Carmel was in response to the apostasy of the northern kingdom of Israel's seventh king who "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." The word 'provoke' in the passage, is a reference to the "day of provocation" that was represented by the tenth test in Numbers fourteen. Ahab's provoking of God represented the last of ten tests that was brought about by the evil report of ten spies in Numbers fourteen. Therefore, it represents the last test for the Millerite movement and the last test for the one hundred and forty-four thousand.

Wherefore as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness. Hebrews 3:7, 8.

In the prophetic "day of provocation" represented by Ahab, the prophet Elijah prayed that if it was necessary, God would bring judgments upon Israel that His people might repent from the sins they were participating in.

"The people of Israel had gradually lost their fear and reverence for God until His word through Joshua had no weight with them. 'In his [Ahab's] days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.'

"While Israel was apostatizing, Elijah remained a loyal and true prophet of God. His faithful soul was greatly distressed as he saw that unbelief and infidelity were fast separating the children of Israel from God, and he prayed that God would save His people. He entreated that

the Lord would not wholly cast away His sinning people, but that He would by judgments if necessary arouse them to repentance and not permit them to go to still greater lengths in sin and thus provoke Him to destroy them as a nation.

“The message of the Lord came to Elijah to go to Ahab with the denunciations of His judgments because of the sins of Israel. Elijah traveled day and night until he reached the palace of Ahab. He solicited no admission, and waited not to be formally announced. All unexpectedly to Ahab, Elijah stands before the astonished king of Samaria in the coarse garments usually worn by the prophets. He makes no apology for his abrupt appearance, without invitation; but, raising his hands to heaven, he solemnly affirms by the living God, who made the heavens and the earth, the judgments which would come upon Israel: ‘There shall not be dew nor rain these years, but according to my word.’

“This startling denunciation of God’s judgments because of the sins of Israel fell like a thunderbolt upon the apostate king. He seemed to be paralyzed with amazement and terror; and before he could recover from his astonishment, Elijah, without waiting to see the effect of his message, disappeared as suddenly as he came. His work was to speak the word of woe from God, and he instantly withdrew. His word had locked up the treasures of heaven, and his word was the only key which could open them again.” Testimonies, volume 3, 273.

Israel had forgotten that Joshua had strictly commanded them not to associate with the heathen nations, and to never rebuild Jericho. Though the battle of Jericho was a tremendous demonstration of God’s power and a symbol of God’s promise to lead His people into the Promised Land, there was also a sin, a curse and a deliverance associated with Jericho. The ‘sin’ was that of Achan who coveted the wealth and influence of Jericho, the ‘curse’ was upon any man that would rebuild Jericho and the harlot Rahab represented the ‘deliverance’. Achan wanted the beautiful Babylonian robe. He thought he could hide his sin, as Adam and Eve sought to hide their sin with a garment of fig leaves. Achan wanted the prosperity that Jericho represented, and he wished to be associated with Babylon.

Jericho is set forth as a symbol of the work of carrying the third angel’s message to the world, but it possesses a warning about the sin of loving and trusting in the world. The symbol of Jericho also contains a curse against the rebuilding of Jericho and Rahab represents those still in Babylon that come out when the loud cry of the third angel is proclaimed.

“Elijah’s faithful soul was grieved. His indignation was aroused, and he was jealous for the glory of God. He saw that Israel was plunged into fearful apostasy. And when he called to mind the great things that God had wrought for them, he was overwhelmed with grief and amazement. But all this was forgotten by the majority of the people. He went before the Lord, and, with his soul wrung with anguish, pleaded for Him to save His people if it must be by judgments. He pleaded with God to withhold from His ungrateful people dew and rain, the treasures of heaven, that apostate Israel might look in vain to their gods, their idols of gold, wood, and stone, the sun, moon, and stars, to water and enrich the earth, and cause it to bring forth plentifully. The Lord told Elijah that He had heard his prayer and would withhold dew and rain from His people until they should turn unto Him with repentance.

“God had specially guarded His people against mingling with the idolatrous nations around them, lest their hearts should be deceived by the attractive groves and shrines, temples and altars, which were arranged in the most expensive, alluring manner to pervert the senses so that God would be supplanted in the minds of the people.

“The city of Jericho was devoted to the most extravagant idolatry. The inhabitants were very wealthy, but all the riches that God had given them they counted as the gift of their gods. They had gold and silver in abundance; but, like the people before the Flood, they were corrupt and blasphemous, and insulted and provoked the God of heaven by their wicked works. God’s judgments were awakened against Jericho. It was a stronghold. But the Captain of the Lord’s host Himself came from heaven to lead the armies of heaven in an attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground. God had said that the city of Jericho should be accursed and that all should perish except Rahab and her household. These should be saved because of the favor that Rahab showed the messengers of the Lord. The word of the Lord to the people was: ‘And ye, in anywise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.’ ‘And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.’

“God was very particular in regard to Jericho, lest the people should be charmed with the things that the inhabitants had worshiped and their hearts be diverted from God. He guarded His people by most positive commands; yet notwithstanding the solemn injunction from God by the mouth of Joshua, Achan ventured to transgress. His covetousness led him to take of the treasures that God had forbidden him to touch because the curse of God was upon them. And because of this man’s sin the Israel of God were as weak as water before their enemies.

“Joshua and the elders of Israel were in great affliction. They lay before the ark of God in most abject humility because the Lord was wroth with His people. They prayed and wept before God. The Lord spoke to Joshua: ‘Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.’

“I have been shown that God here illustrates how He regards sin among those who profess to be His commandment-keeping people. Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded.” Testimonies, volume 3, 263, 264.

The story of Jericho includes the warning to not trust in the perceived strength and glory of the wicked and affluent city. A “city” in Bible prophecy is a kingdom, and Achan took a Babylonian garment. A garment prophetically represents character, so in the “last days,” Achan’s hiding of the

Babylonish garment represents a hidden desire to possess the character of spiritual Babylon. The character, or image of spiritual Babylon is what the United States covets when it brings together church and state.

Confronted with the possibility of the youth of the Millerite movement being drafted into the Civil War, and recognizing the need of organization, the leaders of the movement became legally connected with the affluent nation that they were never to assimilate unto. Even the Constitution of that affluent country designed that it was never necessary for a church to be connected with the state. There were denominations that existed during the Millerite time period, that still exist today; some of those denominations have never entered into the legal relationship with the United States government, and their choice to not establish that relationship, never in any way prevented them from organizing their respective churches.

Long after Joshua fought the battle of Jericho, in the time of Ahab, all the warnings of Achan's apostasy and the destruction of Jericho had been forgotten by God's apostate people. Elijah prayed to God, requesting if necessary that God's judgments would be exercised to bring His people to repentance. When Malachi records the final words of the Old Testament the promise is set within the context of the Lord striking the world with a curse. The curse associated with Jericho, was upon any man who would rebuild Jericho. The curse was upon any who would like Achan, desire to trust in the wealth and affluency associated with Jericho. Achan's "sin" represents the hidden unsanctified inward desire to wear the Babylonish garment. The 'curse' was for the work of acting out those inward desires.

Miller's message was the Elijah message for his time and the Civil War represented the judgments that accompany the Elijah message. In the middle of the Civil War in 1863, Millerite Adventism rebuilt Jericho, as witnessed by the details of Joshua's curse upon any man who did so.

And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. Joshua 6:26.

The word "adjured" in the command of Joshua is both an oath and a curse. Cursed if you break Joshua's command, and blessed if you keep the oath. The word translated as "adjured" is also translated as "seven times" in Leviticus twenty-six. The oath and curse of Moses as Daniel expresses it in chapter nine, is connected with the rebuilding of Jericho.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. Daniel 9:11.

Sister White said, "God was very particular in regard to Jericho, lest the people should be charmed with the things that the inhabitants had worshiped and their hearts be diverted from God." God was very particular in accomplishing the destruction of Jericho and therefore He was very particular in recording the warning represented by Achan. He was careful in recording the curse associated with rebuilding Jericho and also careful in defining the divine tactics employed in bringing the walls

down.

It was most certainly Jesus, as the Captain of the Lord's host that directed the angels to bring Jericho's walls down, and nothing is done by accident in God's Word, but in this instance, we have the prophetess telling us that "God was very particular in regard to Jericho." Seven days the ark was carried around the city, and a day is a year in prophecy. That principle was recorded at the beginning of the forty years of wilderness wandering and at the end of those forty years they compassed Jericho for seven days.

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. Numbers 14:34.

Seven days the ark was carried around the city and on the seventh-day it was taken around the city "seven times." This provides two prophetic witnesses that Jericho is associated with the "seven times" of Moses' oath. God's covenant people are priests, and seven priests blew seven trumpets.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5.

A trumpet represents either a warning message, or a judgment or a call to a holy convocation depending on the context where it is located. In the last days a trumpet is to be blown by the watchmen, as it was blown by the Millerites in their history. The priests represent the watchmen on the walls of Zion that blow a trumpet, warning God's people of a coming judgment, while also calling those very same people unto a holy convocation.

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 ... Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: 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, 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 2:1, 15-17.

The trumpet message is the Elijah message. All the various usages of the word "seven" in Joshua chapter six, is the same word or a related derivative of the word which is translated as "seven times" in Leviticus twenty-six. Yet the dish of fables handed out by the Laodicean theologians claim that the word translated as "seven times" in Leviticus twenty-six only represents fullness of power, or completeness or some other foolish variation of their denial that Miller was correct in applying a numerical value to the word translated as "seven times." The priests led the people around the city seven times, not fully or completely around Jericho. The word translated as "seven times" represents a numerical value!

At Jericho, when the people shouted, it represented the loud cry of the one hundred and forty-four thousand, who are cut out of the mountain without hands in Daniel chapter two, who strike and

break in pieces the image.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Daniel 2:44, 45.

God was careful to list the precious metals that were found in Jericho as gold, silver, brass and iron. Prophetically, clay represents God's people as typified by Rahab. Jericho represents the end of all earthly kingdoms during the loud cry of the one hundred and forty-four thousand.

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. Joshua 6:19.

Jericho represents the work of conquering the Promised Land, which typifies the work of the mighty movement of the third angel. That work includes a warning, a curse and the saving of those outside the priesthood, as represented by the harlot, Rahab.

Joshua's prophetic "curse" was later fulfilled in the days of Ahab and Elijah. The curse against rebuilding Jericho contained the specific prediction that the man that did so, would lose his youngest son when he set up the gates of Jericho, and he would lose his oldest son when he laid the foundations thereof. In the time of Elijah, Hiel the Bethelite fulfilled that prophecy, and his youngest son died when he set up the gates and his oldest son died when he laid the foundations. The "curse" which is associated with the Elijah message was represented by the work of rebuilding Jericho.

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, lest I come and smite the earth with a curse. Malachi 4:5, 6.

The curse of Millerite history that was associated with Miller's Elijah message was predicted by Joshua and fulfilled in the time of Elijah and Ahab.

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun. 1 Kings 16:34.

The curse of rebuilding Jericho cannot be separated from the manifestation of power that God exercised in bringing the walls of Jericho down. Sister White said, "Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath." The Millerites had just participated in the manifestation of God's power that climaxed with the Midnight Cry, yet they rejected Moses' oath of the seven times which Daniel also identifies as the curse of Moses.

Names are a symbol of character in God's Word, and the name of the man who rebuilt Jericho, along with the names of his oldest and youngest son are very informative. Hiel means the living God of strength and suggests that Hiel was a follower of the living God. The fact that he is identified as a Bethelite identifies him with the church. Abiram, his firstborn means the father of height, in terms of being exalted and lifted up. His youngest son Segub means lofty and to exalt and lift up. All three names represent elements of God's character, but in the context of the prophecy which they fulfilled, they represent a man who was lifting up and exalting himself above the Almighty God who had brought Jericho down. A "gate" in prophecy represents a church.

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth." Testimonies, volume 5, 491.

The beginning of the work to start a church began in 1860, as testified to by Adventist historians such as Arthur White, Ellen White's grandson.

"While Ellen White had written and published at some length on the need of order in managing the work of the church (see Early Writings, 97–104), and while James White had kept this need before the believers in addresses and Review articles, the church was slow to move. What had been presented in general terms, was well received, but when it came to translating this with something constructive there was resistance and opposition. James White's brief articles in February aroused not a few from complacency, and now a great deal was being said.

"J. N. Loughborough, working with White in Michigan, was the first to respond. His words were in the affirmative, but on the defensive:

"Says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law and using the law to protect and enforce our religious views. If it is wrong to protect church property, why is not wrong for individuals to hold any property legally?—Review and Herald, March 8, 1860."

"James White had closed his statement in the Review, laying the matter of the need of organization of the publishing interests before the church with the words 'If any object to our suggestions, will they please write out a plan on which we as a people can act?'—Ibid., February 23, 1860. The first minister laboring out in the field to respond was R. F. Cottrell, a stalwart corresponding editor of the Review. His immediate reaction was decidedly negative:

"Brother White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in this suggestion, but understand it is to get incorporated as a religious body according to law. For myself, I think it would be wrong to 'make us a name,' since that lies at the foundation of Babylon. I do not think God would approve of it.—Ibid., March 22, 1860." Arthur White, Ellen G. White, volume 1, 420, 421.

James White began his effort to become a church in 1860, and a church is represented by a “gate”. Ellen White says this about the year 1860.

“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year.” Testimonies, volume 1, 103.

In 1863, the Whites also lost their eldest son. After playing and becoming overheated, he went into the room where the cloth charts were prepared and took a nap upon some damp cloths that were used in preparation of the charts. The 1843 and 1850 charts represent the foundations of the Millerite movement. The chart produced in 1863, represent a rejection of the “seven times” of Leviticus twenty-six as previously represented upon the two tables of Habakkuk. It presents a counterfeit foundational message.

“When on Friday, November 27, [1863] the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

‘During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston.... Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.’” Arthur White, Ellen G. White, volume 2, 70.

In 1863, the Millerite movement ended with the formation of a church and the rejection of the foundational truths represented upon the two tables of Habakkuk. The primary leader, as typified by Hiel the Bethelite had begun the work of setting up the gates in 1860 and lost his youngest son for doing so. In 1863, the counterfeit charts became the resting place where Hiel’s oldest son took a nap. He caught a chill and died the same year. His death was directly connected to sleeping on the charts that were then being produced. But the chart that was being produced in 1863, was the counterfeit of the foundation that Elijah, represented by Miller had raised up.

The command of Joshua against rebuilding Jericho, was expressed with the word “adjure.” It represents an oath and a curse, and is the same word translated as “seven times” in Leviticus twenty-six. It is the curse that accompanies the Elijah message, and that curse was accomplished in 1860 and 1863 as Millerite Adventism rebuilt Jericho with the formation of a legal church and the rejection of Miller’s stone of stumbling. Hiel was a Bethelite, thus prophetically emphasizing the work of Hiel in rebuilding Jericho, as the work of building a church.

The “curse” of Joshua was proclaimed in conjunction with the story of the battle of Jericho, a battle that cannot be told without repeatedly identifying “seven times.”

In 1863, the message or “oath” of Moses, as presented by Elijah, and represented by William Miller produced a “curse.” Both the message of Moses and the work of Elijah were rejected. Elijah returned in 1989, but was not reconnected with Moses until post September 11, 2001. That information is yet to be defended, but it is air tight.

“Unsanctified ministers are arraying themselves against God. They are praising Christ and the God of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim

the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.” Testimonies to Ministers, 409–411.