

The Book of Joel and The Laodicean Seventh-day Adventist Church - Number Three

A Vineyard of Red Wine

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We ended the previous article with the question, “With these concepts in place the question may be asked how is it that at 9/11 the book of Joel became the message Peter identified at Pentecost?”

Peter was identifying that Joel was being fulfilled on the day of Pentecost, which is a point in time marking the end of the Pentecostal season. In the Pentecostal season there was a manifestation of the Holy Spirit at the beginning, and then a greater manifestation of the Holy Spirit at the end. By faith understanding that both the Bible and Spirit of Prophecy apply Joel to the time of the latter rain we may know that the book of Joel became present truth at 9/11; and that every element of the book will speak directly of the prophetic history beginning at 9/11 on through to and including the seven last plagues, which Joel identifies as the “day of the Lord.”

As typified by 1888, on 9/11 the presentation of the Laodicean message became present testing truth. Isaiah typifies that same message in chapter fifty-eight with the trumpet voice showing God’s people their transgressions. The “day” when Isaiah begins sounding his voice like a trumpet is the same day he sings the song of the vineyard.

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isaiah 27:2–6.

Modern spiritual “Israel shall blossom and bud, and fill the face of the world with fruit” during the period of the latter rain, for the early rain cause the budding and blossoming of a plant, and the latter rain produces the fruit. When the buildings of New York came down on 9/11 the mighty angel of Revelation eighteen descended and the latter rain began to sprinkle. At that time God’s watchmen were to blow the trumpet to the Laodicean church. Isaiah’s message identifying the sins of God’s people is also the song of the vineyard of red wine. The first chapter of Joel is that very message.

The word of the Lord that came to Joel the son of Pethuel.

Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation.

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. Joel 1:1–20.

The first chapter of Joel is addressing the destruction of God's vineyard. Isaiah establishes "that day" as the day when the latter rain begins, for the plants on that day begin to blossom and bud. The fact that Isaiah informs us that God's people will "take root," "blossom and bud" and fill the earth with "fruit" is illustrating a progressive history of three steps. A plant takes "root" in the ground. To "take root" therefore means to stand upon the ground, which is the ground floor or the foundation. Those who "come out of Jacob" "take root" and then they are called "Israel." Those who come out of the Laodicean experience are then called Philadelphians, though to retain that experience requires victory in a testing process that ends at the Sunday law.

The prophetic relationship of Jacob, (the supplanter) and Israel, (the overcomer) is identifying that at 9/11 those who "take root" by returning to the foundations, there and then enter into a covenant relationship. Prophetically a change of name is a symbol of a covenant, as represented by Abram to

Abraham, Sarai to Sarah, Jacob to Israel and others. In the verse those who returned to the old foundational truths at 9/11 entered into a covenant relationship as the rain began to produce blossoms and buds. At the Sunday law the whole world will be filled with “fruit” as the rain is then poured out without measure.

Isaiah must agree with Isaiah, and of course all the other prophets, but Isaiah is to lift up his voice like a trumpet and show Laodicean Seventh-day Adventists their sins in the context of the song of the vineyard. That song was sung by Jesus in the parable of the vineyard. The vineyard caused him to weep as He for the last time before the cross looked out over Jerusalem; knowing ancient Israel had reached the end of their probationary period and were being passed by as God’s covenant people. Simultaneously Christ was entering into a covenant with a people who would bring forth the appropriate fruits from God’s vineyard. Whether the vineyard story of Joshua at the beginning or of Jesus at the end those who became the new covenant people typified the one hundred and forty-four thousand.

Christ spoke of Isaiah’s vineyard prophecy, as does Sister White.

“The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.” Christ Object Lessons, 296.

It is instructive to read the passage which leads to the last statement from the Spirit of Prophecy.

“Chapter 23—The Lord’s Vineyard

“The Jewish Nation

“The parable of the two sons was followed by the parable of the vineyard. In the one, Christ had set before the Jewish teachers the importance of obedience. In the other, He pointed to the rich blessings bestowed upon Israel, and in these showed God’s claim to their obedience. He set before them the glory of God’s purpose, which through obedience they might have fulfilled. Withdrawing the veil from the future, He showed how, by failure to fulfill His purpose, the whole nation was forfeiting His blessing, and bringing ruin upon itself.

“‘There was a certain householder,’ Christ said, ‘which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.’

“A description of this vineyard is given by the prophet Isaiah: ‘Now will I sing to my wellbeloved a song of my beloved touching His vineyard. My wellbeloved hath a vineyard in a very fruitful hill; and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and He looked that it should bring forth grapes.’ Isaiah 5:1, 2.

“The husbandman chooses a piece of land from the wilderness; he fences, clears, and tills it, and plants it with choice vines, expecting a rich harvest. This plot of ground, in its superiority to the uncultivated waste, he expects to do him honor by showing the results of his care and toil

in its cultivation. So God had chosen a people from the world to be trained and educated by Christ. The prophet says, 'The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant.' Isaiah 5:7. Upon this people God had bestowed great privileges, blessing them richly from His abundant goodness. He looked for them to honor Him by yielding fruit. They were to reveal the principles of His kingdom. In the midst of a fallen, wicked world they were to represent the character of God.

"As the Lord's vineyard they were to produce fruit altogether different from that of the heathen nations. These idolatrous peoples had given themselves up to work wickedness. Violence and crime, greed, oppression, and the most corrupt practices, were indulged without restraint. Iniquity, degradation, and misery were the fruits of the corrupt tree. In marked contrast was to be the fruit borne on the vine of God's planting.

"It was the privilege of the Jewish nation to represent the character of God as it had been revealed to Moses. In answer to the prayer of Moses, 'Show me Thy glory,' the Lord promised, 'I will make all My goodness pass before thee.' Exodus 33:18, 19. 'And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' Exodus 34:6, 7. This was the fruit that God desired from His people. In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that 'the law of the Lord is perfect, converting the soul.' Psalm 19:7.

"Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man.

"It was for the accomplishment of this purpose that God called Abraham out from his idolatrous kindred and bade him dwell in the land of Canaan. 'I will make of thee a great nation,' He said, 'and I will bless thee, and make thy name great; and thou shalt be a blessing.' Genesis 12:2.

"The descendants of Abraham, Jacob and his posterity, were brought down to Egypt that in the midst of that great and wicked nation they might reveal the principles of God's kingdom. The integrity of Joseph and his wonderful work in preserving the lives of the whole Egyptian people were a representation of the life of Christ. Moses and many others were witnesses for God.

"In bringing forth Israel from Egypt, the Lord again manifested His power and His mercy. His wonderful works in their deliverance from bondage and His dealings with them in their travels through the wilderness were not for their benefit alone. These were to be as an object lesson to the surrounding nations. The Lord revealed Himself as a God above all human authority and

greatness. The signs and wonders He wrought in behalf of His people showed His power over nature and over the greatest of those who worshiped nature. God went through the proud land of Egypt as He will go through the earth in the last days. With fire and tempest, earthquake and death, the great I AM redeemed His people. He took them out of the land of bondage. He led them through the 'great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought.' Deuteronomy 8:15. He brought them forth water out of 'the rock of flint,' and fed them with 'the corn of heaven.' Psalm 78:24. 'For,' said Moses, 'the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him.' Deuteronomy 32:9-12. Thus He brought them unto Himself, that they might dwell as under the shadow of the Most High.

"Christ was the leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them. He preserved them from the perils of the wilderness, He brought them into the land of promise, and in the sight of all the nations that acknowledged not God He established Israel as His own chosen possession, the Lord's vineyard.

"To this people were committed the oracles of God. They were hedged about by the precepts of His law, the everlasting principles of truth, justice, and purity. Obedience to these principles was to be their protection, for it would save them from destroying themselves by sinful practices. And as the tower in the vineyard, God placed in the midst of the land His holy temple.

"Christ was their instructor. As He had been with them in the wilderness, so He was still to be their teacher and guide. In the tabernacle and the temple His glory dwelt in the holy shekinah above the mercy seat. In their behalf He constantly manifested the riches of His love and patience.

"God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of Himself.

"Their obedience to the law of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all cunning work would continue to be their teacher, and would ennoble and elevate them through obedience to His laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth.

"In the most definite manner Christ through Moses had set before them God's purpose, and had made plain the terms of their prosperity. 'Thou art an holy people unto the Lord thy God,' He said; 'the Lord thy God hath chosen thee to be a special people unto Himself, above all

people that are upon the face of the earth.... Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers; and He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee. Thou shalt be blessed above all people.... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee.' Deuteronomy 7:6, 9, 11–15.

“If they would keep His commandments, God promised to give them the finest of the wheat, and bring them honey out of the rock. With long life would He satisfy them, and show them His salvation.

“Through disobedience to God, Adam and Eve had lost Eden, and because of sin the whole earth was cursed. But if God’s people followed His instruction, their land would be restored to fertility and beauty. God Himself gave them directions in regard to the culture of the soil, and they were to co-operate with Him in its restoration. Thus the whole land, under God’s control, would become an object lesson of spiritual truth. As in obedience to His natural laws the earth should produce its treasures, so in obedience to His moral law the hearts of the people were to reflect the attributes of His character. Even the heathen would recognize the superiority of those who served and worshiped the living God.

“‘Behold,’ said Moses, ‘I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?’ Deuteronomy 4:5–8.

“The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God’s purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world.

“God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above.

“But Israel did not fulfill God’s purpose. The Lord declared, ‘I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?’ Jeremiah 2:21. ‘Israel is an empty vine, he bringeth forth fruit unto himself.’ Hosea 10:1. ‘And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For ... He looked for judgment, but behold oppression; for righteousness, but behold a cry.’ Isaiah 5:3–7.

“The Lord had through Moses set before His people the result of unfaithfulness. By refusing to keep His covenant, they would cut themselves off from the life of God, and His blessing could not come upon them. ‘Beware,’ said Moses, ‘that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God.... And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.... And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.’ Deuteronomy 8:11–14, 17, 19, 20.

“The warning was not heeded by the Jewish people. They forgot God, and lost sight of their high privilege as His representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example. Like the inhabitants of the antediluvian world, they followed out every imagination of their evil hearts. Thus they made sacred things appear a farce, saying, ‘The temple of the Lord, the temple of the Lord, are these’ (Jeremiah 7:4), while at the same time they were misrepresenting God’s character, dishonoring His name, and polluting His sanctuary.

“The husbandmen who had been placed in charge of the Lord’s vineyard were untrue to their trust. The priests and teachers were not faithful instructors of the people. They did not keep before them the goodness and mercy of God and His claim to their love and service. These husbandmen sought their own glory. They desired to appropriate the fruits of the vineyard. It was their study to attract attention and homage to themselves.

“The guilt of these leaders in Israel was not like the guilt of the ordinary sinner. These men stood under the most solemn obligation to God. They had pledged themselves to teach a ‘Thus saith the Lord’ and to bring strict obedience into their practical life. Instead of doing this they were perverting the Scriptures. They laid heavy burdens upon men, enforcing ceremonies that reached to every step in life. The people lived in continual unrest, for they could not fulfill the requirements laid down by the rabbis. As they saw the impossibility of keeping man-made commandments, they became careless in regard to the commandments of God.

“The Lord had instructed His people that He was the owner of the vineyard, and that all their possessions were given them in trust to be used for Him. But the priests and teachers did not perform the work of their sacred office as if they were handling the property of God. They were systematically robbing Him of the means and facilities entrusted to them for the advancement of His work. Their covetousness and greed caused them to be despised even by the heathen. Thus the Gentile world was given occasion to misinterpret the character of God and the laws of His kingdom.

“With a father’s heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them, and in forbearance waited for their acknowledgment. Prophets and messengers were sent to urge God’s claim upon the husbandmen; but instead of being welcomed, they were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred.

“As a last resource, God sent His Son, saying, ‘They will reverence My Son.’ But their resistance had made them vindictive, and they said among themselves, ‘This is the heir; come, let us kill Him, and let us seize on His inheritance.’ We shall then be left to enjoy the vineyard, and to do as we please with the fruit.

“The Jewish rulers did not love God; therefore they cut themselves away from Him, and rejected all His overtures for a just settlement. Christ, the Beloved of God, came to assert the claims of the Owner of the vineyard; but the husbandmen treated Him with marked contempt, saying, We will not have this man to rule over us. They envied Christ’s beauty of character. His manner of teaching was far superior to theirs, and they dreaded His success. He remonstrated with them, unveiling their hypocrisy, and showing them the sure results of their course of action. This stirred them to madness. They smarted under the rebukes they could not silence. They hated the high standard of righteousness which Christ continually presented. They saw that His teaching was placing them where their selfishness would be uncloaked, and they determined to kill Him. They hated His example of truthfulness and piety and the elevated spirituality revealed in all He did. His whole life was a reproof to their selfishness, and when the final test came, the test which meant obedience unto eternal life or disobedience unto eternal death, they rejected the Holy One of Israel. When they were asked to choose between Christ and Barabbas, they cried out, ‘Release unto us Barabbas!’ Luke 23:18. And when Pilate asked, ‘What shall I do then with Jesus?’ they cried fiercely, ‘Let Him be crucified.’ Matthew 27:22. ‘Shall I crucify your King?’ Pilate asked, and from the priests and rulers came the answer, ‘We have no king but Caesar.’ John 19:15. When Pilate washed his hands, saying, ‘I

am innocent of the blood of this just person,' the priests joined with the ignorant mob in declaring passionately, 'His blood be on us, and on our children.' Matthew 27:24, 25.

"Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah.

"The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights. But by lives of unfaithfulness they were preparing for the condemnation of heaven and for separation from God.

"In the parable of the vineyard, after Christ had portrayed before the priests their crowning act of wickedness, He put to them the question, 'When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?' The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, 'He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.'

"Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, 'God forbid!'

"Solemnly and regretfully Christ asked, 'Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.'

"Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands.

"As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others.

"The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He

expects corresponding returns.” Christ’s Object Lessons. 284–296.

The book of Joel identifies the history of the latter rain at the end of the world. The latter rain is God’s final warning message of the third angel of Revelation fourteen. Although the latter rain represents the message of the third angel, it also represents the communication process between Divinity and humanity as symbolized by Zechariah’s golden oil, the early and latter rains, the fire from the altar and other representations. The latter rain is not only a message, and the communication process between God and man, but it is also the only sanctified “methodology” of Bible study sustained in God’s Word. That methodology is Isaiah’s “line upon line” found in chapter twenty-eight.

At the beginning of ancient and also modern Israel, God, “the husbandman” brought Israel “from the wilderness.” Whether the captivity of four hundred and thirty years captivity in Egypt or the captivity of the Dark Ages from 538 unto 1798, Israel was taken out of “the wilderness,” for a “wilderness” is a symbol of slavery and captivity. Whether ancient literal Israel or modern spiritual Israel God delivered them out of a wilderness captivity and “established” them “as His own chosen possession, the Lord’s vineyard” called to be priests and princes who “were committed” with the privilege of representing “the oracles of God.” The “oracles” for ancient Israel being the Law and to modern Israel being both the Law and the prophecies.

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” Testimonies, volume 5, 455.

Modern Israel was ordained to proclaim the loud cry of the third angel under the power of the latter rain, while manifesting the character of Christ in their personal experience under the power of the Holy Spirit. The loud cry of the third angel is fulfilled during the outpouring of the latter rain, during a time when a false peace and safety latter rain message is being promoted by a class of men who are drunken with the wine of Babylon. These are Isaiah’s drunkards of Ephraim and Joel’s drinkers of wine who have the new wine cut off from their mouths. Those receiving the true latter rain message are represented by Daniel, Mishael, Hananiah and Azariah who rejected the Babylonian food for heavenly fare. These are the one hundred and forty-four thousand who sing the song of Moses and the Lamb, but also of the vineyard, for the vineyard parable was fulfilled in the history of Moses in the beginning of ancient Israel’s covenant relationship, and it was fulfilled again at the end of ancient Israel’s covenant relationship in the history of the Lamb.

The song of the vineyard concludes with a former covenant people being passed by when a new covenant people are being married to the Lord. The Lord passed by those who died in the forty-year wilderness wandering and entered into covenant with Joshua at the very same time he was divorcing those who would die. The Lord was divorcing ancient Israel at the very same time

He was marrying the Christian church. The alpha or beginning history is represented by Moses and the omega is represented by the Lamb. The history they both represent is the history of the vineyard parable, thus Isaiah's song of the vineyard is John the Revelator's song of Moses and the Lamb.

We will continue these thoughts in the next article.

“These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely following the path where Satan is leading them. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, ‘I will overturn, overturn, overturn.’ Men say in Battle Creek, ‘The temple of the Lord, the temple of the Lord are we’ but they are using common fire. Their hearts are not softened and subdued by the grace of God.” Manuscript Releases, volume 13, 222.

“The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, ‘Peace, peace,’ when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.

“When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them.” Testimonies, volume 5, 77.

“If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan's temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character, you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so.” Review and Herald, December 16, 1890.