

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

Jeff Pippenger
2025-12-31

Number Twenty-One

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Daniel 12:11.

Since October 22, 1844, the application of prophetic time is no longer a correct application of prophecy, by those who might wish to rightly divide the word of truth. The period of 1290 years in verse eleven is to be applied as a symbolic period after 1844, and the application after 1844, or a period without the elements of “time,” must retain the foundational understanding of the truth, as it was understood before 1844. The 1290 represents a period of 30, followed by 1260. The understanding before 1844 was that the thirty years from 508 unto 538 represented a period of preparation for the antichrist to begin to rule from 538 unto 1798.

The 30 years transition is the subject of Paul in 2 Thessalonians. Paul includes no reference to the element of “time,” but he identifies the prophetic characteristics of paganism giving way to papalism in those thirty years. Then the papal rule began. The historical understanding, absent any element of time, identifies the transition of the fourth kingdom of Bible prophecy unto the fifth kingdom, followed by the first of two papal blood baths, thus typifying the transition of the sixth kingdom unto the threefold union of the dragon, the beast and the false prophet and the second papal blood bath.

The thirty years preparation followed by a prophetic period is a primary symbol of God’s covenant with a chosen people. The transition of the two powers over the thirty years, that is followed by 1260 years of persecution aligns with Christ’s thirty years of preparation, followed by 1260 days of salvation. Antichrist’s thirty years preparation counterfeited Christ’s thirty years of preparation. The end of the thirty years identifies either the empowerment of Christ at His baptism, or the empowerment of the antichrist in 538. The empowerment of the antichrist came from the economic and military support that came from the previous kingdom, and the power poured out upon Christ came from the previous kingdom He left thirty years before.

The break in the two periods is marked by an empowerment, and the break in the two periods set forth by Abram and Paul is recognized by simple comparison. In Abram and Pauls’ thirty-year distinction, the preparation period was the first thirty years representing the covenant process, which empowered Abram’s descendants to fulfill the prophecy of bondage in Egypt. The four hundred and thirty years has a further symbolic division, for correctly applied the first two hundred and fifteen years is represented by God’s representative and Pharaoh. For Joseph and the first 215

years it was the good Pharaoh, and for Moses and the second 215 years it was the bad Pharaoh.

That division identifies two periods of four generations. The first four generations can be laid over the second four generations line upon line, and in doing so, Joseph and Moses, a prophetic alpha and omega, interact with a alpha-good Pharaoh and an omega bad Pharaoh. There is great light to be derived from this parallel consideration, but I am simply identifying that Abram's prediction of the fourth generation identifies two witnesses of the four generations in the 430 years. The twofold representation of four generations is found in the genealogies of Genesis four and five. When we consider Cain and Seth as the start of the listing of the blood lines, we find that there are eight generations from Seth to Noah, and that when divided in the middle there is a representation of two periods of four generations. This is recognized in the eight generational lines of both Seth and Cain.

The genealogies in chapters four and five are represented with the conclusion of the lines, which is Noah. Noah is the symbol of God's covenant with mankind as represented by the rainbow. Abram is the symbol of God's covenant with a chosen people as represented by circumcision. Those two covenants are always tied together, and Genesis eleven, where we find the tower of Babel right after Noah's flood, is where the genealogy that leads to Abram is set forth. In that passage it is ten generations, not eight. In the passage that leads to Abram and the passage that lead to Noah the Noachian and Abrahamic covenants are represented.

In the passage from chapter eleven that addresses a chosen people we find two of those generations are laden with great light.

And Eber lived four and thirty years, and begat Peleg: And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. Genesis 11:16–19.

The reference to Eber is the first reference of the Hebrew word that is eventually identified as the Hebrew word "Hebrew." In the genealogy of a chosen people, one of the ten descendants is named Hebrew, which is what the chosen people were to be known as. In three verses Eber and Peleg are used to mark the distinction of the chosen Hebrew race. Eber means "crossing over" or "the one who crosses over" and is the root of the word, "Hebrew." Abram is a symbol of those who cross over from Babylon to the Promised Land. "Peleg" means "division" or "split," as referenced in Genesis 10:25, where we are informed that in Peleg's days the "earth was divided."

Eber and Peleg represent a prophetic division for those who wish to rightly divide the word of truth. The genealogy of Noah produced two lines of eight, which represented two sets of four generations, as does the 430 years in Egypt. The genealogy of Genesis eleven is represented by ten, not eight, for it is the genealogy of a chosen people. The chosen people are divided into two groups of five, thus aligning with the parable of the ten virgins, which is the parable of God's covenant people.

In that chosen people genealogy, Peleg's name and his historical fulfillment represent a division of two classes of wise or foolish virgins, at the very point in biblical history that the earth had been

divided at the tower of Babel. In the list of ten, Peleg is number five, for that is the center of ten. Eber the Hebrew, typified by Abram represents a foolish virgin who crosses over and becomes a wise virgin, when the two classes are divided at the cry at midnight. Eber, the first Hebrew in name, represents Abram, the first Hebrew by covenant. When the Lord called Abram out of Babylon, it typified the message of the midnight cry, which is the empowerment of the second angel, who calls men and women out of Babylon.

The parable of the ten virgins is represented with Eber and Peleg representing a call to come out, just before the dividing line of Peleg closes the door of probation. In the prophetic relationship Eber lived 430 years after Peleg, who then lived 30 years. The first step of Abram's threefold covenant was represented by Eber and Peleg. Abram, as Eber and Peleg as the dividing line between two classes. Paul's addition to Abram's prophecy is Peleg's addition to Eber's prophecy. Eber proclaimed 400 years, but Peleg identified 430 years. Peleg therefore represented Paul, and Paul's addition of 30 years to the 400 years, and Paul's ministry was to identify the Peleg of Bible prophecy. The "Peleg" of Bible prophecy that Paul identified represented the dividing of the nation from literal to spiritual.

From Shem to Peleg is five descendants, and from Rue to Abram is five.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. Genesis 15:13.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Galatians 3:16-18.

Thirty Years Old

Jesus was thirty when he began His ministry.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. Luke 3:23.

Joseph began to serve Pharaoh in Egypt when he was thirty years old.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. Genesis 41:46.

The prophet Ezekiel was thirty years old when he began his ministry, and his ministry lasted twenty-two years.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1.

Ezekiel has more historical references within his writings than any other prophet. There are thirteen direct references to ascertainable dates in the writings of Ezekiel, and unknowingly, the biblical scholars and historians confirm that his ministry spanned twenty-two years, though they know not that twenty-two is a symbol of the one hundred and forty-four thousand.

King David was thirty years old when he began to reign and he reigned for forty years.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. 2 Samuel 5:4, 5.

David's forty-year reign is a symbolic number, and the period of 40 is like Abram and Paul's 430 years, for the 40 years is divided into two parts (7 and a half and 33 years). The two periods of David's forty-year reign, have an added prophetic enigma, for another biblical witness records those two periods as seven years and thirty-three years. What does the extra six months in Second Samuel represent, and how does 7.5 and 33 equal 40? There is an overlap of six months that must represent a prophetic truth.

And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. 1 Kings 2:11.

22 is a symbolic number representing the combination of Divinity with humanity and Ezekiel's ministry lasted twenty-two-years. Joseph's fourteen years is divided into two periods of seven years, Christ's covenant week divided into two equal 1260-day periods, and David's forty year reign is broken into two periods, with an additional symbol connecting the two periods.

Jesus is the Prophet, the Priest and the King. In the latter days He will lift up His church triumphant as an ensign, and that church is represented by Christ, the prophet, priest and king who has combined His Divinity with men, represented by Ezekiel the prophet, Joseph the priest and David the king. The four symbols represent three worthies in the furnace that was heated seven times above normal, and then there appeared the fourth, and He was as the son of God. All the world was represented at the celebration of Nebuchadnezzar's golden image, and they all saw the church triumphant made up of a human prophet, a human priest and a human king, sustained by the fourth Divine person.

“Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” Review and Herald, March 8, 1898.

The Number Four

At the prophetic level, forty is a tithe of Abram's four hundred, and four is a tithe of forty. Any prophetic characteristic that is found in the number four, must align with the symbolism of forty,

which in turn must align with the symbolism of four hundred. In context, four often represents “worldwide,” a familiar understanding, but it also represents “a progression” and in some contexts a “progressive destruction.”

The first four of the seven trumpets represent the progressive destruction of Western Rome. Eastern Rome in Constantinople ended in submission to the four Ottoman Sultans. Line upon line eastern and western Rome progressively disintegrated over four periods, represented by four trumpets, while also being brought down by Islam of the fifth and sixth trumpets. Together the two lines identify the fall of Rome over four generations of trumpets, while an escalating war with Islam leads to the ultimate demise when the four sultans of Islam take supremacy over the kingdom. The history of west and east began with the division of the Empire by Constantine in 330.

The four trumpets of western Rome begin in 330, and the fifth and sixth trumpet represent the power that bring eastern Rome down, an eastern Rome also began in 330. Both eastern and western Rome contributed to the work of placing the papal power on the throne of the earth in 538, so the two lines of western and eastern typify the two horns of the United States, who places the papal power back on the throne at the Sunday law. Western Rome is the symbol of churchcraft in the prophetic relationship and eastern Rome is the symbol of statecraft.

Within the history of the fall of western and eastern Rome, the history of papal Rome is set forth. Beginning with the church of the disciples, represented by Ephesus, the first three churches lead to the fourth church, which is the papacy from 538 until 1798. In Revelation thirteen, the papacy is identified as ruling for 42 months, after its deadly wound of 1798 is healed at the Sunday law. “Time is no longer” after 1844, so the forty-two months are a symbol of the period of persecution from the Sunday law until Michael stands up. The pioneers understood the churches, seals and trumpets represented three lines of history that run parallel to one another. Laying the prophetic testimony of western Rome over the line of eastern Rome and the line of papal Rome is not a prophetic application which was employed by the Millerites, but the technique does not contradict any of their established understandings.

Line upon line, the first four trumpets are to be laid over the history represented by the fifth and sixth trumpets, and then the line of the first three churches that lead to the period of papal persecution represented by the fourth church. Four trumpets on the one line, four sultans on the second line, and four churches on the third line. The number “four” represents worldwide, but it also represents a progressive destruction of either a civil or religious power. What it represents is determined by context.

At the Sunday law the papal power is restored. The first time the papacy was empowered there was a thirty-year period of preparation. In the first four churches, the fourth church is the papacy, and the first church was the disciples, represented as Ephesus. The first three generations of the Christian church led to the fourth church of Thyatira, that is represented by Jezebel. When you get to Thyatira, in 538, a Sunday law was enacted at the Counsel of Orleans, thus identifying the Sunday law in the United States, when the deadly wound of 1798 is healed.

The history from 1798, until the Sunday law in the United States is represented by the first four churches. The fourth church of Thyatira is the Sunday law, and the papal persecution which follows. The first church of Ephesus, the church who lost its first love, ended up at the conclusion of the four-step progressive destruction, at the Sunday law of Thyatira. The generation that leads to the Sunday law of Thyatira, is the third generation of Pergamos. Thyatira represents the Sunday law until the close of probation, and Pergamos represents the compromise of the third generation that prepares the way for Thyatira. The third generation of Pergamos, and the compromise it represents was first fulfilled in the time of Constantine, who passed the very first Sunday law in 321. The United States began as the lamb of Ephesus, but when it places Thyatira back on the throne, it speaks as a dragon.

The progressive destruction of the United States is represented by the first four churches of Revelation. The progressive destruction of the sixth kingdom of Bible prophecy occurs over four generations that lead to the Sunday law, where the earth beast, speaks as a dragon. The final generation is represented by the dragon, that is a reptile, as in the Garden of Eden, and for this reason, both John the Baptist and Jesus called the last generation of ancient Israel, “a generation of vipers.”

The fourth and last generation is either the “chosen generation” representing the one hundred and forty-four thousand, or its counterpart, the generation of vipers. One class has formed the image of Christ, the other the image of the beast—the serpent. The generation of vipers is directly set forth, four times in God’s Word. The context at each reference is different.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matthew 3:7.

If the “generation of vipers” were simply some derogatory remarks about a couple sects of people that John didn’t like, then there would be nothing to say about the expression. But every word is sacred within God’s Word, so John was assigning a specific label to the Sadducees and Pharisees. That label is defined prophetically by the context of the passage where it is expressed. In the passage John is identified as accomplishing his ministry, then the Sadducees and Pharisees enter the narrative. In the opening verses John is identified as Isaiah’s “voice in the wilderness.”

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath

warned you to flee from the wrath to come? Matthew 3:2–7.

The final generation of ancient Israel is labelled as “a generation of vipers,” by a prophet who came out of the wilderness. John is the prophet who fulfilled the role as Malachi’s messenger who prepared the way for the Messenger of the Covenant, who was also the voice in the wilderness identified by Isaiah.

If we consider “leaves” as a symbol, we find that they represent “profession.” The first reference is with Adam and Eve, who covered their unrighteousness, with fig leaves. They had previously worn the garment of light, the garment of righteousness, but when that was gone, they realized they were naked Laodiceans, who think all they need to do is hide behind the “leaves of profession,” and everything will be OK. Further on in the passage, John speaks directly against the Laodicean Jews trusting in the bloodline of Abraham to save them, for their presumption was simply the empty leaves of profession. A person’s garments represent who they are.

Trees are a symbol of men and of kingdoms, and the fruit, the branch, the seed, the soil, the water, the root and obviously the leaves all represent specific prophetic symbols unto themselves, but each of those truths is connected to the other symbols represented in the various lines of prophecy that employ the prophetic symbols that go to make up a “tree.” Of course, the first prophetic symbolism of a tree is that it represents a life-or-death test.

John’s message is represented by the clothes he wore, and the food he ate. Prophetic food, such as the manna at the beginning of ancient Israel, or the Bread of Heaven at the end; must be eaten. The food represents a prophetic testing message which must be eaten, for it is Christ’s flesh and His blood. The clothes John wore and the food he ate identifies the message, and messenger who prepared the way for Christ. John typifies the final messenger who prepares the way for Christ, who is the Messenger of the Covenant who suddenly comes to His temple at the Sunday law. When that takes place, the foolish virgins, who are also Laodiceans and tares, represent the final fourth generation of those who profess to be the legitimate covenant people of Abraham, just as did the Pharisees and Sadducees, in the time when John appeared out of the wilderness.

John wore camel hair, a leather girdle that included a harness attachment, such as farm animals have with a yoke. He ate, and therefore his message was of locusts, a premier symbol of Islam in the Scriptures, and he mixed his message of Islam, with the honey.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. Exodus 16:31.

Manna is a symbol of God’s Word, and it tasted like honey, which the prophets identify as the taste of the message, they are represented as eating. John brought the message of Islam as represented by the locusts, and a girdle of camel leather and camel hair. The locusts and the camel are both symbols of Islam. That message of Islam was mixed with the enlightenment of God’s Word that is represented as “honey.”

Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. 1 Samuel 14:29.

John did not simply represent a message of Islam, but he came from the wilderness, as did Elijah, and John did not eat honey, he ate wild honey, for he, as with Christ, was not trained in the institutions of the day who had their own honey of a message, represented by the leaven of the Pharisees and Sadducees. John ate honey from the wilderness, for he was trained by the Holy Spirit outside the religious institutions of his day. The typical girdle of the time period contained a hinge mechanism that a person would tie their camel hair garment onto. The hinge represents John, who was the turning point from the earthly unto the heavenly sanctuary.

“The prophet John was the connecting link between the two dispensations. As God’s representative he stood forth to show the relation of the law and the prophets to the Christian dispensation. He was the lesser light, which was to be followed by a greater. The mind of John was illuminated by the Holy Spirit, that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus. Christ and His mission had been but dimly understood as typified in the shadowy sacrifices. Even John had not fully comprehended the future, immortal life through the Saviour.” *The Desire of Ages*, 220.

The hinge garment of John is introduced at the very point of Christ’s baptism, which was the turning point, represented by the place where John was baptizing. That place was named Bethabara meaning “ferry crossing,” and is the very place ancient Israel entered into the Promised Land as they came out of the wilderness, just as John had done.

Of course, the movement of the one hundred and forty-four thousand are who John is representing, but we are simply pointing out that when Jesus was baptized, it was that generation that He and John called the “generation of vipers.” Jesus came to magnify God’s Ten Commandment law, and He inspired every word in the Bible, so when He calls the final generation of ancient Israel a generation of vipers, He knows full well that the second commandment identifies the judgment being accomplished in the third and fourth generations.

The third and fourth generations represent a progressive judgment that ends in the fourth generation, which is the generation of vipers. Christ baptism typifies 9/11. The Laodicean Seventh-day Adventist generation has been in its final generation since that time. John’s message to the Pharisees and Sadducees was the Laodicean message.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them,
O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father:

for I say unto you, that God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he

will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Matthew 3:7–13.

Jesus came from Galilee, which symbolizes a turning point in agreement with John's girdle-hinge, and the meaning of Bethabara. John's work of preparing the way, had then changed to Christ's work of confirming the covenant. The thirty years of preparation was ended and the three and a half years before and after the cross began.

John's message was a warning of the coming wrath at the destruction of Jerusalem, a destruction that also represents the end of the world and the seven last plagues. That warning message was set within the context of Islam, and it was delivered by a man who not only fulfilled Malachi's messenger who prepares the way, and Isaiah's voice in the wilderness, but also the message of Elijah, for John's clothing paralleled Elijah's just as John's message paralleled Elijah's.

And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite. 2 Kings 1:7, 8.

If they were to ask of John, and not of Elijah, "what manner of man was he?" they would be answered "a hairy man, and girt with a girdle of leather about his loins." The entire six-month ministry of John is represented in the passage where the final and fourth generation is specifically identified and defined. The Laodicean message unto them directly attacks the profession of being God's covenant people, it warns them of the coming wrath as illustrated by an ax striking the roots of the trees. The message included that Christ would finish the testing process that began with John. Later in Matthew, Jesus also calls the Jews "a generation of vipers," and He takes the thought up from John's theme of cutting down a tree, and explains why.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matthew 12:33–37.

The day of judgment, according to the second commandment is in the fourth generation. The judgment is based upon the message we speak, and that message comes out of our hearts. It is the message we speak that identifies whether we are Peter's "chosen generation" or a "generation of vipers." Either class is manifested at the conclusion of a testing process where Christ, as the dirt brush man cleans His floor. As with the oil in the parable of the ten virgins, the message is represented either by an evil or a good heart. Christ's reference adds that this generation of vipers, which is the fourth and final generation—seek after a sign, and the only sign they would be given was the sign of Jonah.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. Matthew 12:38–42.

Christ referenced the Jews as a generation of vipers, and He uses illustrations of judgment as the message of Jonah, and the message of the wisdom of Solomon. Jesus is identifying by context, and with two witnesses, that the generation of vipers is the fourth generation, for the fourth generation is where judgment is accomplished.

The one hundred and forty-four thousand are the ensign, or the sign of the latter days, as is the law of God, and the Sabbath. The sign of Jonah is the sign of the resurrection, which for the Jews in Christ's day and age was His baptism, when the Holy Spirit descended, represented as a dove. Jonah means "dove." Jonah, John the Revelator, Daniel, Joseph and Lazarus represent the one hundred and forty-four thousand, who are resurrected from being dead in the street for three and a half days. At that point they are to transition from Laodiceans unto Philadelphians, thus becoming the eighth that is of the seven. Jonah represents baptism, for he was cast into the water and symbolically died when he was eaten by the whale. He was thereafter resurrected, as was John, when he was taken out of the boiling oil, and as was Daniel when he was taken out of the lion's den, and as was Joseph, when he was taken out of the pit, as was Lazarus, the sealing miracle in the time of Christ. The Jews could not see the sign of Jonah, as represented by Christ's resurrection any clearer than Adventism sees the sign of 9/11, which is the sign of Jonah.

We will continue these subjects in the next article.

“The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)

“The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—‘This is truth. I have new light.’ But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.” Selected Messages, book 2, 103, 104.