

Parallel Warnings - Number Four

Foundations of Faith and the Peril of Forgetting: Lessons from Prophecy and History

Jeff Pippenger
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Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13.

These verses from Isaiah have been addressed repeatedly in Habakkuk's Tables. Here I need to simply touch upon to take a point or two from these previous verses, to add to the current discussion. This passage shows a people that fail a test for they "go, and fall backward, and be broken, and snared, and taken." They were a people that failed a test concerning who God would attempt to "teach" to "understand" "knowledge" or "doctrine." It was a test that was based upon understanding an increase of knowledge, so it was the same test that separated the wise and the wicked in Daniel chapter twelve, for all the prophets agree and identify the end of the world. In Daniel twelve the "wise" understand, but the "wicked" do not understand the increase of knowledge.

The people in Isaiah's passage were tested by "the word of the Lord" which "they would not hear." And the specific "word of the Lord" that they rejected, and that would have allowed them to "understand" the increase of "knowledge" was the biblical rule that defines how to correctly align prophetic histories. Those that fall in Isaiah's passage rejected the rule that identifies that in order to understand a prophetic history you must seek for that line "here a little, and there a little." The word of the Lord that produced a test which they rejected was the technique of selecting prophetic lines from here and there, and then to place one of those selected lines of prophetic history in parallel to the other lines of prophetic history that address the same theme. The success of the endeavor to lay line upon line in this way depends on the application of the genuine rules of prophetic interpretation. Those rules, which are "precepts" also to be brought together and they are found here and there within the Bible. Isaiah's virgins who fail the test, do so because they forget, the main thing they should not have forgotten, and that is, that history repeats.

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” Life Sketches, 196.

God is not the author of confusion, and an anchor point of that fact is that every prophet in the Bible is identifying the same prophetic line. They do not all see the identical events on the line, but it is always the same line of events at the end of the world. It is the events that lead to the close of probation, followed by the seven last plagues which concludes with the Second Coming of Christ. One prophet’s story might be of God’s faithful people in that line of history, but another prophet’s testimony may be of God’s unfaithful people, or of the United States, the Vatican, the United Nations, the merchants of the earth or Islam, but it is always the same line.

Malachi’s Elijah message, as well as the messages represented in Revelation chapters one, fourteen and eighteen, and the message of Daniel eleven and twelve are the very same message. They are all the same line of history, but each with their own special contribution to the story.

What is almost universally misunderstood about that special message is the fact that it is only revealed to God’s people just before the close of human probation. Knowing that the special message always warns of the soon coming close of probation, we will consider perhaps the clearest illustration of the close of probation in the Bible.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:11.

Before the end of probationary time is announced in the sanctuary above with the words of verse eleven, there is to be a special warning prophetic message from the book of Revelation that is unsealed to God’s servants.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

There is to be a special prophetic message recognized by God’s people just before the seven last plagues. When that “time is at hand” “the prophecy of this book” (the prophecy of Revelation) that has been sealed is to be unsealed. The only prophecy in the book of Revelation that has been sealed is the prophecy of the seven thunders.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. Revelation 10:1–4.

Just before human probation closes, when “the time is at hand” there will be an unsealing of a special Bible truth identifying “things which must shortly come to pass.” The mighty angel of Revelation ten is Jesus Christ, who cried as a Lion.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

At the end the “churches” that “Satan” deceives are deceived because they received not the love of the “truth.” The word “truth” in the passage from second Thessalonians which Sister White just referred to is the primary Greek word that is derived from the Hebrew word translated as “truth” that is composed with three Hebrew letters and represents the Alpha and Omega. Is there any biblical evidence that the truth connected with the rule of first mention that represents an attribute of Christ’s character is the truth that is rejected and consequently produces strong delusion?

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thessalonians 2:1–12.

This passage from Thessalonians has been addressed often in Habakkuk’s Tables, so a brief comment is all we will make at this point. What Sister White calls “Satan’s marvelous act” is Paul’s “the working of Satan with all power and signs and lying wonders.” The deceptive work identified by Sister White and Paul begins at the Sunday law in the United States.

“By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.”
Testimonies, volume 5, 451.

In this passage of Thessalonians, we are considering, Paul identifies the pope at the end of the world with four different terms. The pope is the “man of sin,” he is the “son of perdition,” he is the “mystery of iniquity” and “that Wicked.” Paul provides a few other characteristics of the pope beyond the four names, for he informs us that the pope, (who was still future to Paul’s day) “would be revealed in his time.”

The pope “would be revealed in his time” and the clearest biblical proof, though by no means the only biblical truth; the clearest biblical truth that the pope of the Roman church is the antichrist of Bible prophecy is established by seven different and direct references in the Bible identifying the “time” that the papacy would dominate the earth, the very “time” mankind calls the Dark Ages. The Bible reveals the pope as the papacy by identifying repeatedly the exact period of “time,” from 538 until 1798, that the papacy would rule the world. Paul said he would be revealed in his time.

Paul also identifies that it is the pope that “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” Among other things this identifies that the antichrist of Bible prophecy is a religious symbol. He is not a Hitler, or an Alexander the Great. This further narrows the identification of the pope down, for he is not simply a religious tyrant, he is a religious tyrant that professes to be within God’s temple. The antichrist claims to be seated within the Christian church.

According to Paul and Daniel, when the pope is in his professed Christian church, he manifests the character of Satan who desired to be seated upon God’s throne and to be exalted above all things. I say Paul and Daniel for most biblical commentators recognize that when Paul demonstrates that one of the characteristics of the pope is that he is a complete narcissist, that Paul was simply quoting from Daniel’s description of the pope in Daniel chapter eleven where Daniel there records:

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

When Paul addresses the narcissistic character of the pope, he paraphrases Daniel’s verse and states that it is the pope who “opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” The verse in Daniel that identifies the character of the papacy also references the “time” which was designed to “reveal” that the papacy was the antichrist as he identifies that the papacy would “prosper” until the “indignation be accomplished.”

The “indignation” ended in 1798, so Daniel in the verse (though this is not one of the seven direct places in the books of Daniel and Revelation where the 1260-year history is mentioned), does however directly identify the papal power and marks that it received “a deadly wound,” as John calls it, in 1798. Thus, the verse identifies the end of the period of papal rule, though not identifying the duration of the rule.

In the passage, Paul also identifies a power that would restrain the papacy from taking control of the world in 538, when he stated that the Thessalonians who he was writing to already knew this particular truth. He raised the question, “Remember ye not, that, when I was yet with you, I told you these things?” He reminds them that they already knew “what withholdeth” (meaning restrains) the papacy until he would “be revealed in his time.” The power that preceded and prevented the papacy from taking control of the world was the power in control of the world when Paul wrote the letter. It was pagan Rome. Paul wrote that pagan Rome would be “taken out of the way” in order for the papacy to take control of the world.

It was this understanding that led William Miller to recognize that the power symbolized as “the daily” in the book of Daniel was pagan Rome. Adventism acknowledges that the structure, and therefore all of William Miller’s prophetic understandings, were based upon his understanding of the books of Daniel and Revelation and that those two books address the two desolating powers of pagan Rome and papal Rome. In the passage in Thessalonians Miller, already knowing (as every Protestant knew in his day, that the pope was the antichrist); when he recognized that pagan Rome was the historical power that preceded the papal rule, and that Paul had stated that pagan Rome was to be taken away in advance of the papacy ascending to the throne of the earth, he then connected this with the book of Daniel and “the daily,” where it references three times that the daily had to be “taken away” before the papacy took control of the world. Paul’s testimony allowed Miller to see that pagan Rome was Daniel’s “daily,” and thereafter he could recognize that Daniel’s two desolating powers were pagan and papal Rome. This truth represents the foundation of the Millerite movement. Adventism most certainly rejects the work of Miller today, but they still understand that this overview of Miller’s development of understanding of “the daily” in Daniel proves that the power that Paul says “withholds” the rise of the papal power until it was removed was pagan Rome, is the correct analysis of Miller’s thinking on these subjects.

With the truth of “the daily” in the book of Daniel being a symbol of pagan Rome that preceded the kingdom of papal Rome which Daniel had represented as the abomination of desolation, Miller could then recognize the prophetic times associated with the kingdoms of Bible prophecy, and as his mind was opened up to these insights he assembled a series of truths that represent the foundations of Adventism. Those truths became enshrined on the two tables of the 1843 and 1850 pioneer charts. Those truths are the foundation of Adventism and they were based upon the recognition of “time.” The history of when the foundations were put in place is a primary discussion on Habakkuk’s Tables.

What is not pointed out in Habakkuk’s Tables is that the foundations that were based upon time produced a structure that provides the view necessary for the final generation to recognize that there were truths that were represented as the foundations. There was a first truth that was the very

first stone placed in the foundation, but “the daily” in the book of Daniel was not Miller’s first truth. The truth that would become the first stone in the foundation that Miller was raised up to build was “the seven times” of Leviticus twenty-six, but without the truth of “the daily,” Miller would not have recognized the structure of prophecy he needed to recognize in order to present the first angel’s message. His structure was placing prophecy in the perspective of two desolating powers. Miller was addressing the dragon (pagan Rome) and the beast (the papacy). The third angel addresses the dragon (United Nations), the beast (the papacy), and the false prophet (the United States).

If a person accepts all, not some, but all the time prophecies set forth by the Millerites on the two sacred pioneer charts, that person would need to investigate those truths personally. How could you accept them, if you had never inspected them? If those persons investigating the foundational truths make those truths their personal responsibility to test, and thereafter accepts all those truths, then they have built upon the Rock and not the sand.

“Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.” Review and Herald, April 14, 1903.

In order for those who would hear to analyze the time prophecies of the Millerite history it requires the action of looking at the historical periods that are represented by the time prophecies. This represents the work of illustrating events upon a time line. When a student of prophecy has reached the level of investigation where he considers these prophetic periods, identified by the Millerites from the Bible and thereafter supported by the historical record, he will be in a position to recognize that the history at the beginning of the time prophecy symbolically typifies the history at the end of that same prophecy. With that vantage point the student should learn that history is repeated. With that understanding in place He should also see that Jesus illustrates the end with the beginning.

And from the prophetic line of prophecy that portrays the end of the world as the “building of a temple,” the student should know that there is a final capstone that is placed upon the temple that is built upon the foundation. He should come to see that the temple foundation that Miller was used to bring to light (which represents Jesus Christ, for there is no other foundation that can be laid than Jesus Christ), was a foundation built upon prophetic time. Because Jesus illustrates the end with the beginning the student should also see that the capstone, the final stone on the temple—must parallel the foundation. The foundation of the temple for Miller was prophetic time, but the foundation was none-the-less Jesus Christ.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians 3:10, 11.

Paul is identifying his work as the erecting of a temple of which he laid the foundation or beginning. He was the apostle to the Gentiles and he was used to lay the foundation of the Christian church. In the same passage Paul also identifies that our bodies are the temple of the Holy Spirit. There is also the temple of Solomon and the sanctuary from the wilderness that all have foundations that are all represented as Jesus Christ. The foundation that Miller was used to erect was the temple of Adventism, and the foundation of that temple is most certainly Jesus Christ, but it is more specifically the temple that is erected with materials that are spiritual and prophetic.

The capstone therefore must also be Jesus Christ, but the capstone must also include a premier prophetic rule, for Miller was given a set of rules which contains the premier rule of the Millerites which was the “year-for-a-day” principle. Without that rule, there is no recognition of time prophecy and there is therefore no foundation. There must be a counterpart at the end that represents Jesus Christ (the Foundation) that is a premier rule within a set of rules that establishes the Revelation of Jesus Christ. The rule is of course the rule of “first mention”, representing the attribute of Christ’s character that identifies the end from the beginning.

In 2 Thessalonians those who received not the love of the truth that they might be saved, rejected the truth as represented by the Greek word that is derived from the Hebrew word created by three letters which is translated as “truth” in the Old Testament. The group that receives the strong delusion, because they believed a lie, refused to return to the old paths, the foundations of Adventism as represented upon the two sacred charts. So, in the passage we have been considering for some time now states:

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

In this previous passage “the churches who received not the love of the truth” are Daniel’s and Matthew’s wicked and foolish virgins that Amos 8:12 identifies will begin to search for God’s final warning message when it is too late. It is too late, because they believed a lie concerning the foundations of Adventism. Adventism first began to imbibe in that lie in 1863, and from then on it was simply downhill all the way.

What I am about to write is totally subjective I suppose, but what new prophetic light was introduced into Adventism since 1863? Ellen White says of Jones and Waggoners' 1888 message, that it was the message she had been presenting for years. Their message may have sounded new and shocking to Adventism in 1888, but the newness and the shock were produced not by a new message, but by a blindness that had been settling upon God's people since 1863.

Ellen White identified Adventism as in the Laodicean condition before 1863, so the blindness of Laodicea was already encroaching upon Adventism before 1863, but in 1863 the church officially set aside the truth concerning the "seven times" of Leviticus twenty-six, which was the very first "time prophecy" Miller discovered. There has been no prophetic light that has surfaced in Adventism since 1863! What changed?

The very first stone of the temple foundation that was built upon prophetic time and represented Jesus Christ, was set aside by Adventism in 1863. The first stone placed by Miller into the temple foundation that was based upon time as presented in Daniel by Christ who represented Himself as Palmoni the "wonderful numberer" was rejected and set aside. The very first stone Miller discovered...

"In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ. He says:

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.' Carried down in

prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief cornerstone in the temple of Solomon was symbolic.

‘Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.’ Isaiah 8:13–15; 28:16.

“In infinite wisdom, God chose the foundation stone, and laid it Himself. He called it ‘a sure foundation.’ The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a ‘tried stone.’ Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam’s guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.

“In Isaiah’s prophecy, Christ is declared to be both a sure foundation and a stone of stumbling. The apostle Peter, writing by inspiration of the Holy Spirit, clearly shows to whom Christ is a foundation stone, and to whom a rock of offense:

“‘If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 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. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient.’ 1 Peter 2:3–8.

“To those who believe, Christ is the sure foundation. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation.

“Upon this living stone, Jews and Gentiles alike may build. This is the only foundation upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this foundation become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become ‘living stones,’ because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls, and the tempest rages, and the floods come, their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus.

“‘To them which stumble at the word, being disobedient,’ Christ is a rock of offense. But ‘the stone which the builders disallowed, the same is made the head of the corner.’ Like the rejected stone, Christ in His earthly mission had borne neglect and abuse. He was ‘despised and rejected of men; a man of sorrows, and acquainted with grief: ... He was despised, and we esteemed Him not.’ Isaiah 53:3. But the time was near when He would be glorified. By the resurrection from the dead He would be declared ‘the Son of God with power.’ Romans 1:4. At His second coming He would be revealed as Lord of heaven and earth. Those who were now about to crucify Him would recognize His greatness. Before the universe the rejected stone would become the head of the corner.

“And on ‘whomsoever it shall fall, it will grind him to powder.’ The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews’ crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God’s grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.

“By many illustrations and repeated warnings, Jesus showed what would be the result to the Jews of rejecting the Son of God. In these words He was addressing all in every age who refuse to receive Him as their Redeemer. Every warning is for them. The desecrated temple, the disobedient son, the false husbandmen, the contemptuous builders, have their counterpart in the experience of every sinner. Unless he repent, the doom which they foreshadowed will be his.” *Desire of Ages*, 597–600.

We will continue this in the next article.