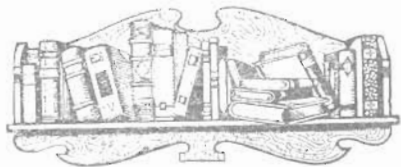


*FORTY YEARS*  
IN THE  
*WILDERNESS*

IN TYPE AND ANTOTYPE



By *TAYLOR G. BUNCH*



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## FORTY YEARS IN THE WILDERNESS IN TYPE AND ANTITYPE

Taylor G. Bunch

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

“Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; (margin, types) and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.”  
1 Cor. 10:1-12.

According to this Scripture the experiences of ancient

Israel under the Exodus movement were a type of the experiences of modern Israel under the Advent movement. They are parallel movements. Ancient literal Israel was called out of ancient literal Egypt and led through the wilderness to the promised Canaan land. Modern spiritual Israel is called out of modern spiritual Egypt and Babylon, symbolic of darkness and confusion, and is being led through the wilderness of sin to the heavenly Canaan land. The above Scripture is a call to the Advent people to study the experiences and journeyings of ancient Israel under the Exodus movement. The books of Exodus, Leviticus, Numbers, Deuteronomy and Joshua should receive very careful study by the Advent people as they near the borders of the heavenly Canaan.

"I have been shown that the spirit of the world is fast <sup>LEAVENING</sup> leaving the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people." Vol. 5:75.

"The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps and the displeasure of the Lord is as surely resting upon them." Id. p. 94.

"The same disobedience and failure which were seen in the Jewish church have characterized in a greater

degree the people who have had this great light from heaven in the last messages of warning. Shall we let the history of Israel be repeated in our experience?" Id. p. 456.

Let us briefly notice a few of these parallels. Both movements arose in fulfillment of definite time prophecies and began on time. (See Genesis 15:13-16; Daniel 8:14.) Ancient Israel was delivered from Egyptian bondage that they might serve God and keep His laws. (Psalms 105:43-45.) For the same purpose is modern Israel called out of spiritual Babylon. The Sabbath is a sign and test of loyalty to both movements. Just before Israel was delivered from Egypt, God poured out His anger in ten plagues, the seven last falling on the Egyptians only. Just before the Advent people are delivered from this world and its persecutions and bondage the anger of God is again manifested in plagues, the seven last of which will fall upon the wicked only. Israel's deliverance in Egypt came at midnight, and the final deliverance of the remnant of the church from the sentence of death will come at midnight. The organizations of the two movements are almost identical. Health reform is a part of each, and both movements have been cursed with a "mixed multitude" who cause most of the trouble along the way. Satan, through attacks from without and apostacies from within, tried to stop the Exodus movement and prevent it from reaching the

promised land, but the same movement that left Egypt reached Canaan, the rebels being all purged out before they crossed the Jordan. The history of the Advent movement will be true to type. (See Deut. 6:23; Jer. 16:14-16, 19; Isa. 11:10-12, 16; Eze. 20:33-38.)

“And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.” Hosea 12:13. Not by **prophets** but by **a prophet**. Moses, that prophet, died on the borders of the promised land after being given a view of the inheritance. Before he died, however, the Lord gave through him all the instruction necessary to take Israel through and establish them in the promised land. Joshua only carried out the instruction given through Moses. Not by **prophets** but by **a prophet** the Advent movement has been and will continue to be led and preserved. The prophet died on the borders of the heavenly Canaan after viewing in vision the glories of the promised land. Through that prophet the Lord gave all the instruction in detail to take the Advent people all the way through. With all the instruction needed for the whole journey we have the Spirit of Prophecy as verily as though the prophet were still living. It is the duty of the leaders of this movement to follow out the instructions for the journey and entrance into the heavenly country.

After their deliverance at the Red Sea, the Israelites sang the song of Moses, a song of deliverance from

death, and of victory by faith. When the Advent people are delivered from the final decree of death they will sing the same song on the sea of glass, because they have gone through the same experience. (See Rev. 15:2, 3.) “That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness, and the final victory of the Israel of God.” P. P. 289.

It was only a short journey from Egypt to Canaan up the great public highway along the coast. It was less than 250 miles, and traveling ten miles a day the journey would have required less than a month. Two men in an airship made the journey from Goshen to the banks of the Jordan, where the Israelites crossed, in less than two hours. The direct journey, however, led through the land of the warlike Philistines and because of Israel's lack of faith in Him who promised to fight their battles for them, the Lord had to take them a round-about way. (See Exodus 13:17, 18.) They could not enter the promised land till they had learned the lesson of victory and deliverance by faith. Their first lesson was at the Red Sea. (See Exodus 14.)

According to the Bible chronology the Israelites left Egypt the 15th day of the first month, 1491 B. C. In the third month they camped at the base of Mt. Sinai, where they received the law and built the sanctuary and instituted its typical services, the purpose of which was

to reveal to them the Lamb of God and the plan of redemption. This was the necessary preparation for entrance into the promised land. They camped almost two years around the mount of the law when the message came, "Ye have dwelt long enough in this mount: turn you and take your journey . . . to the land of the Canaanites . . . go in and possess the land which the Lord sware unto your fathers." (Deut. 1:6-8.) The march to Canaan then began and in eleven days they were at Kadesh-barnea on the southern border of the promised land. It was the Lord's plan to take them directly in. "God had made it their privilege and their duty to enter the land at the time of His appointment; but through their wilful neglect that permission had been withdrawn." P. P., 392.

"It was not the will of God that Israel should wander forty years in the wilderness. He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But they could not enter in because of unbelief." G. C., 458. (See Heb. 3:16-19.)

The Lord had told Israel that the promised land was a "goodly land, flowing with milk and honey," and that He would drive out the inhabitants before them with plagues, hornets and hailstones, and that they would not have to fight. "The Lord had never commanded them to go up and fight. It was not His purpose that they should gain the land by warfare, but by strict

obedience to His commands." P. P., 392. At Kadesh-barnea their faith wavered and they came to Moses and suggested that spies be sent to spy out the land and see if it was a good land and they were able to possess it. Their very request was an evidence that they did not believe God, but He gave them their request, as when they later asked for a king, and a committee of twelve men were chosen. After forty days of searching they returned with samples of fruit and reported that it was indeed a goodly land. The committee was divided and ten of them declared that they were not able to possess the land. Leaving God out of their reckoning and looking only to their own works and organization, they said the task was too great. Their report brought great distress and the people wept and threatened to appoint a captain to lead them back to Egypt. Moses, Caleb and Joshua attempted to encourage the people. They said "The Lord is with us: fear them not. Let us go up at once and possess it: for we are well able to overcome it. If the Lord delight in us, then He will bring us into this land, and give it to us: a land which floweth with milk and honey." The effort was of no avail, for the poison had infected the whole camp. (See Num. 13 and 14.)

Because of their rebellion, the Lord's anger was kindled and He told them that none of those who left Egypt twenty years old and upward should enter the promised land except Caleb and Joshua, because they

“had another spirit” within them and had “wholly followed the Lord.” “But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of purpose.” (Num. 14:32-34.) The marginal reading for “breach of purpose” is “altering of My purpose.” What was God’s purpose that He had to alter because of their rebellion? His purpose was to lead them directly into the promised land. They then repented and attempted to enter by their own efforts and were defeated by the Amorites. (See Deut. 1:41-44.)

While camped at Kadesh-barnea there took place the greatest apostasy of their journey thus far. The rebellion was led by Korah, Dathan and Abiram. Two hundred and fifty princes or leaders joined them and 14,700 lay members were affected by the apostasy. All were destroyed by the judgments of God and the leadership of the movement was vindicated.

“Then we turned, and took our journey into the wilderness by the way of the Red Sea, as the Lord spake unto me; and we compassed Mount Seir many days. And the Lord spake unto me, saying, ‘Ye have com-

passed this mountain long enough, turn you northward’.” Deut. 2:1-3.

The “many days” camped around the mountains of Seir was almost 38 years (verse 14). Then another message came to them similar to the one while they were camped at Mount Sinai just before they reached Kadesh-barnea, “Ye have encompassed this mountain long enough; turn you northward.” It was another call to enter the promised land and the two calls were about 38 years apart. This must have been a cheering message to the weary pilgrims and we can well imagine that it filled the whole camp with joy. It meant that their wilderness pilgrimage was about over and the promised land was not very far off. The march to the banks of the Jordan was quite rapid, although the exact time is indefinite.

While camped at Kadesh-barnea the people did a great deal of murmuring “in their tents” and around their firesides and said a lot of hard things about God and Moses, and the Lord heard it all. “I have heard the murmurings of the children of Israel, which they murmur against me.” Num. 14:27. (See also Ps. 106:24-26.)

The following Scriptures tell why the children of Israel were turned back into the wilderness from Kadesh-barnea: “Notwithstanding ye would not go up, but rebelled against the commandment of the Lord thy

God. Yet in this thing ye did not believe the Lord thy God." Deut. 1:26, 32.

"But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:17-19. The next verse is a warning to the Advent movement: "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1.

When Israel was turned back from the borders of the promised land into the wilderness because of their lack of faith or their unbelief, it was the beginning of a retreat toward Egypt. But they did not go all the way back to Egypt. The next 38 years was spent wandering about the mountains of Seir. They didn't return to Egypt, neither did they make any progress toward Canaan. They were practically at a standstill. Acts 7:29 tells us that "in their hearts" they "turned back again into Egypt."

It seems sad that Caleb and Joshua had to spend all those years in the wilderness because of no fault of their own, but their only hope of reaching the promised land was to remain with the movement and organization. Had they attempted to start another movement by call-

ing out the faithful and taking a shorter course it would have ended in disaster, for the pillar of fire by night and cloud by day led the original movement back into the wilderness and remained with them during their pilgrimage. While they had rebelled against Him, still they were His chosen people and He loved them more than any people on the face of the earth. "Yea, He loved the people; all His saints are in thy hand." (See Deut. 33:1-3.) The only hope of sharing in this love was by remaining with, and loyal to the movement and its leadership.

All these things were typical of experiences in the Advent movement. The remnant church must reach its Kadesh-barnea on the borders of the heavenly Canaan and because of unbelief be turned back into the wilderness of sin.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit

the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan." P. P., 293.

The Advent movement reached its Kadesh-barnea at the Minneapolis General Conference in the fall of 1888. For two or three years previous to that notable gathering, the Lord, through the Spirit of Prophecy, sent message after message to this people, declaring that they were on the borders of the heavenly Canaan and calling for a great spiritual awakening in preparation for the coming of Christ. This was the antitype of the message to Israel just before they reached Kadesh-barnea, "Ye have dwelt long enough in this mount . . . go in and possess the land which the Lord sware unto your fathers."

Note the following messages given just before 1888:

1879—"We are now on the very borders of the eternal world." Vol. 4; 306.

1881—"The end of all things is at hand." Id. 16.

1881—"I have been shown that we are standing upon the threshold of the eternal world." Id. 18.

1885—"We are standing upon the very verge of the eternal world." Id. 460.

1885—"Eternity stretches before us. The curtain is about to be lifted." Id. 464.

There was also a solemn call for a revival and reformation and the appropriation of the righteousness of

Christ in preparation for entrance into the heavenly kingdom.

"A revival of true godliness is the greatest and most urgent of all our needs. . . . If Satan had his way there would never be another awakening, great or small, to the end of time." Review and Herald, March 22, 1887.

Practically every issue of the Review for months before 1888 contained earnest and heart searching calls for a spiritual awakening that would give God's people a vision of their Laodicean condition and of Christ and His righteousness as the only remedy. Vol. 5 of the Testimonies was written just before 1888 and is filled with messages warning of the nearness of the end and the needed preparation for the soon coming crisis. (See also the book "Christ Our Righteousness.")

During the Minneapolis conference, righteousness by faith and a preparation for the end was the burden of almost every message. The servant of the Lord was present and fully identified herself with the message. Speaking of it later, she said:

"The Lord in His great mercy sent a most precious message to His people. . . . This message was to bring more prominently before the world the uplifted Saviour, the Sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the com-



mandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His spirit in a large measure." "Testimonies to Ministers," pp. 91, 92.

From the above statement it is evident that the Lord intended to pour out His spirit in the latter rain and quickly finish the work. This is also evident from the statement in the Review and Herald of November 22, 1892: "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

But many began to fear fanaticism and the meeting that began with such a signal manifestation of God's presence and blessings ended in wrangling and confusion. Many felt that the message being given was a departure from the good old doctrines that had made us a people and they rejected it. (See "Christ Our Righteousness," pp. 63-68.) In "Testimonies to Min-

isters," pp. 89-98, is a chapter entitled "Rejecting the Light," and contains a most scathing rebuke to those who rejected that message. It must have been as terrible in the sight of the Lord as the rebellion at Kadesh-barnea, for it resulted in the same punishment, a turning back into the wilderness.

Just as Israel "murmured in their tents" and criticised God's chosen leader who was endeavoring to lead them into the promised land, so modern Israel reenacted those scenes at Minneapolis in 1888.

"God has raised up His messengers to do His work for this time. Some have turned from the message of the righteousness of Christ to criticise the men and their imperfections. . . . Christ has registered all the hard, proud, sneering speeches spoken against His servants as against Himself." Review and Herald, May 27, 1890.

"I shall never again, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people were heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. . . . The scenes which took place at that meeting made the God of heaven ashamed to call

those who took part in them His brethren. All this the heavenly Watcher noticed, and it was written in the book of God's remembrance." "Special Testimony to Review and Herald Office," pp. 16, 17, written in 1896.

That the Lord fully intended to take modern Israel into the heavenly Canaan over forty years ago is evident from the following statements from the Spirit of Prophecy:

"If these had done their work the world would have been warned ere this." Review and Herald, October 6, 1896.

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." Vol. 6:450 (written about the year 1900).

"Had the people of God preserved a living connection from the beginning of the Advent movement they would today be in the heavenly Canaan." Stewardship Series, No. 1, pp. 3, 4.

Because of their unbelief manifested in the rejection of the message sent to prepare them for the heavenly Canaan, the Lord had to alter His purpose and turn the Advent people back into the wilderness of sin till they learn the lesson of faith.

"His people have been far behind. Human agencies, under the divine planning, may recover something of

what is lost because the people who have had great light did not have corresponding piety, sanctification, and zeal, in working out God's **specified plans**. . . . Man cannot possibly stretch over the gulf that has been made by the workers who have not been following the divine Leader. We may have to remain here in this world, **because of insubordination**, many more years, **as did the children of Israel**, but for Christ's sake, His people should not add sin to sin." Unpublished Testimony, December 7, 1901.

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent movement even as He led the children of Israel from Egypt. . . . If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, and the closing work completed, and Christ would have come for the redemption of His people. It was not the will of God that Israel should wander forty years in the wilderness. He desired to lead them directly to the land of Canaan, and establish them there a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert,

and others were raised up to enter the promised land. **In like manner**, it was not the will of God that the coming of Christ should be **so long delayed** and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God." G. C., 457, 458.

Thus the coming of Christ had to be delayed and the church entered into the "tarrying time." This also explains the parable of the ten virgins. All went forth to meet the bridegroom, but because He tarried they all slumbered and slept. Scores of statements in the Spirit of Prophecy declare that God's people are asleep, ministers and lay members. To the ten virgins there came an awakening cry, "Behold, the bridegroom cometh: go ye out to meet him." All heard the message, but only five, or half of them, made the necessary preparation to enter into the marriage. At the close of the tarrying time there will be given an awakening message to the Advent people. How sad that many will not heed its warning and make the necessary preparation to enter the kingdom and partake of the marriage supper of the Lamb. The preparation necessary is to accept as a gift and put on the robe of Christ's righteousness. (See Rev. 19:7-9.)

It is very evident that the rejection of God's special message in 1888, which resulted in the altering of His purpose to take His people directly into the promised

land, marked the beginning of a spiritual retreat toward the world or Egypt. In fact, this retreat had already begun and was the reason for the special message to prepare them to enter the heavenly Canaan. "Many have for years made no advancement in knowledge and true holiness. They are spiritual dwarfs. Instead of going forward to perfection, they are going back to the darkness and bondage of Egypt." Vol. 2:124.

"As a people, we are not advancing in spirituality as we near the end." Vol. 5:11.

"My heart aches day after day and night after night for our churches. Many are progressing, but in the back track." Id. 93.

"I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders. The church has turned back from following Christ her Leader, and **is steadily retreating toward Egypt**. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God is leavening our churches everywhere." Vol. 5:217.

"The influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light that God had given to His people through the 'Testimonies'." General Conference Bulletin, Feb. 28, 1893.

"Since the time of the Minneapolis meeting I have seen the state of the Laodicean church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. . . . Like the Jews, many have closed their eyes lest they should see; but there is a great peril now, in closing the eyes to light and in walking apart from Christ, feeling need of nothing, as there was when He was upon earth." Review and Herald, August 26, 1890.

Like Ancient Israel after being turned back from Kadesh-barnea, the Advent movement did not go all the way back to Egypt or the world. But they have gone a long way and there have remained in the Laodicean condition, neither going back into the world nor progressing towards the heavenly Canaan, but wandering about in the wilderness, and camping around the mount of the law. "Sinning and repenting and sinning and repenting," there has been no material change unless for the worse. No person can read Revelation 3:14-17 and the scores of statements in the Spirit of Prophecy regarding our spiritual condition and deny that we have been retreating towards the world spiritually and wan-

dering about in the wilderness of sin. Like ancient Israel, the Advent people "in their hearts turned back again into Egypt." At the same time we have been boasting of progress and cheering.

"In many hearts there seems to be scarcely a breath of spiritual life. . . . Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehoods? Nay . . . . God brings against ministers and people the heavy charge of spiritual feebleness, saying "I know thy works, that thou art neither cold or hot. . . . God calls for a spiritual revival and a spiritual reformation." Review and Herald, Feb. 25, 1902.

"There are many, many professed Christians who are waiting unconcernedly for the coming of the Lord. They have not on the garment of His righteousness. They may profess to be children of God, but they are not cleansed from sin. They are selfish and self-sufficient. Their experience is Christless. They neither love God supremely nor their neighbor as themselves. They have no true idea of what constitutes holiness. They do not see the defects in themselves. So blinded are they that they are not able to detect the subtle working of pride and iniquity. They are clad in the rags of self-righteousness, and stricken with spiritual blindness. Satan has cast his shadow between them and Christ, and they have no wish to study the pure and holy character of the

Saviour." Review and Herald, Feb. 26, 1901. "Daily the church is becoming converted to the world." Vol. 8:119.

The church in its present condition is declared to be in the Laodicean state and "like a vast hospital filled with the sick and dying." Every person who has been connected with this message for twenty years or more knows that while material prosperity has attended our work we have, as a people, been retreating toward the world spiritually. Spiritual progress and prosperity is the only kind God recognizes. "If numbers were evidence of success, Satan might claim the pre-eminence.

... It is the degree of moral power pervading the college, that is the test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness." Vol. 5:31,32.

While Israel rejected God at Kadesh-barnea and He had to lead them back into the wilderness, He did not forsake them or cast them off, nor start a new movement. Even though the records of their wilderness life reveal little else except rebellions against the Lord, yet He loved them above all people on the earth and patiently led them in a pillar of cloud by day and fire by night. "He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Deut. 2:7.

"Thou in thy manifold mercies forsookest them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." Neh. 9:19.

"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." "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Deut. 32:10, Isa. 63:9.

In like manner, notwithstanding modern Israel's wilderness wandering in the awful Laodicean condition, the Lord loves the remnant of the church above all people, for they are His chosen people, and He will not forsake them nor start a new movement. He will finally purge out the rebels and take the movement through to the heavenly Canaan.

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard." Vol. 7:16.

"Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service." Vol. 6:42.

“God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God.” “Testimonies to Ministers,” p. 41.

This entire chapter is a warning against those who would call the remnant of the church Babylon because of her spiritual condition.

Now as we are nearing the end of our wilderness wandering, how cheering is the heaven sent message, “Ye have compassed this mountain long enough; turn you northward,” or towards the heavenly Canaan. The Lord is again giving to this people the message of over forty years ago, calling for a spiritual revival and a reformation of true godliness and exalting the righteousness of Christ as the only hope of victory. How cheering this message should be to modern Israel, showing as it does that we are nearing the end of our pilgrimage and that the Lord has set His hand to finish His work and deliver His people.

How thankful we should be that the 1888 experience will not be repeated. The Lord will not again lead this people into the wilderness because of unbelief but those who accept His special message and make the needed preparation will go through in triumph to the promised land and all others will be shaken out. •

“I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—

going forward in many places. Our people were moving into line, responding to God’s call.” “Testimonies to Ministers,” 515.

The Bible and the Spirit of Prophecy contain as many definite prophecies of a final awakening message to the remnant of the church just before we reach the promised land, and the success of that message, as they do of the great three-fold message itself and its final triumph. In fact, the two are inseparable, for it is the one that gives power and glory to the other. God’s last message to the world cannot triumph gloriously till the church is awakened from her slumber and delivered from her Laodicean condition and clothed in the robe of Christ’s righteousness.

Ten days before the day of atonement, came the festival of the blowing of trumpets to awaken Israel to make a special preparation for the solemn day that sealed their doom.

Just before the close of probation in the Advent movement a special message will be sent to awaken the church to prepare for the close of human probation in the anti-typical day of atonement.

The Apostle Peter described such a message: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ, which before was preached unto you.” Acts

3:19,20. The Weymouth translation gives it: "Repent, therefore, and reform your lives, so that the record of your sins may be cancelled, and that there may come seasons of revival from the Lord."

The Prophet Joel described the same message: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble. for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Verses 12-32 describe further the message and its results. The people weep over their Laodicean condition and ministers weep between the porch and the altar crying for the Lord to spare His people, just as Moses did in the wilderness. This heart searching experience is followed by the outpouring of the Holy Spirit in the early and latter rains on all flesh, and the final deliverance of the remnant.

It was near the close of Israel's wilderness wanderings that the fiery serpents entered the camp as "the people were much discouraged because of the way" and began to murmur against Moses and against God. The sting and poison of the fiery serpents were symbolic of the sting of Satan, that old serpent, and the poison of sin. Thousands were suffering and dying and the people prayed for deliverance. The Lord instructed Moses to make a brazen serpent and put it upon a pole and instruct the people that the poison of the serpents could be stayed only by a look at the serpent of brass. They

must look, in order to live. The brazen serpent was symbolic of Christ on the cross of Calvary, crucified because of the sting of the "old serpent." The people were not required to do any works to save themselves from the serpents; they were only to look and live.

When the Advent people are discouraged because the way is long and because of the ravages of sin in our midst, a message will be sent pointing them to Christ and Calvary as the only hope of victory. How cheering that such a message is now being given and thousands are finding deliverance and life by a look at Calvary. The complete remedy for the Laodicean condition is in beholding Christ at the door with the gold of faith and love, the white robe of His righteousness, and the anointing that restores spiritual discernment, and then invite Him in to cleanse and take possession of the heart. This message is another sure sign that our pilgrimage is about over.

Near the banks of the Jordan, Moses, after reminding Israel that the mighty nations and walled cities and giants could be overcome only by faith in God, warned them against ever feeling that they had won their victories and entered the promised land by their own works. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess the land.

Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy

righteousness: for thou art a stiffnecked people." (See Deut. 9:1-6.) This was a message of victory and righteousness by faith in Christ. This is the lesson they had failed to learn during the forty years in the wilderness and the reason for their being turned back at Kadesh-barnea. The only two exhibitions of real faith worthy of mentioning in the great chapter on faith was at the beginning and end of their journey.

"By faith they passed through the Red Sea as by dry land. . . . By faith the walls of Jericho fell down, after they were compassed about seven days." (Heb. 11:29, 30). During the forty years they had lost sight of that which alone could bring them victory and righteousness. Before they could enter the promised land they must learn that victory was to be obtained not "by warfare, but by strict obedience to His commands."

"In the taking of Jericho the Lord God of hosts was the General of the army. He made the plan for the battle, and united heavenly and human agencies to act a part in the work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified." "Testimonies to Ministers," 214.

Because of the rebellion at Kadesh-barnea, where

Israel lost sight of Christ, their Leader, and of His atonement on Calvary and of His righteousness and victory by faith, the Lord refused to permit them to practice circumcision or celebrate the Passover till their wilderness wanderings were over. "In the rebellion at Kadesh-barnea they had rejected God; and God had, for a time, rejected them. Since they had proved unfaithful to His covenant, they were not to receive the sign of the covenant, the right of circumcision. Their desire to return to the land of slavery had shown them to be unworthy of freedom, and the ordinance of the Passover, instituted to commemorate the deliverance from bondage, was not to be observed." P.P., 406 (See also Joshua 5.)

In Romans 4:11-13, circumcision is declared to be the sign and seal of the righteousness which is by faith. By faith alone could they have their sins "cut off" and the righteousness of Christ imputed to them.

The Passover was commemorative of Israel's deliverance from Egyptian bondage, and also typical of Calvary, the only hope of deliverance from sin.

The antitype is true to the type. Since the rejection of the message of righteousness by faith in 1888, we as a people have practically lost sight of, and been silent concerning, the great truth which is the very kernel and life of the gospel and which is divinely declared to be "The third angel's message in verity." (See "Christ Our



Righteousness," pp. 80-86, and "Testimonies to Ministers," 92, 93.) We have also to a great extent forgotten our deliverance from the world and our first love experience. The message of the hour is: "Yet I have this against you—that you no longer love Me as you did at first. Be mindful, therefore, of the height from which you have fallen. Repent at once and act like you did at first, or else I will surely come and remove your candlestick out of its place—unless you repent." Rev. 2:4, 5, Weymouth Translation. During our wilderness wanderings we have also lost sight of Calvary.

"There is too much bustle and stir about our religion, while Calvary and the cross are forgotten." Vol 5:133.

The present message of righteousness by faith and calling attention to Christ and Calvary is another sign that we are again on the borders of the heavenly Canaan.

On the banks of the Jordan the history of God's dealings with Israel during the forty years were reviewed and all the instruction given through Moses, the prophet, carefully studied. The book of Deuteronomy is a record of what Moses said to Israel before His death on the banks of the Jordan. He emphasized their rebellions and apostasies, and especially the Kadesh-barnea experience, and advised them to profit by that mistake. He made it clear why they had been kept out of the promised land so long. Things that had

puzzled them before were now made plain. Repenting of their past mistakes they set their faces with renewed hope and courage toward Canaan.

The time has come for the Advent people to carefully review their past history and profit by the mistakes made. Especially should we study the 1888 experience and learn the reasons for our wilderness wanderings. The instructions given through the Spirit of Prophecy to guide us to the promised land should be reviewed and appreciated as we near the end of our pilgrimage. Such an investigation will clear up many puzzling statements and experiences and bring the definite conviction that we are almost home. "We have nothing to fear from the future, except as we shall forget the way the Lord has led us." "Testimonies to Ministers," 31. In Vol. 8, 107-116 under the chapter title "Forgetfulness," we are admonished to study the experiences of ancient Israel in connection with the Advent movement, that we may profit by the mistakes made.

The greatest apostasy in the history of Israel happened on the banks of the Jordan just before they entered the promised land. It was Satan's last attempt to keep them out of Canaan and resulted in a shaking that purged the movement of all its rebels. The Baal-peor crisis came as a result of intercourse and compromise with the world. A spirit of worldliness and licentiousness swept through the camp like poison through

the system. A number of leaders fell prey to the wiles of Midianitish women. Immorality became so common that its blighting curse was looked upon lightly.

When the leaders who were loyal sensed the situation they were filled with indignation and the wrath of God was kindled. The priests and leaders wept "between the porch and the altar," crying for God to spare His people who were being destroyed by a terrible plague. Before the judgments of God were stayed, 24,000 had perished of the plague and the guilty leaders were slain and their bodies "hung up in the sight of all Israel, that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God's abhorrence of their sin, and the terror of His wrath against them." "The Israelites, who could not be overcome by the arms or by the enchantments of Midian, fell a prey to her harlots." (See P. P., 453-461.)

After this great shaking, the numbering of Israel showed that "of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai, . . . There was not left a man of them, save Caleb, the son of Jephunneh, and Joshua, the son of Nun." Num. 26:64, 65.

"Now all these things happened unto them for examples; and they are written for our admonition upon whom the ends of the world are come. . . . As we approach the close of time, as the people of God stand up

on the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine-cup, he tempts to the violation of the seventh commandment." P. P., 457, 458.

Satan, after failing to keep the Advent movement out of the heavenly Canaan by attacks from without and apostasies from within, will make his last attempt, as in the Baal-peor experience, by bringing in a spirit of worldliness and immorality that will pollute even some of the leaders and thousands of the members. This will happen on the very borders of the heavenly Canaan. When those who are true and loyal realize the situation they will "weep between the porch and the altar," crying for God to spare His people from being ruled over by the world. They will "sigh and cry" for all the abominations that be done "in the midst" of the church. This revival of true godliness will make manifest the terribleness of this sin so that it will be severely

dealt with, especially in the leaders. The instruction of God's servant will be carried out just as the decrees of Moses were executed at Baal-peor.

"Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with. Fornication is in our ranks, I know it, for it has been shown me to be strengthening and extending its polutions. . . . Cleanse the camp, for there is an accursed thing in it." "Testimonies to Ministers," 427, 428.

"The time has come for earnest and powerful efforts to rid the church of the slime and filth which is tarnishing her purity." *Id.* 450. (Read pages 426-456. Also an "Appeal to the Church," Vol. 2:439-489, and Vol. 5:137-148, "Agents of Satan.")

No person can read these divine descriptions of modern Israel without a profound conviction that we are entering our greatest apostasy known as the "shaking time." Many ministers are weeping between the porch and the altar because of the ravages of the plague of licentiousness and the "abominations being done in the midst" of the church, and there are hopeful signs that the execution has begun.

It is the preaching of the Laodicean message that causes the "sighing and crying" over our own sins and the sins of others. This will result in the "sealing" of those who accept the awakening message and the "shak-

ing" out of those who reject it, followed by the "latter rain" and "loud cry."

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God." "The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land." "Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects of our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." Vol. 5:211, 212, 214.

"Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." Vol. 1: 187.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. I saw that

the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it, and be purified." E. W.: 270. Then follows a picture of the latter rain and its glorious results which stirs up the wrath of the enemy and brings on the "great tribulation."

The final persecution does not produce the awakening of the church. On the contrary it is the spiritual awakening that arouses Satan to persecute the remnant people of God.

"Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. . . . It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular in the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." G. C., 48.

Of course the persecution will play a part in burning out the dross and perfecting the saints for the latter rain and translation. It is during "great tribulation" that

they "wash their robes and make them white in the blood of the Lamb." There will be a blending of "celestial glory and a repetition of the persecutions of the past." (See Vol. 9:16; E. W., 85.)

After the Exodus movement crossed the brook Zered, the time required to reach the banks of the Jordan, cross over and gain possession of the promised land, is rather indefinite. Their march to the Jordan, however, was signalized by an uninterrupted series of victories. "It was the Captain of the Lord's host who vanquished the enemies of His people; and He would have done the same thirty-eight years before, had Israel trusted in Him." P. P.: 435.

While we cannot set any definite time for the final triumph of the Advent movement we do know that the end is very near. The message of 1888 continued for several years before it was finally rejected and the Advent people turned back into the wilderness. The Lord alone knows the exact time but He has promised evidence by which we may "know when He is near, even at the door." The cry, "Behold, the bridegroom cometh; go ye out to meet Him," should be delayed no longer. There should be no uncertainty in the sound of the gospel trumpet that is to awaken the remnant of the church for her final triumph. How it should thrill our hearts with joy to know that our pilgrim life is about ended.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His people today gladden their pilgrim life." Education, 167. Surely it is time for the Advent pilgrims to look up and lift up their heads because their "redemption draweth nigh." A realization that the journey's end is at hand will quicken our pace and fill our hearts with gladness. This joy, according to the gospel prophet, will be expressed in song as we approach and enter the heavenly Canaan. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

As soon as Israel reached the promised land they began the observance of the Feast of Tabernacles to commemorate their deliverance from Egyptian bondage and "in memory of their pilgrim life in the wilderness." (See Lev. 23:34, 39-43; P. P., 540; D. A., 447, 448.)

The Feast of Tabernacles was the closing event of the typical year and was a festival of great rejoicing. It was a home-coming celebration and was never observed while Israel was in captivity. It was instituted when they returned to the home land from Egypt and was reinstated when they returned from Babylon.

Another reason for the great joy of the occasion was because it followed the solemn day of atonement which

ended the typical services dealing with sin. On the first day of the seventh month began the blowing of trumpets known as "God's loud call to repentance." It announced to all Israel that the day of judgment was at hand and unless their sins were confessed and forgiven they would be forever cut off from among God's people. The ten days including the day of atonement were known as "the ten days of repentance." The time was spent in prayer and confession in preparation to receive the "seal of life" and that their names might remain enrolled in the registry of Israel. They regarded the closing hours of the day of atonement as the "sealing time."

"The feast was pre-eminently an occasion of rejoicing. It occurred just after the great day of atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness, and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred joyous influences of the hour." P. P., 540.

There was still another cause for rejoicing during the festival. The great harvest of the year had just been garnered and for this reason it was also called the "feast

of ingathering." It corresponded in this respect to our Thanksgiving Day.

"In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvest had been gathered into the granaries, the fruits, the oil, and the wine had been stored, **the first-fruits had been reserved**, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them." P. P., 540.

The events of the yearly services under the Levitical priesthood were typical of the whole plan of salvation. They prefigured the death of Christ as the Lamb of God and His ministration as the great high Priest of the heavenly sanctuary. The antitypical events must come in the exact order of the typical.

The annual festivals were in two groups, one at the beginning and the other at the close of the typical year, or, at the time of the spring and fall harvests. The typical services began with the Passover on the fourteenth day of the first month, followed by the waving of the first-fruits sheaf, and the weeks of harvest, when the first harvest of the year was gathered. Pentecost was a thanksgiving celebration following the ingathering of the early harvest.

The next few months of the year was the dry season when but little fruit was gathered. The great harvest came in the fall and in connection with it the second group of typical events,—the blowing of trumpets, the ten days of repentance, the day of atonement, and the Feast of Tabernacles. After the first-fruits were reserved and dedicated to the services of the sanctuary the great harvest was garnered and then came the great ingathering thanksgiving celebration. (See Deut. 26:1-11; Lev. 23:10, 34, 39.)

The two groups of types meet their exact antitypes in the two groups of events connected with the two great gospel harvests at the beginning and end of Christ's ministry as Priest of the heavenly sanctuary. The antitypical services began with Calvary when Christ was sacrificed as the Paschal Lamb. Then followed the resurrection of Christ, the "chief-born of the dead" (Rev. 1:5, Emphatic Diaglott), and the reserving or sealing of the twelve apostles as the first-fruits sheaf of the early gospel harvest. Then came the early rain of the Holy Spirit and the early harvest of souls which began on the day of Pentecost and continued for almost three centuries. The historian Gibbon estimates more than five million converts by the close of the first century. The "falling away" brought on the spiritual drought of the middle or dark ages when only gleanings of gospel fruit were possible. The Two Wit-

nesses had to do their prophesying "clothed in sackcloth."

The antitypical day of atonement or judgment, beginning at the close of the 2300 years, was announced to the world by the ten-year trumpet message preceding 1844. The blowing of trumpets will have another application in God's loud call to repentance that awakens the Laodicean church just before the close of probation. (See Joel 2:1; Isa. 58:1.) Before the falling of the latter rain that ripens the final world harvest, the 144,000 first-fruits sheaf in twelve groups will be reserved or sealed. (See Rev. 7:1-8; 14:4.)

As the result of an upper room experience the 144,000 are sealed for the kingdom and "the spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world." P. K., 591. When they are secure for the kingdom and can be trusted with the power of the Holy Spirit "without measure," "then the latter rain will fall upon them as the early rain fell upon the disciples on the day of Pentecost." Vol. 5:214.

During the latter rain, which will be "much more abundant than the former rain," the 144,000 will give the loud cry that calls God's people out of Babylon and gathers the world's final gospel harvest, "a firmament of

chosen ones," "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." (See Rev. 7:9-17; 14:6-14; 18:1-5; G. C. 390, 611, 612; P. K., 188, 189, 376-378.)

The Revelator sees the redeemed in the heavenly Canaan "clothed with white robes, and with palms in their hands" celebrating the antitypical Feast of Tabernacles. It is the great home-coming celebration after their deliverance from the bondage of sin and their earthly pilgrimage. Their sins have been blotted out of the books of record and their names retained in the book of life. The whole universe joins in the celebration of the greatest thanksgiving festival of all the ages.

"The Feast of Tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. . . . And every voice in the whole universe will unite in joyful praise to God. . . . The people of Israel praised God at the Feast of Tabernacles as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of

pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,—forever delivered from the bondage of the curse, under which ‘the whole creation groaneth and travaileth in pain together until now’,—they will rejoice with joy unspeakable and full of glory. Christ’s great work of atonement for men will then have been completed, and their sins will have been forever blotted out.” P. P., 541, 542.

The great celebration begins with the triumphal procession or victory parade when Christ leads the redeemed in twelve nations through the pearly gates into the celestial city. The golden streets will be lined with visitors from the unfallen worlds to welcome home the victors in the great struggle with the once mighty Lucifer and his hosts. The conquering Captain of the Lord’s host leads the nations of the saved to the throne room and presents them to the Father “with exceeding joy.” Then takes place the marriage and marriage supper of the Lamb. Doubtless the great temple on Mount Zion will be dedicated during this celebration just as was Solomon’s temple during the typical Feast of Tabernacles. (See P. K., 37.)

In this dedication the 144,000 will doubtless take an important part because “girt for holy service” as “the most exalted of the redeemed host that stand before the

throne of God and the Lamb,” they are to serve as officials in the government of the heavenly kingdom. (See Rev. 3:21; 14:1-5; A. A., 591; Vol. 5:215; E. W., 19.)

Because of their experience in the Laodicean wilderness of sin, and their complete victory through Christ which resulted in the seal of God’s approval and the latter rain, and, because of their faith and loyalty during the time of Jacob’s trouble, the 144,000 translated saints will specially enjoy the home-coming thanksgiving celebration and will lead out in the singing of the song of Moses and of the Lamb.

It was the joyful anticipation of this great celebration when the redeemed are gathered into the heavenly Canaan, that calls forth the three-fold doxology of Revelation five. Beginning with the song of the cherubim and twenty-four elders around the throne of Jehovah, and then the innumerable angelic host with their song of praise to the Lamb, it finally breaks forth in a mighty Hallelujah chorus of praise to God and the Lamb in which every creature in the universe participates. The song of Calvary will resound through all creation with greater and still greater meaning and enthusiasm as the eternal ages roll on and will never grow old and never, never die.