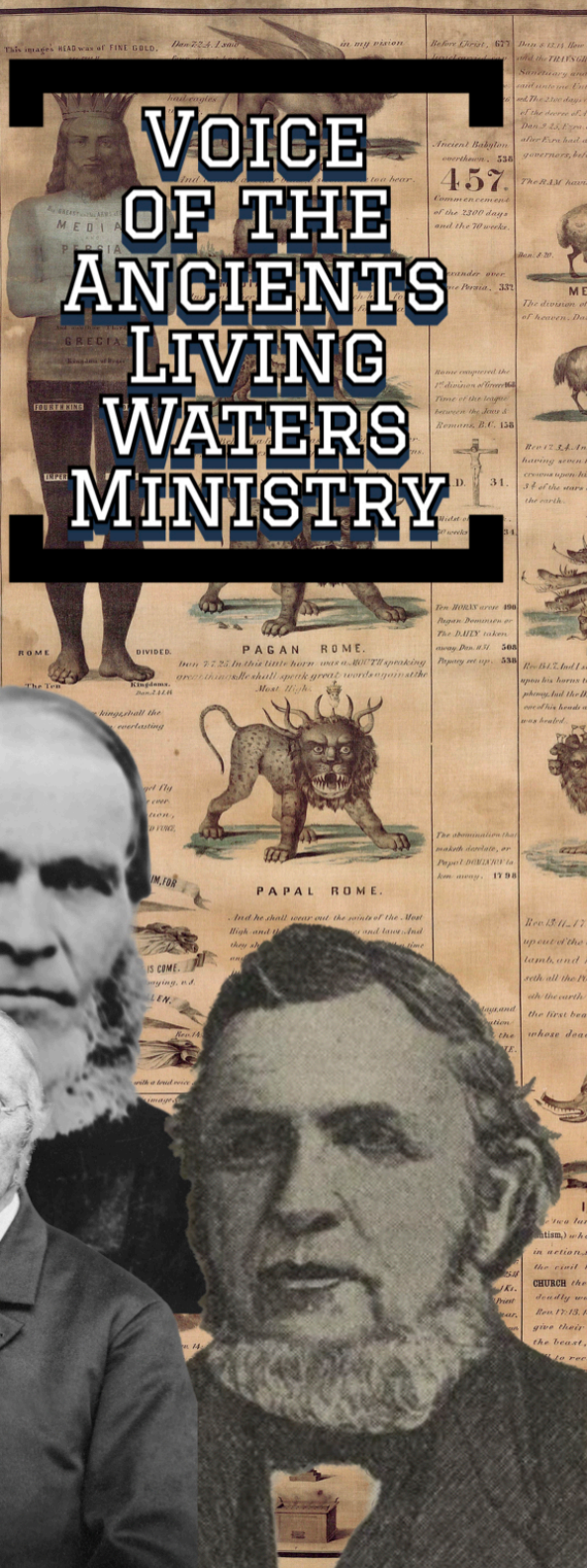




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LOGICAL CHART  
 OF THE  
 DANIEL & JOHN.

# VOICE OF THE ANCIENTS LIVING WATERS MINISTRY



ROME DIVIDED.  
 The Ten Kingdoms, A.D. 476

PAGAN ROME.  
 In 722 in this little horn was a little speaking great; that shall speak great words against the Most High.



PAPAL ROME.

And he shall wear out the saints of the Most High, and shall persecute the just, and shall wear out the just.



# **Support & Contact**



That there may be funds in the treasury for the support of the ministry, and to meet the calls for assistance in missionary enterprises, it is necessary that the people of God give cheerfully and liberally. A solemn responsibility rests upon ministers to keep before the churches the needs of the cause of God and to educate them to be liberal. When this is neglected, and the churches fail to give for the necessities of others, not only does the work of the Lord suffer, but the blessing that should come to believers is withheld. - {AA 341.2}

## **Living Waters Ministry**

PayPal: [Livingwaters138@gmail.com](mailto:Livingwaters138@gmail.com)

Website: <https://www.fountainsoflivingwaters.org/>

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Podcast: <https://podcasts.apple.com/us/podcast/a-few-drops/id1605486241>

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## About the Author

The ministry of Living Waters is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future – for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth.

We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what

lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, Living Waters Ministry emphasizes all aspects of the medical missionary work. The "entering wedge" – medical missionary work – must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. Living Waters Ministry upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

# Prologue

**Rev 14:13** And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

**Isa 46:9** Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

**Jer 6:16** Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. **We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work.** They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. **The word given me is, Let that which these men have written in the past be reproduced.** And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper.

Let the print be good, and let earnest, living experiences be put into the paper. - {RH May 25, 1905 Par. 21}



# 1

## “The Seven Times of Leviticus 26” by Joshua V. Himes

The Signs of the Times

“The Lord is at Hand.”

BOSTON, JANUARY 24, 1844.

### **The Seven Times of Leviticus 26**

#### **Why They are Repeated Four Times**

The promises of God to our father Abraham, to give him and his seed the land of Canaan for an everlasting possession, are unconditional, and are yet to be fulfilled to all that are of the faith of Abraham; but the conditional promises, which have been made to the Jewish nation, as they have refused to comply with all the conditions upon which the promises were given, are rendered a nullity; the covenant with them is broken. We find in Genesis 13:14-17, that the Lord said to Abraham, when he had gone into the promised land, “Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest,



to thee will I give it, and to thy seed FOREVER. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee: Again the word of the Lord came unto Abram in a vision, and said to him, 15:5-7:“Look now toward heaven, and tell the stars, if thou be able to number them: and he said, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him. I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.” Again the Lord promised, 17:8:“And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God.” {HST January 24, 1844, p. 188.4}

These promises, which were absolute and unconditional, have never been fulfilled, either to Abraham or his seed: for although Stephen says that Abraham removed him into the land, where the Jews afterward dwelt, yet the Lord, Acts 7:5,“Gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession and to his seed after him.” Paul also shows us, Hebrews 11:8, 9, 12, 13, that “Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed,” and “sojourned in the LAND OF PROMISE, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.” “Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in the faith, not having received the promises, but having seen them afar off, and

were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” We find therefore that while the seed of Abraham have been made thus numerous, the land has not been given either to him or them. Paul defines the land to be the world, and his seed those who should be of his faith: Romans 4:13. “For the promise that he should be heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith.” “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.” Again Paul says, Galatians 3:29, that “if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” {HST January 24, 1844, p. 188.5}

Four hundred and thirty years after the promise was made to Abraham, “that he should be the heir of the world,” and while his descendants were in affliction in the land of Egypt, the Lord appeared unto Moses in the land of Midian, as the God of Abraham, Isaac and Jacob, and said, Exodus 6:4. “I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.” He also promised to bring there the children of Israel, saying, 8 v. “And I will bring you unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage;” They were not however then to possess the land; but were only to be brought there to sojourn in it, as strangers and pilgrims, like their fathers, and to be put under a system of training, by which they should be qualified to inherit the promises to Abraham. When they should have complied with God’s requirements, the land was to be given them; but then the Lord assured

them it was still his, saying, Leviticus 25:23. “The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.” And David said, Psalm 39:12, “I am a stranger with thee, and a sojourner, as all my fathers were.” {HST January 24, 1844, p. 188.6}

The Lord then gave Israel his laws and commandments, and ordinances, and commanded them, saying, Leviticus 26:1, 2, “Ye shall make no idols nor graven image, neither rear up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.” Upon the condition of their complying with these requirements, they were to remain in that land as a nation until they should have completed their probation; and then the Lord would remember his covenant with Abraham and all of his faith, to give them the land for their everlasting possession, would set his tabernacle among them, and would himself walk among them. {HST January 24, 1844, p. 188.7}

## The Condition

This was the condition and the promise, Leviticus 26:3-13. “If ye walk in my statutes, and keep my commandments and do them; THEN will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit: And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall

the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the bands of your yoke, and made you go upright.” {HST January 24, 1844, p. 188.8}

If the Jews did not comply with the requirements of the Lord, with these conditions, these promises were to be of no effect: for, said the Lord, 26:14-17. “BUT if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain: for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.” {HST January 24, 1844, p. 188.9}

## Duration of Their Punishment

If, after the infliction of all these judgments, the Jews would hearken unto the Lord and forsake their sins, then the Lord would pardon them, and continue them as a nation till he should perfect them; but if they would not, they were to be punished seven times, or 2520 years, Leviticus 26:18-29. “And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.” {HST January 24, 1844, p. 188.10}

The seven times punishment are mentioned four times in succession, and each time with some additional punishment. This has led some to suppose that the seven times were to be repeated four times, making  $4 \times 7 = 28$  times. But the fact of their being repeated, does not prove four, or more than one such successive period, any more than the 136th psalm, where the Lord promised to have mercy upon Israel forever, and repeated it 26 times, proves that he will have mercy for 26 forevers. Another reason given for its being repeated, is drawn from Genesis 41:17-32, where it is recorded that Pharaoh dreamed of seeing seven fat kine devoured by seven lean kine, and again dreamed that seven good ears of corn were devoured by seven lean ears. This was interpreted by Joseph to denote seven years of plenty to be succeeded by seven years of famine; and not two periods of each. “And Joseph said unto Pharaoh, The dream of Pharaoh is one; and for that the dream was doubled unto Pharaoh twice; it is because the thing is

established by God, and God will shortly bring it to pass.” It is therefore argued that the seven times are repeated four times for the same reason. But it is believed that there is still another, yet greater reason for its being thus repeated, viz., that after the commencement of the seven times, the Jews as a nation were to have four great opportunities of being restored to their former estate, and having the balance of the seven times remitted, if they would hearken unto the Lord and be reformed by the punishments which they should then have endured. But if they would not hearken or be reformed by those things, they were yet to be punished the full seven times for their sins. {HST January 24, 1844, p. 188.11}

By comparing the history of the Jews with this prophecy, the force of this application will be seen. After their entrance into the land of promise. where they were to sojourn during their heirship and probation, the Lord drove out the inhabitants before them, and gave them judges about the space of 450 years, till the time of Samuel the prophet: afterwards they desired a king, and God gave them Saul for the space of 40 years; but he for his wickedness was rejected of the Lord, who chose David, and promised to give him and his seed the throne of Israel forever. Psalm 89:20-37. “I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in thy name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my

salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be estabed forever as the moon, and as a faithful witness in heaven.” 132:11-14. “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it.” {HST January 24, 1844, p. 189.1}

Notwithstanding all the goodness of the Lord and all his mighty works, the Jews were ever a stiff necked and rebellious race, so that, Psalm 78:31-39, 64-62 “The wrath of God came upon them. and smote down the chosen men of Israel. For all this, they sinned still and believed not his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did

flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant. But he being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again.” 54–62. “And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God, and kept not his testimonies: But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men; and delivered his strength into captivity, and his glory into the enemy’s hand. He gave his people over also unto the sword; and was wroth with his inheritance.” Thus the nation continued a rebellious race, but independent of their enemies until the days of Manasseh, a wicked and idolatrous prince, who, 2 Chronicles 33:9, 10, made Judah and the inhabitants to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Mauasseh and his people: but he would not hearken. Therefore the Lord threatened, 2 Kings 21:12-16, to bring “such evil upon Jerusalem and Judah, that whosoever heareth it, both his ears shall tingle;” and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will



forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of the land of Egypt, even unto this day,” 2 Chronicles 33:11. “Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.” {HST January 24, 1844, p. 189.2}

Thus the punishments in Levit. 26. which were to come upon them if they did not hearken to the Lord, were fulfilled to the 16th verse, and they that hated them, reigned over them. This subjection of Manasseh to the Assyrians, is placed by the best chronologists, B. C. 677. {HST January 24, 1844, p. 189.3}

## **The First Opportunity for Pardon**

Notwithstanding the supremacy had departed from Israel, and their enemies were reigning over them, yet the Lord, ever gracious and merciful, did not send the whole nation into captivity, but gave them an opportunity to return, but they would not; therefore the Lord said, Leviticus 26:18-20, “And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins,” [or 2520 years from the time their enemies ruled over them at Manassah’s captivity.” 19, 20. “And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.” 2520 years,

beginning B. C. 677 would terminate about A. D. 1843, to which time the kingdom was to be subjected, if they refused to listen to the word of God. Although an opportunity was thus granted them for repentance, and Manasseh was permitted to return to his throne in Jerusalem, yet the people did sacrifice still in the high places, and continued tributary to the Assyrians, till the days of Jehoiachin, who, 2 Kings 24:9-17, “did that which was evil in the sight of the Lord, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king’s house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king’s mother, and the king’s wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, and all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father’s brother king in his stead, and

changed his name to Zedekiah.” {HST January 24, 1844, p. 189.4}

## **The Second Opportunity for Pardon**

The Lord did not here make a full end of that rebellious nation: a portion of them still remained in their own land, their temple was still standing, and one of the line of David was still on the throne. Here then was another opportunity for the nation again to return to the allegiance of their rightful Sovereign, and thus shorten the duration of their servitude, which must otherwise be continued to its end. Here then may come in the condition in Leviticus 26:21, 22. “And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your high-ways shall be desolate.” They did still continue to walk contrary unto the Lord, and would not hearken unto him, so that their punishment was not here remitted, nor its duration shortened; but Zedekiah, 2 Chronicles 36:12-20, “did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his

messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes, all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.” Here was fulfilled the prophecy of Ezekiel uttered in the seventh year of Zedekiah’s reign respecting that prince and Israel, Ezekiel 21:25-27. “And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until he come whose right it is; and I will give it him.” {HST January 24, 1844, p. 189.5}

Thus the nation was no more to have a prince of their own till Shiloh should come. They had rejected the second opportunity they were to enjoy for regaining the favor of God. {HST January 24, 1844, p. 190.1}

## **Their Third Opportunity for Pardon**

Their case, however, was not left utterly hopeless; In the twenty fifth year of their captivity from the captivity of Jehoiakim, Ezekiel was carried by visions of God into the land of Israel, and set upon a very high mountain, by which was as the frame of a city towards the south. Then was given the vision and the prophecy recorded in the nine last chapters of Ezekiel, beginning with the 40th, which were promised to the Jews conditionally, and which, had they complied with the conditions, would have been the portion of Israel at the termination of the Babylonish captivity. When Ezekiel was thus carried to the land of Israel, and shown what was as the frame of a city, one, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, stood in the gate, and said unto him, chap. 40:4, “Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee: for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel.” Then he saw and measured the various gates, walls, porches, thresholds, chambers, posts, windows, courts, tables, hooks, steps, etc. etc. pertaining to what he saw as described in the 40th, 41st and 42nd chaps. Afterward, chap. 43:2-8, he beheld and “the glory of the God of Israel came from the way of the east,” and “came into the house. by the way of the gate whose prospect is towards the east” and “filled the house.” “And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they,

nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.” The above was then offered to the nation of Israel conditionally; had they complied with the conditions they would have entered into the promised inheritance. The conditions are given in the three succeeding verses 43:9-11, “Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. Thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.” The remainder of this prophecy is occupied with the law of the house, the ordinances of the alter, the duties of the priests and people, the division of the land, etc., which they were to observe if they should comply with the conditions, so that the Lord could fulfill this vision; and the consumation of which would be that “the name of the city from that day shall be the Lord is there.” This Ezekiel was commanded to offer, chap. 44:6, and to “say to the rebellious house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you for all your abominations.” The Lord further stirred up the spirit of the Persian kings to permit the Jews to go up to

Jerusalem to rebuild their temple and city so that they returned to their own land; but yet they would not hearken unto the Lord to accept of this third opportunity of escaping the dominion of their enemies; they were not ashamed of all they had done; neither would they put away their whoredom, for the Lord to dwell in the midst of them forever, but did evil again before the Lord.” Here then will apply the third repetition of the seven times. Leviticus 26:23-26. “And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.” {HST January 31, 1844, p. 196.10}

## **Their Fourth Opportunity for Pardon**

Notwithstanding these repeated rejections of the offers of mercy, they were destined to receive one final and more glorious opportunity of having “their judges restored as at the first, and their counsellors as at the beginning:” and this was to be by the coming of Shiloh, the Messiah—the beloved Son of the Lord of the vineyard, who said after his third servant had been sent away empty, Luke 20:9-16. “I will send them my beloved Son: it may be they will reverence him when they see him.” It was said of him, “he

shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Judah forever; and of his kingdom there shall be no end.” {HST January 31, 1844, p. 197.1}

John was sent as his fore-runner, saying “Repent ye: for the kingdom of heaven is at hand;” “prepare ye the way of the Lord, make his paths straight;” “there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose;” “bring forth, therefore, fruits worthy of repentance.” Then the Savior followed, and the Spirit of God like a dove descended upon him: “and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased.” Our Savior then began “preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel: And he taught in their synagogues, being glorified of all proclaiming “the acceptable year of the Lord.” He himself preached the kingdom of God throughout Jerusalem and in the cities of Judea. Then he called his twelve disciples; and “sent them to preach the kingdom of God, and to heal the sick;” “and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand.” “But into whatsoever city ye enter, and they receive you not, go your way out into the streets of the same and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.” “And they departed, and went through the towns, preaching the gospel, and healing every where.” “After these things the



Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." And he commanded them that into whatsoever city they enter, and they were received to heal the sick and "say unto them, The kingdom of God is come nigh unto you." And Jesus himself received those that followed him, "and spake unto them of the kingdom of God," exhorting them to seek "first the kingdom of God and his righteousness," and said "If I cast out devils by the spirit of God, then the kingdom of God is come unto you." The kingdom was therefore once more at hand for the Jews to accept or reject. {HST January 31, 1844, p. 197.2}

It was predicted of Israel's King that when he should come, he would come upon an ass and a colt, the foal of an ass. Zechariah 9:9. "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." In this very manner and to fulfil this prophecy our Savior came as their King to give them the last opportunity which as a nation they would ever possess of regaining the kingdom. He sent his disciples into the village over against them; "and they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of trees and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna, Blessed is He that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest." "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." And when he was come into Jerusalem, all the city was moved saying, who is this?" "And

Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. {HST January 31, 1844, p. 197.3}

Thus our Savior came as their King to give them again the kingdom, which had been preached as at hand, and the multitude were willing to receive him as their King, and hailed him as such. This homage our Savior accepted and admitted it to be his: for when “some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples;” “He answered and said unto them, I tell you, if these should hold their peace, the stones would immediately cry out. But the builder rejected the head stone of the corner: he came unto his own and his own received him not. The chief priests and the elders of the people came to him and said, “By what authority doest thou these things? and who gave thee this authority?” “And they sought how they might destroy him.” They would not have this man to reign over them, notwithstanding his miracles, they believed not on him. John 12:38-41 “That the saying of Esaias the prophet might be fulfilled, which he spake Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esais, when he saw his glory and spake of him.” {HST January 31, 1844, p. 197.4}

Here then was the rejection of the last opportunity they were to enjoy of having the balance of the seven times remitted, as the Lord had said. Leviticus 26:27-33. “And if

ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your lands shall be desolate, and your cities waste.” Accordingly, when they had thus rejected Christ, as “he beheld the city he wept over it, saying. If thou hadst known even thou at least in this thy day the things which belong unto thy peace! but now are they hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles, [the seven times] are fulfilled.” “Fill ye up the measures of your fathers.” “O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see

me henceforth, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.” {HST January 31, 1844, p. 197.5}

Thus did the Jews shut up the kingdom of heaven against men, and neither went in themselves nor suffered those who were entering to go in, they took our Savior and cast him out of the vineyard and killed him. Then the Lord of the vineyard slew those wicked husbandmen, and gave the vineyard to others. The kingdom of God was taken from them to be offered to them no more, and the Romans fulfilled upon that stiffnecked race, all that Moses and our Savior had predicted: they were scattered among the heathen, their land laid desolate and their cities waste. This is to continue till the seven times are ended—the times of the Gentiles are fulfilled, as Moses said. Leviticus 26:34-39. “Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall, when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.” {HST January 31, 1844, p. 197.6}

If however during this time any should continue not in unbelief, they might, by becoming Christ’s, again become

Abraham's seed and heirs according to the promise, and be grafted into the olive tree from which by unbelief they had fallen. Leviticus 26:40-45. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquities; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord. {HST January 31, 1844, p. 198.1}

Thus the Jews fell to a level with the heathen nations about them, and were no more, as Jews the children of God. The middle wall of partition was broken down, and there was henceforth no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. They were now to be Jews, who were such inwardly: and circumcision was to be of the heart in the spirit: whose praise is not of men, but of God. They were

not to be all Israel who were of Israel: but the blessing of Abraham was to come on the Gentiles, through Jesus Christ. Abraham was to be the father of all them that believed, not of the Jews only, but of all who should be of the faith of our father Abraham; for if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. And they who should be the heirs of the kingdom are to be the redeemed out of every nation and kindred and tongue and people, who will reign upon the earth, when Christ shall have judged the quick and the dead at his appearing and kingdom: for when God shall have accomplished to scatter the power of the holy people, Daniel 12:7, all the things spoken of in the book of Dan. will be finished; the Son of Man will then send forth his angels and gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. He will also gather out of his kingdom all things that offend, slay those of his enemies who would not that he should reign over them, restore the earth to its Eden state, and give the kingdom to Israel—the saints of the Most High, who shall possess the kingdoms forever, even forever and ever. Then the kingdoms of this world shall have become the kingdom of our Lord and his Christ. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. {HST January 31, 1844, p. 198.2}

Then the seven times being ended, the promise to Abraham will be fulfilled: he and his seed will possess the land and dwell therein forever. And being now at the very end of the 2520 years from the captivity of Manasseh, the

kingdom is again at hand, and to be looked for continually.  
{HST January 31, 1844, p. 198.3}



# Christ in Song

**Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;**

**Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**

**As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. {VSS 407.2}**

**Song is a weapon that we can always use against discouragement.** As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.—[The Ministry of Healing, 254.](#) {VSS 409.3}

**I saw we must be daily rising, and keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove [off] the enemy, and praising God would beat him back and give us the victory.**—[Manuscript 5, 1850.](#) {VSS 409.4}

**As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer.** If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.—[Education, 168.](#) {VSS 432.2}

As Paul says in Colossians 3:16, songs and hymns are for the purpose of teaching and admonition. It teaches the Christian the walk, life, and future life of the Christian. It teaches of God's love redemption, creation and re-creation. It is an important part to the worship of God, and it is an effective tool against Satan and his devices.

In this edition of the *Voice of the Ancients*, we will look at the history of the hymn "Nearer my God to Thee". A hymn of drawing nearer to God through the rounds of Jacob's ladder.

Sarah Flower Adams was a British actress who received praise for her performance in an 1837 production of Shakespeare's *Macbeth*. After health problems disrupted



her plans to continue with theater, she found comfort in writing poems and hymns.

Her most notable hymn, “Nearer, My God, to Thee,” came about in 1841 when Adam’s pastor was looking for a hymn for the following week’s sermon on [Genesis 28:11-19](#), which is referred to by many as “Jacob’s ladder,” or “Jacob’s dream.” Adams offered to write the hymn and completed it within a week to go along with the pastor’s sermon. The hymn was originally set to music written by her sister, Eliza Flower, but another hymn-tune called “BETHANY,” written by Lowell Mason in 1856, has become most widely recognized and is most familiar to listeners today.

