

1888 and Laodicea



BY ADRIAN EBENS



Adrian Ebens, May 2026

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1888 AND LAODICEA

Opening Remarks (Pr. Adrian):

Blessings, dear family. Glad that you can join us. So, so good to see you all.

So, I think most of you have been on this journey that we've been on for several years now, as we've been looking at the beauty of the character of our Father. We have seen such wonderful things. Our hearts have been so blessed, so often moved to tears at the extent of our Father's love; to know that God loves us just as much as He loves His Son, how He risked His Son. And the deceptions of penal substitution, and how God was willing to allow His Son to die, because we were convinced by Satan that's what was required.

If all this is new to you, we've documented all of these things in many books and publications. As someone said to me recently, "There's so many books!" We're just trying to piece together all the different parts, to bring all things together, to bring a harmony of Scripture; because all of us have experienced disconnect between this verse and that verse. This doesn't seem to fit with that. And we're starting to see a beautiful picture coming together.

Tonight, I want to share some thoughts with you after I've gone through this book, *1888 Re-examined*. I've just had some thoughts after going through this book. I went through this book many years ago, and I've re-looked at it from time to time. As I've gone through the book this time, I've been deeply affected by it in a way that I haven't been before. Maybe it's because of the things that we've learnt in the 1888 message and the things that have been confirmed for us through George Fifiield, who's come up as another witness in his book, *The Water of Life* (a big thank you to Patrick Irving for finding that) and other things that have been confirming the path that we've been on.

But before I continue, for those of you who can kneel, let's kneel and talk to our Father.

Opening Prayer:

Dear Father in heaven, it's so good to be able to come before you wherever we are in the world, whether it's morning, midday or evening. We are all coming before your throne together as your children, knowing that we are greatly loved and we know that we are your beloved children. And I pray that for anyone that is listening or will listen, that you would send your Spirit to them now and embrace them in your Spirit and give them the assurance that all their sins are freely forgiven by you and that you will deliver us from our sins and you'll give us victory and we'll be just like Jesus in character, and justification that is working in the heart and mind and soul. So guide us as we spend this time together in Jesus' name. Amen.

Presentation:

I want to relay to you a little bit of history. I was first exposed to the writings of Robert Wieland in the late 1980s. So that's almost 40 years ago that I first was introduced to his writings. Someone that impressed upon me that there was something in what Robert Wieland was saying, was a dear friend of ours by the name of Joy Bowers. Her and her husband were schoolteachers in the Adventist school system. And I would sometimes go to their place, and particularly Joy, being a schoolteacher, she saw in me someone that she could instil principles in

and she instilled in me the thought of Robert Wieland, of the 1888 message and that there was something really important here. I'm so thankful for being turned in this direction. Reading his writings, as well as the writings of Jones and Waggoner, I learned many beautiful things. But of course, because I was influenced by the doctrine of the Trinity, I was influenced by the wrong view of the covenants. I was influenced by a concept of righteousness by faith, that wasn't based in 1888. So reading this material, it had some effect on me, but many pieces were not in place. So I really couldn't grasp the points that were being made, but some points would come through.

I had my conversion experience in 1995, in my final year of high school. I went right through the Adventist education system up until year 12, and then I went to a public university to study computers after that. I had grown up in a fairly liberal, not liberal, but I don't know what the word to use is, a fairly, it wasn't a conservative Adventist home, put it that way. We had very few Spirit of Prophecy books; but my father had very clear principles about the commandments of God; keeping the commandments of God, keeping the Sabbath, paying tithes, going to church, and doing these things faithfully. So these principles were instilled into me.

But after my conversion experience, I moved to churches that were very strong in Scripture and preaching the Bible and Daniel and Revelation and the fundamental principles of the pioneer Adventist faith. And I was led to another book in the late 80s called *The Exodus in Type and Antitype* by Taylor Bunch. This book planted a seed in my heart, and that is that the Adventist church is repeating the history of Israel, that when Israel came up to the borders of Canaan, of course, they failed and they had to go back into the wilderness.

This book by Taylor Bunch, written in the late 1920s, presented this thesis that Adventism in 1888 had come up to the borders of Canaan and had rejected what God desired and has gone back into the wilderness. That laid the foundation for me to take hold of this book, *1888 Re-examined*. Taylor Bunch was an Adventist minister. If you look at his book, it's typed out. I don't think it was ever put through

denominational presses in the Adventist movement. It seems that many, many good books that I cherish were not put through denominational presses, including this one here.¹ The book *Truth Triumphant* by Benjamin Wilkinson was originally printed until Leroy Froom had the plates smashed, and it had to be printed outside the denomination. Forty years later, it was recovered and resurfaced. This has been a pattern that has occurred again and again.

We now have this book as an audiobook, on the Maranatha Media YouTube channel. I really want you to go through this material in the light of the messages that we have been studying; in terms of divine risk, in terms of the covenants, in terms of character of God, penal substitution, what true justice is, we could go on and on and list many of these things. I think that to go back now and to look at this material is important.

I covered some of this in my last book, *One Mediator*, where I go through the difficulty that Ellen White faced in 1888, and to see the spirit that was being manifested. And Robert Wieland and Donald Short go through this in great detail in this book, as to what was taking place. It's quite confronting; particularly now that we see the beauty of this message. Most of you have seen the statements from Waggoner that we are the ones that demanded the sacrifice and not God. Fifield in his 1897 sermons, talking about Isaiah 53, and what actually happened in the atonement process. And in his book, *God is love*, how he defines the atonement, not as a satisfaction of divine wrath, but as a revelation of divine love that wins us to the Father.

The realisation that this message, after 1888, could have gone to the whole world at that particular time, if they had have continued on to follow; but that there was a determined resistance. It's hard to understand why would the leaders of the Seventh-day Adventist Church do this? Of course, when I first read this book, my natural

¹ Wilkinson's book had some initial printings in the mid 1940's but then it was stopped and was not printed again by the denomination to the best of my knowledge.

human heart was to say, “Well, I thank you, God, I’m not like those Adventist Church leaders.” But that misses the point, which Wieland and Short point out in the book. We don’t point these things out to point out the sins of others, because we’re all made of the same dough, we all have the same nature. And when we see characteristics in other people that are abhorrent, we are merely looking at ourselves without the grace of God. If we can see those things in others and discern that, well, I potentially could have the same problem, then that is when we have the grace of God to see that I could do exactly the same things if it wasn’t for the Spirit opening my eyes to why this is a problem.

If you read through the 1888 study materials, you see the great trauma that Ellen White went through. These messages were being brought out by Waggoner and Jones, and they were being ridiculed. The history of what happened over the last 100 years, the way that the Adventist Church has portrayed this history has been skewed. There has been deception that has been practiced. When Robert Wieland went to seminary in the late 1920s, early 1930s, they had already vanished from Adventist thought, essentially.

Robert Wieland, sitting in Tacoma Park, Washington, in theology, he was listening to an Australian lecturer by the name of Simmons. This gentleman said to him, “There is no one in the Adventist denomination today preaching righteousness by faith.” Of course, Robert Wieland was stunned when he heard this; this is in the early 1930s. He asked the lecturer, “Well, where would I read about this?” He said, “Go and find a little book in the archives called *The Gospel in Galatians*, or *The Glad Tidings* by E. J. Waggoner. There you will find the gospel.”

How did this man know this? It’s a mystery that I would like an answer to. That sent Wieland on a journey to look at this material. When he went to the White Estate to try and get out material on the 1888 message, the White Estate person at the desk said, “Oh, that’s a controversial subject. Oh, not really. I’m not really interested in helping you out.” Wieland stood there and prayed. Eventually the guy said, “Well, you can go in and you can look at some of the materials.” As Wieland went in, and he began to type out some of the statements of the things that

Ellen White had said about the rejection, that Christ had been crucified in the rejection of the 1888 message by the leadership, that the leadership had by and large kept away from the people the beauty of this message. He was stunned. He went to the desk at the end of the day when they were about to close, and he says, "Can I take this home?" He said, "No, you can't. You can come back tomorrow and you can look at it again." And when he came back tomorrow, the guy says, "No, I'm not giving it to you." The resistance.

But thankfully, Wieland and Short persisted. And it's because of God working through these two men, as He had worked through Jones and Waggoner. He'd raised these two men through the 50s, 60s, 70s, and 80s, to make an appeal to the Adventist Church to come back to the 1888 message and to understand what was actually being taught.

Now, the Adventist Church proclaims that it has accepted the 1888 message. The problem with this is that Ellen White said in November of 1892, that the Loud Cry had begun, that the Latter Rain had begun to fall. If that was true, then if the Latter Rain was falling, and if it had have continued to fall, then Christ would have come; probably around the turn of the century, around 1900 or it could have been earlier. The fact that we're still here suggests that something went wrong, something wrong took place.

As I went through the book this time, *1888 Re-examined*, I'm sure the Lord was guiding my mind; a whole lot of pieces started to come together about the tragedy that has unfolded and the rebellion that has taken place. Now, some of us may say, "Well, I had nothing to do with the Adventist Church, I have nothing to do with that rebellion". Well, you could also say, "Well, I didn't crucify Christ, I wasn't there with the Jews or the Romans, I didn't do that." But we are told in the Spirit of Prophecy that **upon all rests the guilt of the murder of the Son of God.**

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. **Upon all rests the guilt of crucifying the Son of God.** To all, forgiveness is freely offered. "Whosoever

will" may have peace with God, and inherit eternal life. (*The Desire of Ages*, p. 745.1)

So if you understand anything about the corporate nature of humanity, you cannot disassociate yourself from this; because what those men did in 1888 and onwards from there is a reflection of human nature and the enmity that there is towards Jesus Christ.

Now, there's a chapter in the book, *1888 Re-examined*, which talks about a false righteousness by faith. If the message of righteousness by faith is being rejected, then of course, Satan will be allowed to introduce a counterfeit. Wieland and Short detail, a new concept of righteousness by faith that came in; and it's built around penal substitution. It is a human faith, it's not the faith of Jesus, it's faith in Jesus; simply believing in His shed blood on the Cross and that God is appeased and that I'm not going to perish as a result of this. It came in through Protestants and Protestantism. It's part of that wine that comes out of that way of... Adventism has been preaching that ever since.

For the first time, I really began to get clarity on exactly what has taken place. I experienced a deep sadness for what has transpired and how that Christ continues to suffer. I think of the poem from Robert Wieland that Pastor Ben Kramlich put into song, "Lord, I feel sorry for you tonight. Is there something that I can do to help?" Because we shouldn't be here. We are in a very, very, very, very precarious situation. And I'm going to talk more about these things in the coming weeks and months, because it's really crystallising in my mind.

Tonight, I just wanted to share with you my reactions, my current reactions to the book [*1888 Re-examined*], along with *The Knocking at the Door*. Those two books, I did back to back in preparing the audio and going through and listening to the material, praying about its content. And I felt a deep sadness as I listened to this material and with what we understand, just how precarious the situation is.

I want to read to you a statement from the Spirit of Prophecy. It's in the book, *Faith and Works*. It's called "The Laodicean Message." I think we're all familiar with the Laodicean Message: You think that you're rich and

increased with goods, and have need of nothing and do not know that you're wretched, miserable, poor, blind and naked. (Revelation 3:16-19). Ellen White quotes Revelation 3:15-16. And then she says this,

Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still He has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted His grace, abused His privileges, slighted His opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. [This is harsh, but it's real.] With pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich, and increased with goods, and have need of nothing" (Verse 17). (*Faith and Works*, p. 83.1)

So she's speaking of the Adventist movement, "resisted His grace, abused His privileges," in rebellion. "They have been full of rebellion, ingratitude and forgetfulness of God." This has been the response. And those of us that have been on this journey of trying to reclaim what was actually taught in 1888 and to build on that platform, we face a similar danger. Because the pioneers, in developing the solid, immovable platform and carving out for us the key doctrines of the state of the dead, the second coming, the non-immortality of the soul, the investigative judgment, the 2300 days, the spirit of prophecy, all the things that were laid down. These truths that were so wonderfully accepted and taught by the Adventist pioneers should have led to a deepening and increased repentance, that they are so privileged to receive this information that they should have continued on into the 1888 message. But instead of that, they were full of ingratitude and they took for granted the things that they had learned.

This is the danger for us. I see this in many places, that the temptation, because of the rejection that we may experience from the church or churches, it is easy for us to fall back on: "Well, we know the character

of God; we know what God's justice is; we know that penal substitution is incorrect; we know what the seal of God is; we know what the three angels messages are really about." And we can focus on those things and we can very quickly fall into the Laodicean condition that we have been enriched with the Father of Love message. When the effect of the Father of Love message should be a deepening repentance, a deepening sorrow for the Father and the Son, for what They've gone through for us, and a yearning, a yearning that God's kingdom, "Thy kingdom come, thy will be done on earth as it is in heaven." This is the danger that I see.

It's easy, particularly for those of us who are still attending churches, various churches, it's very easy to pick flaws in what they believe and to be disgusted by what they preach and what they teach. But continual exposure to these kinds of false teachings, continual exposure to this can cause us to think that we're "rich and increased with goods" because of what we know and what we understand. Particularly if those people attack us or ridicule us for what we believe; and particularly keeping the festivals and all the other things, character of God, because we have a completely different understanding of the gospel. If we continue to look at others and what they believe, which is incorrect, we are in danger of thinking that we have been enriched by the Father of Love message. And rather than deepening our repentance and pleading more with our Father that this message can go out, we can very quickly become self-satisfied. That's the thing that I'm concerned about for myself, for all of us.

To be frank, in the position that I sit, because I've visited many of you, I've travelled to many countries, I'm in contact with many people around the world, I'm familiar with the dynamics of many of the groups that you fellowship in, and many of the things that have taken place. When I look at what I understand from who Jesus is, and I look at where we are as a group, I tremble, because we have so many problems, so many things that people are wrestling with. As I looked at what happened in 1888, and the resistance that was manifested by the core leaders of the church, and the way that was carried out, and the

underhanded way that it was done, the dishonest way that it was done, I see that if nothing changes in the near future, we will just do exactly as they have done in the past. We will enrich ourselves in the Father of Love message. We will become fully Laodicean in condition, and we will lose the path and lose the way.

I don't say these things to be condemning in any way, because I see things in myself that need to change. I want to have a level of uncomfortability with my sinfulness that leads me to a more earnest repentance and prayer, not by flogging myself, not by beating myself and bewailing my poor condition, but a confidence in my Father that He's going to give to me His Spirit and cleanse me with His blood, His Spirit, and give to me that which I am seeking, but we must seek for it with all of our hearts. So I had this sense that, as a movement, we're in great danger.

I want to read to you something. These are some of the things that I cannot comprehend, because Ellen White's son, Willie White, stood with his mother. He was there at the 1888 conference, he was well aware of the things that took place and the rejection that had taken place. But it's interesting, it fascinates me, but 40 years after 1888, in 1928, Taylor Bunch had started to present this information, *Exodus in Type and Anti-Type*. This is on page 198 of Wieland and Short's book (*1888 Re-examined*), the PDF of the book (the paging is different in the actual book). It's in appendix C, "One Source of the Acceptance Myth." This is what Wieland wrote.

"Forty years after the Minneapolis meeting" would bring us to around 1928. It was in that era that Taylor G. Bunch at Pacific Union College publicly likened our 1888 history to that of Israel at Kadesh-Barnea rejecting the report of Caleb and Joshua. [Referring to the book *Exodus in Type and Anti-Type*, by Taylor Bunch.] W. C. White, Ellen White's son, remonstrated with Bunch, assuring him that such a rejection in 1888 did not take place.

I'm completely flabbergasted by why would Willie White do this? My wife and I have just recently read the Ellen White biographies on the

1888 message. Again, Arthur White, the son of Willie White, says the same thing, that we didn't reject the message. I'm saying, how can Willie White say this when he's right next to his mother and had conversations with her? I find this frightening, to be honest, very frightening. Wieland continues,

He was present at that conference, he said, and he knew. It is only natural that he would convey the same acceptance view to his son, Arthur L. White, who has served for so many years as secretary of the Ellen G. White Estate, and under whose supervision and endorsement some 1500 pages of books regarding 1888 have been published since 1950.

Both Ellen White's son and grandson have rightly enjoyed great esteem in the Seventh-day Adventist Church. They have been utterly sincere in their efforts to educate several generations of our people to believe that the 1888 message was not rejected. We accord to both of them the utmost respect which their unique place in our history warrants. At the same time, we must recognize that Ellen White exercised a still more unique ministry, that of an inspired messenger of the Lord whose ministry is an expression of the testimony of Jesus, the Spirit of Prophecy.

If you've read any of the statements from Ellen White, you know, to say that Christ was crucified in 1888, that the Holy Spirit was insulted, that to reject Christ's messengers is to reject Christ himself. There's many statements like this, clearly showing this. And the things that we are discovering now is further evidence that the 1888 message was rejected. The covenants was rejected. The concept of penal substitution was rejected. We all know this now. It's evident, it's self-evident now to us who've studied this carefully. So to say we accepted the message is utter rubbish. And I don't want to say that with too much emotion, because it's tempting to feel that way.

Now, it's interesting, because Wieland goes on to say in Appendix C,

An indication of how the acceptance view gained official credence is found in a statement made by W. C. White in a sermon at

Lincoln, Nebraska, November 25, 1905. He is describing an incident in Avondale, Australia, [Avondale is in Cooranbong, near Newcastle] a decade earlier when W. W. Prescott was visiting. The mail had come in from America, and he and Prescott were reading to Ellen White letters from the leading brethren of the General Conference in faraway Battle Creek. The letters told of alleged great progress in the cause in America and of wonderful spiritual victories in respect of the 1888 issues. W. C. White recalls the incident thus:

Now, this is Willie White speaking.

For years I have felt that it was my privilege to do all I could to draw Mother's attention to the most cheerful features of our work I reasoned that as the Lord has chosen Mother to be His messenger for the correcting of wrongs in the church,...and as these revelations burden her heart almost to death, therefore it can not be wrong for me to gather up all the words of cheer, and all the good news that will comfort her heart, and every incident that will show the power of Christ working in the church, and that will make manifest the best side of the workings of men who are bearing heavy burdens in the work of the Lord; therefore I will endeavor to bring to her attention to the bright side of things....

That's interesting; the Lord couldn't bring these things to her attention? The Lord couldn't encourage her in this way? Why does Willie White feel the need to do this? And this is the thing, when you read the Spirit of Prophecy counsels, when you read the things that she wrote to people that cut right across their character habits, their character flaws, and how straight she wrote to people in love and in tenderness, but with straightness, without any beating around the bush; and the fact that we don't have that capacity today at the present time. Except for those who read what she wrote to others, we take it to ourselves; that's all we have at the present time. We do not have the capacity at the present time to receive straight testimony. And until we receive the straight testimony of the Laodicea, the outpouring of the Latter Rain cannot take place.

Willie White continues.

Well, one day while we were living at Cooranbong, New South Wales, we received letters from the President of the General Conference [President Olsen], filled with cheering reports, [this would have been in 1895] telling us about the good camp meetings, and how that some of these businessmen who had been reproved by the Testimonies were going out to various states and speaking in the camp meetings, and that they were getting a new spiritual experience, and were a real help in the meetings....

We [he and Prescott] were made very happy by the reading of these letters. We were fairly overjoyed about it, and we united in praising the Lord for the good report. Imagine my surprise when in the afternoon of the next day Mother told me that she had been writing to these men of whom we had received the good report, and she then read me the most far-reaching criticism, the most searching reproof for bringing in wrong plans and principles in their work, that were ever written to that group of men. This was a great lesson to me

I find this quite confronting; quite confronting. Was Ellen White under the inspiration of the Spirit when she said these things? Why did she need to be cutting through? Men want to have good reports. We want to have good reports. I often hear people, wouldn't it be wonderful if some large Adventist speaker would come and join us? Wouldn't it be wonderful? As if that would validate the message that we have. Rather than just study the material and believe it for what it is and accept the evidence that is presented, line upon line, precept upon precept, we need a great man in the Adventist movement to come and join this movement and then we will be validated. Then it will be shown that we have the truth. Because these great men will come and join us. Some of us are susceptible to this philosophy, this way of thinking, in our yearning for great men to come and join us.

So when I read things from this from Ellen White and I think about challenges that exist, and I receive things very regularly. Some of you confide in me, some things, and of course those things weigh upon me,

and I feel a sense of urgency. In our recent Passover, some events unfolded that just, it just made me almost despair to think, how can these things happen? How can we still be in this situation? But where sin abounds, grace is much more abundant. We pray so.

Some people complain, why do we have to study so much? Why is there so much information? It seems there's too much for us to study, too much for us to learn. And I would simply say, do you not remember what it was like 15 years ago? Do you not remember what we used to believe and how hard it has been to win the points of faith, that we have painstakingly picked up the fragments and put this together? Some of us may not remember. Some of us may not have passed through this experience. In my Adventist experience, going back to 1985, I remember what I used to believe.

A few days ago, I had a book, because our dear sister Lorraine Beddie had passed away, and a box of original *Identity Wars* books came back to me that I had printed in 2017. It's the old *Identity Wars*, and it contained in it the line that says, who can spare the father of the heart-rending task of sacrifice? And in that book, *Identity Wars*, I present the penal substitution model. I look at that aghast now, that I could write such things, but that's what everybody believed. So that whole box of books I just threw into the bin, they're completely worthless because of that one sentence. You could say, well, you could just pull that page out, and then you draw attention to the issue. To think that I used to believe these things. But I thank God, I look at the positive, of course, that God has brought us into a better understanding.

So, as I've been reading these books, *1888 Re-examined*, as I've been reading what Robert Wieland has said, and thinking about the incorrect view of righteousness by faith, that many of us are still subjected to, and I look at my own human nature, and I think about the things that are taking place in all of our groups. Some of you write to me about some terrible things that are happening in your groups, and things that individuals are saying and doing, and all of this in the light of the things that we know. And I can only say that what happened to the disciples in Gethsemane is soon going to happen to us. It's going to come, and

some will, like Peter, deny Christ, because they won't know themselves. They will not know what was inside of them. But even then, we need not give up.

I'm fairly convinced that we're not too far away from a fairly major economic collapse, and that, as I talked about in our last camp meeting, that we need to do whatever we can to move away from the larger cities, for those of us who are in a position to do that. And that things are going to get very difficult very soon, in terms of buying food from supermarkets, and from having freedom of assembly. This could also come very quickly now. But I pray that the things that we have learned, the seeds that have been sown, that even though we will go through a great trial, even though we will face great conflicts, and some of us maybe for a time will lose our way and then come back, that we will be prepared to give the Loud Cry.

I think of the story of Desmond Doss. Desmond Doss was a non-combatant. I think most of us should be familiar with this, rightly or wrongly, through Mel Gibson's movie *On Hacksaw Ridge*, and his faithfulness. He stood very firmly for his convictions of not to take life and to remember the Sabbath day, to keep it holy. He faced persecution. He faced difficulty. He stood almost alone. Then he went into battle, into conflict. And, of course, we see the stories of him when he was up on that battlefield with bullets flying all around him. In Iwo Jima, I think it was, it's an island off the mainland of Japan. He had a friend through all his time of persecution. This man, when they went into their first battle, his closest friend was shot and killed. Desmond was completely distraught. He had what I could only describe as some kind of nervous breakdown. He completely melted down. He's in the middle of this battlefield. He's in this great trauma. He's completely away from all family and friends with bullets flying all around him.

And in that moment, it's like a resurrection experience. Desmond arises and he begins to do the most heroic deeds of a noncombatant that I've ever read about in saving lives. I can only put it down to the fact that Christ was resurrected in him. He began to do what moments before he never would have been able to do. He would have collapsed and died

or just given up or been put in a mental asylum. But Jesus pulled him out of this and He rescued him, and He made his name great, as is the said of Abraham.

This may be the lot for many of us, to be pulled out of our present, Laodicean condition. I don't know, but I just know that we have the seeds of truth. We have the seeds that have been planted within us, and that these seeds will bear fruit, but they will bear fruit under pressure. In Australia, there are some trees that will only, their seeds are so hard that the only way for those seeds to grow is for a great fire to come through the forest and great heat to crack open that seed and to put it in the earth and then it grows up in new life.

This is the path, because the counsel to Laodicea is a counsel to buy of me gold tried in the fire. This is coming for us. I can see that it is coming for us. I do not want to say any of these things to discourage you. But I also want to be realistic and say, I don't want to preach smooth things to you, and say that everything's going to be fine. Some will go out from us, some have already gone out from us. Some will come back, some will never come back. Some will find their way into this message. And then after a period of time, a loud cry will go forth. But we will have to be purified from the dross that still exists within our lives.

When I look at the rejection of the 1888 message by the leaders of the Seventh-day Adventist Church, I look at myself in the mirror. I don't want to accuse these men of being any worse than I am. And I tremble and I say, "Lord Jesus, deliver me from my wickedness. Deliver me as I have every capacity to do what these men do." And at any step, I could take this step. I thank you for all of you who pray for me. I do not underestimate the position that I hold in this movement; that for me to make wrong steps now will be devastating for many reasons. So that weighs very heavily upon me. I determined to hang on to Jesus and to pray for his wisdom and to pray to keep moving forward.

I've asked the Father, "Lord, what do you want me to do?" And of course, I'm reminded of some of the things that I was saying last year, not to listen to the voice of a stranger. It's so easy, when the price of fuel

began to almost double and you become aware that the illumined ones, the New World Order people, the order of the Jesuits are making a move, and we are seeing great transitions taking place. It's tempting to want to study and look at the news media. The problem is that we can never know for sure because they are always speaking lies. They never speak an honest word. It's always lies and deception and deceit. And the more I listen to the voice of the stranger, the more confused I become. I want to hear the voice of my Shepherd always and listen to His voice and study His word and be guided by His word to walk with the animals and to work in the garden and to study my Bible and to pray for you all and to prepare for what is soon to burst upon the world.

These are the things that have been on my mind. I'm going to detail more fully some of the things that Jones had brought out in 1893 regarding – he contrasted true and false righteousness by faith very, very clearly. It's very, very important. There's a movement, very strong, particularly in the Pentecostal movement, that you just need to claim the word and just speak, just speak light, just believe, just trust and just claim the word and believe it and just persevere. There's elements of truth in this, but it's also there's an element of falsehood in this. We have a process to go through to confess sin to God personally for ourselves and to repent of what has taken place in 1888, to repent of the message that should have come. And the whole world has suffered for another 120 years because of this rejection.

We've talked about this before. I'm trusting the Lord will bring us to the Zechariah 12 experience.

... they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.
(Zechariah 12:10)

In other translations, and Wieland brings this out, mourn for him as for a beloved friend, not only a beloved son, but a beloved friend, because Christ is our beloved friend. And I've felt very deeply about how Jesus has suffered because of the rejection of the message of righteousness by

faith and the way that it's been done and the way that the church blunders on in absolute darkness. The trauma that this causes me that they are so confident that they have the truth and yet they feel they have need of nothing. So these things I found very disturbing. I'm not going to hide this from you, the sorrow that it has caused me. But I know that "our Redeemer liveth" and He will subdue our iniquities and He will perfect righteousness in us and we will be lights in the world.

I trust that He will do this, but I'm also very well aware that it will not be anything that I can do. Some catalyst will take place. Maybe it'll be a Desmond Doss experience where we are thrown completely into a situation. The last remnants of our dross will manifest some kind of foolishness or stupidity, but then we will throw ourselves on the mercy of Jesus and He will take over us and the blood of Jesus Christ, His Spirit will cleanse us from all sin. I believe we have the mechanisms. I believe we have many of the elements in place. Now we need the experience.

I would say to all of you that have read my books and listened to my presentations, I feel keenly aware of the fact that I do not fully manifest the character that I preach. And that's very, very distressing for me personally. But I know that in order to have that character, you have to study it and you have to present it. Sometimes I speak things with great strength and intensity. That's partly my excitement because of the things that the Lord is showing me, that I believe that He's showing me and the joy that that brings me. But I feel very keenly that it may be some of the things that I do or some of the expressions I use that I may cause offence to some people and that they may lose their eternal life because of the things that I say. These things weigh very heavily on me and I pray not to do this. I pray not to in any way do anything to discourage any of you or to cause confusion or sorrow or hardness of heart or any of those things. So I pray for you all. I pray that the Lord will guide you and that you will find in Jesus the wonderful Saviour that He is.

The Lord will break our resistance when we cling to receive His blessing. "Though He slay me, yet will I trust Him." (Job 13:15) That's what I hang on to. That's what's been so beautiful about reading this

book. I might have said, "I thank you, God, I'm not like these men," but I have every capacity. I can see unless something changes, we are going to do exactly the same. We're going to enrich ourselves in the things that we've learned, and we're going to turn this message into garbage. And that's very distressing. I can see it very clearly. I say 'we,' I don't mean to offend you. Maybe I should just say 'I'. But I hang on to Jesus. I know that I am His son and the son of the Father with Jesus. I know that He loves me. I know that He cares for me. I know that He cares for you.

As we come up to Pentecost, there is a time, we count the Omer up to Pentecost, which is in just under three weeks' time that we search our souls, that we make things right, that we speak to our family members. Some of us are deeply hurt by the fact that members of our family take no interest. We become so saddened by the fact that they cut us off. Or people in the church, they won't even give us the time of day. We try, we've tried; I've tried with so many people. And you just get cut off and they mock you and they treat you with contempt. You have the words of life; you know you have the words of life and they're not interested. It devastates the soul.

I spoke to one of my friends in the very beginning about the beauty of the begotten Son and the way he began to answer, the way he began to talk and the resistance that he was giving. I was so overcome with sorrow. I was staying at his place. I got up at three o'clock in the morning. I just drove home. Nine hours I had to drive home, but I couldn't speak a word. I was so distressed because I knew he wasn't going to accept. And that's probably the wrong thing to do. But I just was so distressed because I knew he wasn't going to accept it. I faced this again and again and again, as many of you have as well.

From the position I sit, I have every confidence in the Lord. I have no confidence in me. But I know that there will be 144,000. There will be a remnant, those who are faithful to our Lord. I know that you will be among them.

So, thank you for listening. I really encourage you, please, please go through this book [*1888 Re-examined*]. I've done the audio. I felt I needed

to make it easier. Some of you are so busy that if you listen to the audios, at least you can digest and go through some of the elements, because it's really important. And the book, *The Knocking at the Door*. For whatever reason, it's crystallised in my mind. I'm seeing it in such a different way than what I've ever seen it before. I believe the Lord led me to this, to look at this now.

So I send you love in the Spirit and I pray God bless you as you study, as you continue to study and draw out beautiful things. I pray that we will come up to Pentecost and receive the outpouring of the Holy Spirit. So thank you for your encouragement. So I'm going to kneel and pray and I'll encourage you to join me.

Closing Prayer:

Father in heaven, I thank you that we could look at this material. I wanted to share with my brothers and sisters the depth that I'm feeling at the present time. I don't want to present myself as always driving forward. I've been quite sat back in my seat as I've looked at this and this is a good thing. I know that testing is coming on a much higher scale, but you will never leave us, nor forsake us.

I pray especially for those that are listening, please send your Spirit to them. Please help them, help their families, help them in their workplace, help them as they study. Give them confidence, give them strength, shield them from the deceptions of the enemy, give them wisdom as to where they need to go and what they need to do. May they wake up every morning with joy in their hearts to know the beautiful truth that they do and to have gratitude always.

Grant us opportunities to share, lead us to the people that are searching, looking for light, the desiring truth. And I thank you for hearing this prayer in Jesus' name. Amen.

Closing Remarks:

Thank you, everyone. It's been wonderful to share with you. I pray that you are encouraged, even if I sound perplexed. I haven't lost any confidence. I trust our Lord will lead us. We give thanks for the message

that Waggoner and Jones alerted us to, and to go back to our Bible to see the beauty of righteousness by faith. God bless, and we will catch you next time.

1888 AND LAODICEA

This presentation provides an overview of the two books, 1888 Re-examined by Elders Robert Wieland and Donald Short and The Knocking at the Door by Robert Wieland. It includes some of the presenters personal journey in coming to appreciate the implications of these books and how this applies to the church of Laodicea, the final church of Revelation.

At its heart is the revelation of human enmity against Christ and His Father and that this sin must be confessed and given up. The current Adventist position on the covenants and the gospel does not allow for the antidote to Laodicea to be applied.

Let us hear carefully what Jesus says to the church of Laodicea and take it to heart lest we be spued out of His mouth.