

THE KEYS OF THE KINGDOM

AT THE ELEVENTH HOUR



the dead; the eleventh-hour call embraces the antitypical Day of Atonement for the living, which involves not only the investigation and cleansing of the books in the heavenly Sanctuary but also the cutting off of the unsealed from the earthly sanctuary, the Church, and thus the cleansing of it.

These five Sanctuary messages, five go-to-work calls in the Kingdom of grace, result in bringing in the infant Kingdom of glory, through redeeming grace, exchanging the cross for the crown, at the eleventh hour. These five successive calls come from the Sanctuary and unfold the truth and the work of the Sanctuary as well as the truth and the work of the Kingdom, thus revealing the Sanctuary and the Kingdom as complementary truths and entities, the one implicit in the other—glory in grace and grace in glory! Marvelous, glorious, ineffable unity of truth!

How glad and how anxious, then, ought we to be to keep pace with the unfolding of the scroll, as we keep pace with time. And how joyous we should be to know that “light is sown for the righteous” (Ps. 97:11); that God has not forsaken us, but has again “visited His flock the house of Judah, and hath made them as His goodly horse in the battle.” Zech. 10:3.

Now that Time and Truth have locked arms and are hastening on

together with the keys of the Kingdom in hand, we must quickly take hold and follow on too, lest we be left behind and locked out forever. We cannot afford to repeat the mistakes of the Jews and of the nominal churches and thus be left behind—loosed on earth now and finally in Heaven, to all eternity (CSW 28-30; 5T 728:1).

Repeating History of Israel

Tragically, though, we are repeating, dreadfully repeating, the same fatal mistakes. Inspiration declares:

“...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.”—5T 456:1. Shall we let the history of Israel be repeated in our experience?

“Modern Israel are fast following in their footsteps, and the displeasure of the Lord is *as surely* resting upon them.”—Id. 94:0.

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance in the land of Canaan. We are *repeating* the history of that people....”—Id. 160:2.

“The apostle Paul plainly states that the experience of the Israelites in their travels has been re-

corded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but *greater*. There will be temptations to jealousies and murmurings, and there will be *outspoken rebellion*, as are recorded of ancient Israel.”—3T 358:2.

“The distance is *widening* between Christ and His people, and lessening between them and the world. The marks of *distinction* between Christ’s professed people and the world have *almost disappeared*. Like ancient Israel, they follow after the abominations of the nations around them.”—1T 277:1.

“The Lord hath set apart him that is godly for Himself; this consecration to God and *separation from the world is plainly and positively enjoined* in both the Old and the New Testament. There is a wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto Himself. The calling and character of God’s people are peculiar, their prospects are peculiar, and these peculiarities distinguish them from all other people. All of God’s people upon the earth are one body, from the beginning to the end of time. They

have one Head that directs and governs the body. The same injunctions that rested upon ancient Israel, rest upon God’s people now, to be separate from the world. The great Head of the church *has not changed*. The experience of Christians in these days is *much like* the travels of ancient Israel.”—Id. 283, 284.

“I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are *in greater danger* of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers.”—Id. 609:1.

“The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent. The Jewish people were destroyed because they rejected the message of salvation sent down from heaven. Shall those in this generation to whom God has given great light and wonderful opportunities follow in the trend of those who *rejected light to their ruin*?”—6T 146:0.

“I was shown that the *follies* of Israel in the days of Samuel *will be repeated* among the people of God today, unless there is greater humility, less confidence in self,

and more trust in the Lord God of Israel, the Ruler of the people.”—LS 323:1.

“The trials of the children of Israel, and their *attitude* just before the first coming of Christ, have been presented before me again and again to *illustrate the position* of the people of God in their experience before the second coming of Christ.”—R & H, Nov. 7, 1890.

“I tell you in the fear of God, we are in danger of living like the Jews—*destitute* of the love of God and ignorant of His power, while the blazing light of truth is shining all around us.”—5T 535, 536.

“I have been shown that the spirit of the world is fast leavening 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. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord’s displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a *more unfavorable position* than the Jews upon whom Christ pronounced a woe.”—Id. 75:3.

“In these days He has instituted no new plan to preserve the purity of His people. As of old, He en-

treats the erring ones who profess His name to repent and turn from their evil ways. Now, as then, by the mouth of His chosen servants He predicts the dangers before them. He sounds the note of warning and reproves sin just as faithfully as in the days of Jeremiah. But the Israel of our time have the same temptations to *scorn reproof and hate counsel* as had ancient Israel. They too often turn a deaf ear to the words that God has given His servants for the benefit of those who profess the truth. Though the Lord in mercy withholds for a time the retribution of their sin, as in the days of Jeremiah, He will not always stay His hand, but will *visit* iniquity with righteous judgment.”—4T 165:1.

“It is a solemn and terrible truth that many who have been zealous in proclaiming the third angel’s message are *now becoming listless and indifferent!* The *line of demarcation* between worldlings and many professed Christians is *almost indistinguishable*. Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. Instead of leading the world to render obedience to God’s law, the *church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world.* How many

professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God.”—8T 118, 119.

“I saw that many who profess to believe the truth for these last days think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel: ‘*Ye have done worse than they.*’”—1T 129:1.

Tragic Loss or Glorious Gain— Which Shall It Be?

What a tragedy, what a tragedy—the Kingdom bartered away for a mess of pottage, a wedge of gold, a goodly Babylonish garment—some cherished idol. What terrified “weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out. And they shall come from the east and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.” Luke 13:28, 29.

Oh, Brother, Sister, you must be there. You dare not, you must not, forfeit such “a far more ex-

ceeding and eternal weight of glory.” 2 Cor. 4:17. “Whatever you lose here, be *determined to make sure* of eternal life.”—8T 131:3. Be determined “*to know the worst* of your case. Ascertain if you have an inheritance on high. *Deal truly* with your own soul” (1T 163:1)—be determined, that is, to know wherein, as Jesus said to Peter, “thou savourest not the things that be of God, but those that be of men,” that you may, now at the last-hour call, “make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.” Matt. 16:33; 2 Pet. 1:10, 11.

Bind or Loose Only With Keys of Present Truth

Matt. 16:21-23: “*From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of*

God, but those that be of men."

Here is magnified the principle that only what Truth's decree looses or binds on earth is loosed or bound in Heaven. Peter's binding or loosing on earth was acceptable in Heaven only when done by means of divinely revealed present truth. When speaking from his own impulses and sentiments, Peter was sharply rebuked. He was told plainly that his suggestions were not the truth, but were prompted by Satan. It is therefore plain that the followers of Christ may bind or loose only with the keys of present truth. We are to realize that present truth alone swings open the Gates of Glory.

Finally, if we have Heaven's present truth for the hour, as Peter had the present truth for his day, we then have the keys of Heaven and can with them bind or loose. Truth's decisions on earth are likewise decisions in Heaven.

Succession of Turnkeys

At this point, it should be ascertained whether the apostle Peter was the first to be given the keys of Heaven, or whether others had them before him. Since present truth committed to an individual is the keys of Heaven, and since the teaching of it binds and looses on earth, and is so sanctioned in Heaven, then there must have

been a succession of turnkeys—others must have had "the key of knowledge," "the keys of the Kingdom," before they were passed on to Peter, for the earth, the Church, and Heaven-revealed truth existed before Peter's time.

Take for example Noah. He declared that there was to be a flood, that everything outside the ark which he was building would perish, and that everything that entered it would live. The fact, therefore, that Heaven sent the flood immediately after he preached it is proof in itself that he had the keys and was in consequence able to loose or bind both in Heaven and on earth. Also the fact that even "the gates of hell" could not prevail against the ark, bears witness to this. So Peter, you see, was not the first to be given the keys of the Kingdom of Heaven—"the key of knowledge"—a present-truth message of salvation.

After Noah, the keys were passed on to Abraham. Since that which was to be bound or loosed on earth had to be bound or loosed in Heaven, the three messengers from Heaven consulted Abraham concerning the destruction of Sodom and Gomorrah. It was then covenanted that if there were ten righteous persons in the city where Lot lived, the angels should not destroy it. And so it was.

Moreover, God's promise to Abraham, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:3), shows that he, too, had the keys of Heaven—the present truth for his day.

Logically, after Abraham the keys should have passed on to Isaac. And they did: hence Isaac ruled that Jacob should receive the promised blessings, even though by birthright they were to be Esau's. And in spite of the fact that Jacob obtained the blessings by fraud, Heaven still sanctioned that which Isaac bound on earth—and Jacob became the progenitor of Christ.

Thus it was that Jacob's descendants inherited the Promised Land and from the line of Jacob came the Lord. Having in possession the keys of the Kingdom of Heaven, the key of knowledge of present truth then, Jacob in the closing hours of his life decreed that Manasseh's birthright should be given to Ephraim. To this, Joseph protested by endeavoring to persuade his father to put his right hand on Manasseh's head (Gen. 48:17-19), but what Jacob bound on earth was bound in Heaven. Hence years later, after the death of Solomon, the tribe of Ephraim, not of Manasseh, ruled the kingdom of Israel. We see, then, that what Jacob bound on

earth was also bound in Heaven.

Contemporaneously with Jacob, Joseph, by interpretation of Pharaoh's dream, bound that there should be seven years of plenty and seven years of famine, and his decree was carried out (bound) by Heaven.

Also, in the Providentially controlled hand of Moses at the "early" hour call, the keys swung open the gates of the Kingdom to the freedom and salvation of the righteous, and closed them in doom upon the wicked. Thus "Moses said, Hereby shall ye know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Num. 16:28-32.

Moses' decree was bound in

Heaven, for "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Verse 32.

Manifestly, then, at the "early" hour, God through Moses committed the keys (the Ceremonial System, the present truth then) to the Hebrew host, until He had to withdraw them at "the third hour" when the Jews rejected Christ, the TRUTH incarnate, whereupon He committed them anew (in the Gospel, the advanced truth) to the founders of the Christian Church.

But notwithstanding the example of the past, the adherents of the third-hour message—the Gospel first heralded by the apostles—also eventually repeated the mistakes of the Israel of Moses' day. Yet, throughout the Dark Ages, and especially during the Reformation period, God continued to entrust messenger after messenger and movement after movement with the Divine legacy—the keys of the Kingdom, the key of knowledge of the then reformatory truths. But again and again down through the Reformation, each successive group, after the departure of its founder, repeated the folly of becoming satisfied with its own reformatory gospel contribution which consequently became doctrinaire, credistic, and static in its hands.

Finally, when all the Protestant churches of Miller's day rejected his message, the 2300-day prophecy, the cleansing of the Sanctuary—the present truth for the time of the sixth-hour period, they thereby unwittingly refused any longer to be the custodians of the keys committed to them in the progressive reformation of the third-hour message—the Gospel.

Before long, the keys passed from the declining Millerite Movement to the emerging Seventh-day Adventist Denomination with Heaven's next present-truth message, the Judgment of the dead, at the ninth hour. But if now at the eleventh hour she rejects God's pleadings to anoint her eyes with the eyesalve which He is proffering her, she, too, will let the sacred keys slip from her grasp and pass into the hands of "the little company standing in the light" (5T 209:3) who are proclaiming the additional or eleventh-hour message, the present truth of the Judgment of the living and the "gospel of the Kingdom" (Matt. 24:14)—the climactic message of "the everlasting gospel" (Rev. 14:6), the message of the Loud Cry (EW 277-279).

And, tragically, this very thing she is now doing in her Laodicean complacency that she is rich, increased with goods, and in need of nothing—no more truth or prophets, thereby dreadfully repeating

the unheeded tragic history of the Israel of God through the ages, a fearsomely perilous repetition which, if not repented of quickly, before the eleventh hour strikes and judgment passes upon her (1 Pet. 4:17), will make her shame and her loss as much greater than that of self-ruined and self-destroyed Israel of old as her light and opportunities and privileges are greater. Fearsomely declares Inspiration:

“Unless the church, which is *now being leavened with her own backsliding*, shall repent and be converted, she will eat of the fruit of her own doing, *until she shall abhor herself*. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, *separate from earthly entanglements*, showing that the truth has made her free indeed. *Then* her members will indeed be the chosen of God, His representatives.”—8T 250, 251.

“When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.”—Id. 250:1.

“Satan will work his miracles to

deceive, he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out. The chaff is separated from the precious wheat. This is a *terrible ordeal*, but nevertheless it *must take place*. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths.

“The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness *amid the surrounding apostasy*.”—2SM 380:2, 3.

“The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry *prepared for* the latter rain.”—B-55, 1886.

It should now be clear that the keys of the Kingdom passed along from one generation to another—from the patriarchs to the prophets, to the apostles, to the reformers, and on down to our day to “the little company standing in the light” since “the ancient men” “betrayed their trust” (5T 209:3; 211:2) and as a result the General Conference and leadership in general ceased any longer to be Heaven’s highest authority

on earth, as Inspiration declared (General Conference Bulletin, 34th Session, Vol. 4, Extra No. 1, April 3, 1901, p. 25, cols. 1, 2) at the turn of the century. Consequently, when the time arrived in 1929 for the eleventh-hour call (the additional message which "gives power and force to the third angel's message"—EW 277:1) to be sounded to the Church, it came, not through the "ancient men," the General Conference and leadership, but through the laity, thus completing the proof that the key of knowledge of present truth, the keys of the Kingdom, with which Peter was entrusted, are at work today unlocking the Gates of Glory to all whom Truth's decree binds, and locking them to all whom it looses, now in the unfolding of the scroll for the eleventh hour.

So it is plain to be seen that the keys of the Kingdom of Heaven are now in the hands of those who have this climactic, eleventh-hour message, "this gospel of the Kingdom." Just as plain therefore as Heaven can make it, the truth stands out that the keys of the Kingdom of Heaven, the present truth for today, have passed from the hands of the General Conference and leadership in general to the hands of the eleventh-hour laborers—the Davids "willing to do and dare" (5T 81:2) for the purification of the Church (5T

81:1; 187:3) and the setting-up of the Kingdom (Dan. 2:34, 35, 44, 45; Matt. 13:41, 43; 19:28; 25:31-34; Mic. 4:8; Ezek. 36:35, 36; Obad. 21), just as verily as they passed from the Sanhedrin to Peter in the days of Christ's first advent.

So it is that what is Truth's decree on earth today is also the decree in Heaven.

Cease From Men

Since you will inescapably find yourself under severe trial if you obey your inner convictions and take hold of the advanced present truth now at the eleventh-hour call, the fifth and final call of the Gospel in Bible time, you must therefore let the Lord alone be your guide, and Inspiration your only teacher. Do not value your salvation so little as to trust to the wisdom of another. Be wise: obey the word of the Lord, investigate for yourself, and do not delay, for you know not the narrow margin of time between you and Heaven. "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." Mic. 7:5.

Investigate Personally

With the abundance of evidence herein made available to all, no