

Dreams from God

To Modern-day Israel

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my Spirit.
Joel 2:28, 29

**John Burrows
P.O. Box 152
Mill City, OR. 97360
Phone: (503) 910-9106
E-mail: thebridge@wvi.com**

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THE CANDY MAN

A dream from God given to John Burrows on January 19, 2007

As this dream begins, I find myself visiting a large Seventh-day Adventist Church. As I approached this church I noticed that it was very run down and in desperate need of repair.

Upon entering the church, I decided to use the men's restroom, but I soon discovered that there was only one restroom available, and it was being used by both men and women. It was a big open room with no partitions and no privacy. There were absolutely no dividers or partitions between the men and the women who were using the toilets in this restroom; however, no one seemed to be uncomfortable with or embarrassed by this arrangement.

For me, this was a very immoral and unacceptable place to be. I soon realized that without any dividers or partitions in this restroom there was nothing to separate us from right and wrong. Anyone, such as myself, who wanted to lift up the standard of right and morality, would not be able to do so. In fact, I found that even though I had entered this restroom as a person with very high standards, I was very rapidly being drawn down to a lower level. I quickly came to the conclusion that this was a shameful place, and if I stayed there very long I would become as shameful and immoral as the people who were comfortable in this environment.

When I left the restroom I immediately heard some beautiful music coming from the sanctuary. When I entered this sanctuary I noticed that there were literally hundreds of people singing, but there was something different about their music. The people were divided into many smaller groups and each group was singing in a different way. They were all, however, singing the same song. There seemed to be much confusion and dissidence between the different groups; nevertheless, they were all being led by the pastor to produce a song that made it appear that they were in perfect harmony with each other. When the singing stopped the pastor declared that it was a wonderful thing that God had raised up a church with hundreds of people in it.

After the pastor announced his pleasure at having so many people in his church another very large man, who was called the candy man, appeared on the rostrum. He was dressed in a baker's uniform, and his purpose was to pass out candies, cakes, donuts and many other kinds of sweets to children. However, there were no children in the church—only adults! That seemed to be okay with the candy man because the adults enjoyed indulging themselves with the children's sweets.

There was something else strange about the sudden appearance of the candy man. When he had first come out on the rostrum he had been partially hidden from view by a barrier of plants and flowers, and I knew that the church leaders had purposely planned it that way. But as he continued to pass out the candy and sweets he came out from behind the barrier. I knew this, too, had been pre-arranged.

At this time the candy man came down from the rostrum and walked toward me. He seemed to be focused on influencing me in particular: he wanted me to agree with what he was doing and partake of his candy.

Instead of agreeing with him, I turned toward him and declared in his ear, "You're sick!" This seemed to startle and anger the candy man. It was as if he could not believe that anyone in this church would disagree with what he was doing.

There was yet another characteristic about the candy man that I had not noticed until he came out from behind the barrier on the rostrum. He was not just very large—he was absolutely huge! He had layer after layer of fat, and he got fatter and fatter even as I was watching him. His fat was increasing so rapidly that his clothing was not able to contain it. It was alarming to see this much fat that was out of control. At this point, I realized that the many layers of fat on the candy man were symbolic of something very important.

All of a sudden the candy man changed his program. Instead of feeding candy to the people he began entertaining them, and he walked over to some shelves that he had prepared before the service began. On these shelves were many different puppets along with other props that he used to entertain people and draw them into his way of thinking. It was interesting to me that most of his puppets, and the ones he liked the best, were rats.

As the candy man turned away from me to pick up one of the rat puppets, I was surprised to see that the white pants of his baker's uniform had changed color: they were now black.

I then noticed that my father and my stepmother (who are both deceased) were alive again and sitting in another pew. They didn't seem to have any problem with the candy man: in fact, it appeared that they were in agreement with him. This seemed strange to me because I had always known them to be very God-fearing people.

I decided to leave the sanctuary because I had seen and heard enough. To my surprise my father and stepmother also joined me in leaving; however, we did not leave the church, we only left the sanctuary. We immediately entered a very small room with only a few other people who were all standing, except for one person—the pastor. He was in a semi-reclining position on a sofa.

I sensed at this time that my dad and stepmother were coming into agreement with me: they were coming to the conclusion that everything about this church was an abomination to the Lord. The other people in this room were also in agreement with me, but they had not been in the sanctuary with my parents and myself.

I decided that now was the time to approach the pastor and tell him that his church, and his candy man, were an abomination to God. As I began to speak to him I noticed that he was changing from a very big, strong, and determined man to a small, weak, and wavering man.

At this time I became very scared and my voice was shaky. It was difficult to get my words out: at times they were no more than a whisper. This was very disconcerting to me, but I put my fears away and decided to push ahead with the Lord's work no matter how frightened I was.

I then told the pastor that I wanted to pray for him and the people in this church, which I immediately began to do. While I was praying, another man who had not been in the room originally suddenly appeared. He was not in agreement with me or with the other

people in the room, and he began to interrupt my prayer by speaking to the pastor. He was trying to promote his ideas to the pastor and give him an alternative to what I was offering him. I immediately stopped my prayer and rebuked him sharply: stating that we serve a holy God, and it was totally unacceptable for him to interrupt the prayer of one of his servants.

After the man who had interrupted my prayer had ceased talking to the pastor I noticed that the pastor had changed again: he had now become a woman. Then as I continued to speak to him he changed once more: this time into a little girl.

It was obvious to me that the pastor was not going to speak to the congregation about the abominations taking place in his church, so I announced that I would go and speak to the people with a voice of stern rebuke.

As I made this decision to speak to the congregation I was becoming bolder and bolder, and my fear was leaving me. I began realizing that I was, indeed, prepared to speak the straight truth of victory over sin and character perfection to the congregation. In fact, the words that I was going to speak were already in my mind: I knew that God had been preparing me to lift up my voice with a strong rebuke.

At this time, I entered the sanctuary with the pastor who was still a little girl. Many in the congregation were affectionately patting the little girl on her head; it was apparent that they all adored her, but no one seemed to pay any attention to me. Nevertheless, I was becoming more determined to speak the words of God, and I knew exactly what I was going to say to the members of the church. It was the same words that Christ spoke in John 2:16 when He drove the money changers from the temple...**"Take these things hence."**

The dream ended as I continued to walk to the front of the church to give God's rebuke to the congregation. I knew that these precious souls were perishing and that it would be one of the strongest rebukes that had ever been given to God's people. I did not know what the outcome would be, but I did know that God had sent and prepared me to do this work.

INTERPRETATION

As this dream begins, I find myself visiting a large Seventh-day Adventist Church that was very run down and in desperate need of repair. This represents that the Seventh-day Adventist Church has indeed departed from the high calling of God and is in desperate need of spiritual restoration. The many areas that need restoration because of the apostasy will be covered in this interpretation.

There was only one restroom in the church. It was a big open room with no partitions and no privacy. There were absolutely no dividers to separate the men and the women who were using this restroom. This represents that the dividing lines between holiness and sinfulness, and the barriers between good and evil have been removed from the Seventh-day Adventist Church. It has indeed departed from the principles that the founding fathers set forth to guard against the evils that have crept into its ranks.

This was a shameful place, and yet, none of the people were ashamed or embarrassed. In fact, they were comfortable in this environment. This symbolizes that

the Seventh-day Adventist Church has become comfortable in its sins. Its disobedience has led it from holiness to sanctioning the sins that are no longer recognized by it as being offensive to a holy God. Please consider this quote from the pen of Ellen White. "Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin and unconsciously fall into the same error." *Testimonies for the Church*, Vol. 4, pg. 146.

Although it is a shameful church in God's eyes, it is not shameful to the membership. Jeremiah 8:12 accurately paints a picture of both ancient Israel and modern-day Israel. "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord."

I realized that I was rapidly being drawn from a high standard to a lower standard and that anyone wanting to lift up the high standard of God would not be able to do so while they were in this environment. This represents the danger of associating with those who have lowered their standards and allowed the dividing lines between holiness and apostasy to be removed from the church. The Lord would have us consider the following statements from the pen of inspiration to give credence to this principal. "It is impossible for you to unite with those who are corrupt and still remain pure. 'What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?'...God and Christ and the heavenly host would have men know that **He who unites with the corrupt, will become corrupt.**" *Review and Herald*, January 2, 1900. "An outward appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passions. Those who love meekness, humility, and virtue, should shun such society, even if it be **Sabbath keepers children**. Their company is poisonous; their influence leads to death." *Testimonies for the Church*, Vol.1, pg. 217.

We have seen so far in this dream that the dividing lines between righteousness and unrighteousness have been removed from the Seventh-day Adventist Church. Sin is no longer recognized as sin, and unrighteousness among its members has become the norm.

But are there still dividing lines in the church? **Absolutely**. Do the dividing lines that remain in the church separate right from wrong? **Absolutely not**. They do no more than separate one misconception from another.

As I left the restroom I noticed some beautiful music coming from the sanctuary with hundreds of people singing, but there was something different about their music. There were many small groups, and each group was singing in a different way. However, they were all singing the same song. Even though there seemed to be much confusion and dissidence between the different groups they were all being led by the pastor to produce a song that sounded as if, and made it appear that, they were in perfect harmony with each other.

The parallels between the Seventh-day Adventist Church and the preceding paragraph are many. The church of today, indeed, has many different groups and beliefs. Every wind of doctrine is carrying the membership to and fro, and there is much confusion

among them. Let's look at just a few of their differences and their departure from the original standards of the church. 1. There is the celebration movement with its extreme liberal approach and its abominable beliefs and practices. 2. Some say we have to allow Christ to give us the victory over sin and others say we can go on sinning until Jesus comes. 3. There is also strong division in the church concerning the nature of Christ: some advocate the pre-fall nature, some advocate the post fall nature, and some say it doesn't matter. 4. There are those who have thrown out the Sanctuary doctrine while others are holding onto it as one of the pillars of our faith. 5. As for the writings of Ellen White, the church is either ignoring them or throwing them away at an alarming rate. 6. Some have thrown out the principles of proper dress for God's people while others have not. 7. Some say alcohol, coffee, flesh foods, and many other health-destroying practices are acceptable, while an increasingly small number are still holding onto the health message. All of these divisions, groups, and differences in doctrine in the Seventh-day Adventist Church—**most of which are an abomination to a holy God**—are represented by the different groups that were all singing in a different way.

And yet, in spite of the confusion and divisions in the church, the vast majority of the leaders and members are raising their voices in unison saying: "We must show love, love, love—only love. We must not condemn, criticize, or judge one another. We must not point our fingers at our brethren. We must not rebuke the sin in our church lest we lose many of our members. We must never separate from the apostasy no matter how abominable it may become." Even those members in the church who have the correct doctrine have removed the dividing line between righteousness and unrighteousness with their false sympathy for the sinners in Zion. Like those in Jeremiah 8:11 they are saying peace, peace when there is no real peace. They are saying—"**None dare call it apostasy!**" This attitude is represented by the pastor leading the many different groups, who were all singing in a different way, to produce a song that made it appear they were in perfect harmony.

It would be well for us to consider the following statements regarding the false sympathy and counterfeit love that would make the membership of the church appear to be in harmony, when in reality they are hopelessly divided and in apostasy. "This goody-goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in his sin and he knows it to be sin. The truth is kept apart from their life, and that is the reason it has no more power to convict and convert the soul. This is the way that many are going who profess to believe present truth. There must be a straining of every nerve and spirit, and muscle, to leave the world; its customs, its practices, and its fashions..." *3 Selected Messages*, pg. 155. "We are admonished by the apostle: 'Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another...' Paul would have us distinguish between the pure, unselfish love which is prompted by the Spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds. This base counterfeit has misled many souls. **It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors.** Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart. While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. The Spirit of Christ will lead us to hate

sin, while we are willing to make any sacrifice to save the sinner.” *Testimonies for the Church*, Vol. 5, pg. 171.

We must ask ourselves the question: Are we really unified and in harmony when sin and apostasy exist among us? The following quotes should answer that question for us. “Christ calls for unity. But He does not call for us to unify on wrong practices.” *1 Selected Messages*, pg. 175. “The Lord asks us to unify in harmony with Bible truth.” *Upward Look*, pg. 149. “Harmony and cooperation must be maintained without compromising one principle of truth.” *Counsels to Writers and Editors*, pg. 79.

When the singing stopped, the pastor declared that it was a wonderful thing that God had raised up a church with hundreds of people in it. This symbolizes that the leaders who have lowered the standard of righteousness are primarily interested in numbers and not in leading people to a heart-felt and saving relationship with Christ. Instead of lifting up the standard of righteousness they have lowered the standard to increase their numbers. In view of this, we should take heed to the following statements. “To lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority.” *Testimonies for the Church*, Vol. 6, pg. 143. “The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan’s subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders. Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required to put on a form of godliness and to have one’s name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christians path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod, the path of humility, self-denial, and sacrifice.” *Testimonies for the Church*, Vol. 5, pg.172.

To emphasize this point, the candy man was now introduced into this dream. He represents the leadership of the Seventh-day Adventist Church. The white baker’s uniform that he was wearing represents that the leadership would have it appear that it is feeding the membership pure and holy doctrines. In reality, it is feeding the people nothing more than candy and sweets. Its gospel is sugarcoated and its words are smooth: the gospel of the leadership is watered-down until it no longer has the ability to lead the people to holiness and righteousness.

When the candy man first appeared he was hidden behind a barrier that I knew had been planned by the leaders and pastors who would lead God’s people astray. This represents their hidden and subtle agenda to introduce the dangerous *new theology (See appendix) into the church.

The subtle, sugarcoated gospel of the leadership would seem to be very attractive and full of love, which is symbolized by a barrier made of beautiful plants and flowers.

The fact that there were no children for the candy man to entice with his sweets was not a problem. The adults were more than happy to eat the sweets that he had to offer. This symbolizes that God would have us see that the membership have become as little children who are craving candy. They are craving and accepting the sugarcoated gospel that satisfies their sinful desires, and the leadership is more than happy to feed it to them.

The new theology and watered-down gospel have been accepted by the membership of the Seventh-day Adventist Church. These errors have become ingrained into the thinking of the people. They have openly accepted it as the true gospel, and the leadership is openly preaching it to the people. This was represented in the dream by the fact that, as the candy man continued to pass out the candy and sweets, he came out from behind the barrier into the open, which I also knew had been pre-arranged.

The leadership of the church cannot afford to have the true gospel preached to its membership. When the straight truth of complete victory over sin and holiness is presented to the people there will inevitably be those who accept it. Therefore, it behooves the leadership to make a special effort to influence those who are standing up for the truth. This is portrayed in the dream when the candy man was focused on me in particular: he wanted me to agree with his agenda and partake of his candy.

Instead of agreeing with him, I turned toward the candy man and declared to him that he—was sick! This represents that there are still faithful servants of God who will not be influenced by the subtle efforts of an apostate leadership to lead them astray and cause them to be in agreement with the apostasy. These faithful servants will give them God's message depicting their spiritual condition as Isaiah did in Isaiah 1:5, 6. "...the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."

This declaration from me seemed to startle and anger the candy man. As Nebuchadnezzar was startled and angered at the three Hebrews when they stood up for the truth instead of his abominable idolatry; even so, the leaders of the apostate Seventh-day Adventist Church are startled and angered when God's faithful servants stand up for the truth instead of their abominable apostasy. This, of course, can be seen very clearly when the leaders of the church take their brethren to court, and when they disfellowship those who are guilty of nothing more than boldly speaking the truth.

The fat on the candy man represents sin. We are told in the Bible that it was a sweet savor to the Lord when the fat of the sacrifices was consumed on the altar. In this dream, however, the fat on the candy man was not being taken away, but rather, it was increasing at an alarming rate. It was out of control and even his clothing could not contain it. What does this represent? The answer is very clear. As the leadership of the church continues to feed the sugarcoated, watered-down new theology to its members, the sin in the church—both individual and corporate—is increasing at an alarming rate. The sin in the Seventh-day Adventist Church is out of control, and it is no longer possible to contain it. There is nothing in the smooth and peaceful sayings of the leadership to guard against the spread of sin. This is confirmed in the following

statements. “Fearlessly preach the truth, and let it cut...it is the pointed testimony that will bring up the people to decide. A peaceful testimony will not do this.” *Spiritual Gifts*, Vol. 1, pg. 299 “In their ignorance souls are perishing out of Christ; they do not realize how offensive sin is in the sight of God, and nothing can arouse them but the clean-cut truth of God’s word...it is the truth presented in its purity that alone can convict and convert the sinner, and turn him from the error of his ways.” *Bible Echo*, 5-28-94.

At this time the candy man walked over to some shelves that he had prepared before the service began. Once again, this represents that the subtle plans of many of the present leaders and pastors to bring God’s church into apostasy are not an afterthought. Their agenda has been to transform the Seventh-day Adventist Church from a holy church with high standards, to a liberal and unholy church that has lowered the standards. Their highest priority is to please the people and to be in agreement with the many popular churches of Christendom.

The candy man’s use of puppets to entertain the membership represents the methods that the leadership uses to bring unconverted sinners into the church and to keep the members who don’t want to give up their sins sitting in the pews. The church is lacking when it refuses to present the straight testimony of repentance, turning away from sin, and character perfection through the power of Christ in the life. It makes up for that deficiency by using theatrical performances and many other things that lead the people to go by feeling and not principle. Its agenda is entertainment—**not holiness**.

The leaders of the Seventh-day Adventist Church want to satisfy the sinners in Zion: They want them to be comfortable in their sins. Their favorite methods, and the ones they use most often, are an abomination to a holy God. This is represented by the fact that the candy man’s favorite puppets, and the ones he used most often, were rats.

As the candy man turned away from me to pick up one of the rat puppets, I was surprised to see that the white pants of his baker’s uniform had become a pair of black pants. This symbolizes that Christ is not leading the leadership into this apostasy, but rather, Christ’s adversary—**Satan himself, is leading them!**

In John 8:44 Christ told the Pharisees—who had an outward appearance of piety—that they were of their father the Devil. In this dream He is telling the leaders of the church the very same thing. This statement from the pen of inspiration has certainly become a reality in the Seventh-day Adventist Church of our present day. “Many will stand in our pulpits with the torch of false prophecy in their hand kindled from the hellish torch of Satan.” *Testimonies to Ministers*, pg. 409.

I was surprised to see my father and stepmother (who have been deceased for some time now) sitting in the church. They seemed to be in agreement with the candy man even though they had been God-fearing people when they were alive. They represent those people in the Seventh-day Adventist Church who may have, at one time been spiritually alive, but who now appear to be dead in their trespasses and their sins.

There is still hope for those who are willing to separate from error. When I had decided to leave because I had seen enough of the apostasy and the abominations that were taking place in this church, my parents also arose from their seats and left with me. As

Ephesians 2:1 so clearly states: "And you hath He quickened, who were dead in trespasses and sins."

When we left the sanctuary we did not leave the church. This does not mean that we are not to separate from the apostasy. It represents that those who separate from the apostasy of the Seventh-day Adventist Church are not leaving God's true church as their leaders, pastors, and many church members would have them believe. It is only because they do not understand the definition of God's true church that they would accuse those who separate from the apostasy of deserting the ship. Those who separate from the apostasy are still members of God's true church as described in the following statements. "God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. 'Where two or three are gathered together in My name, there am I in the midst of them.' (Matt. 18:20). Where Christ is even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church." *Upward Look*, pg. 315. "Those who keep God's commandments, those who live, not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God." *Manuscript Release*, Vol.1, pg. 296. "The church on earth, composed of those who are faithful and loyal to God, is the true tabernacle...This tabernacle is Christ's body, and from north, south, east, and west He gathers those who shall help to compose it." *Signs of the Times*, Feb. 14, 1900. "There is no other church than the assembly of those who have the word of God, and who are purified by it." *Spirit of Prophecy*, Vol. 4, pg. 237.

My father and stepmother were now in agreement with me, and yet they were only two people: a very small number as compared to the hundreds of people who had not left the sanctuary. This represents that there will be some in the Seventh-day Adventist Church who will awake from being spiritually dead in their sins, and they will separate from a church that no longer chooses Christ for its pilot. They will be very small in number as compared to the vast majority who refuses to leave a sinking ship. Please consider this quote from Ellen White. "One leak will sink the mightiest vessel that ever rode the proud ocean; so will the church make shipwreck amid the perils of these last days unless the holy Captain shall not only serve as Captain but Pilot. *1888 materials*, 919.

The other people in the small room who had not been in the sanctuary represent people from all walks of life and from other apostate churches. They will stand up for the truth and join those who have separated from the apostasy of the Seventh-day Adventist Church. They will be the ones of whom God can say, "**This is My true church.**" Christ said in Matthew 21:43, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." From the Spirit of Prophecy we have the following quotes. "The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities." *Last Day Events*, pg. 59. "May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to

confess their sins of unbelief and rejection of His messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow in these last days as came upon the children of Israel.**" *Review and Herald*, Oct. 21, 1890.

All of the people in the small room were standing—except for the pastor, who was in a semi-reclining position on a sofa. The reason everyone was standing is clear: They had all left the apostasy and were standing up for the straight truth and the high calling of God to righteousness.

If the pastor was in a semi-reclining position, which symbolizes a relaxing of the standards of righteousness, then why was he in the room with those who had left the apostasy and were now standing up for the truth? There can be only one answer to that question. A merciful and loving God is still giving the leaders and pastors of the church an opportunity to repent and join those who are allowing Him to take the sin out of their lives.

At this time I decided to approach the pastor and tell him that his church, and his candy man, were an abomination to a holy God. This represents that God is still offering mercy and repentance to those who are leading the Seventh-day Adventist Church to destruction; nevertheless, He wants them to know that it is now time for the voice of strong rebuke to be given to them. He wants them to know that time is too short for them to be in a relaxed and semi-reclining position. He wants them to realize that being comfortable in their sins, or leading their congregations to be comfortable in their sins, will lead to destruction and keep them from entering the kingdom of heaven. "As you contemplate the matter in the light which shines from the cross of Christ, will not sin appear too mean, too perilous, to be indulged when standing upon the very borders of the eternal world." *Testimonies for the Church*, Vol. 5, pg. 148.

As I began to speak to the pastor he started to change from a big, strong, and determined man to a small, weak, and wavering man. This represents that the leaders and pastors of the church are growing weaker and weaker spiritually.

I then told the pastor that I wanted to pray for him and the people in his church, which I immediately began to do. The servants of God must always remember that their stern rebukes and their efforts to bring back God's people to righteousness must always be done with love and with the help of the Holy Spirit: without which their efforts will be in vain. Our prayers for the erring are essential.

Another man that was not in agreement with me or with any of the other people in the room interrupted my prayer. He was trying to promote his ideas to the pastor and give him an alternative to what I was offering. This symbolizes that when the voice of strong rebuke is heard, Satan will be there in the form of apostate church members to influence those who are in the valley of decision. Instead of offering them the straight and narrow path that leads to eternal life, He will offer them an easy, broad, and wide way that will ultimately lead to destruction, even though it appears to lead them to heaven.

I gave this man a sharp and stern rebuke for interrupting my prayer. This represents that we are authorized to sharply rebuke those who would try to interrupt the efforts of

God's servants when they are doing the work of the Lord to bring His people back from sin and destruction to obedience and eternal life. Please consider the following statement. "We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ while living in transgression of God's law. There exist in these last days evils similar to those that threatened the prosperity of the early church; and the teachings of the apostle John on these points should be carefully heeded. 'you must have charity,' is the cry heard everywhere, especially from those who profess sanctification. But true charity is too pure to cover an unconfessed sin. While we are to love the souls for whom Christ died, we are to make no compromise with evil. We are not to unite with the rebellious and call this charity. God requires His people in this age of the world to stand for the right as unflinchingly as did John in opposition to soul-destroying errors. The apostle teaches that while we should manifest Christian courtesy we are authorized to deal in plain terms with sin and sinners: that this is not inconsistent with true charity." *Acts of the Apostles*, pg. 554, 555.

As I was talking and praying with the pastor I realized that I was very scared, and this caused my voice to be shaky: at times no more than a whisper. This represents that the voices of those who fear opposition and persecution will not be effective in rebuking God's people for their sins. They will shrink from their duty to warn God's people and will not be able to lift up their voices like a trumpet and show the house of Jacob their transgressions, as described in Isaiah 58:1.

After the man who had interrupted my prayer for the pastor had ceased talking to him I noticed that the pastor had changed again: this time into a woman. As a woman is physically weaker than a man, so the pastor was becoming spiritually weaker. I continued to speak to him however, but to no avail. He changed again: this time into a little girl—showing a very weak spiritual condition. This represents that pride and peer pressures often play an important part in the struggle between righteousness and unrighteousness. This point is made very clear in John 12:42. "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God."

This very thing is happening today to the leadership of the Seventh-day Adventist Church. It is in a semi-reclining position, so to speak. As Isaiah 56:10 says, "His watchmen" are "lying down" and "loving to slumber." The pastor changed from a strong man to a weaker man, then to a woman, and finally to the weakest of the weak—a little girl. This represents that as the apostasy has increased in the church, even so, the strength to stand up against it has weakened. This spiritual weakness has become more and more prevalent ever since the church began to depart from the pure doctrines of its founding fathers. Many of the leaders and pastors—who have allowed the apostasy—have become so spiritually weak that they are no longer capable to lead their people or to stop the apostasy of their membership.

As it became apparent to me that the pastor was not going to address the congregation about the abominations taking place in his church, I proclaimed that I would speak to them with the voice of stern rebuke.

When I made this decision I was becoming bolder and bolder, and my fear was leaving me. This symbolizes that God will honor the work of His servants as they determine to

do His will even in the face of opposition. I began to realize that I was, indeed, prepared to proclaim the straight truth to the people without any fear. The words that I was going to speak were already in my mind, and I knew that God had been preparing me to lift up my voice in stern rebuke. This represents that, as the servants of God draw closer to Him by prayer, Bible study, and obedience, He will not let them down when it comes time to do a special work for Him. "The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed...The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ...they could not expect that the Holy Spirit would bring His words to their remembrance." *The Desire of Ages*, pg. 355.

As I entered the sanctuary with the pastor, who was still a little girl, many of the church members were affectionately patting her on the head. It was apparent that they all loved and adored her, but no one seemed to pay any attention to me. This represents that the members of the Seventh-day Adventist Church love and adore the leaders who are being led by the spirit of compromise and camaraderie. They love the candy man because he gives them smooth sayings so they can continue in their sins. They are, most certainly, like those who are described in Isaiah 30:1. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of My Spirit, that they may add sin to sin."

Ancient Israel loved the false prophets more than the true prophets, and modern-day Israel is following in the same path. "False prophets arose to sow confusion among the people by turning them away from obeying the divine commands given through Jeremiah...Just such men arise in these days and breed confusion and rebellion among the people who **profess** to obey the law of God. But just as certainly as divine judgment was visited upon the false prophets, just so surely will these evil workers receive their full measure of retribution; for the Lord has not changed. Those who prophesy lies encourage men to look upon sin as a small matter. When the terrible results of their crimes are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes. Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts and flatter them to their destruction. Lying words often make many friends, as in the case of Ahab and Zedekiah. **These false prophets, in their pretended zeal for God, found many more believers and followers than the true prophet, who delivered the simple message of the Lord.**" *Testimonies for the Church*, Vol. 4, pg. 174.

I was becoming more determined to speak the words of God, and I knew exactly what I was going to say to the members of the church. It was the same words that Christ spoke when He drove the moneychangers from the temple..."**Take these things hence.**" This represents that God has not changed. His message to an apostate church today is the same as His message to ancient Israel—**Remove the things from your church that are an abomination to a holy God!**

As the dream ended I was walking to the front of the church to give God's rebuke to the congregation. I knew it would be one of the strongest rebukes that had ever been

given to anyone because these precious souls were perishing. This represents that as we come closer to the second coming of Christ, and we see that the precious souls that He died for are perishing, the rebukes from a merciful God who loathes to see us perish will become stronger and more stern. “In this fearful time, just before Christ is to come the second time, God’s faithful preachers will have to bear a still **more pointed testimony** than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as His shepherd. A fearful woe is upon them.” *Testimonies for the Church*, Vol. 1, pg. 321.

I didn’t know what the outcome would be, but I did know that God had sent and prepared me to do this work. This represents that the servants of God who are called to rebuke an apostate church may not know the outcome. They do not know who will accept the message or who will reject it. They do not know who will say it is the voice of God or who will say they are only speaking their own words. But there is one thing of which all the faithful servants who deliver God’s message of rebuke can be sure. Just as Elijah, John the Baptist, Isaiah, Jeremiah, Ezekiel, and all of God’s faithful messengers since the beginning of time were sure of it: God has prepared and sent us to do this work, and regardless of opposition—**It is time for the voice of stern rebuke.**

“Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition...As men see that they cannot maintain their position by the scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic...This spirit will increase more and more. In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God’s word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world.” *Great Controversy*, pg. 458, 459.

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” Isaiah 58:1

SATAN'S ATTACK ON THE SANCTUARY

A dream from God given to John Burrows in 1987

I was standing in front of the veil of the most holy place in the sanctuary. There was a large cloud of incense in front of me. As I walked through the veil into the most holy place I saw a very small miniature of the ark of God. It was black and charred as though someone had tried to destroy it by burning it up.

Someone that I could not distinguish was standing in front of the ark, and even though it had been damaged, the Man whose appearance was hidden from me was still sprinkling blood on the mercy seat.

INTERPRETATION

Incense in the sanctuary services represents the righteousness of Christ that must be presented with the prayers of God's people. The large cloud of incense in this dream indicates our great need to come to God in prayer, asking for and being prepared to accept His righteousness, as we study the sanctuary service. The incense appears to be intact, ready and waiting for the appropriate prayers of God's people. Their prayers should reflect their great need of a Saviour and His righteousness. The righteousness of Christ will not be given to the proud, the disobedient, or those who do not see a need to receive the righteousness of our Saviour. It will not be presented to God in behalf of those who knowingly retain even one sin in their lives. Please observe the following statement from the pen of inspiration. "Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's word declares he must have before he can be saved is the result of the working of divine grace as he bows in submission to the discipline and restraining influences of the Spirit of truth. **Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience.** The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sin-sick soul. He has not the wisdom or the strength to overcome; these belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help." Acts of the Apostles, pg. 532.

The miniature ark symbolizes Satan's design to devalue, decrease in importance, and minimize the law: He does not want God's people to see the importance of keeping it. This, in turn, allows God's professed people to keep right on sinning and disobeying God's law; it makes the sanctuary service of no effect. The sanctuary services are represented as being very small and unimportant in the Christian's experience. Satan knows all too well that the sanctuary service points to the work of Christ in our behalf in the heavenly sanctuary. Those who study the sanctuary will see their need: they will see the necessity of allowing Christ to take the sin out of their lives.

The ark was black and charred, as if someone had tried to destroy it. This symbolizes that, even before the creation of planet earth and mankind, Satan has been trying to destroy God's law and any requirement to obey it. Since he cannot ascend into heaven and do that actual destruction, he must resign himself to undermining the law's importance. To God's professed people he attempts to make it appear virtually destroyed, charred, and burned so that these people will continue to disobey the law

and thereby crucify Christ afresh. Satan wishes to deceive God's people; he wants them to believe that Christ's work was completed at the cross: that only justification is necessary and not sanctification, as well.

Someone whose appearance was hidden from me was sprinkling the blood on the mercy seat. This indicates the importance of seeing our need to accept Christ's heavenly ministration of applying His blood on our behalf, our need to stop breaking His law, and of daily obtaining Christ's righteousness. Even though we may not be able to see Christ in person we may, by faith, know that His blood is still available to us for cleansing. Despite all of Satan's tireless and futile efforts to destroy its importance, the blood of Christ and its power to overcome sin is still—because of His great mercy—available to anyone who will accept it.

***“Thy way, O God, is in the sanctuary: who is so great a God as our God?”
Psalms 77:13***

THE TALL BUILDING AND THE ANGEL

A dream from God given to Ruth Burrows in 1987

I was standing in front of a very tall building. It was the tallest building I had ever seen.

Suddenly, I saw an angel flying in the sky. The angel flew toward the tall building and stopped in front of it.

At this time, the angel stretched forth his arm and pointed at the building.

This was the end of the dream.

INTERPRETATION

This dream depicts the beginning of apostasy in the Seventh-day Adventist Church. It shows the beginning of a separation between those who were lifting up the standard of Christ's righteousness and those who were lifting up the standard of their own righteousness.

The tall building represents the church at the time that this apostasy began.

It was an extremely high building. This represents that when the apostasy began the members of the Seventh-day Adventist Church were starting to reach new heights in their experience.

For those who were naming the name of Christ but who had not departed from iniquity, as 2 Timothy 2:19 admonishes us to do, the height of the building represents that the sinners in the church were reaching new heights in apostasy. They were lifting up their own standard in place of God's standard. They had, like those who were building the tower of Babel, reached unto heaven itself with their sins.

For them, the angel from heaven who pointed at the building represents a warning from God. It is the same warning that the first angel of Revelation 14:6, 7 gives when he says to "worship God and give glory to Him, for the hour of His judgment is come." It was a warning given out of love. It was a warning of coming judgment for those in the Seventh-day Adventist Church who were reaching new heights of apostasy.

For those in the church who, like the apostle Paul, were pressing "toward the mark for the prize of the high calling of God in Christ Jesus," the height of the building represents that they were reaching a new level of purity and holiness. They were striving to be holy, as God is holy. They believed 2 Peter 1:4 when it said that they could be "partakers of the divine nature."

For them, the angel from heaven who pointed at the tall building represents that they would be used by God to represent His character and proclaim the last warnings of judgment to a fallen world. They were to warn the world of judgment and say as Paul did in 1 Corinthians 11:32, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

One building. One church. Two groups of people who were beginning to separate.

To one group, the angel was giving a warning; to the other group, the angel was giving a commission.

God is asking each individual in the Seventh-day Adventist Church to examine himself whether he is in the faith or not. He wants all of us to ask ourselves some very important questions. Have we reached new heights of apostasy or new heights of holiness? As the angel pointed at those who were in the church at the beginning of the apostasy—is he now pointing at me? What new heights am I reaching? Is God giving me a warning of judgment to come, or a commission to warn of judgment?

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.” 2 Corinthians 13:5

THE TWO BAPTISMS

A dream from God given to John Burrows on September 30, 1988

I entered a Seventh-day Adventist Church where a baptism was to take place. There were two baptismal tanks. One was at the level of the congregation; the other was high above it, near the ceiling of the church. The pastor was baptizing in the lower tank, and a minister from another church was baptizing in the upper tank.

I decided to be baptized; however, I was the only one who chose to be baptized in the upper tank. I noticed that all those who were being baptized in the lower tank were children. Instead of preparing for their baptism they were just running around the hallways of the church. They were enjoying themselves and playing children's games with each other.

I entered the water in the lower tank on my way to the upper tank. There were stairways on each side of the lower tank leading to the tank above. I noticed that the water in the lower tank was not cold, but it was comfortably lukewarm.

As I approached the minister in the upper tank, I became embarrassed because I was the only one being baptized there; all eyes were focused on me. Then I realized that I should not be embarrassed. I was ashamed of myself for having felt that way.

Even before the baptism was over the pastor said, "Let's hurry up with the baptism because we have a basketball game here in the church immediately afterward." I could not believe that they were actually planning to take the chairs out of the sanctuary and play basketball!

I became angry with this and told the pastor that it was a sin to conduct a game in the church—especially on the Sabbath. I stated that his plans were nothing more than blasphemy to God! A righteous indignation came over me, and I spoke out very plainly. The pastor did not agree, and he told me that I was wrong. He said it was okay to play basketball in the church. The majority of the church members joined him and began shouting at me. They stated that the pastor was right and I was wrong. Most of them became very angry, especially those who were going to play in the basketball game.

However, there were a very small number of people who came over quietly and told me that they were in agreement with me. They were fearful and reluctant about going against the majority, and for that reason they did not voice their opinions publicly.

At this time, two men walked into the church. One man was very tall, and anyone wanting to converse with him had to look up. The other man was very short, and anyone wanting to speak with him had to look down.

After the pastor and I had each told our story to the two men, they held a conference together. They came to a decision that was in the pastor's favor, at which point they said to me, "The boys at the resort don't want you rocking the boat." The dream ended.

INTERPRETATION

The two baptismal tanks represent the two different doctrinal beliefs being held by the membership of the Seventh-day Adventist Church, today. The lower tank, being used by the pastor, represents the belief that we can be saved **in** our sins, and that perfection in Christ is not possible. The upper tank, being used by the other minister, symbolizes the belief that Christ saves us **from** our sins, and that we **can** reach the high calling of God to obtain perfection in Christ.

The pastor, who was baptizing in the lower tank, represents the ministers who are baptizing people into the Seventh-day Adventist Church without requiring them to give up their sins and live unto righteousness.

The minister who was baptizing in the upper tank represents the ministers—although few in number—who require a turning away from sin and a new birth experience. They insist on a commitment to a life of righteousness before baptism is performed. 1 Peter 3:21 states, “Baptism...now saves you, **not as a removal of dirt from the body** but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ...” (RSV)

Although many people were being baptized, I was the only one in the upper tank. This represents that many are called, but few choose to be partakers of the high calling of God.

The majority of the people choosing to be baptized in the lower tank represent those who are baptized into the Seventh-day Adventist Church, but they do not die to sin; therefore, they are not walking in newness of life. They are content to become church members without striving to reach the high calling of God in their character perfection. They do not realize their danger when the righteousness of Christ is lacking in their lives. Their contentment in becoming church members without striving to reach holiness is in direct opposition to Hebrews 12:14. “Follow peace with all men, and holiness, without which no man shall see the Lord.”

All of the people being baptized in the lower tank were children. This symbolizes that they were not mature Christians. Children will blindly follow their leaders and authority figures, and the members of the Seventh-day Adventist Church are blindly following their erring leaders. Like children, they do not realize that they are being led away from Christ—instead of being led to Him. The Jews in Christ’s time followed their leaders and crucified Him; likewise, the leaders of the church are leading the people to crucify Christ afresh with their unforsaken sins. Ellen White admonishes us to forsake our sins when we come to the realization that they are crucifying Christ anew. “By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him. Such mourning will lead to a renunciation of sin.” *Desire of Ages*, pg. 300.

The children in this dream were more interested in playing games than preparing for baptism. This symbolizes that the membership of the church are more interested in their own pleasures than in preparing their lives for Christ’s soon return. They want to be baptized without allowing Christ to take all the sin out of their lives.

According to Romans 6:1-5 the symbol of baptism represents dying to sin and being born again into a new life of righteousness. Those who insist on following the example of the people who were being baptized in the lower tank will remain in sin. They will not reach the high calling of God. They, like children, have not surrendered their lives totally to God. They are still immature Christians who have not come to the point of being baptized in the upper tank where sin is eliminated and righteousness is imparted.

There were two stairways leading from each side of the lower tank to the upper tank. They represent that God has abundantly provided a way for anyone to rise from the false doctrine that we cannot reach perfection in Christ. If we truly desire to, we may come up to the truth that God "...is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24. We can, **and must**, reach the high calling of God in Christ Jesus.

The water in the lower tank was not cold but lukewarm and comfortable. This represents that the church has become very comfortable in its Laodicean state. Revelation 3:15-17 gives us this warning. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked."

The pastor urging haste with the baptism to make way for a basketball game in the church represents a worldly condition in the Seventh-day Adventist Church. Spiritual things have become less important to those in the church than the pleasures of the world. They spend more time in the indulgence of worldly pleasures than in communion with Christ. The belief of those in the lower tank, that character perfection is not possible and that we cannot stop sinning, has led to a compromise with Satan. This has allowed the sins of the world to slowly creep into the church.

The basketball game being on Sabbath symbolizes that, because of laxness and a careless attitude toward God, the Sabbath-keeping of many leaders and members in the church has become profane. Instead of keeping the Sabbath out of love for God—not doing their own ways, or finding their own pleasure, or speaking their own words, as Isaiah 58:13 admonishes us to do—they are keeping it in form only and not guarding their ways, thoughts, or words. They go to church and, like the pastor wanting to hurry up the baptism to get the game going, they are thinking about what they can do for their own pleasure as soon as the service is over.

I was embarrassed when I had to appear in front of the people as the only one in the upper tank, and then I realized that I should not be ashamed. This declares that when we have chosen the high calling of God we are not to be ashamed or embarrassed to proclaim our faith in Christ. We may be alone, but we have the truth on our side. Christ said in Mark 8:38, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

My righteous indignation, and my proclamation that this worldliness and Sabbath desecration was blasphemy to God symbolizes that God is blasphemed and being brought to shame by the Laodicean state of the church. Psalms 4:2 says, "How long,

O men, will you turn My glory into shame? How long will you love delusions and seek false Gods?" (NIV)

The majority of people in the dream who agreed with the pastor, loudly voicing their opinion and becoming angry, symbolize that a great number of people will not accept the gospel commission and true righteousness by faith. They will not recognize their sins and will insist that they are not profaning God's name with their abominations. They will come against those who are striving to reach the high calling of God. They will be angry, even as the Pharisees were angry with Christ when He pointed out their sins to them.

The small group who agreed with me points to those in the Seventh-day Adventist Church who are sympathetic to the high calling of God. Their reluctance to speak out boldly represents their fear of confronting the majority. In Elijah's time there were a small number of people—as compared to the majority—who still served God, but they were silent and not noticed by Elijah; likewise, in our time there are a small number of people who still serve God. Although unnoticed, they will obey God and be among those who refuse to embrace the false doctrine of the new theology, which keeps men from attaining to perfection in Christ.

My boldness in verbalizing opposition to the pastor represents that among the faithful there are still those like Elijah. They may be few in number, but they are willing to stand up boldly and cry aloud against sin and the leadership's toleration of it in the church.

The two men, one tall and one short, represent the leadership of the Seventh-day Adventist Church. The tall man that everyone looked up to depicts the high esteem that the members of the church attribute to their leaders. They look up to them as their counselors and spiritual guides. The short man represents that the leadership has come far short in fulfilling its sacred responsibility of leading the people of God to His high calling: it has not declared effective war against the infiltration of the new theology.

The resort represents the General Conference of Seventh-day Adventists. By departing from the pure principles of Bible truth, the leaders of the General Conference have compromised with Satan and become very lax in their standards. They have allowed the members of the church to continue in their sins; henceforth, the General Conference has become similar to the headquarters of a resort for sinners.

The two men, after their conference together, had stated, "The boys at the resort don't want you rocking the boat." This represents that the leadership of the Seventh-day Adventist Church does not want anyone "rocking the boat," so to speak. It does not want the servants of God to speak up and go to war against the spiritual atrocities that the leadership has allowed to creep subtly into the ranks of the church. The leaders in Christ's day entertained similar fears over the effect that His ministry would have in "rocking their boat."

It would be well for the leaders of the Seventh-day Adventist Church to consider the following statements from the pen of inspiration before they seek to silence the voice of rebuke. "There are many who do not have the discretion of Joshua and who have no special duty to search out wrongs and to deal promptly with the sins existing among them; let not such hinder those who have the burden of this work upon them; let them not stand in the way of those who have this duty to do, some make it a point to

question, and doubt, and find fault because others do the work that God has not laid upon them. These stand directly in the way to hinder those upon whom God has laid the burden of reproof and correcting prevailing sins...Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a wicked, fault-finding spirit. God is not to be trifled with and His warnings disregarded." *Testimonies for the Church*, Vol. 3, pg. 270. "There will ever be a spirit to rise up against the reproof of sins and wrongs. But shall the voice of reproof be hushed because of this? If so, we shall be in no better situation than are the various denominations in our land who are afraid to touch the errors and prevailing sins of the people." *Testimonies for the Church*, Vol. 3, pg. 359.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:1-4

LOYALTY TO WHOM

A dream from God given to Ruth Burrows on January 3, 1989

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**On the third of January 1989, Ruth Burrows received a vivid dream along with its interpretation. Three days later, John Burrows, totally unaware of the content of Ruth's interpretation, also received the interpretation. To the amazement of both, apart from the phraseology, the two interpretations were identical except for a few relevant thoughts added in John's interpretation. This dream has been labeled "Loyalty to Whom," and we believe we have been seeing a fulfilling of this dream in the lapse of time since then.**

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My friends and I were sitting in a *Catholic Church. (See appendix.) This church seemed to be very large, and we were in the sanctuary. This room had corridors attached to it that led to many smaller rooms. I had the impression that there were activities going on in these smaller rooms. This room was filled with people and their arms were raised (like in praise to God such as the Pentecostals do).

I saw one man take a piece of broken glass and scrape one arm until it bled. He did this while raising his arms in the air. I felt that he thought this would give him more merit with Jesus.

At this time a very large priest with dark hair, wearing a black robe with a small white collar entered and passed through the sanctuary and down a long hallway.

Then the strangest thing happened. A small fat creature appearing to be a cross between a dog and a human joined us, and I was petting it. When the man in the black robe began to walk down the hallway, the little creature jumped down from our chairs and followed him. I decided to follow the large man and the little creature to see what they were going to do. At the end of the hallway there was a large waiting room with smaller rooms leading off from it. There were also restrooms connected to this waiting room.

The black-robed man went up some stairs that led to a room that was above the hallway, and he took the creature with him. We asked someone what was happening, and they answered, "A baptism." We could not see any of the proceedings from where we were in the hallway, but we knew that on either side of the room above the hallway there were balconies full of people. It seemed all these people were watching this "baptism," yet we were not able to see it.

Then the little creature returned to the waiting room but he was not fat anymore. The impression came to me that this creature had been pregnant, and the baby had been delivered at this "baptism."

At this time we left the waiting room and entered one of the small rooms where a smaller group was gathered. I wanted to protect the little creature, but I knew that I could not take it with me and would have to leave it behind. Someone spoke up and

said, “What would you do if you could have this little creature?” I answered, “I would love it, protect it, and take care of it all its life—until it dies.” The dream ended.

INTERPRETATION

In the Catholic Church in this dream, the sanctuary was full of people crowded closely together. They represent the people of most Protestant churches who have joined together under the common heresies that they share with the Catholic Church.

The worshippers raising their arms up high indicates that the Catholic charismatic movement has invaded the Protestant churches.

The man cutting himself and thinking that it would give him more merit with Jesus represents the works-oriented theology of the Catholic Church and the influence it has on the churches of the Protestant world.

The other rooms that were attached to corridors leading from the main sanctuary, which had other activities going on in them, represents that the Catholic Church is not concerned about what religion one professes. It will allow other religions to be separate and practice their own precepts—as long as they are attached to, and do not contradict, the Sunday laws or the dictates of the Catholic Church.

The fat little creature represents the members of the Seventh-day Adventist Church as a whole. The fact that we were loving and petting the little creature represents that God’s faithful remnant people still love the members of the church. They may be in apostasy, but that does not diminish the love that those who are striving for holiness have for them.

The creature appeared to be half-human and half-animal (somewhat “dog-like” by description). This represents that the Adventist members, although they have the reasoning power of the human mind, are following the man who enters the room as a pet dog would follow his owner.

Being a small creature represents that the Seventh-day Adventist Church is small compared to other protestant churches.

The people in the elevated balconies on each side of the room that was above the hallway represent the leaders of the Catholic and apostate churches who have exalted themselves above the pure teachings of God in His sacred book.

Many times the Catholic Church works in secret. It hides its subtle agenda to infiltrate God’s church, but God will not allow His faithful ones to be deceived. This is represented by the fact that God’s faithful people in this dream continued to know what the issues were even though they could not actually see the baptism taking place.

The very large priest represents Satan. His large size symbolizes the power he has been able to wield over the religious world. The black robe represents evil and falsehood. The white collar represents truth. Satan began with a lot of truth mingled with a little error, but he has now, through many years of deception, mixed much error with just a little truth.

Originally we were together with the little creature in the sanctuary of the church, but the little creature jumped down to follow the priest. This symbolizes that the Seventh-day Adventist Church was originally a pure church, but instead of using its human reasoning to consider the destructive results of departing from God it has followed the evil one's sophistries as a dog would follow his owner. A majority of the membership no longer study and think for themselves. The Jewish nation followed the Pharisees in place of God, and the protestant world has followed the Catholic Church since Luther: so the membership of the Adventist Church is following the dictates of apostasy instead of a—**thus saith the Lord**. Please consider these statements regarding this matter. "The church will rarely take a higher stand than is taken by her ministers." *Testimonies for the Church*, Vol. 5, pg. 227. "While they trust to the guidance of human authority, none will come to a saving knowledge of the truth. Like Nathaniel, we need to study God's word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathaniel under the fig tree will see us in the secret place of prayer. Angels from the world of light are near to those who in humility seek for divine guidance." *Desire of Ages*, pg. 140, 141. "The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah." *The Review and Herald*, August 30, 1898.

My friends and I following to see what was going to happen to the little creature represents our concern as we watch the sad results of this apostasy. When the Sunday laws are passed, forcing all to make a decision for God's Sabbath or Sunday worship, the majority of Seventh-day Adventists will yield to the pressure and follow the masses as symbolized by the little creature's behavior.

The waiting room at the end of the hall represents a time of decision: a time when both apostates and God's faithful will grow and mature in one direction or the other, prior to God's direction for them to separate. The small rooms leading off from the waiting room represent that only a small amount of people will make the right decision and leave the apostasy.

The restrooms have a dual application. They represent that you can be washed of Seventh-day Sabbath-keeping and "come clean," so to speak, in allegiance to the apostate Sabbath, or, you can be washed of apostasy and come clean with the Lord in allegiance to Him and His true Sabbath.

The baptism is the counterfeit of true Bible baptism. It baptizes a majority of the Adventist Church into the deceptions and heresies of the Catholic Church. This indicates the mighty shaking the Spirit of Prophecy predicts. God will have a people who are few in number who will remain loyal to the true doctrines that He has given to His end-time church. The faithful few in the dream symbolize those who will make up that group.

The impression came to me that this creature had been pregnant, and the baby had been delivered at this "baptism." This represents that the Seventh-day Adventist Church has given birth to a new generation that has abandoned the pillars of our faith. This, of course, has added to the increased apostasy among its ranks. They have followed the same course as ancient Israel did in Judges 2:10, 11: "And also that generation were gathered unto their fathers; and there arose another generation after

them, which knew not the Lord, nor yet the words which He had done for Israel. And the children of Israel did evil in the sight of the Lord...”

Moving from the waiting room and entering one of the smaller rooms represents that the waiting period is over and it is time for the holy to separate from the unholy. God's true small remnant must separate from this unholy alliance.

I wanted to protect the little creature, but I knew that I could not take it with me and that I must separate from it. This represents that God's faithful few would prefer to protect the Seventh-day Adventist Church from its apostasy, but they realize that as the apostasy continues and they see that they cannot stop it—they must separate from it.

Someone asked me what I would do if I could keep the little creature and I answered that I would protect it and care for it until it dies. This represents that those who separate from the apostasy still love their church and would like to protect it, be united with it, and take care of it. However, they also realize that it is dying, and that because of its continuing apostasy, it will eventually become totally dead spiritually. The separation will be painful—**but necessary**.

“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.” Jeremiah 9:1

THE GROCERY STORE, THE MOTEL, AND THE POLICE

A dream from God given to John Burrows on March 8, 1998

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**This dream was given for a specific, very small, Seventh-day Adventist Church to warn them of the new theology that was being presented to them by the visiting speakers. The name of the leader of the church has been substituted with “Mr. A”, and the name of the church itself has been substituted with “small church.” I have included this dream with the other dreams in this book to show that no church, no matter how small it may be, is exempt from the deceptions of Satan.**

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This dream begins at a large grocery store. Upon leaving the store I loaded my car with groceries and made preparations to leave. My destination was a very small motel where Mr. A was the manager.

As I left the parking lot of the grocery store and prepared to turn onto the main road, I noticed a car coming toward me from the right. I noted that he was traveling in a very straight line and never veered—even slightly—to the right side of the road or to the left.

At this point, I decided to cut him off with my car. I pulled out in front of him and positioned my vehicle across the road—forcing him to stop.

A police officer, coming from the opposite direction, saw what I had just done. He rolled down his window and told me that what I had done was against the law. He seemed to be very upset with me, but I ignored him and continued on my way to the small motel.

I had not traveled very far when another officer pulled me over. He stated that he had received a call from the first officer requesting his assistance in stopping me. I ignored him also and proceeded toward my destination, but he continued to follow me for the rest of my trip.

I finally arrived at the small motel where Mr. A was the manager. I told Mr. A that the police officer was trying to stop me, but I had done nothing wrong. I also requested that Mr. A speak to the officer in my defense.

Mr. A believed my story and honored my request by speaking to the officer in my behalf.

INTERPRETATION

The groceries in the grocery store represent the many errors that are being fed to the members of the Seventh-day Adventist Church. Ephesians 4:14 warns us to beware of such a condition. “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...”

The small motel represents a very small church where God would have the members find rest from their burdens and learn more of Him. Matthew 11:28 says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mr. A was the manager of the small motel. This represents that he is in a leadership position at the small church.

After the car had been loaded with groceries, I proceeded to drive to the small motel. This symbolizes that Satan has been trying to bring the new theology with all its errors to the members of the small church.

As the driver of the car, I represent the new theology preachers. They appear to be godly, which only makes them more effective in preaching the new theology. Satan is very subtle in bringing his false doctrines to the members of the church. He often disguises his errors as truth: making his deceptions very difficult to recognize. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Corinthians 11:13-15.

The car that was coming toward me in a very straight line, not veering— even slightly— to the right or to the left, represents God's faithful preachers who are preaching the straight truth of righteousness as God would have it presented to His people.

I pulled out and cut off the car that was traveling in a straight line, forcing it to stop. This represents that Satan is using the new theology preachers and church leaders to stop the presentation of the straight truth. Satan wants to stop the straight truth from being brought to the members of the small church by having his new theology preachers replace it with his many errors.

The police officer represents God. He was traveling in the opposite direction as the new theology car. This symbolizes that God is very much in opposition to the errors of the new theology. His statement that I had done something against the law represents that the new theology is most certainly against God's Law and its principles of righteousness.

The police officer being upset with me represents that God is very displeased with the new theology and its errors that are being brought to the small church.

My ignoring Him and continuing on my way symbolizes that God's displeasure of the new theology has been ignored and it is still, even now, being brought to the small church.

The second police officer represents one of the many faithful servants of God. His response to the radio call from the first officer represents that God's faithful servants are always ready and willing to respond to God's call. They are always ready to help the Lord in His efforts to try and stop the spread of the new theology.

I ignored the second officer and kept on driving. The officer continuing to follow me signifies that God's true servants will never stop trying to prevent the new theology from being preached to God's people.

The fact that I was not physically detained represents that God never uses force in dealing with His people. We are free to choose between truth or error.

My car finally reaching the small motel, regardless of the officer's attempts to delay it, represents that Satan has, indeed, been successful in bringing error into the small church despite the verbal efforts of God's faithful servants who speak out against it.

Telling Mr. A that I had done nothing wrong symbolizes that Satan does not wish for Mr. A to recognize the error that he has allowed to be introduced into the small church.

Mr. A believed my story. This represents that Satan has been victorious in keeping Mr. A from putting a stop to the errors of the new theology that are being preached in his church.

Mr. A speaking to the officer in my defense represents that, although Mr. A may not be aware of it, he is actually defending the errors of the new theology. He is choosing it over the straight truth when he allows the new theology preachers to deceive him and his membership.

“Lest Satan should get an advantage of us: for we are not ignorant of his devices.” 2 Corinthians 2:11

ESCAPE FROM APOSTASY

A dream from God given to John Burrows on July 2, 1999

I was on some property that was not very well kept, and I was approaching a large house that looked like a mansion. It was located on the top of a very **low** hill. I knew that a man who held a high leadership position in the Seventh-day Adventist Church occupied the house, and I was coming to the house to give him a very solemn message.

As I got closer to the house I saw that it was not really a mansion, but it was still a very large house. I knocked on the door and there was no answer, but I opened the door anyway and entered the house. There was a tall staircase directly in front of me, and the man in the leadership position was standing at the top of the staircase. I immediately recognized him as someone who had been removed from his leadership position in the past, but now he had been reinstated as the leader of the Seventh-day Adventist Church. He asked me why I had not knocked. I told him that I had, but since there had been no answer I had entered anyway. He stated that he had not heard me knock.

I ascended the stairs and went into the living room where another man was sitting on a sofa in a semi-reclining position. This man had been a Seventh-day Adventist for many years, and he was holding some papers in his hand that he had been reviewing with the man in the leadership position.

The man in the leadership position had a beard that I sensed he had grown to disguise himself, but I recognized him anyway. I told him my name, at which point he became very hostile and told me to leave. However, I did not do so immediately. Instead, I was determined to stay and give him the solemn message that I originally wanted him to hear.

At this time, a silent man entered the room and stood beside me. I was impressed that this silent man was sent to escort me out of the house. After speaking to the man in the leadership position for a few minutes longer I turned to the silent man standing beside me and said, "I suppose that you want me to leave now." He nodded his head affirmatively. I got up to leave and told the silent man that I had planned on leaving anyway. He followed me out of the house into the front yard, but he continued to be silent. In fact, He never spoke to me one time throughout the entire dream.

When I left the house I had a large number of keys in my hand. At this point the key-chain broke, and some of the keys fell on the ground. I looked down and saw that some very putrid and offensive-smelling manure had been spread throughout the lawn. I did not want to become contaminated with the manure in searching through it for the missing keys; however, I needed the keys to start my car and leave the property.

The silent man and I began searching for the keys, and we began finding one key after another. It was becoming apparent that we were finding many more keys than I thought had been lost.

At this time, the man in the leadership position came out of the house with a large gun in his hand. He fired the gun at me, and strangely, the gun did not make any noise.

The silent man was between him and myself, and I saw that the silent man was in more danger of being hit than I was. I feared for him and was concerned for his safety. Even though I did not hear the shot from the gun, I still heard the bullet go past my head, very narrowly missing me. I hurried to get to my car: determined to escape from the man in the leadership position.

As I began driving I saw a road running parallel with the property line. I knew that I must get on that road as fast as I could; however, I noticed that there was a fence along the edge of the property that prevented me from crossing over to the road. To make matters worse, the weeds had grown very tall making it very difficult to see the fence.

I was determined, however, to leave the property and I began looking for a gate. The property was not cared for, and there were many obstacles in my way such as ditches and abandoned cars. At one point I came to some people in a stalled vehicle; I felt very guilty about going around them and leaving them there, but I continued to go forward and leave the property anyway. No matter what the obstacles were, I was determined to find a way to get off of the property and onto the road.

I finally came to an area where a number of cows were grazing and where there were two gates. The first gate swung inward and the second gate swung outward. I had to pass through both gates to leave the property. The first gate was very difficult to open, and some of the cows that were nearby tried to exit with me. I chased the cows back so they would not follow me as I attempted to escape from the property. The dream ended as I was going through the second gate, which was easy to open, and I entered onto the road on the other side of the fence.

INTERPRETATION

The property that was not well kept represents the Seventh-day Adventist Church. It has not been maintained spiritually, nor is it holy, as God originally intended it to be.

The house on the property looked like a mansion from a distance, but a closer look revealed that it was a house and not a mansion after all. This represents that, although the Adventist Church may resemble God's church, it comes far short of the glory that God would have His church display to the world.

The house being very large, even though it was not a mansion, represents that the church has been steadily growing; however, this is no indication of God's approval, or that the church is fit to reflect His glory.

The house being located on the top of a very **low** hill represents that the Seventh-day Adventist Church may think itself to be highly exalted among the churches of the world, but it falls far short of reaching the high calling of God. Christ said in Matthew 11:23, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell..." The Church may appear to be highly exalted, but as Christ rebuked Capernaum in Israel's time, today He is rebuking the Adventist Church. By depicting them as being on the top of only a very low hill, He is telling the church that they are not as exalted in God's eyes as they may think.

I represent the people of God who have recognized the apostasy that has entered the church.

The man in the leadership position represents those in charge who are leading the membership to destruction. Isaiah 9:16 says, “For the leaders of this people cause them to err; and they that are led of them are destroyed.”

The fact that the man in the leadership position had been removed from his position of leadership in the past would lead many people to believe that the apostasy of the church has been dealt with, but he was reinstated as the leader of the Seventh-day Adventist Church. This represents that the new theology and false teachings advocated by the leadership are still very much alive, and are being taught to the members today as surely as in the past. **The errors have not been corrected.**

The man in the leadership position had tried to disguise himself with a beard, but I recognized him anyway. This symbolizes that God will give His faithful people who are obedient to Him the spiritual discernment to recognize that the leadership of the church is not what it appears to be. Instead of leading its people to holiness with the straight testimony, it is leading them to destruction with its errors.

I came to the house with a very solemn message for the man in the leadership position. This symbolizes that God has been sending His watchmen on the wall to rebuke the leaders of the church with a very solemn message of warning. They are leading God’s people to destruction and God has a message of judgment for them. “Woe to the shepherds who are destroying and scattering the sheep of My pasture! declares the Lord. Therefore this is what the Lord, the God of Israel, says to the shepherds who tend My people: Because you have scattered My flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done, declares the Lord.” Jeremiah 23:1, 2. (NIV)

There was no answer at the door when I knocked. This signifies that the leaders of the Adventist Church have not responded to the efforts of God’s faithful watchmen to bring a solemn message of rebuke and warning to them.

I entered the house even when the man in the leadership position did not answer my knock. This represents that God’s faithful servants will proceed to present God’s message to an apostate leadership—now as in the past—whether it is welcome or not. This shows the great mercy of God. It shows His great desire to give every opportunity possible to an apostate leadership: He longs for the leaders to hear the rebukes of His watchmen and repent.

The man in the leadership position was standing at the top of a tall staircase. This represents that the leadership of the Seventh-day Adventist Church has exalted itself above the people; it is following its own opinions instead of the pure doctrines that God gave to the founders of the church. Instead of lifting up the Bible and the Spirit of Prophecy as the only standard of righteousness, the leaders have exalted themselves and given the people their own definitions of right and wrong. They have become as God to the people when they put their own interpretations on scripture, and the members of the church are allowing their leaders to be exalted as God when they follow their new theology instead of the Bible and the Spirit of Prophecy.

I recognized the man who was in a semi-reclining position on the sofa as someone who had been a Seventh-day Adventist for a long time. This represents the laymen in the church who were, at one time, following the principles of righteousness by faith, but they have now come into agreement with the leaders who have strayed away from the truth. His semi-reclining position on the sofa symbolizes that the people of the church are being lulled to sleep by the false teachings of an apostate leadership.

The paperwork in his hands that he was discussing with the man in the leadership position represents the plans of Satan to bring the laity into agreement with the apostate leadership and unite them together; thereby, bringing the Seventh-day Adventist Church to perdition. As Hosea 4:9 says, "And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings."

The man in the leadership position becoming very angry and telling me to leave parallels the animosity of the leadership against those who would dare to expose the workings of Satan among them. It represents their efforts to rid the church of those who would insist on standing up for the truth and would, as Jude 3 states, "earnestly contend for the faith, which was once delivered unto the saints."

The silent man represents those in the church who see the apostasy, but they do not speak up against it. They are guilty of not following the counsel of God when He said, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

My turning to the silent man and saying, "I guess you want me to leave now," and then stating that I was planning on leaving anyway represents that we should not wait to be disfellowshipped from those churches that have gone into apostasy. Rather, we should make plans now to escape the apostasy before we are corrupted by it.

The silent man being in agreement that I should leave symbolizes those who do not speak up for truth when apostasy enters the church. They would rather see the voice of warning and rebuke silenced than to be the cause of contention among their brethren. John 12:42,43 describes such people very well. "Nevertheless among the chief rulers also many believed on Him: but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Although they see the apostasy, they want peace at the cost of sacrificing the truth. They are still clinging to the church and being corrupted by its false teachings. They do not understand that God's true church is composed of those who are obedient to God. Ellen White made this very clear in *Upward Look*, page 315. "God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. 'Where two or three are gathered together in my name, there am I in the midst of them.' Matthew 18:20. **Where Christ is even among the humble few, this is Christ's church, for the presence of the high and holy one who inhabiteth eternity can alone constitute a church.**"

The keys in my hand represent the pure doctrines of Christ: the pillars of our faith that God gave to the founding fathers of the Seventh-day Adventist Church.

The foul-smelling manure in the front yard of the house represents that the apostasy has become very offensive to God: it has made the church unfit to be called holy and

pure. He can no longer display the Seventh-day Adventist Church to the world as a reflection of His character. God is saying the same thing to an apostate church today that Jacob said to Simeon and Levi in Genesis 34:30. "Ye have troubled me to make me to stink among the inhabitants of the land."

My dropping some of the keys that were needed to escape represents that Satan is determined to mingle the apostasy and the truth together: this aids in preventing the escape of God's faithful people from an apostate church. If we are to escape fully from the apostasy we must not lose any of the pure doctrines that make God's true remnant a pure and holy people.

As the pure doctrines of our founding fathers are lost, all of God's true remnant people must be very careful that they are not defiled and contaminated by the apostasy. This is represented by me not wanting to be corrupted by the foul smelling manure in the yard while searching for the lost keys.

The silent man followed me out of the house and began searching for the lost keys. This symbolizes that although there are still people in the Seventh-day Adventist Church who are silent and are being polluted by the apostasy, nevertheless, they are in the valley of decision, and there is still hope for them to escape from error. They are still able to recognize that the pure doctrines of our founding fathers have been lost amid the corruption of the church. There is still time for them to recover the lost doctrines; they can still be a part of those who are escaping from error. These individuals may be silent and afraid to speak up now, but as the apostasy increases they will have an opportunity to follow the example of those who have escaped from an unholy church.

The silent man and myself finding more keys than I thought had been lost represents that more of the doctrines of the church have been lost than it would appear. One lost doctrine leads to another. First came the new theology with the belief that we can be saved in our sins. Next followed the belief that everything was finished at the cross. Then we threw out the sanctuary doctrine. The list of lost doctrines goes on and on. More and more of our doctrines have been modified until the Seventh-day Adventist Church is no longer God's holy and pure church.

The man in the leadership position shooting at me symbolizes that the leadership of the church will go to great lengths to destroy those who would point out a way of escape from the apostasy.

The shot not being heard represents that those who are remaining in the church are not aware of the destructive force of the leadership in trying to destroy God's people spiritually.

My hearing the bullet go by my head, even though the shot had not been heard, represents that only those who are striving to escape from the apostasy will recognize that the leaders are trying to destroy them and others spiritually.

The silent man getting caught between the man in the leadership position and myself represents those who stay in the Adventist Church while recognizing that it has apostatized. They are caught between the false leaders who claim peace and safety and those who are warning them to escape from the apostasy.

My fear that the silent man was in more danger than myself represents that those who leave the church because of its apostasy are not the ones who are in danger. It is those who remain in the apostate church who are in greater danger of being destroyed spiritually.

My not wanting the silent man to be killed represents that we should be very concerned, and pray earnestly for those who have not escaped from the apostasy.

The road beside the property represents the road that God would have His people travel if they are to escape from the apostate Seventh-day Adventist Church and enter into the kingdom of God.

The road being parallel and not on the property represents that the road to heaven is parallel and no longer connected to the Adventist Church. God warned Judah in Hosea 4:15 that they were not to be connected to apostate Israel by saying, "Though you commit adultery, O Israel, let not Judah become guilty. Do not go to Gilgal; do not go up to BethAven. (NIV)

God is now instructing His faithful people in this day by showing them a road that is completely separate from the apostate church.

I decided to get off the property and onto the other road immediately after the man in the leadership position shot at me. This symbolizes that it is now time for God's faithful remnant to see the danger of staying in the church. God wants them to be traveling on the road that leads to heaven and eternal life rather than to remain in a sin-filled church. Ellen White brought this principle out very clearly in *The Great Controversy*, page 45. "After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. **They saw that separation was an absolute necessity if they would obey the word of God.** They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war."

The fence that kept me from getting on the road represents that Satan does not want us to separate from an apostate church. He wants to prevent God's people from traveling the road that would lead to eternal life.

The high weeds that kept me from being able to see the fence symbolize the unkempt spiritual state of the church. The members of an unkempt and unholy church will never be able to see the workings of Satan in preventing them from leaving the apostasy and traveling on the Lord's road to holiness.

The many other obstacles that I encountered when I tried to escape from the property represent the many obstacles that Satan uses to prevent the members of the Seventh-day Adventist Church from leaving the apostasy.

The abandoned cars represent that there are those who see the apostasy. These members have considered and even started to leave, but for one reason or another

they have **abandoned the idea** of leaving the apostate church. As a result they have also **abandoned the truth and the pillars** of the Seventh-day Adventist faith.

A lack of Bible study and prayer have made many of God's people blind to the straight testimony. They do not understand that a holy God is calling His people to holiness; He is offering them the power to overcome all of their sins through the blood of Christ. Many of God's people do not understand that the blood of Christ not only forgives sin but also purifies from sin. As a result they have accepted the errors of an apostate leadership. This has become an obstacle that keeps them from seeing the truth and wanting to escape from the apostasy. This puts the members of the church in the same spiritual ditch as the apostate leaders. The obstacle of the ditches in this dream symbolizes this. A blind leadership is leading a blind people, and as a result they shall both, as Christ pointed out in Matthew 15:13, "fall into the ditch."

My feeling of guilt in going around a stalled vehicle represents that Satan will even work on our emotions to keep us in an apostate church. He will try to make those who have considered escaping from the apostasy feel guilty about leaving behind those who are no longer moving forward to the high calling of God. He will endeavor to keep God's people in an apostate church by convincing them that they should remain in the church to help those who are not moving forward unto holiness. This is indeed an obstacle for those who would escape. Satan knows only too well that those who remain in an apostate church—while using the excuse that they may be able to help those who have become corrupt—will themselves be influenced by the apostasy as surely as ancient Israel was influenced by the mixed multitude. **"Error is never harmless.** It never sanctifies but always leaves confusion and dissension. **It is always dangerous."** *Counsels to Writers and Editors*, pg. 47.

My determination to escape from the property regardless of the obstacles represents that God's remnant people must be determined to get on the right road and escape from the apostate church—regardless of Satan's efforts to stop them from doing so.

The first gate that was difficult to open represents Satan's efforts to keep as many of God's true remnant people in the apostate church as he possibly can. It represents a struggle for those who are considering an escape from apostasy. It was a gate that swung inward. It was difficult to open symbolizing that it is very difficult for a person to leave something that has been a part of one's life for so long—possibly since birth.

The second gate that was easy to open symbolizes that Christ has provided a way, through faith in Him, to escape from the apostasy. It was a gate that swung outward, and it was easy to open. This symbolizes that once we give ourselves entirely over to Christ and His purposes, the work is His to do.

The group of cows that were grazing close to the gates represents many of the independent groups and ministries that have separated from the apostasy of the Seventh-day Adventist Church, but they are still being fed and are accepting error. Like the cows that were very close to the gates, they are close to leaving the apostasy—**but not quite separated from it.** Like the animal world they do not seem to have the ability to reason things out. Although they can see many of the false teachings, they lack sound reasoning and discernment to recognize some of the errors that they still believe. As the cows, they may try to leave the apostasy but they are still feeding on error and will not give it up.

Some of the cows trying to get out with me through the first gate represent Satan's desire that those who escape from the Seventh-day Adventist Church would bring some of its error with them. This, of course, would pollute God's true remnant church, which is comprised of those who love Him and keep His commandments. It is dangerous to join with those who advocate any error whatsoever: they may have escaped from some of the apostasy, but that does not make any false beliefs that they are holding onto any less dangerous. God has given them light and truth and they must leave behind **all the apostasy** if they would be part of God's true church.

My preventing the cows from coming with me represents that God will have a people who will not only escape from the church, but they will also prevent any of its errors from coming with them. They will be a part of the church described in Ephesians 5:27. It is a church without "spot or wrinkle or any such thing." It is a church that is "holy and without blemish."

The dream ending with my passing through the second gate onto the road represents that God **will** have a people who *escape* from the apostate Seventh-day Adventist Church. He **will** have a people who stand holy and perfect before Him in the Day of Judgment, and bear fruit to His glory. They **will** seek to travel the road leading to the kingdom of heaven.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."
Isaiah 4:2

ON STAGE

A dream from God given to John Burrows in 2001

I entered a large church and found a seat between two women. One of the women seemed to be very godly and spiritually minded, but the other woman seemed to be very ungodly and not interested in spiritual things.

The rostrum in this church looked very much like a stage that you would see at a theater for the performing arts.

There were some people behind a curtain who were preparing for a communion service. I could not see what they were doing, but I knew that something was wrong. I was not comfortable with the preparations that they were making in secret. The godly woman sitting beside me also voiced her opinion that something was wrong. However, the ungodly woman saw nothing wrong with the hidden activities that were taking place.

At this time, the people behind the curtain came out with a very large cup that had only a small amount of wine in the bottom of it. They stated that everyone should share the cup. I refused to drink, stating that it was unhealthy to do so. I also noted that there was only a small amount of wine in the cup; it would not be sufficient for everyone.

After passing the large cup around, other people from behind the curtain began passing around a large bowl filled with ordinary crackers instead of unleavened bread. I noticed that the bowl was filled to overflowing, and my efforts to keep the crackers from spilling out of the bowl were useless.

Next, three worldly performers—not at all spiritual—came onto the stage. As the three men entered, something very strange happened. Suddenly it seemed as though I was being given a close-up of different aspects of the performers—a magnified vision.

I saw a close-up of the first man's guitar. Then, the second man's clothing was magnified. Lastly, I was shown a close-up of the third man's actions, which were totally unacceptable for a religious service.

As the three men began to perform, more people joined them on the stage. This continued at an alarming rate until the stage was completely filled with actors and entertainers. Then I noticed that the stage seemed to be growing, and it was much deeper than what it had originally appeared to be.

As the performance continued it became more and more worldly. What started out with only three men continued to grow until there was a multitude of people who were giving a presentation of "Star Wars."

At this point, I decided to stand up and speak against the performance that was taking place in the church. I stepped onto the stage and spoke very pointedly; I was determined to expose the abominations that were taking place.

As I stood up alone and faced the actors on the stage, they began to insult and mock me. I stood firm, however, and refused to leave the stage. As their insults continued I

made an appeal to the members of the church—who were still sitting in the pews—to join me and speak out against the worldly confusion that had replaced the worship service.

At first only a very few people stood up, but others began joining them until the church was divided into two groups. One group was standing, and the other group was still sitting in their pews.

The group of people who were standing had made a decision to separate from the apostasy and to have no part with those that were committing abominations. At this time, they told the performers on stage—in no uncertain terms—that they wanted them to leave. However, the entertainers did not comply with their request and refused to leave the church. The dream ended.

INTERPRETATION

The large church in this dream represents the Seventh-day Adventist Church.

The rostrum of the church resembling a stage for the performing arts symbolizes that the solemn message of victory over sin is no longer being preached from the rostrums of the church. The agenda of the leadership is no longer holiness but entertainment. Its preaching reflects to the world that it has lowered the standard to that which is as common and unholy as a Hollywood performance. The leadership of the church in lowering the standard and providing entertainment instead of a solemn testimony, has not considered the following statement. “Do not encourage the men who are to engage in this our work to think that they must proclaim the solemn, sacred message in a theatrical style. Not one jot or tittle of anything theatrical is to be brought into our work. God’s cause is to have a sacred heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.” *Evangelism*, pg. 137.

The people behind the curtain making preparations for communion represent the leaders of the Catholic Church. The preparations they were making represent their plans to introduce their form of worship and their doctrines into the Seventh-day Adventist Church. In doing so they have caused the church to come far short of the glory that God would have it display to the world.

The curtain represents that their plans to infiltrate the church have been done secretly. They have veiled their efforts to deceive the Adventist people.

I could not see the people behind the curtain or what they were doing, but I still knew that something was wrong, and I was not comfortable with the situation. This represents that those who are praying and studying will recognize the efforts of the Catholic Church to pollute the Seventh-day Adventist Church.

The godly woman who agreed with me, and the ungodly woman who saw nothing wrong with what the people behind the curtain were doing represent the two classes of people in the church. One class is awake, spiritually minded, and aware. The other class is asleep, carnally minded, and complacent. One still believes the doctrines of

our founding fathers and the other is deceived by the efforts of the Catholic Church to destroy the pillars of our faith.

The large cup that was to be shared by everyone represents the efforts and intentions of the Catholic Church that everyone in the Seventh-day Adventist Church should share and be united in partaking of her doctrines and her form of religion.

My refusal to share the cup with others, stating that it was not healthy to do so, represents that it would be spiritually devastating to unite with the members of the Adventist Church who are partaking of the errors of Catholicism.

The small amount of wine, which I recognized as not being sufficient, represents that the false doctrines of the Catholic Church, especially relating to the blood of Christ, are not sufficient to cleanse God's people from sin. The communion wine should not only represent the blood of Christ to forgive our sins but also to cleanse us from sin and to perfect our characters in Christ Jesus. Hebrews 13:20,21 brings out this principle very clearly. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.**"

Leaven represents sin, which is why the bread for the communion service is made without leaven, but the bowl in this communion service contained ordinary crackers instead of unleavened bread. This represents that the deceptions being introduced by the Catholic Church into Adventism would lead the people to believe that we can still partake of the body of Christ, and be united with Him, without having to remove the sin from our lives. It denies the principle found in 2 Peter 1:4, that we can be "partakers of the divine nature."

I tried to keep the bowl of crackers from overflowing but to no avail. This symbolizes the unsuccessful efforts of God's faithful servants to stop the belief that we can be saved in our sins, which has overflowed into the Seventh-day Adventist Church.

The performers on the stage represent the members of the church who have totally accepted the errors of an apostate leadership.

The magnification of different aspects of the performers on the stage represents that God would have the people in the Adventist Church look very closely at some of the things that the leadership has not only accepted but also condoned and even approved of. Because of their compromise with worldliness, the standards that are acceptable to the leaders of the church have become an abomination to a holy God.

The close-up of the guitar represents that the music in the Adventist Church is no longer acceptable to the Lord.

The close-up of the clothing represents that the worldly dress of those in the Seventh-day Adventist Church has become an abomination to God.

The close-up of the unacceptable actions of one of the performers represents that the lives and conduct of the members of the church no longer reflect the character of Christ.

The members of the church may feel that they are justified because their leaders approve of their music, dress, and conduct, but God would have them know that He feels differently about it. “Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.” Luke 16:15.

The number of actors on the stage was increasing at an alarming rate. This represents that the theology of the leadership has led to an increase in the number of people who have accepted its errors. This, in turn, has led to an increase of abominations in the church, which are multiplying at an alarming rate.

The stage began to grow and became much deeper than it was at the beginning of the performance. This symbolizes that the apostasy has continued to grow until it has become much deeper than it was at first.

The number of performers on the stage continued to increase, and I saw that they were playing out scenes from “Star Wars,” which depicts events in the future. This, along with an increase of performers represents that as we compromise with the Catholic Church the apostasy of the Seventh-day Adventist Church is only going to increase in the future.

My decision to speak up and expose the abominations taking place in the church represents that God has a people who will be willing to stand up and speak out as Isaiah 58:1 tells us to do.

The performers on the stage insulted and mocked me as I stood alone. This represents that those who stand up for God’s truth will have to stand without support. They will be insulted and mocked by those who have allowed Catholicism to affect their beliefs.

My standing firm and not leaving the stage, in spite of the insults, represents that those who step out in faith against the Roman Catholic attack on the Seventh-day Adventist Church must stand firm and not be moved. We must believe that God still has a people, and if we stand up for what is right there will be others who will become part of us. This is represented by my call from the stage for others to stand up and join me.

The people who were still sitting in the pews represent the members of the church who are weighing the consequences of uniting with those who stand against error. Unlike the performers on the stage, they are still deciding whether to join in the apostasy or stand up against it.

Of the small group that was still sitting in the pews there were people who stood up with me. A few at first, then more stood until the church was divided into two separate groups—one sitting and one standing. This represents that the church will be divided into two groups. God will have a small number of faithful people who will stand up against the apostasy, and they will separate from those who are still sitting complacently by and accepting the Roman Catholic attack on the Adventist Church.

The group of people who stood, immediately separated from those who were still sitting. They stood with me, having made a decision to remove themselves from the apostasy and to have no part with those who were committing abominations. At this time, they told those on stage—in no uncertain terms—that they wanted them to leave.

However, the performers did not comply with their request and refused to leave the church. This represents that the true people of God will be firm against the apostasy that is taking place. They will have no part in the abominations because of compromise with the Catholic Church. They understand that there must be a separation between them and the apostasy. Although they would prefer that those who are an abomination to a holy God would leave the church—**that will not happen**. They will ultimately have to be the ones who stand up and separate from those in apostasy. They will be as 1 Peter 2:9 so aptly puts it, "...a chosen generation, a royal priesthood, a holy nation, a peculiar people..." As a holy and pure people they will follow the words of God as concerning Judah in Hosea 4:15: "Though you commit adultery, O Israel, let not Judah become guilty. Do not go to Gilgal; do not go up to BethAven. (NIV)

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:12, 13

THE RELIGIOUS MEN AND THE VIALS

A dream from God given to Lisa Fortner in 2001

In this dream I was observing the following scenes, but my presence was not known.

There were four or five religious men who were levitating in the upper portion of a house of God. Each man was holding a vial and pouring its contents into the vials of the other religious men.

As the dream proceeded, another religious man entered who I recognized as Satan. However, the other religious men did not recognize him as such. Satan then approached the other men so that he could share the contents of his vial with them. I said to myself, "No, don't let him pour the contents of his vial into yours!"

At this time the new religious man (Satan) approached one of the other religious men who gladly and willingly allowed him to pour the contents of his vial into his own.

The religious man who received the contents of Satan's vial immediately went crazy, and he was ejected out of the house of God through a window. When he landed on the ground his whole appearance was changed. He continued in his insanity.

INTERPRETATION

The house of God in this dream represents the high standard of righteousness that God would have His church reflect to the world. His church will come up to the high standards that are described in Ephesians 5:27. "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The four or five religious men represent the different denominations in the religious world of today.

The contents of their vials stand for the different beliefs and doctrines that each denomination holds to be true.

Each man pouring the contents of his vial into the vials of the other men represents that the different denominations in Christendom today are uniting under the ecumenical movement and are sharing the doctrines that they have in common.

The religious men levitating in the upper part of a house of God represents that the ecumenical movement appears to have united under one roof to become God's church. It may seem to have reached the high standards that God requires, but in reality, those who share in the false doctrines—which are the inevitable results of compromise—do not have their feet firmly planted on the foundation of the doctrines of Christ. To be a part of the ecumenical movement and share the doctrines that are held in common with other religions is nothing more than to compromise with Satan.

Satan posing as a religious man symbolizes that Satan has come to the ecumenical movement as an angel of light with his deceptions and false reformation. 2 Corinthians 11:14 says, "And no marvel; for Satan himself is transformed into an angel of light." In

Messages to Young People, page 57, Ellen White makes this statement. "Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful and knows that the most effectual way for him to accomplish his work is to come to poor fallen man in the form of an angel of light."

In *Early Writings*, page 261, we have this warning. "He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit." Those who are part of the ecumenical movement will not recognize that it is Satan, and not God, who is behind their movement. The religious men not being able to recognize that the new man was Satan is symbolic of this.

The contents of the vial that Satan wanted to share with the other men represents the deceptions that he wishes to share with those who have been willing to compromise their beliefs by accepting the doctrines of other religions.

The recipient of this dream recognized that it was really Satan who was posing as a religious man and did not want him to pour the contents of his vial into the vials of the other men. This represents that although the majority of the Christian world of today is being deceived by the ecumenical movement there is a people, as in Elijah's time, who are faithful to God. They recognize the destructive work that Satan is doing, and they are concerned for those who have accepted the false doctrines of other denominations, which are the deceptions of Satan.

The religious man who gladly and willingly accepted the contents of Satan's vial represents the Seventh-day Adventist Church. By compromising with the ecumenical movement and sharing with them in their false beliefs, the church has become blinded to the high calling of God, and it has gladly and willingly lowered its standards. It has come to the point of accepting the very doctrines of Satan. As a result, Satan's hellish torch is most assuredly shining forth from the pulpits of the Adventist Church.

To come together and meet on common ground with those who do not share the pure standards and doctrines of Christ is disastrous to the church. Uniting with them and sharing only the beliefs that we have in common is to throw out the pillars on which the Seventh-day Adventist Church was founded, such as: righteousness by faith, the post-fall nature of Christ, the sanctuary, and the three angels messages, just to name a few of the beliefs that make God's true church a peculiar people unto Him.

As the religious man received the contents of Satan's vial he went crazy and was ejected out of the house of God, landing on the ground; whereupon, his whole appearance was changed. This represents that, as the Adventist Church has compromised with the ecumenical movement and accepted the false doctrines of Satan, they have profaned the holy name of God and are being rejected by Him just as surely as Laodicea was to be spued out of His mouth. They cannot and will not be a part of the church of God with its high standard of righteousness. God will cast the Seventh-day Adventist Church to the ground and bring it low for its compromise with Satan. In accepting the contents of Satan's vial they have been following their own wisdom instead of God's. They have accepted the insanity of Satan's will, and they no longer bear the appearance of a holy church. "Men cannot depart from the counsel of God and still retain that calmness and wisdom which will enable them to act with justice

and discretion. **There is no insanity so dreadful, so hopeless, as that of following human wisdom, unguided by the wisdom of God.**" *Patriarchs and Prophets*, pg. 658.

The religious man continuing in his insanity represents that the Adventist Church has not turned to God and repented for its departure from the firm foundation, which was laid by our founding fathers. The church has pursued its present course of compromise with the ecumenical movement. It has not heeded the cries of those who have stood up for the truth as watchmen on the walls of Zion.

The Seventh-day Adventist Church is most certainly continuing in the same course as ancient Israel did when they told God, in Jeremiah 6:16, that they would not walk in His ways.

"Thy silver is become dross, thy wine mixed with water." Isaiah. 1:22

THE DEAD GRANDFATHER

A dream from God given to Lisa Fortner on July 26, 2001

In the beginning of this dream I was going to my grandparents' house. My grandfather had died and I was going to visit my grandmother. The house that she was living in was not the same house that my grandparents had lived in before.

As I entered the house I was met with a very foul odor. The smell was rotten and very offensive to me.

I heard my grandfather's voice coming from the bedroom. Even though I knew that he was dead, I could still see him and hear his voice. Then I saw my grandmother who was in another part of the house.

Both my grandfather and my grandmother wanted me to stay and help them.

I told my grandmother that I knew my grandfather was dead, and I didn't want to stay because the house was evil. At that point, I left the house in spite of their request that I stay and help them.

Upon leaving the house I looked up and noticed that the sky was dark and cloudy. The clouds were moving very fast. In the clouds a large book appeared. As I looked closer I noticed that there were several other books with it, and each one had roman numerals on its cover.

After the books, I saw a clock with bright red numbers and a brilliant red border around it. The time on the clock said twelve forty A.M. Here the dream ended

INTERPRETATION

The grandparent's house represents the Seventh-day Adventist Church.

The grandparent's house was not the same house that they had lived in before. This represents that the Seventh-day Adventist Church has changed. In departing from the pillars of our faith it no longer resembles a pure and holy church—but an apostate church. It is not the same holy church that God originally established through the founding fathers.

Lisa's grandfather had died. This represents the generation of leaders in the church that have departed so far from the foundations of our faith and have been living so long in an apostate church that they have died spiritually.

Lisa represents a new generation of Seventh-day Adventists, although few in number, who are still clinging to the original pillars of our faith. They are very much alive spiritually and are not willing to be part of a church that has changed from the foundation laid down by its founding fathers.

The house had a very foul odor that was very offensive to Lisa. Something that is dead smells bad quickly and the longer it is left unburied the worse it smells—it **becomes very offensive**. It would also affect anyone who remained in close proximity to it. The

Adventist Church, with its spiritually dead leadership, has also adversely affected the members who have remained in such an environment. They are no longer offering the sacrifice of a sweet smelling savor to God by removing the sin from their lives. Instead, they have become exceedingly offensive to God and to His faithful remnant.

Lisa heard her grandfather's voice coming from the bedroom and saw him even though she knew that he was dead. This symbolizes that although the leaders of the church are dead spiritually they are still physically alive, and their voice is still being heard. They are still leading God's people to perdition with their apostate teachings. As Isaiah 9:16 so aptly puts it, "For the leaders of this people cause them to err; and they that are led of them are destroyed." Please consider this statement from God's end-time prophet. "Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their King, henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that followed, they were responsible. **A nation's sin and a nation's ruin were due to the religious leaders.**" *Desire of Ages*, pages 737, 738.

Lisa's grandmother represents the laity. It is spiritually married to its apostate leaders instead of being married to Christ. The members cannot discern the difference between the teachings of their apostate leaders and the teachings of our Lord. They have been living in the same church with them for so long that the Spirit of God no longer dwells with them. Ellen White describes their condition very well in *Testimonies for the Church*, Vol. 2, pages 439-442. "I was shown the state of God's professed people. Many of them were in great darkness, yet seemed to be insensible of their true condition. Many were cherishing idols in their hearts and were practicing iniquity which separated them from God and caused them to be bodies of darkness. I saw but few who stood in the light...Men who stand in very responsible positions at the heart of the work are asleep. Satan has paralyzed them in order that his plans and devices may not be discerned, while he is active to ensnare, deceive, and destroy...Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him."

Her grandmother being in another part of the house represents that God does not put the laity in the same place as the apostate leaders that they are spiritually married to. In other words, He does not hold them as responsible as those who have been leading them astray. The Lord said in Jeremiah 50:6, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place."

The laity must realize, however, that looking to their leaders instead of to God will not excuse them from judgment or keep them from being lost. Each person is responsible to God for his own salvation and that of his own family, and he needs to take that responsibility personally and seriously. That is why God is still calling His people who have not totally become dead spiritually to divorce from their apostate leaders and

return to their true husband. "Turn, O backsliding children, saith the Lord: for I am married unto you." Jeremiah 3:14.

Lisa's grandfather and grandmother wanted her to stay with them and help them. This represents that in seeking to justify their apostasy, it would be very helpful to the leadership if those who have separated from them would return to the apostate church. The laity would also find it helpful if those who have left would return. It would be a confirmation that their leaders have been correct in their new theology with its smooth and watered-down gospel. It would strengthen the stand that many have taken against leaving the apostasy.

Lisa told her grandmother that she knew her grandfather was dead. She did not want to stay because she knew there was evil in the house. This represents that God wants His faithful remnant to recognize the spiritual condition of their leaders and the evil that has permeated the church because of the spiritually dead leadership.

She left the house in spite of their request for her to stay with them. This symbolizes that God wants His faithful people who recognize the apostasy to separate from the prevailing evil in the church. A dead leadership or dying laity will never be able to give a valid reason for God's faithful people to stay in a church that has become offensive to Him.

As Lisa left the house she saw that the sky was dark and cloudy, and the clouds were moving very fast. This represents that, as God's people leave the apostasy, the winds of strife and persecution will move much faster. The crisis will come with great speed.

The large books with roman numerals on their covers represent the doctrines, beliefs, practices, traditions, and dictates of the Roman Catholic Church.

The Catholic Church will be at the heart of the coming crisis and their wrath will be directed at the people of God who have left the so called "safety" of this apostate church. The books appearing in the fast-moving clouds symbolize this.

At first she saw one book and then noticed that there were several. This represents that the Roman Catholic Church will not be content with people following only one of her dictates such as the false Sabbath. She will insist that the Christian world follow every one of her man-made traditions and edicts. She will be a relentless force against those who have left the apostate Seventh-day Adventist Church, which has followed in the footsteps of Rome.

The clock that followed the books had a brilliant red border around it and bright red numbers. The red numbers and border represents a warning to God's people that it is time to wake up and realize that the coming crisis is rapidly approaching. It is a clock that says, "DANGER! The hour is late! WAKE-UP! Get ready for the coming crisis!"

The late hour of the clock represents that the night, is indeed, far spent. We are past the midnight hour. The Seventh-day Adventist Church has gone well past the time of God's forbearance. Those who are still in the apostate church who are not heeding His call to come out and be purified are in great danger.

A loving God is speaking plainly in this dream. He is saying, Can you see that your leaders are spiritually dead? Is the stench of the dead but unburied grandfather offensive to you? Are you blindly and foolishly looking to spiritually dead leaders who can no longer show you the way of salvation? Are you still married to them and seemingly immobilized or even paralyzed? Will you take this opportunity to realize that you can now look to God as your leader? Will you leave the contamination and stench behind that is immobilizing you? Will you return to God and to His admonition to be purified—**now**?

Time has almost run out, and it is not in your best interests to dally or procrastinate. If you stay in this polluted environment you will be eternally lost. And what about your family and loved ones? Are they waiting for you or someone else they know to take the first step? Can you see that God has sent this dream to awaken and alert you? He wants to provide help—not help to stay in an apostate church—but help to leave the stench and return to Him. Are you willing to serve Him with your whole heart and mind and soul? Please pray now and act quickly while you still have that choice. It is very, very late. **Will you be ready?**

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.” Romans 13:11, 12

AN APPEAL

Many years ago the new theology was introduced into the Seventh-day Adventist Church. Since that time, the glory that God would have His church reflect to the world has been greatly diminished. The new theology has robbed God of His glory, and the church that God ordained to be a pillar of truth to the world is now presenting a counterfeit of the gospel. This church has, most certainly, proceeded from evil to evil: like Israel of old, it has walked in the counsels and in the imaginations of its own evil heart and gone backward instead of forward (as described in Jeremiah 7:24).

Recent generations of Seventh-day Adventists have forgotten the doctrines and the pillars of our faith given to us by our founding fathers, while new generations have not been taught what those doctrines and pillars are. It appears that the situation described in the second chapter of Judges—after Joshua, the leader of Israel had died—has become a reality in the Adventist Church of our day. “And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim.” Judges 2:10,11.

As the apostasy of the Seventh-day Adventist Church has increased, the warnings against it have increased, also. God’s faithful watchmen on the wall have stood up and fulfilled the commission given to them in Isaiah 58:1. They have cried aloud and spared not; they have lifted up their voices like a trumpet and tried to show the people their transgressions—but without success.

As in Elijah’s time, those who, out of love have rebuked the leadership for misleading God’s people have been called the troublers of Israel. However, it is the leaders themselves who have been troubling spiritual Israel by allowing the abominations of the new theology to creep so steadily into the church.

Will God allow the apostasy to continue without doing something about it? After the price that He paid on the cross for each and every soul in the Seventh-day Adventist Church, will He stand idly by and watch those precious souls be destroyed by their sins?

His faithful watchmen, after years of sounding the warning trumpet, are saying the same thing that David said in Psalms 119:126. “It is time for thee, Lord, to work: for they have made void thy law.” Will God answer their request? Will He personally speak to His people after all the efforts of His faithful watchmen have failed?

I believe that God will not only answer their request, but I am persuaded that for some time now our Lord **has been** speaking personally to His people in the fulfillment of Joel 2:28, 29. “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.”

It was about 20 years ago that a number of God’s devoted Adventist people, along with myself, began receiving dreams and interpretations from the Lord. Some of the

dreams were in regard to the Seventh-day Adventist Church. As a servant of the Lord I have faithfully recorded those dreams and their interpretations for such a time as this.

The apostasy of the church has reached a disgraceful level. For this reason the Lord has laid it upon my heart to release these dreams and their interpretations now, for the SDA Church members. How many more abominations have to take place in the church before God personally speaks to His people through a fulfillment of Joel 2:28, 29?" How many times will God's people refuse to walk in his ways, as they did in Jeremiah 6:16, before He decides to speak to them personally through dreams and visions? The Lord will not wait until it is too late before He gives His people the messages that He has personally spoken to them through these dreams.

These dreams come from a God who loathes to destroy. They come from a God who will try everything possible to bring His people out of apostasy and back to Him before He has to wake them up through judgments. They represent the kindness of God that proceeds the judgments of God.

Our loving God does not have to warn us. He could let us perish in our sins. He could say that His faithful watchmen on the walls have done enough. He could leave us to the sins that we seem to love—more than we love Him. Nevertheless, because of His great love for us, He will not do that. He loves us too much not to speak to us personally.

I would ask that you prayerfully consider these dreams, and share them with others who may be interested in what the Lord has to say in regard to the apostasy in the Seventh-day Adventist Church in these end times.

The apostasy has increased steadily over the years. It is important that we see the increasing concern that the Lord has for the people who are still members of the church. The last dream that I received is the first dream in this book. I believe it is the dream that gives the authority for the faithful servants of God to rebuke the apostasy in the Seventh-day Adventist Church and publish this book now. All of the other dreams have been put in chronological order.

When the apostasy of ancient Israel increased, so did the severity of God's rebukes and chastening. In like manner, as the Adventist Church has gone further and further into error and apostasy, so these dreams from the Lord have become more severe and pointed. A loving God can deal with an increase of apostasy in no better way. Revelation 3:19 brings out this principle so clearly when it says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Christ died for every precious soul in the Seventh-day Adventist Church; however, many of them are perishing because of a lack of knowledge. My prayer is that these dreams from the Lord will serve to wake them up and bring them to a better understanding of the issues. I sincerely desire to see the members of the church become faithful followers of the principles of righteousness that are brought forth in the Bible, the Spirit of Prophecy, and in these dreams.

Please consider the following quote regarding the mingling of righteousness and unrighteousness. "In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the

nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just three months after the people had resumed work on the temple, "in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

"A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit.

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.

"A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin." *Review and Herald, Dec. 19, 1907, par. 9-12.*

This quote makes it very clear that righteousness is not contagious but unrighteousness is. Attending a church that is in apostasy will not convert a sinner that is fixed in his sin, but rather, it will corrupt those who are striving for holiness. In Numbers 11:4 we find that the children of Israel did not convert the mixed multitude—the mixed multitude converted the children of Israel.

God is saying the same thing to the members of the Adventist Church today that He said through the apostle Paul in 2 Corinthians 6:17,18. "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. **Wherefore come out from among them, and be ye separate**, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

God is speaking clearly in these dreams. He is telling the individual members of the Seventh-day Adventist Church that they must separate from its apostasy or be destroyed with those who refuse to give up their sins. Amos 5:5, 6 makes this point very plain. "For thus saith the Lord unto the house of Israel, seek ye Me, and ye shall live: but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba [the SDA

Churches that have gone into apostasy]: for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek the Lord, and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.”

The Bible, the Spirit of Prophecy and these dreams have left us without an excuse for remaining in the apostasy. A loving and merciful God would have us know that if we are to be saved **from** our sins instead of **in** them—**we must separate**. We must understand that when Amos 3:3 asks the question, “Can two walk together, except they be agreed?” it is calling for a negative answer. God would also have us understand the meaning of Hosea 4:17 when we are considering whether to leave or stay with the apostasy: “Ephraim is joined to idols: let him alone.”

May God be with you, and bless you, as you prayerfully consider these dreams from the Lord. His appeal to your heart is to follow the footsteps of the pioneers of the faith in standing for the pillars that He set up from the beginning of time. A loving God is waiting for you with out-stretched arms and tears in His eyes. Will you answer His call to separate from the apostasy?

John Burrows

APPENDIX

Page 8. Inherent in the new theology are many dangerous doctrinal errors, such as: the belief that we can be saved in our sins, a denial of the sanctuary doctrine, the teaching that Christ came in the pre-fall nature of Adam instead of his post-fall nature, and a laxness in dress, diet, and health reform. The new theology has also given us the celebration movement and provided Christian rock music for our youth. It has led to a compromise with the Catholic Church and the ecumenical movement, and it has given us a very liberal view toward Sabbath-keeping. Some Adventist Churches have even come to the point that they are holding services on Sunday. These apostasies and errors, which are an abomination to a holy God, are increasing at an alarming rate in the Seventh-day Adventist Church.

Page 25. God has great love for all men, regardless of religious affiliation and without respect of persons. It is therefore my sincere desire that any references made in regard to the Catholic Church, in any of these dreams, will be understood to be referring to a system of religion and not to the individual members of that system.

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**Remnant Ministries Inc.
39941 Mad Creek Rd.
Gates, OR 97346
E-mail: thebridge@wvi.com
Phone: (503) 910-9106**