

FUTURE NEWS

Volume 8, No. 9

September 2004

Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of the Watcher and the Holy One.' Prophecy has traced the rise and fall of the world's great empires-Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

While the nations rejected God's principles, and in this rejection wrought their own ruin, it was still manifest that the divine, overruling purpose was working through all their movements.

This lesson is taught in a wonderful symbolic representation given to the prophet Ezekiel during his exile in the land of the Chaldeans. The vision was given at a time when Ezekiel was weighed down with sorrowful memories and troubled forebodings. The land of his fathers was desolate. Jerusalem was depopulated. The prophet himself was a stranger in a land where ambition and cruelty reigned supreme. As on every hand he beheld tyranny and wrong, his soul was distressed, and he mourned day and night. But the symbols presented to him revealed a power above that of earthly rulers.

Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels, intersecting one another, were moved by four living beings. High above all these 'was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'And there appeared in the cherubims the form of a man's hand under their wings.' Ezekiel 1:4, 26, 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy.

As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.

The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order. *Education*, 179.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

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

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

Future for America is a self-supporting 501-C3 non-profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$3.50.

This publication is sent out free of charge. Your donations are greatly appreciated.

MINISTRY UPDATE

Dear Friends,

This month in Arkansas has been like no other, or so the weather experts say. Each day comes with just the right amount of sun, rain and very little humidity. Maybe it is the world's changing climate, but I prefer count it as a blessing given for making the right move into the country. We like the quiet surroundings, abundance of wildlife, and opportunities to garden. There is nothing here on earth that compares with nature and her joys.

My dad and mom are in the Netherlands. Dad spent a few weeks in Romania and mom recently joined him. I have very little news to report from that side of the world, except that everyone is well and the travelers will be home as scheduled, at the end of August. We can all look forward to a comprehensive ministry update then.

Included in this issue is a current catalog with all of our materials that we offer. Some items have an overview while others do not. We will eventually have a brief summary for all our materials but until then, feel free to call, write, or e-mail any questions you might have about our materials, newsletter articles, or just about anything.

Kind Regards, Bronwyn

**Awake, ye saints, and raise your eyes,
And raise your voices high;
Awake and praise the sovereign love
That shows salvation nigh.
On all the wings of time it flies;
Each moment brings it near;
Then welcome each declining day!
Welcome each closing year!
Not many years their round shall run
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.
*Signs of the Times, January 1, 1841.***

Reader's Response

Dear Jeff and Kathy,

I thought I would stop using the 888 number and write a letter for a change. Your tapes on the Oklahoma meeting came a few weeks ago. Thank you for letting me receive them on an installment plan.

The tapes were very enlightening to me and Frank Hardy seemed to be a Christian gentlemen. I hope that he has returned home with new insights from your presentations. He expressed his surprise about all the testimonies you quoted from the Spirit of Prophecy.

The presentation Stephen Dickie illustrated was new to me. Perhaps he could include some charts and maps of Islam's protective shield for the Sabbath keepers during the dark ages in his new book this summer.

I'll be praying that the Lord will sustain your ministry and protect you. For a long time I worried about the end time, but your tapes helped me to know how God will change my character and fit me for heaven.

Yours Truly, D.W.—NY

Hi Jeff and Kathy,

I really appreciate your message for God's people today. I feel you have been blessed by the Holy Spirit, and given a deep understanding of prophetic truth. I enjoyed the last two tapes. I allowed a copy to be made and given to our head elder, which he enjoyed on the proclaiming and gathering prophets. I presented similar information to our pastor last year, but I guess he wasn't ready to receive it yet, especially Isaiah chapter eleven.

Thank you for your research, and having found Hiram Edson's article, which you included in *Future News* last month. Our pioneers were teaching these truths, but sadly, very few of our church leadership have taken the trouble to research, and convey these truths to us. I am sending my brother a copy of my Bible study to supplement the article in your *Future News*, on modern Bible versions. I will also send copies of my two sermons/Bible studies on the Sabbath.

I was intending to use these materials for a future book. But, I feel impressed that this information should be circulated now. I want you to have copies of these materials as well. Please feel free to edit, revise, etc. on anything you receive from the notes that I am sending. May God continue to bless you and Kathy in your service of our wonderful Lord and Savior.

Yours Sincerely, L.A.—CA

Current Events

THE DRAGON

Bribery Inquiry Needs a Year, Its Chief Says

Paul A. Volcker, the former chairman of the Federal Reserve who heads a United Nations-appointed panel investigating charges of corruption in its oil-for-food program in Iraq, said yesterday that he would need at least \$30 million, a staff of 60 and probably another year to determine whether United Nations officials took bribes or engaged in other corruption while administering the huge relief program.

Speaking at a news conference near the panel's temporary offices next to the United Nations, Mr. Volcker said his staff of 50, more than half of them American, has already identified and gained access to about 15 million pages of United Nations records of the program in Baghdad and New York. The panel has also interviewed witnesses and law enforcement authorities in several countries and is opening offices in Baghdad, New York and Paris.

Conceding that the inquiry has gotten off to a slow start given the security situation in Iraq and would take years to complete, he vowed it would be the "definitive" inquiry into how the program, the United Nations' largest relief program, was managed, or mismanaged.

"We're only at the start," Mr. Volcker said, "and a slow start at that." He was accompanied by the panel's other two members, Richard J. Goldstone, a South African judge who was the first prosecutor on the United Nations' war crimes tribunal for the former Yugoslavia, and Mark Pieth, a Swiss lawyer and expert on bribery and money-laundering.

The United Nations secretary general, Kofi Annan, established the independent committee

under pressure in April in response to allegations that United Nations officials and diplomats had taken bribes from Saddam Hussein's government while administering or overseeing the program. A recent report issued in Washington by the Government Accountability Office, formerly the General Accounting Office, accused the Hussein government of having pocketed more than \$10 billion from the six-year program, which used \$64.2 billion in Iraqi oil sales to pay for food, medicine and other goods from 1997 to 2003.

In February, a document from Iraqi ministries reportedly cited Benon Sevan, the chief of the United Nations office that administered the program, as having received oil allotments himself. Mr. Sevan has denied the charges.

A six-page report and 21-page annex released by the Volcker panel on Monday shed little light on the panel's deliberations. But it did attest to Mr. Volcker's tenacity in securing a Security Council resolution ordering member states to cooperate with his inquiry and a warning issued on June 1 from Mr. Annan to United Nations staff members that efforts to hide, destroy or remove documents relevant to the inquiry "could result in disciplinary action."

Mr. Volcker said his panel had not yet received the original list of oil vouchers supposedly awarded to diplomats and United Nations officials, which was published by an Iraqi newspaper several months ago. Nor had he determined how his panel would vet such documents to see if they were forgeries, he said.

So far, he said, his panel has \$4 million for the inquiry, but he said Mr. Annan had promised him whatever he needed. *New York Times*, August 10, 2004.

THE BEAST

Papal Intention: More Cooperation in Missionary Work

In August, John Paul II will pray "for the growth of communion and cooperation among institutes working actively in the missions."

The intention, announced by the Apostleship of Prayer, is adopted by the Pope, who offers his prayer and sacrifices together with thousands of faithful worldwide.

"How can we remain insensitive to the cry of humanity while the number of missionaries decreases?" asked Cardinal Crescenzo Sepe, prefect of the Vatican Congregation for the Evangelization of Peoples, when commenting to the Fides agency on the prayer intention.

According to the cardinal, it is not just a question "of numbers as it is of strengthening our faith, reinforcing our commitment, coordinating better available forces, without dispersing energies, but concentrating on the essential."

"In a word, we must return to evangelical radicalness, knowing how to recognize the signs of the times, confident in the Word of the Lord, without being hindered by doubts, incomprehension, and the spirit of self-sufficiency," Cardinal Sepe said.

Every month, the Pope also offers his prayers for a general intention, which in August will be: "That the European Union will constantly draw new sap from the Christian heritage, which is an essential part of its history and culture." *zenit.org*, July 30, 2004.

THE FALSE PROPHET

Roll Over, Martin Luther Long the Dominant Faith Affiliation in the U.S., Protestantism May No Longer Boast a Majority

Benchmark statistical moments are almost always anticlimactic. When the U.S. population shifted from rural to urban areas in 1920, there was no annunciatory thunderclap. And in about 2060, the year by which census figures suggest that non-Hispanic whites will become less than 50% of the population, the switch will have long been old news. Still, such dates have historical cachet, and 2004 soon may too. The University of Chicago's respected National Opinion Research Center (NORC) has reported that the proportion of adult Americans calling themselves Protestants, a steady 63% for decades, fell suddenly to 52% from 1993 to 2002. Not only that, the study's authors projected that "perhaps as early as this year the country will for the first time no longer have a Protestant majority."

The heads-up provoked some spirited discussion about how important the eclipse might be, to whom, and why. Here are the key questions:

Is everything suddenly different?

Hardly. As Boston College political scientist Alan Wolfe notes, "Even if Protestants dip below 50%, they're still twice as large as any other group. They're always going to be the largest group, ever, of anybody." But looking at the past, he admits this is a "big deal. John Jay wrote in the Federalist papers that we were united by a common religion. But based on this survey, you can't say that these days."

Are we losing Protestants or simply flooded with non-protestant immigrants? The latter has been suggested, disapprovingly, by Harvard political scientist Samuel Huntington. But NORC study co-author Tom W. Smith says, "immigration is a factor, but it's not the major thing." More important are a falling away of adult believers and a declining number of Protestant children who keep the faith. The Catholic proportion of the population has held steady at 23%. Neither Jews nor Muslims top 4%. The category that has really jumped (from 8% to 14%) in the past decade is people who say they don't subscribe to any religious identification. Most of this group aren't Atheists, say scholars like Claude Fischer at the University of California, Berkeley. They still believe in basics like God, heaven and the bible as an inspired text, but prefer to think of themselves as spiritual rather than anything more specific.

Who is most affected by the Protestant swoon? Primarily the more liberal mainline denominations like United Methodists, the Presbyterian Church (USA) and the Episcopal Church. "We are losing our own children," says Kenneth Carder, Bishop of the Methodists' Mississippi Conference. But even some evangelical growth is tapering: the 16.3 million-member Southern Baptist Convention has conceded a drop-off in Sunday school enrollment.

Why is mainline Protestantism shrinking? Three explanations, proposed over decades, may each have some validity: Mainline churches did not require enough commitment, theologically or evangelistically,

from congregants, whose enthusiasm waned accordingly; denominations that started out aggressively courting members turned to other tasks, such as social activism; and mainline birthrates lag behind the national average. Most mainline leaders claim their plight may hold hidden opportunities.

The Rev. Dr. Bob Edgar, a Methodist minister and general secretary of the National Council of Churches USA (whose membership historically has had a strong Protestant presence), notes, "the [Hebrew] prophets never had a majority, and yet they had important things to say. Maybe this is a positive wake-up call for us to worry less about numbers and more about faithfulness and relevancy. It's moral authority, not a function of size."

Although plausible, why does this sound a bit like rationalization? Because for centuries Protestantism's huge numbers had significant consequences: it bred most of America's founders and elite, and served as a template for its civil institutions and cultural assumptions. Huntington, a cheerleader, has credited it with our "core culture" of "individualism, the work ethic, and moralism." Protestant tropes of human perfectibility and the city on the hill continue to echo through political rhetoric. Comments Christian Smith, a sociologist at the University of North Carolina at Chapel Hill: "the mainline always thought, we are America. What's The Big Deal?"

If that's the case, should even non-protestants mourn its decline? Not necessarily. By now, Protestantism's main nontheological message of radical individualism (or, as Berkeley sociologist Robert Bellah skeptically lampoons it, "You can be anything you want to be ... and if you don't make it, you have no one to blame but yourself") is deeply encoded in our national self-understanding — and even upon other religions, once they have spent a few generations here. "Catholics for choice?" Snorts John Fonte, a senior fellow at the Hudson Institute. "That's Protestantism." Not quite, but it is proof that whatever its institutional trend, Protestantism's influence will live on. *Time*, August 16, 2004.

ISLAM

Muslims Fear Christian 'War Against Islam'

Muslims worldwide fear Christians are waging a "war against Islam", Malaysia's leader said, blaming the campaign against terror for increased tensions between the religions.

In an emotional speech to the World Council of Churches, Prime Minister Abdullah Ahmad Badawi said the events that followed the September 11, 2001 attacks in the United States, including the US-led invasions of Iraq and Afghanistan, "have all taken religious undertones".

"In the eyes of many Muslims, events in the last three years seem to lend credence to the view that the Christian West is, once again, at war with the Muslim world," Abdullah told representatives from Protestant, Orthodox and Anglican churches.

It was the first time that a prime minister in this moderate, predominantly Muslim country which chairs the 57-member Organisation of the Islamic Conference was addressing an exclusively Christian audience, Malaysian officials said.

Abdullah begged Christians and Muslims to "work together for the sake of peace and justice".

"We cannot stand before a compassionate God while there is so much we have left undone because we are disunited," he said, wiping away tears as his voice began to crack.

Abdullah said there was "less trust and goodwill between Islam and Christianity than there was a few years ago".

"The current global scenario has unfortunately burnt bigotry into the collective conscience of our respective communities," he said. "Many Muslims the world over feel that the war against terror is a war against Islam, and no amount of reassurance from the West that it is not will convince them otherwise."

Abdullah stressed that terrorists who claim to act in the name of Islam represent a "misguided" minority, who are frustrated over how Western powers tackle Muslim grievances such as the Palestinian struggle.

The Geneva-based World Council of Churches groups 342 member churches in about 120 countries.

It aims to promote dialogue and understanding among Christian denominations and works cooperatively with the Vatican, although the Roman Catholic Church is not a member.

The 56-year-old church council is conducting a 10-day meeting that ends on Friday in Malaysia to discuss theological issues and inter-religious dialogue. It launched a series of discussions between Christian and Muslim leaders in October 2002. *Associated Press*, August 4, 2004.

"Abraham's early teachings had not been without effect upon Ishmael, but the influence of his wives resulted in establishing idolatry in his family. Separated from his father, and embittered by the strife and contention of a home destitute of the love and fear of God, Ishmael was driven to choose the wild, marauding life of the desert chief, 'his hand' against every man, and every man's hand against him.' Genesis 16:12. In his latter days he repented of his evil ways and returned to his father's God, but the stamp of character given to his posterity remained. The powerful nation descended from him were a turbulent, heathen people, who were ever an annoyance and affliction to the descendants of Isaac." *Patriarchs and Prophets*, 174.

The Pioneers

Notices of Mr. Miller

We recently had the pleasure of visiting Mr. M. at his residence in Low Hampton, and to spend a week in his family, and among his neighbors. It was to us a most interesting and profitable visit. We took occasion to enquire about the stone wall, the rail fence, and others of the thousand and one foolish reports circulated to injure and destroy his influence. All we have to say about the matter, is, that such things are not entertained by those who are acquainted with him and his family. If his enemies wish to be confounded, let them go to Low Hampton, N.Y.

An "Honest Editor" Miller and the Prophecies

We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the Scripture prophecies so that the world would come to an end in 1843. We are still inclined to believe this an error or miscalculation. At the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing except that he has made the Scripture prophecies an intense study for many years, understands some of them differently from most other people, and wishes, for the good of others, to spread his views before the public. No one can hear him five minutes without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of Scripture is very extensive and minute; that of the prophecies, especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world is such, generally, as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been, although a bigoted priesthood are opposed to him as the same class were to our Saviour and his apostles, and as they are in these days to all moral and useful reform. We would give more for a Miller, than for a Kirk; or an army of merely popular orators; yet the pulpits are closed against the former, while they are swung wide open for the entrance of slaveholding clergymen, and proud and pampered priests, without piety or virtue.

There is nothing very peculiar in the manner or appearance of Mr. Miller. Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His Scripture explanations and illustrations are strikingly simple,

natural, and forcible; and the great eagerness of the people to hear him has been manifested wherever he has preached. The meeting houses in Boston have been closed against him with one or two exceptions. The Chardon street Chapel, where he has been lately lecturing, will hardly hold half who press for admittance.

Miller and the prophecies, once more. The ignorance of the true character of Mr. Miller which extensively prevails, in consequence of the malignant misrepresentations, which have been industriously circulated concerning him, and the injustice which we, among others, have involuntarily and ignorantly done him, together with the interesting and extraordinary incidents in his life, induce us to add a few words in this place relating to this remarkable man. We last year spoke of Mr. Miller's interpretation of the scripture (from the misrepresentations we had heard of him) as being a great hoax, or imposition upon the people. In our paper of February 10, we did justice in part only. We now intend to complete the *amende honorable* due to his name.

William Miller was born in Pittsfield, Massachusetts February 15, 1782, of course he is 59 years of age. When four years old his father moved to Hampton, Washington County, New York, where he has lived to the present time, except a few years in the western part of Vermont. His means of obtaining a common school education were less than were usually enjoyed, yet he improved them to the best advantage, acquired an early thirst for knowledge, and was favored with the means of gratifying his fondness for reading, when quite young, by having access to the libraries of several distinguished men in the neighborhood. Few men have a more thorough or correct knowledge of history or of scripture.

Mr. Miller wishing to understand thoroughly everything he read, often asked the ministers to explain dark passages of scripture, but seldom received satisfactory answers. He was told that such passages were incapable of explanation. In consequence of which, at the age of 22, he became a Deist or disbeliever in the truth of Revelation. He thought an all wise and just God would never make a revelation of his will which nobody could understand, and then punish his creatures for disbelieving it.

Mr. Miller's manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts that roused his hearers from their careless indifference. He supported his statements and theories by Scripture proof as he progressed. A convincing power attended his words, that seemed to stamp them as the language of truth. .

. .

The Voice in Speech and Song, 387.

There were fifty Deists in the small town in which he lived. Mr. Miller continued to be a Deist twelve years, but always had a prevailing belief in a future state. He is a plain farmer. In the late war he received a Captain's commission, and served two years, in which time he became thoroughly disgusted with what he saw of public life. He was afterwards Sheriff of Rutland County, Vermont. In 1816 he became convinced of the truth of the Bible. The study of the scriptures became his delight and his employment. The prophecies especially engaged his attention.

Mr. Miller is naturally possessed of a strong, vigorous, intelligent mind, and a remarkable retentive memory; and having for twenty-five years devoted his whole attention to the study of the Bible, he cannot only repeat almost any passage, but name the exact place, book, chapter and verse, where it can be found. Having also readily refer to past events, in which the prophecies have been fulfilled. With these resources at his command, he is entrenched as in a strong fort, and becomes a formidable foe to attack. The clergy, aware of this, are careful not to approach him, but

fire their small guns at a distance. The means they employ, misrepresentations and slander, are cowardly and malignant. They represent him as a wild, ignorant fanatic, going about to impose on the public, by alarming the ignorant, and robbing them of their money. They shut their pulpits against him, and warn their people to avoid him, as they would a place of immoral resort. In fact, they accuse him of using language as near to indecency as he dares to go, and that his discourses are made up of pompous rant and declamation, and vulgar wit. These accusations are so glaringly false, so diametrically opposite to the truth, that all who have ever heard him would see at once the falsehood of such accusations. Mr. Miller is a man of no ostentation, parade, or pretence. In his manner and appearance throughout, he is humble, modest, simple, and sincere, depending on facts and scripture alone. Yet he is often eloquent, without appearing to know it.

We have never been an advocate of Mr. Miller or his doctrine, but we like to see truth and fairness used in argument. We have not been able as yet to determine for ourselves as to the correctness of his views or interpretation of Daniel's vision, relating to the second coming of Christ. We have considered the coming of Christ predicted as spiritual, upon the hearts of men, and not personal and that the millennium was to take place in this world. Mr. Miller adduces many scripture passages in support of his views'. But whether his interpretation as to the nature of Christ's appearance is correct or not, the time appears to have been accurately calculated. He has published his calculations of time, which appears to be plain and undeniable.

Mr. Miller published a small work on the prophecies ten or eleven years ago, which brought him into public notice. About eight years since, he was invited into a town, near where he lived, to lecture or expound the scripture, in the absence of the minister, which he did with great effect. A powerful revival of religion was the immediate consequence. Since then he has been continually applied to, and almost continually employed in the same way, and with similar effect, without pay. His lecturing appears to have been attended with powerful effect everywhere. He has been the instrument of more conversions to Christianity, especially from Deism, than any other man now living in these parts. He has read Voltaire, Hume, Paine, Ethan Allen, and made himself familiar with the arguments of Deists, and knows how to refute them. He is a regular member of a Baptist church in good standing, uniformly, exemplary, amiable and unblemished in his walk, and deserving the respect and love of every Christian. *Signs of the Times, March 1841.*

LECTURE ON THE VISIONS OF EZEKIEL

By William Miller

Son of man, behold, they of the house of Israel say, the vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Ezekiel 12:27

Ever since man fell from the state of innocence and obedience in which he was created and placed in the garden of Eden, he has been prone to hide from God, and to cover iniquity in his bosom, rather than to confess his crimes and forsake his transgressions, as the law of gratitude would dictate, and the gospel of Jesus Christ require. When man sinned, all the malignant passions of the evil spirit entered the citadel of his heart, and reigned predominant over his soul. (See Ephesians 2:2 and 2 Timothy 2:26) Hatred, which like a goad urges him on to his own destruction, is ever rankling in his breast, and, mad with rage, he plunges forward like an angry horse in the day of battle, to trample under foot the Being he abhors, the law he dislikes, and even the offers of mercy and peace which he detests. Malice deliberately influencing his mind, like a deep flowing river, presses him onward to plot all kind of mischief against him whom he ought in his soul to admire and respect, and likewise against those who may love, or be loved, by the object of his malicious spite. Romans 1:21-32, 3:10-18.

This can only account for the ferocious persecution which has followed the people of God in all ages, and among all nations, from the days of Cain and Abel to the present time. If man had been only possessed of hatred without malice, he would not have persecuted, he would only have shunned the society of him he detested; but malice pursues the object with an untiring zeal, which will never yield, even in death itself. For in hell they lift up their eyes, (with a malicious spite against the throne, and him who sitteth upon it,) being in torment. Show me a man, or woman if you please, who has malice against a neighbor, and I will show you one whose tongue will never tire, whose feet will never be weary. Neither the torrents nor the blasts, the rains nor the snows, darkness nor light, will ever prevent them from spreading their malicious lies, to injure their neighbor's character. They will visit the couch of the sick, or the bed of the dying, to whisper the often-told, malignant tale. They will put on the visage of sanctity itself, and visit the sanctuary of God, where holy men and women meet to praise and pray, in order to drop their poison into the ear of some unwary listener. They will creep into houses to lead captive silly women, as says the apostle. They will separate very friends - they will destroy the peace of families, the prosperity of Zion. Such are the servants of Satan.

Envy is another base and sordid passion of fallen man. How mean, how selfish, how despicable is that soul that looks with envy on those above it, that cannot be at ease when others are blessed, that rests only in the woes of others. Vexation and disappointment are the lot of its inheritance. Envy, says Solomon, is the rottenness of the bones. The envious man is his own tormentor. Job says envy slayeth the silly one.

But unbelief, that worst of all sins, that final, soul-destroying sin, which makes man an infidel, and sinks him down to dwell in endless woe, where hope and joy, and every grace that gives to life a blessing, are gone, forever gone - which distrusts the word of God given for the soul's salvation; discards the promises, although supported by the oath of God; and hinders the work of God, though Christ himself be engaged in it; - what shall we say of this climax of all sins?

Christ himself could not do many mighty works in his own country, and among his own kin, because of their unbelief. Unbelief caused the destruction of the Israelites in the wilderness; they did not rely on the word of God, his promises they rejected, his precepts despised, his providence disregarded, and murmured against his government; therefore they were consumed in the wilderness. Unbelief will eventually prove the condemnation of the wicked. For the unbelieving, says John, shall have their part in the lake of fire and brimstone, which is the second death. This then, of all the evils of the human heart, brings most destructive consequences. For all that Christ has done for the salvation of sinful man cannot save an unbeliever, and all that God has done, by sending his Son, and revealing his will, his word, his grace, and proving the truth thereof by a cloud of incontestable witnesses, showing man his fallen state, his need of salvation, the

certainty of condemnation, placing before him the highest motives to happiness and glory, presenting the most deplorable condition of the finally impenitent, exciting the rational mind to virtue and holiness by the promise of great and lasting rewards, threatening the incorrigible with just and heavy judgments here, and in the world to come eternal banishment from all good; all this will not effect his salvation; the unbeliever is an unbeliever still. Nothing, no motives, no threatenings, no rewards can move him. He remains unchanged. Yet there is one way and one only by which the unbelieving heart can be changed. And blessed be the name of God, he alone was able to discover the way and execute the plan. Infinite knowledge could devise, and creative power could do the work. You must be born again - created in Christ Jesus unto good works. All other ways were tried with the people to whom our text is addressed, the house of Israel. Their fathers had been called and separated from all the families of the earth, they had been preserved by miracles, and delivered from their powerful foes by the more powerful arm of the Almighty. They had been fed and clothed by the liberal hand of him who called them sons. He condescended to converse with some of them as a man converses with his friend, face to face. He wrote the constitution of their laws with his own finger on tables of stone. He gave his precepts to Moses, and sanctioned them on mount Sinai by his voice. He divided to Israel by lot, and appointed their portion in a land flowing with milk and honey. He drove his enemies before them, and gave them peace in all their borders. He established his ordinances among them, and his holiness filled their temple at Jerusalem. He promised them a Messiah in the seed of Abraham to sit upon the throne of David. Yet after all they were rebellious still, as the prophet says in the context.

With these preliminary remarks, I now come,

1. To illustrate the vision

The vision which they treated with so much neglect, and said it was yet for many days to come, and he prophesieth of the times that are far off.

The visions which Ezekiel had seen you will find in the first chapter of Ezekiel, and then again the eighth to the tenth inclusive. In these visions, which agree, are represented the glory of God in the revelation of the gospel, which would be revealed in Christ between the two cherubims, the Old and New Testaments; the setting up of the spiritual kingdom, and destruction of the Jewish hierarchy; the different situations or times in the gospel day, through which this kingdom would pass; and the completion of the same, and destruction of the world and all the abominations of the earth. It is very evident to those who will read these visions of Ezekiel, that the principal design of God was to warn the Jews of the heavy judgments which he was about to bring upon their city and nation, for their gross sins, their dreadful abominations, and idolatrous departure from the living God, and through them also to warn us of our approaching danger, under similar circumstances. For what happened to them happened unto them for ensamples, (or types,) and they are written for our admonition, on whom the end of the world is come, as saith the apostle, 1 Corinthians 10:11.

The first and second chapters of Ezekiel give us the vision which he first saw. The four living creatures, having the faces of a lion, man, ox and eagle, are the same as John saw, Revelations fourth and fifth chapters, and, as we are there taught, are those who are redeemed out of every kindred, and tongue, and people, and nation, including the Gentiles as well as the Jews. The lion represents the church in the apostles' age, when they went forth bold as lions, preaching the gospel of Jesus Christ in all the world. The ox represents the church in a state of subjection and persecution, under the Roman emperors Nero, Domitian, and others, when they were delivered unto the slaughter and were made slaves by the Roman power. The face of a man denotes that state under which the church lived in the days of Constantine and his successors, when the kingdoms of the world, represented in prophecy by beasts, were more or less under the control of the church and her ambitious clergy, as beasts are under the rule of man; and when the church united with the state, and became haughty, imperious, and proud, like a man. The face of an eagle represents the church in the state when antichrist began to persecute and devour the true children of God, and her divine Master gave her two wings of an eagle, that she might fly unto the place in the wilderness, where she hath a place prepared of God, to be nourished 1260 days, or time, times and

a half: thus giving us the four principal features of the church as she has appeared to the world since her establishment on the earth. The wheels denote the government of God. The outer or outside wheel is his general government with the world, and the kingdoms thereof, in which the church now moves. The inner wheel is the government of God over his church while in this state, under the control or power of the kingdoms of the world, and shows us that God has a people, a remnant, in the world, children of the kingdom, invisible perhaps to us, but known unto God from the creation, as all his works were; for we have this seal, the Lord knoweth them that are his. Yet they grow with the tares, and will grow with them, as our Savior said, until the harvest, or end of the world: when they, that is, his people, will be gathered from among all people, where they have been scattered during the dark and cloudy day of persecution, tribulation, and distress.

But God, rich in mercy towards those who believe, has by the prophets and apostles opened the door of his future dealings, so that we can look into the times yet to come, and discover some of that glory which his children will inherit at the revelation of Jesus Christ, to comfort and console those who believe, under their trials and afflictions, and to animate and excite those who are dilatory and negligent in his cause to more faithfulness and perseverance in the way.

Not only has our heavenly Father opened the doors of futurity to his children, but to those also who are yet in a state of nature, that they might believe. He has, by his word, by the mouth of his prophets, and by Jesus Christ and the apostles, taught them the awful destruction that awaits the finally impenitent. David says, The wicked shall be turned into hell, Psalms 8:17, and prays, Let them go down quick into hell. Psalms 55:15. Isaiah, speaking of the wicked worshipers of Babylon, says, Yet thou shalt be brought down to hell. Isaiah 14:15. Christ says, Fear him who is able to destroy both soul and body in hell. Matthew 10:28. Again, How can ye escape the damnation of hell? Matthew 23:33.

In 2 Peter 3:7, But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. And

these shall go away into everlasting punishment. Matthew 25:46. And they that have done evil unto the resurrection of damnation. John 5:29. Surely God could not have talked more plainly; and, indeed, what language could have been used, so that wicked men would not have perverted and wrested it? They themselves cannot give us any language which would have expressed the idea to their satisfaction. Peter says, Which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. Ye, therefore, brethren, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2 Peter 3:16, 17.

I have endeavored to show you some of the things which God has revealed to his servants the prophets in visions; and it now remains for me to show some of those excuses which the Jews made, to evade the force and truth of Ezekiel's prophecy.

2. I shall show that the people at the present day are making the same excuses and pleas as then.

1. The Jews said the vision was for many days to come. You will readily see why they put off the vision for many days. It was that they might have more time to accomplish their own wicked purposes, to execute their own avaricious plans. They were engaged, in Ezekiel's days, in idolatry to an alarming degree. The people were embracing some of the most dangerous errors that ever crept into the Jewish church. It had become very fashionable to be prophets, or teachers. Whether this was because such persons received great salaries, or because their trade was called honorable, or because it was an easy life, and they were too indolent to get a living by labor, we may not be able exactly to tell. But some things we can tell: Ezekiel has recorded them. They are compared to foxes. Ezekiel 13:4, O Israel, thy prophets are like foxes in the deserts. They were cunning, sly, and deceitful. They were too indolent to study the word of God, and bring out things new and old; therefore they prophesied out of their own hearts, or stole, perhaps, the writings of others, as the Lord accuses them in the 2nd and 3rd verses. In the 5th verse, Ye have not gone up into the gap, neither made up the hedge for the house of Israel. When trials came into the

church and breaches were made in her walls, they fled and left the people of God in affliction, and did not, by their instruction, prepare them to stand in the battle, in the day of the Lord. They preached or prophesied that which was not in the word of God. See chapter 13:6 to 8. They prophesied that which suited the carnal ear, always ready to cry peace, even where the Lord had not spoken peace. See verse 10. Read Ezekiel 13:19 to the end. They conspired together, like a roaring lion ravening for the prey. They devoured souls, and hunted for treasures and precious things; they caused many to mourn among the people of God. They violated the law of God, and polluted holy things, by making no difference between the clean and unclean. They shed blood and destroyed souls to get dishonest gain. They daubed with untempered mortar, and formed creeds and ceremonies which God had not commanded. They fed themselves on the fat of the land, and clothed themselves with the finest wool; but the flock they did not feed. The diseased they did not strengthen, neither healed that which was sick. They bound not up the broken in heart, nor brought back the wandering. They sought not for those which were lost; but with force and cruelty they ruled over them. See Ezekiel 22:25 to 29, and 34:1 to 6, inclusive.

The prophet Isaiah, in describing the same characters, says, His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter. Isaiah 56:10 and 11.

If any man, pretending to be a preacher of the gospel, at this day, should preach to us in as plain and forcible a manner as Ezekiel did to the prophets of his time, should we be apt to apply the word so preached to ourselves? No. Perhaps we should say, he is prophesying of many days yet to come, or of times that are afar off.

2. The people in that day were guilty, as God by Ezekiel charges them, of setting up idols in their hearts, and putting the stumbling-block of their iniquity before their face. See Ezekiel 14:3.

The idols which they set up in their hearts were these very prophets which Ezekiel had before described; for, instead of searching the word of God for their faith and practice, they set up their false prophets as their lawgivers, and their construction of the word as their best rule. These were their stumbling-blocks which the children of Israel stumbled over into iniquity, and instead of going to God to inquire of him concerning their principles and duty, they go to these false prophets to inquire; and God says he will suffer them to be deluded, and prophet and people will be caught in a net together of their own making.

3. They had rebelled against the Lord, and were stiff-hearted; they kept not his statutes, and despised his judgments; they regarded not his commands, and kept not the holy Sabbath. They changed the ordinances of his house, and committed whoredom by their communion with idols. They defiled the sanctuary of God, by admitting the profane and unclean within the sacred place. They set up altars in every high place, and did not humble themselves before God. They were proud and haughty of spirit, and regarded not the wants of the poor and needy. They had much respect for those of high birth, while the low and base-born were treated with total neglect. For the proverb, Because the fathers have eaten sour grapes, the children's teeth are set on edge, had been much used in Israel at that day.

4. They had got to themselves itching ears, being more pleased with the musical voice of their teachers than with the truth. They looked more for an orator than they did for a true prophet. Ezekiel 33:30-32. Yes. The Lord says to Ezekiel, The children of thy people still are talking against thee, by the walls and in the doors of their houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth of the Lord; and they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not. These are some of the abominations of the children of Israel, and for these things Ezekiel

was sent to them, and was commanded to denounce sore and heavy judgments upon them, to wit, pestilence, famine, war, and captivity. And what was the effect? Why, all the effect it had was to make them say, The vision he seeth is for many days to come, and he prophesieth of the times that are far off. They dare not deny the vision itself, for this would have been too barefaced, or perhaps Ezekiel had given them too much evidence of his being a true prophet. Yet they could avoid the conclusion, the evil consequences, as they vainly thought, or could excuse themselves from repenting then, for he prophesied of times that are afar off, say they; and perhaps some of them might have fixed on 2428 years afterward for these judgments to be poured out upon the world, which would bring it down to the very day in which we live. I shall now show,

3. That the prophecy of Ezekiel applies to us in this day as well as the Jews.

Men in all ages of the world are, and have been, the same. The natural man among the Jews was governed by the same selfish, worldly, unholy principles, as the natural man among the Gentiles. And the spiritual man among them was led by the same Spirit, governed by the same principle of love to God and love for his fellows, as you, my brethren, if you are what you profess to be. Therefore, there can be no reason shown why God will not deal with us as with them, under similar circumstances. For the scripture is of no private interpretation, but is given as a rule for all.

The same promises that were given to believing Abraham are also given to a believer now; only we live nearer the consummation of the promise than our father Abraham did. It is the same river of life, on the banks of which we live, that issued, ankle deep, from the Garden of Eden, in the days of our first parents; only we can swim in it. It is the same gospel that was given to Adam in the promise of the seed of the woman, as we enjoy in the revelation of Jesus Christ our Savior; only we live in a more brilliant display of that gospel. And the same law which Adam our head broke, we his children have broken, though under more aggravating circumstances. The same curse denounced against Adam for sin, has been poured upon us to this day; only in a greater degree, because we sin against greater light. Then, can there be a reasonable argument produced, why the woes denounced against Israel may not, eventually, be poured upon us, for like offences? No. God is the same, his justice is the same, his mercy, his long-suffering is the same; therefore the sons of Jacob are not consumed.

And one thing more - men make the same excuses, the same pleas, now as in the days of Ezekiel. Tell them of the judgments of God being poured out upon those that are hirelings in the church, those who feed themselves and not the flock; those who come in with sheep's clothing but inwardly are ravening wolves; those who preach smooth things, and cry peace, peace, when there is no peace; those who change the ordinances of God's house and teach the doctrine of men; those who build up creeds and plaster them over with man's wisdom and reasoning, and when you refer them to Ezekiel for proof, what will be their answer? The vision which he saw was fulfilled many days past, and the time that he prophesied of is far back.

The only difference between our excuse and that of the Jews, is - they cast the blame and judgments forward many days, upon us; and we throw it many days back, upon them. And thus we put off the evil day a great while yet to come, or place it on our fathers' shoulders a great way back. There is a sect calling themselves believers in the word of God, that originated in the Garden of Eden, and have been laboring to convince men that there will be no judgment day. They tell you it was past a long while ago, and therefore they cry peace; but let one of their fellow-creatures owe them a trifling sum, say one hundred pence, if you please, and if he is unable or unwilling to pay, they are as fond of a day of judgment as other men. They claim that which they deny to God, the right to judge the world in righteousness by that man whom he hath appointed, even Jesus Christ.

Again; if we show that God has appointed a day in which he will judge the world, and refer to the prophets as proof; if by the most simple and plain testimony we point out the time when that day will take place, what will be the common reply? I ask not for the answer of infidels, but of those who pretend to believe in the word of God. They will tell you that the vision which the prophet saw is for many days to come, and he prophesieth of the times that are far off.

Again. Tell men that they ought to repent and believe in God to the saving of their souls, and they will retort that there is time enough yet, there are many days to come; and so they will put far off the day of repentance. Tell them death may cut them off in an unexpected moment, and then it will be too late to make preparation; and, like the Jews, they will answer you that death is for many days to come, and the time is far off.

But propose to men any worldly advantage, any gratification of their carnal desires, and they are all anxiety to obtain it; nothing will prevent their pursuing the object with indefatigable industry. Rain or snow, cold or wet, naked or clothed, they press towards their object; they will go without sleep or refreshment to obtain this or that gratification.

But present to them eternal riches laid up in heaven for the willing and obedient, and call on them to perform any of the duties God requires of them, and they are ready with a host of excuses. Ask them to go to the sanctuary. It looks like rain. Ask them to go to the prayer meeting. They have no time. Ask them to come to the conference room. It is too dark. Invite them to an assembly of saints. They have no clothes fit to wear.

Tell them of a crucified Savior, they are so dull. Speak of the great supper which he has provided for them, and they have no appetite. Ask them if they know he is coming soon to receive them to himself. We have paid no attention to that subject. Ask them if they expect to enter into his rest? We hope to. What is the ground of your hope, my dear friend? If you love him not now, how can you expect to love him hereafter? If you can sacrifice nothing in this life, how can you expect to receive the benefits of that sacrifice which cost the Son of God a life of poverty, deprivation, and distress? Which cost him groans and tears and blood in the garden? Which cost him mockings, tauntings, and scourging in Pilate's judgment hall? Which cost him sweat, and blood, and death on the cross? Think, my brethren, Oh! think of the passion of Christ; and if that will not move you to a more active and diligent life in his cause, then you may safely conclude you have no lot nor part in that glorious hope which he hath laid up for all those who love his appearing.

Improvement

1. We are taught by our subject that man is naturally prone to put far off the evil day, especially death and the judgment day.
2. We learn that those who make excuses, to exonerate themselves from their duties to God, ought to inquire if the same excuses prevent them from the active duties of the world.
3. We may conclude, that as the righteous judgments of God, threatened upon the Jews, were literally accomplished; so will they, and in an unexpected hour, overtake us.
4. We learn, my brother professors, that if our love is not as strong for Christ as for the world, we are wolves in sheep's clothing, and ought to be alarmed for our future state. *Words of the Pioneers, Miller's Works, vol. 1.*

William Miller possessed strong mental powers, disciplined by thought and study; and he added to these the wisdom of heaven by connecting himself with the Source of wisdom. He was a man of sterling worth, who could not but command respect and esteem wherever integrity of character and moral excellence were valued. Uniting true kindness of heart with Christian humility and the power of self-control, he was attentive and affable to all, ready to listen to the opinions of others and to weigh their arguments. Without passion or excitement he tested all theories and doctrines by the word of God, and his sound reasoning and thorough knowledge of the Scriptures enabled him to refute error and expose falsehood. *The Great Controversy*, 335.

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“Then I saw in relation to the ‘daily’ (Dan. 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74.

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“The professed Christian world has had opportunity to obtain light and knowledge, but many close their eyes lest they shall see. Well-educated, intelligent men preach at the Word and round the Word, but they do not touch its inner meaning. They do not present truth in its genuine simplicity. These men, regarding themselves as authority, tell their hearers that it is not possible to understand either Daniel or the Revelation. Many ministers make no effort to explain the Revelation. They call it an unprofitable book to study. They look upon it as a sealed book, because it contains the truth in figures and symbols. But the very name that has been given to it ‘Revelation’ is a denial of their suppositions. The Revelation is a sealed book, but it is also an open book, recording marvelous events that are to take place in the last days of this earth’s history. Its teachings are definite, not mystical and unintelligible, and God would have us understand it.” *Signs of the Times*, January 11, 1899.

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"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." *Testimonies*, volume 5, 81.

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By Jeff Pippenger

This series looks to the Christian Right as a modern fulfillment of the National Reform Movement of Sister White's day and age. The implications drawn from this series are solemn and alarming.

"The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time." *Testimonies*, volume 5, 714.

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By Jeff Pippenger

The "overflowing scourge" is a pronouncement of woe upon those in Adventism who find themselves unprepared for the seal of God when the Sunday law arrives. This is another very important and solemn presentation.

"Then I was shown a company who were howling in agony. On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.' I asked who this company were. The angel said, 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in Thy coming, and taught it with energy.' And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting." *Early Writings*, 36.

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The Judgment of the Living

By Jeff Pippenger

This presentation looks at the Sunday law as the tool the Lord uses to bring judgment to a close, as well as identifying both the Sunday law and the judgment as progressive.

"The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

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The Three Woes

By Jeff Pippenger

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’” *The Story of Redemption*. 385.

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Adventism’s Parable

By Jeff Pippenger

This series upholds the understanding of Daniel 11:40-45 from a historical application of the fulfillment of the parable of the ten virgins in the pioneer time period. That history prefigures the final work of God’s people at the end of time, and one of the characteristics of that history, and the future fulfillment of the history is the role of a specific passage from Bible prophecy. This is the study which ideally follows the foundational study of *The Final Rise and Fall of the King of the North*.

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” *Manuscript Releases*, volume 16, 270.

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The Hour of Adventism’s Visitation

By Jeff Pippenger

Can we know the time of Adventism’s visitation? What are the signs that the time is approaching? What circumstances will appear within and without the Church? “...And they shall not leave in thee one stone upon another; because thou knewest not the time of they visitation.” Luke 19:44

“The crisis is fast approaching. The rapidly swelling figures show that the time for God’s visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’” *Testimonies*, volume 5, 81.

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Odds and Ends

By Jeff Pippenger

This series includes four single tapes and a two part interview. *Shebna’s Fate, Fat Hearts and Heavy Ears, The Prophetic Experience*, and *The Hour of Adventism’s Visitation* are the single tapes. The two part interview is with author John Robbins who wrote the book *Ecclesiastical Megalomania*.

\$17.00.....Set of 6 Audio Tapes

What Shall Befall Thy People

By Jeff Pippenger

“Study the tenth chapter of Daniel, and mark particularly the fourteenth verse. ‘Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days’ (Daniel 10:14). When our brethren and ministers shall feel the burden that should rest upon them, they will not be content with a few surface truths. They will sink the shaft deep, and will have the spirit that Daniel possessed. There will be no frivolous spirit: no cheap, superficial sanctification, prated from unsanctified lips, and coming from hearts that are destitute of purity, of consecration and wholehearted surrender to God. There will be earnest prayer that the truth may be so indelibly stamped upon the heart, that the entire man may be brought, with all his ways, into conformity to the truth. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:10).” *Manuscript Releases*, volume 9, 365.

\$32.50.....Set of 13 Audio Tapes

\$7.00.....Sermon Notes

The Prophetic Waymarks

By Jeff Pippenger

This series began in July of 2004 and is currently being sent with our monthly newsletter. When complete, we will offer the individual tapes as a unit. Until then, you may order the single tapes.

“God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God’s providence. Said Paul, ‘Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.’ God’s people are not left to depend on man’s wisdom. With prophetic guideposts God has marked out the way he wishes them to take. These great waymarks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever.” *The Review and Herald*, February 6, 1900.

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Welcome to Bogotá

By Jeff Pippenger

This is a harrowing story told by Jeff Pippenger about his 2004 experience in Bogotá, Colombia where he was kidnapped at gunpoint. His release is a testament to God’s saving power.

“Because thou hast made the Lord, my refuge, the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.” Psalms 91:9-12.

Oklahoma Meeting: The Glorious Land

By Jeff Pippenger

Shebna’s Fate

By Jeff Pippenger

Fat Hearts and Heavy Ears

By Jeff Pippenger

The Prophetic Experience

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J. O'Keefe

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Outreach Material

The booklets listed below are outreach materials that were originally designed to reach the "Plain People" (Amish, Mennonites, German Baptists, etc.). Each booklet covers a biblical doctrine. All were authored by Allen Barnes.

*Though Your Sins Be As Scarlet.....*24 pages

\$1.00

*Perfecting Holiness in the Fear of God.....*20 pages

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*Deceiving the World With the Last Enemy.....*16 pages

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Victory Over the Beast, His Image, and His

*Mark.....*28 pages

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*Jerusalem's Seventy Weeks.....*20 pages

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The Sabbath From A Better Perspective—Sola

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Mary Ann McNeilus

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