

Future NEWS

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THE BLESSING IS NOT FOR THEM

“Says the prophet: ‘Blessed is he that readeth’—there are those who will not read; **the blessing is not for them.** ‘And they that hear’—there are some, also, who refuse to hear anything concerning the prophecies; **the blessing is not for this class.** ‘And keep those things which are written therein’—many refuse to heed the warnings and instructions contained in the Revelation; **none of these can claim the blessing promised.** All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, **will be unbled.**”

“In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world’s history.

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth,** either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” *The Great Controversy*, 341.

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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.

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READERS' RESPONSE

Greetings this is Edgar Pulido, just wanted to send a shout out and say that I have made a website with your many of your Audio sermons (mostly from the Colton meetings). So if anyone wants to listen to online sermons, check out My website at <http://www.theseventhunders.com>. Thank you, and may the Lord keep blessing you with greater light.

Jeff:

Your studies have been and are still a tremendous blessing to me! Thanks! Why do use 31 B.C. as the beginning of Pagan Rome's world dominion instead of 168 B.C.? Respectfully, BK

Brother BK:

Daniel 11:24 identifies that pagan Rome would rule the world supremely for 360 years. The verse states, "even for a time". The pioneers recognized this. You can see it in Uriah Smith's book *Thoughts on Daniel and the Revelation*. The key word is "supremely". According to Daniel 8, verse 9 pagan Rome would first need to overcome 3 geographical obstacles, before it ruled supremely, ie; the south (Egypt), the east (Syria) and the pleasant land (Israel). This conquering is also identified in Daniel 11:16, 17. Though pagan Rome's work on overcoming these obstacles can be traced to 168, it did not defeat the third and final obstacle until the battle of Actium in 31 BC. 360 years later Constantine moved the capital of the Roman Empire from the city of Rome to the city of Constantinople. From that point on the ability of pagan Rome to rule the world fell apart. Jeff

Thank you sir! BK

Hi Jeff:

I have really appreciated the material the Lord has led you to put together. I ran across this statement that makes it appear that the trumpets sound after the close of probation. What do you think of this? GC—email

"Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace.

"The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth." *The 1888 Materials*, 762.

Brother GC: This is a common statement to those who wish to apply the trumpets after the close of probation, but there are trumpets that are sounded that are not the seven trumpets of Revelation 8 and 9. There is no specific context to apply this to the trumpets of Revelation 8 and 9, so you would need to deny the several places where Sister White endorsed the pioneer understanding of the trumpets in order to make this single statement hold up. It just doesn't fit. Her endorsement of Litch's prediction in *The Great Controversy* is an endorsement of the understanding of the trumpets by the pioneers. You cannot logically separate the pioneer understanding of the trumpets from the time prophecy in Revelation 9:15. If they were incorrect on the trumpets, then they would also be incorrect on what or who to apply the time prophecy to. You would also need to address William Foy's vision in 1842, where he was told that the sixth trumpet had not yet done sounding. Jeff

Thank you Brother Jeff; I concur with your answer and just wanted to know how you handle this quote. Certainly the time prophecies of the pioneers are almost indisputable for their interpretation of the 7 trumpets—first 4, nomadic nations against Western Rome, and the last 2 trumpets—Islam against Eastern Rome. GC—email

Brother GC: One other further thought: The trumpets were representing seven parts of an unfolding history that began after Constantine divided the Roman Empire into East and West, when in the year 330—he moved the capital of the Empire from the city of Rome in the West, unto the city of Constantinople in the East. All seven trumpets had specific sequential histories which they were representing. In spite of that fact, the message of the trumpets is also identifying the opening up of information unto God’s people by the Lion of the tribe of Judah. Yes, the trumpets represent specific histories, but the prophetic histories represented by the trumpets are also the truths which the Millerites came to understand in the books of Daniel and Revelation and that the Millerites developed and established as the foundations of Adventism.

The trumpets cover the history of the disintegration of the Roman Empire, basically after the year 330. The history continues until the end of the world. It is the history represented by the trumpets, which the book of Daniel also addresses. This is the prophetic history that fulfilled the unsealing of the book of Daniel in that time. The history represented by the trumpets covers and adds understanding to the years 476, 496, 508, 533, 538, 1299, 1449, 1798, 1840, 1843 and 1844. These dates and their associated prophetic history is what the Millerites presented up until 1844.

Not only was the histories represented by the seven trumpets the foundational prophetic history of the Millerite message, but God

brought the Millerites into revival by the fulfillment of prophecy located in the message of the trumpets. The Millerite history is to be repeated in the history when the 144,000 are developed. Therefore: It is reasonable to expect that prophetic light will once again be brought from the trumpets that accomplishes or at least contributes to the outpouring of the Holy Spirit, when God brings about the revival of the latter rain.

In both the past history of the Millerites and the current history of the development of the 144,000—the messages of the trumpets are used to bring revival. Prophetically, this fact places the trumpets within a history that precedes the close of probation, for the revival of the Millerites preceded October 22, 1844 and the revival of the 144,000 precedes the Sunday law testing period. The trumpets are therefore representing a history when probation is still open, whether considering the Millerite time-period or today. They are not then understood to be paralleling the seven last plagues, for the seven last plagues are representing the history after human probation closes. Most who wish to reject the pioneer position on the trumpets align their ‘new’ understanding of the trumpets with the seven last plagues. One of these histories is representing a time when probation is open, and one a time when probation is closed—therefore; the two histories represented by the trumpets and the plagues are not the same prophetic history. Jeff

An email answer—Sister J: Concerning verification of the pioneer position, (although few, if any actually try to deny that the pioneer position of the ‘daily’ was paganism), in 1858, the editors of the *Review and Herald* ran an article that set forth their understanding of the ‘daily’ and used pioneer references in their compilation. We ran this entire article in our December, 2005 *Future News*. You can

download that newsletter from future-news.org Jeff

Jeff, I had often wondered what the 'disappointment' would be for God's people in the last days if we consider that the Millerite time period will be repeated. I think that the following quote helps us to see a highly probable explanation of the coming disappointment. What are your thoughts? WS—email

“As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which he desired to be given, and both, through their own misapprehension of their message, suffered disappointment.”
The Great Controversy, 352.

Brother WS:

I cannot be sure, for when the disappointment is illustrated in prophetic history, as it is in several places, those who are disappointed never seemed to understand it in advance. We are required to know there is a disappointment coming, for this is evident in Revelation ten.

That being said, I have my best educated guess at what the disappointment will be, but it is only that. I believe the disappointment that happens to God's people immediately after the arrival of the Sunday law is the recognition by those who are sealed that they are standing alone. First let me deal with Revelation ten.

Sister White tells us the seven thunders of verse four of Revelation ten represent the history of 1840 through 1844, and that the seven thunders also represent “future events that will be disclosed in their order”. The seven thunders represent the repetition of the Millerite time-period of 1840 through 1844,

in the time-period when the 144,000 are developed. We are now in that time-period.

But the seven thunders, and therefore this truth of the repetition of that history and the Millerite history itself, has been sealed up, until here at the end of the world. The Millerites had the book of Daniel unsealed unto them, the 144,000 have the seven thunders unsealed. As Christ unseals this prophetic truth He is bringing to light some very profound understandings. Some of them are truths that we have held for 150 years that now have a different perspective.

For instance in verse ten, of Revelation ten, we have taught from the beginning of Adventism that John represented the Millerites in the verse. He had taken the book and ate it, and it was sweet in his mouth, but bitter in his stomach. This is a correct understanding, but it is only the secondary understanding, for John here is representing a people who knew in advance that the book would be sweet, but that it would become bitter. Verse nine is clear on that subject:

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

John was told before it happened that the book would first be sweet and then become bitter. John represents the Millerite experience in a secondary sense, but in agreement with Revelation ten and the seven thunders, he primarily represents the 144,000 who are awakened by God's prophetic word from their Laodicean experience, then prepare their characters for the seal of God, and at the Sunday law suffer a disappointment.

“If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you

hold will be severely criticized.” *Testimonies*, volume 5, 716.

“It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name’s sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah.” *Review and Herald*, December 18, 1888.

Jeff

Brother Jeff:

You mention is Switzerland that the last General Conference Session made a very poor resolution concerning the Spirit of Prophecy, but I have been unable to locate it. Can you help? TZ—Switzerland email

The Very Last Deception

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.” *Selected Messages*, book 1, 48.

World Church: Spirit of Prophecy Resolution Voted, Points Church to the Bible

Delegates to the 58th General Conference of the Seventh-day Adventist Church voted July 3 to approve a resolution acknowledging the writings of Ellen G. White, a pioneering founder of the church, as something that has “richly blessed” the movement and continues to have an important role in nurturing the life of the church.

At the same time, a July 1st resolution on the Bible affirms the Scriptures “constitute our supreme rule of faith and practice and [are] the standard by which all teaching and experience is to be tested.”

“We acknowledge that the Seventh-day Adventist Church has been richly blessed by the Lord through the gift of prophecy manifested in the ministry and writings of Ellen G. White,” the statement, passed without floor discussion, reads. “Through it the Lord guided the development of the Church from a small number of members to a worldwide movement entrusted with the proclamation of a message of salvation in Christ and the hope of His soon return in glory. Her ministry has directly contributed to the preservation of the unity of the Church and has sustained it in difficult times. Her writings continue to be a most positive influence in the life of the Church, providing for it comfort, guidance, instruction, correction, and theological stimulus.”

According to Dr. Gerhard Pfandl, associate director of the church’s Biblical Research Institute, and who clarified for the delegates the documents purpose, noted the resolution, which has been a regular feature of several world church business sessions, reaffirms a fundamental belief of the church in the gift of prophecy. That belief states that gift “was manifested in the ministry of Ellen G. White.”

Pfandl said that those questioning the role of end-time prophets in the church are confronted both by the Bible, which says the gift of prophecy will be active in the church, as well as the work of non-Adventist theologians who advance a similar position.

“Since the Bible itself predicted the gift of prophecy at the end of time, Adventists feel we are on solid biblical ground in accepting the ministry of Ellen G. White as a manifestation of [that] prophetic gift,” he said.

“Many evangelical churches claim the same gift for their churches,” Pfandl added. He noted that, in comparison n, one non-Adventist theologian, evangelical scholar Wayne Gruden “has developed a theology to justify the manifestation of the prophetic gift in the church today.”

The resolution, Pfandl added, is also “an expression of gratitude to God for the wonderful

gift he has given this church" in Mrs. White's writings, as well as to encourage church members, especially young people, to make use of these writings in their study and devotional lives. It will also demonstrate that these writings, long cherished and studied by Adventists, are still considered relevant to the church today.

The resolution notes the study of Mrs. White's writings "will constantly lead the Church back to the Bible as the very foundation of faith and practice."

Dr. Angel Manuel Rodriguez, Biblical Research Institute director, said that for Adventist Christians, the "Bible is the fundamental ground of the Adventist faith and practice."

He added that the gift exercised by Ellen White "can enrich but not define our faith and practice."

Other delegates to the Session endorsed the resolution. Edward Motschiedeler, secretary of the church's Columbia Union Conference, said, "this resolution clarifies that [the Spirit of Prophecy] is something for the present and the future of our church." *Adventist News Network*, July 3, 2005.

"Ellen White Can Enrich, but Not Define our Faith and Practice"

"A wealth of moral influence has been brought to us in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of My people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the

snare which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given." *Selected Messages*, book 1, 41.

"The Bible must be your counselor. Study it and the *testimonies* God has given; for they never contradict His Word." *Selected Messages*, book 3, 32.

To fit up a people to stand in the day of the Lord

"When you find men questioning the testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the *testimonies* of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord." *Selected Messages*, book 1, 45.

"If the *Testimonies* speak not according to this word of God, reject them. Christ and Belial cannot be united." *Testimonies*, volume 5, 691.

"Can Enrich, but Not Define our Faith and Practice"

"The enemy has made his masterly efforts to unsettle the faith of our own people in the *Testimonies*, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scriptures. They make bold assertions,

as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And, after men have done their work in weakening the confidence of our churches in the *Testimonies*, they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error.

“This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the *Testimonies* of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail.” *Selected Message*, book 3, 83.

Written for our admonition:

“I am instructed to say to our churches, Study the *Testimonies*. They are written for our admonition and encouragement, upon whom the ends of the world are come. If God’s people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance.” *Selected Message*, book 3, 358.

Admonition: n 1: cautionary advice about something imminent (especially imminent danger) [syn: monition, warning, word of advice] 2: a firm rebuke [syn: admonishment, monition]

“I urged our brethren to become acquainted with the teachings that are in the *Testimonies*. God has given us light that we cannot disregard or treat with indifference or contempt. He has let light shine upon us in reproofs, in warnings, that we may, if we will, take hold upon it and escape the dangers that beset our pathway.

When temptations arise, we may be guarded and we may discern them because the Lord has pointed them out to us, that we shall not be deceived.” *Selected Message*, book 3, 360.

“I was shown that God had given light through the gifts placed in the church, which would instruct, counsel, guide, reprove, and warn. These *testimonies* which you have professed to believe were from God, you have not regarded to live them out. To disregard light is to reject it. The rejection of light leaves men captives bound about by chains of darkness and unbelief. *Testimonies*, volume 2, 93.

“Satan’s chief work is at the headquarters of our faith. He spares no pains to corrupt men in responsible positions and to persuade them to be unfaithful to their several trusts. He insinuates his suspicions and jealousies into the minds of those whose business it is to do God’s work faithfully. While God is testing and proving these helpers, and fitting them for their posts, Satan is doing his utmost to deceive and allure them, that they may not only be destroyed themselves, but may influence others to do wrong and to injure the great work. He seeks by all the means in his power to shake the confidence of God’s people in the voice of warning and reproof through which God designs to purify the church and prosper His cause.

“It is Satan’s plan to weaken the faith of God’s people in the *Testimonies*. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.” *Testimonies*, volume 4, 210, 211.

“Can Enrich, but Not Define our Faith and Practice”

“God has given us, as His servants, our work. He has given us a message to bear to His people. For thirty years we have been receiving the words of God and speaking them to His people. We have trembled at the responsibility, which we have accepted with much prayer and meditation. We have stood as God’s ambassadors, in Christ’s stead beseeching souls to be reconciled to God. We have warned of danger as God has presented before us the perils of His people. Our work has been given us of God. What, then, will be the condition of those who refuse to hear the words which God has sent them, because they cross their track or reprove their wrongs? If you are thoroughly convinced that God has not spoken by us, why not act in accordance with your faith and have no more to do with a people who are under so great a deception as this people are? If you have been moving according to the dictates of the Spirit of God you are right and we are wrong. God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no half-way work in the matter. The *Testimonies* are of the Spirit of God, or of the devil. In arraying yourself against the servants of God you are doing a work either for God or for the devil. ‘By their fruits ye shall know them.’ What stamp does your work bear? It will pay to look critically at the result of your course” *Testimonies*, volume 4, 229.

“I know your danger. If you lose confidence in the *testimonies* you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the *testimonies*,

should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? That which you will be least inclined to receive is the very part most needed. God and Satan never work in co-partnership. The *testimonies* either bear the signet of God or that of Satan. A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. By their fruit ye shall know them. God has spoken. Who has trembled at His word?” *Testimonies*, volume 5, 98.

“Let the *Testimonies* be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? ‘All who desire to do so can acquaint themselves with the fruits of these visions. For seventeen years God has seen fit to let them survive and strengthen against the opposition of Satan’s forces and the influence of human agencies that have aided Satan in his work.

“God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no half-way work in the matter. The *Testimonies* are of the Spirit of God, or of the devil.” *Testimonies*, volume 5, 671.

“And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the *Testimonies*. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the *Testimonies* speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ’s sake do not confuse the minds of the people with

human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, 'and be snared, and be taken.'" *Testimonies*, volume 5, 691.

"At the General Conference, held in Battle Creek in 1901, the Lord gave His people evidence that He was calling for reformation. Minds were convicted, and hearts were touched; but thorough work was not done. If stubborn hearts had then broken in penitence before God, there would have been seen one of the greatest manifestations of the power of God that has ever been seen. But God was not honored. The *testimonies* of His Spirit were not heeded. Men did not separate from the practices that were in decided opposition to the principles of truth and righteousness, which should ever be maintained in the Lord's work. *Testimonies*, volume 8, 97.

"The instruction that the Lord has given concerning His work points out the right way. God's plans and God's thoughts are as much higher than man's plans and man's thoughts as the heavens are higher than the earth. God's voice is to be heard, His wisdom is to guide. He has outlined His plan in His word and in the *testimonies* that He has sent to His people. That work only which is carried on in accordance with the principles of His word will stand fast forever." *Testimonies*, volume 8, 235.

"Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us

through His word. He has spoken to us through the *testimonies* to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?" *Testimonies*, volume 8, 298.

"There are matters in the *Testimonies* that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world, but to His disciples alone. While He had communications designed for the multitudes that thronged His steps, He also had some special light and instruction to impart to His followers which he did not impart to the great congregation, as it would neither be understood nor appreciated by them. He sent His disciples forth to preach, and when they returned from their first missionary labor and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, He said unto them, 'Come ye yourselves apart into a desert place, and rest awhile.' In a place of seclusion Jesus imparted to His followers such instruction, counsel, cautions and corrections as He saw were needed in their manner of work; but the instruction He then gave them was not to be thrown broadcast to the promiscuous company, for His words were designed for His disciples only." *Testimonies to Ministers*, 34.

"We must follow the directions given through the Spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His

Word. He has spoken to us through the *Testimonies* to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy." *Testimonies*, volume 8, 298.

"In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure, His lessons are disregarded and ignored. Besides the instruction in His Word, the Lord has given special *testimonies* to His people, not as a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse." *Selected Messages*, book 3, 31.

Dr. Angel Manuel Rodriguez, *Biblical Research Institute* director, said that for Adventist Christians, the "Bible is the fundamental ground of the Adventist faith and practice." He added that the gift exercised by Ellen White "**can enrich but not define our faith and practice.**"

The Very Last Deception

"Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish' (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God 's remnant people in the true testimony." *Selected Messages*, book 1, 48.

Dear Jeff and Kathy,
Your September newsletter and tape just arrived in our mailbox. We look forward to the evenings when we can go over these materials with our Bibles and Spirit of Prophecy to better understand the truth for this time. Your newsletter, simply done, is like a breath of fresh air in our home. Nearby everywhere we go, we hear of the many winds of doctrine blowing, false teachings are promoted, fanatical ideas, and then comparing all this to our precious present truth messages, so pure and true, yet so urgent because they are life and death messages. It's like the difference between black and white. Darkness and light!

Please send us another set of the videos *Final Rise and Fall of the King of the North* by Jeff Pippenger. We have loaned out 2 sets and would like one set for our own. May our dear Heavenly Father continue to keep His protective arms about your family and your ministry.

Your Friends in Christ
M. and G. P.–WA

We now conclude with part 4 of The Angel's of Revelation 14 that was started in our September issue. There has been some criticism of the layout of the first three articles and for that I apologize. As stated last month, all italics and capitals are in the original text and have not been altered.

The Advent Review and Sabbath Herald Volume 2 December 23, 1851 The Angels of Revelation 14 Part 4

The Third Angel. "And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead or in his hand the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever;

and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

This is indeed an awfully solemn message. And if it applies to the present time, it is certainly of the highest importance that its import be earnestly sought for and understood. Mark well the language, “And the third angel followed them.” If, as we have shown, the messages of the first and second angels have been given within a few years past, it is certain that the message of this angel that followed them is addressed to us also. Such a warning implies great danger. And shall we, who are in danger of the worship of the Beast and his Image, and of drinking the unmingled cup of the wrath of Almighty God, slumber on, and neglect to examine this all-important message? God forbid. With the aid of the Holy Spirit we will investigate this subject, and seek to understand the duties it so solemnly enforces. The following is from a work entitled, “Facts on Romanism.” page 112, published by J. V. Himes.

“But the fourteenth chapter [of Revelation] presents an astounding cry, yet to be made as a warning to mankind in that hour of strong temptation. Revelation 14:9-11. A denunciation of wrath so dreadful, can not be found in the book of God beside this. Does it not imply a strong temptation to require so terrific an admonition?”

In examining this message we will notice the particulars contained in it as follows:

- I. The Beast.
- II. The Image.
- III. The Mark.
- IV. The Worship of the Beast and Image.
- V. The Wrath of God.
- VI. The Torment in the Presence of the Holy Angels and the Lamb.
- VII. The Patience of the Saints.
- VIII. The Commandments of God, and
- IX. The Faith of Jesus.

I. THE BEAST. - It is mentioned in Revelation 15:2; 16:2; 19:20; 20:4, in connection with the Image, in a similar manner that it is spoken of in this message. The connection does not show what beast is meant; but it is spoken of as though it had been

previously explained, and was well understood. It evidently is the beast with seven heads and ten horns of chapter thirteen, representing the Papal form of the fourth kingdom. It receives its seat, power and authority from the dragon, Pagan Rome.

This beast was to have power to lead the saints into captivity, and to kill them with the sword, for the term of 1260 years, [Daniel 12:25, 26; Revelation 13:5, 10] then he was to have his dominion “taken away,” and “go into captivity.” This was in 1798, when he received a “deadly wound,” which has been healed. At this point of time John sees “ANOTHER BEAST coming up out of the earth” with “two horns like a lamb.” Before noticing the IMAGE of the Papal beast, the TWO-HORNED BEAST claims our attention. Relative to this beast there are some things of special interest and importance, as follows:

The TIME of its rise. It certainly did not rise prior to the first beast. Neither at the same time; for then there would be no propriety in calling either the first. But as it follows the first beast, it is evident that we should look for it to rise to notice about the time that the first beast goes into captivity, at the close of the 1260 years. It was also to cause the world to “worship the first beast whose deadly wound was healed.” This proves his period of action to be since the dominion of the first beast was taken away in 1798.

It is “ANOTHER BEAST,” beside the ten-horned beast. Although the dominion of the first beast was limited to the period of 1260 years, yet he was to make war until the judgment, [Daniel 12:19-22,] when he, with the false prophet, [two-horned beast,] is to be cast “alive” into the “lake of fire.” Revelation 19:20.

“The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles and deceive the world with them. See Revelation 19:20.” - Litch’s Restitution pp.131, 133.

The two-horned beast performs its wonders in the sight of the first beast. Revelation 13:13, 14. This not only shows it to be distinct from the ten-horned beast, but also, that both exist at the same time.

The MANNER of its rise. The four beasts, [Daniel 12,] of which the ten-horned beast [Revelation 13:1,] is the fourth, all arose out of the sea, [sea or "waters" denoting "peoples, nations, etc." Revelation 17:15] by reason of the four winds striving. [Winds represent strife among men.] They arose by overturning the powers which preceded them, by means of war.

But not so with the two-horned beast. He was seen coming up out of the "earth," growing to power in a peaceful manner. He does not overturn any preceding power by means of war.

The LOCATION of this beast. The seat of the first beast is in Europe, and definitely at Rome. And as it lives and makes war until the judgment, we should not look among the Papal kingdoms of Europe for the location of the two-horned beast. "And I beheld another beast coming up out of the EARTH, and he had two horns like a lamb." No symbol could better represent the rise, growth, and apparent mildness of our own nation than this.

The two LAMB-LIKE horns. The mildness and youth of this power seem to be indicated by its lamb-like horns. These, we understand, represent the civil and religious powers of this nation - its Republican civil power, and its Protestant ecclesiastical power. For a more full explanation of this subject we must refer the reader to a lengthy article written by Brother J. N. Andrews, entitled "Thoughts on Revelation 13 and 14," published in the "Advent Review and Sabbath Herald," No. 11, Vol. I. From the article we take the following:

"The horns of the ram, Daniel 13, denoted the kings of Media and Persia. The great horn between the eyes of the goat denoted the first king. The ten horns of the fourth beast, denoted the ten kingdoms into which the fourth empire was divided. Daniel 13:23-25; Revelation 14:12. The little horn which came up after them denoted the Papal church which was afterward clothed with civil power. And it is evident that the horns of these beasts, symbolize the entire power of the beasts. From these facts we learn that the horns of the preceding beast, denoted civil and religious powers. Hence we regard the horns of this latter beast as symbols of civil and religious power.

"No civil power could ever compare with Republicanism in its lamb-like character. The grand

principle recognized by this form of power, is thus expressed: 'All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness.' Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. 'The Bible is the only religion of Protestants.' Was there ever in the religious world any thing to equal this in its lamb-like professions? Such we consider the meaning of the 'two horns like a lamb.'"

The power exercised by this beast. "And he exerciseth all the power of the first beast before him, [or "in his sight," as Whiting translates,] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Here is conclusive evidence that the two-horned beast is distinct from the "first beast." It is contemporary with the ten-horned beast from the time that its deadly wound was healed. This exercise of power is certainly future, and is the scene of trouble and danger before us of which we are warned by the third angel.

The WONDERS and MIRACLES performed by this beast. "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Here we will quote from the article before mentioned:

"That we are living in an age of wonders is a well known fact: indeed, the language is oftentimes repeated, 'There is nothing too wonderful to happen.' 'The increase of knowledge' in every department of the arts and sciences, has indeed been without precedent in the world's past history. We see the chariots with the speed of lightning coursing their way through the land, and with similar speed are men enabled to traverse the mighty deep. Nahum 2. 'The fire of God' [the lightning, Job 1:16; Exodus 9:16] is literally brought down from heaven. Such is the wonderful power man has obtained over the elements. And the lightning thus brought down from heaven is sent as a messenger from one end of the land to the other. They 'send the lightnings, and they go and say here we are!' Job 38:35.

And all these wonders bid fair to be eclipsed by others still more astonishing.

“But it is another class of wonders which we regard as the complete fulfillment of this prophecy. The world may indeed be deceived by these things, and caused to believe that ‘better days are coming,’ and that the earth is being prepared for the residence of man, and that men are becoming more virtuous and enlightened; but there are other wonders in course of development, which are indeed miracles by which the world is deceived. It may not be necessary to notice the wonders of Psychology, Biology, etc. in which all the wonders of past ages seem to be revived; but we notice those astonishing developments from the land of spirits, which are causing the world to wonder. It would seem that communications with the spirits of the departed dead are now freely held, and men are brought into immediate connection with the spirit world. Such communications, though rare in past ages, have become of every day occurrence. We are told of pious people who are now holding converse with the spirits of the evangelists Mark and Luke, etc. The spirits commune with the greatest freedom, not with the pious alone, but with all classes do they hold free communication. And Protestants are the chief actors in all this. It is evident that these things are but the beginning of the miracles with which the world is to be deceived.

“That all this is the work of the devil is evident from the fact that God has forbidden necromancy in his word. Deut. 18:11; Isaiah 13:19. Hence it is certain that the spirits of good men do not come to commune with those who break the divine command. And we may go further than this, and say that even the spirits of bad men are not there. For if they are conscious, the sixteenth chapter of Luke shows that they are not permitted to return to earth. And if indeed ‘the dead know not any thing,’ [Ecclesiastes .9:5,] then it is certain that their spirits are not sent into the world to instruct men. No form of government ever arose in any past age, in which these remarkable elements of deception were combined.”

“As Jannes and Jambres withstood Moses,” with their enchantments, when God was about to deliver his people from Egyptian servitude, so, in the “PERILOUS TIMES” of the “LAST DAYS,” was the truth of God to be resisted. Then, God wrought miracles by the hand of Moses and Aaron, and sent

plagues upon Egypt to show that his people should go free; yet the devil had so completely deceived Pharaoh and his host, through the enchantments of the magicians, that they even dared to enter the channel that the Almighty had opened through the Red Sea for the escape of his chosen people.

The wonders of the present day, especially those that seem to imitate the work of God, are perfectly calculated to deceive those that know not God. And unless the people of God are warned against the deceptive power of satan in these things, they will be in danger of being blinded by them. Already has this power stolen over the multitude who have “a form of godliness,” so that if the “POWER THEREOF” should be manifested, as was witnessed in this land a few years since in powerful revivals, ten thousand voices would at once join the cry of “Mesmerism, Fanaticism,” etc. May God save his people amid the perils of the last days; and while those who deny the power of godliness are led on by the “spirits of devils working miracles,” to “the battle of the great day of God Almighty,” may his people watch and keep their garments.

II. THE IMAGE. The two-horned beast was to make “an image to the beast, which had the wound by a sword and did live,” [Revelation 13:14,] therefore it is to be, when made, an image of the Papal beast. In order for it to be an image of that beast, it must resemble it, in many respects at least. That beast was a church clothed with civil power and authority to dictate in matters of religion, and to put the saints of God to death. The image, then, must be another church, clothed with civil authority to do the same work. This will be clearly seen by comparing verse 15, with Daniel 7:25-28; Revelation 13:1-5. And as the two-horned beast causes the image to be made, and gives it life, we conclude that it can be no other than the Protestant churches clothed with authority “to speak,” as the Papal church has done, and to carry its decrees into execution by laws and severe penalties.

If it is said that the world is too enlightened to unite in such persecution, we answer, the word of God is plain on this point, and it is in reference to this scene of danger that the third angel gives his solemn warning. The rejection of the truth of God leaves men the subjects of satan’s deception. 2 Thessalonians.2:9-12. Mark, how soon the Jewish church crucified the Son

of God after they had rejected him as the Messiah. "If we had been in the days of our fathers," said they, "we would not have been partakers with them in the blood of the prophets." Matthew 23:30. But when their "hour and the power of darkness" came upon them, they were led on by the power of satan.

We do not suppose that Revelation 13:15, teaches that the saints are to be put to death; but that a decree, at least, is to go forth to that effect, the text plainly shows. In view of this decree, and the dangers before us, the Prophet has given the following exhortation: "Before the DECREE bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you: Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger," Zephaniah 2:2,3.

III. THE MARK OF THE BEAST. This mark is mentioned in Revelation 13:16; 14:9, 11; 15:2; 16:2; 19:20; 20:4. In all these places the words "the mark" or "his mark" are used, showing that some one particular mark is referred to. This mark is not explained, only as the mark of the Papal beast, to be enforced by the two-horned beast, and as standing in direct opposition to "the commandments of God," and "the seal of the living God." This mark is very conspicuous, in the forehead or hand, and signifies, not a literal mark, but a prominent religious profession, as clearly seen and known as a literal mark in the forehead or hand. It must be an institution of the Papal beast, a prominent point of religious faith, on which the Papal and Protestant churches agree. Relative to this mark we shall speak more fully hereafter.

IV. THE WORSHIP OF THE BEAST AND IMAGE. In the final conflict, relative to which the third angel utters his dreadful warning, but two classes are seen. One class keep the commandments of God, are marked with the seal of the living God, [Ezekiel 9:2-6; Revelation 7:1-3; 14:1] and are seen on Mount Zion with the Lamb. The other class receive the mark of the beast and image, and experience the wrath of God. One class are the worshippers of God, for they honor him by keeping his commandments. The other class receive the mark [a prominent religious institution and requirement] of the beast, therefore, are the worshippers of the beast, for they honor his institution. We

therefore conclude, that the observance of some institution of Papacy, (which is yet to be enforced by the two-horned beast,) that stands opposed to the commandments of God, constitutes the worship of the beast and his image.

THE WRATH OF GOD. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the WRATH OF GOD," Revelation 15:1. This testimony is sufficient proof that the wrath of God, threatened by the third angel, is the SEVEN LAST PLAGUES. These plagues are evidently shadowed forth by the plagues of Egypt, and will be as real and literal as those were. Compare Exodus 7-12, with Revelation 16.

The plagues of Egypt were just prior to the deliverance of Israel. The seven last plagues will be poured out just before the final deliverance of the saints. The deceptive power of satan was manifested by the magicians that withstood Moses, just before, and in connection with, the plagues of Egypt. And prior to, and in connection with, the last plagues, the worshippers of the beast and his image are to be deceived by the "wonders" and "miracles" performed by the two-horned beast.

The wrath of God in the seven last plagues will constitute the "time of trouble such as never was," after Michael stands up. Daniel 12:1. The mediation of Jesus in the Heavenly Sanctuary, prevents the wrath of God from coming on a guilty world. The four angels [Revelation 12:1-3] hold the four winds until the servants of God are sealed by the last warning message. When that work is done, Christ will lay aside his priestly attire, put on the "garments of vengeance," [Isaiah 59:17] and take his position on the "white cloud," [Revelation 14:14,] with "a sharp sickle" to reap the harvest of the earth. Then the four angels will cease to hold the four winds [Revelation 7:1-3,] and the wrath of God, in the seven last plagues, will be poured out.

The period of the pouring out the vials of the wrath of God is clearly shown [Revelation 11:18] to be under the sounding of the seventh angel, after the "temple of God was opened in heaven," and the "ark of his testament" was seen. See verse 18. This could not have been prior to the termination of the 2,300 days, when the new covenant Sanctuary was to be cleansed. See Hebrews 8:1-6; 9:1-8,23, and 24. In order for our Great High Priest to accomplish this

portion of his priesthood he must, at the end of the 2300 days, pass within the second veil, into the “tabernacle of the testimony,” according to the typical priesthood. And it is not until the tabernacle, containing the ten commandments, of the Heavenly Sanctuary is opened that the seven angels are commanded to go their way and pour out the vials of wrath. “And after that I looked, and behold, the “temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple,” etc. Revelation 15:5,6.

VI. THE TORMENT IN THE PRESENCE OF THE HOLY ANGELS AND THE LAMB, mentioned in the message of the third angel, we think, refers to the second death, at the end of the 1000 years of Revelation 20. It cannot possibly be inflicted upon wicked men in their present state, for they could not stand one moment in the presence of angels and the Lamb, much more, for a length of time, as described in the message, Revelation 13:10, 11.

The presence of one angel, at the resurrection of Christ, caused the Roman guard to “shake,” and to become “as dead men.” And when the Son of man shall come in the glory of his Father, and all the holy angels with him, when the whole heavens shall blaze with glory, and the earth shake at the presence of the Lord, then those who are not cut down by the seven last plagues, will not be able to stand a moment before the burning glory of that scene. Speaking of “the man of sin,” Paul says, “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming,” 2 Thessalonians 2:8.

We therefore conclude that the message of the third angel contains not only a warning of the terrors of the first death of the worshippers of the beast and his image, by the seven last plagues, but, also, of that scene of torment at the second resurrection, when the wicked dead will be raised with bodies capable of standing in the presence of the Lamb and the holy angels. And as the host of “Gog and Magog” gather up around the Beloved City the final execution of the judgment will take place. “Fire from God out of heaven” will “devour” them.

VII. THE PATIENCE OF THE SAINTS. “Here is the patience of the saints.” Where? After the second angel has given his message, and the great work designed by it is accomplished. It is well known by

those who participated in the advent movement, that this was in the autumn of 1844, at the time of our great disappointment. The period since that disappointment may properly be called the time of the patience of the saints. Relative to our disappointment, and our waiting position since the time of confident expectation, the Apostle speaks as follows:

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of PATIENCE, that, after ye have DONE THE WILL OF GOD, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Hebrews 10:35-39.

This testimony of the Apostle shows, first, that a people were to have great confidence which would be pleasing to God; second, that they would be disappointed, after doing “the will of God,” and would need great patience to endure the trials of their position; and third, that they would have to live by faith. In calling to “remembrance the former days,” in which they were especially “illuminated,” they would live “by faith” in their past experience, and in the sure promises of God relative to the glorious future.

This testimony of the Apostle can apply only to that people who have a corresponding experience. And that people, we fully believe, are those who have looked with great confidence for Christ’s coming at a definite period of time, have been disappointed, and have passed through, and are still experiencing, severe trials arising from their waiting position. The expression, “FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME,” etc. shows that this testimony can apply nowhere in the history of the church, but just prior to Christ’s coming.

The third angel (who follows the second, consequently the period of his message is since our disappointment in 1844,) declares, “HERE is the patience of the saints,” which Paul more fully explains, and shows that it is the “little while,” just before the Second Advent.

VIII. THE COMMANDMENTS OF GOD. We have now come to an important division of this

subject. Mark well this portion of the testimony of the third angel: "HERE are they that keep the commandments of God, [the Father,] and the faith of Jesus," [the Son.] The distinction between the COMMANDMENTS of the Father, and the FAITH of his Son Jesus Christ, is too plain to be misunderstood.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the COMMANDMENTS of God, and have the TESTIMONY of Jesus Christ." Revelation 12:17. The "faith," and "testimony of Jesus Christ," are evidently the same. The remnant of the seed of the woman, who heed the message of the third angel, not only keep the commandments of the Father, but also the faith or testimony of the Son.

It is said by some that the commandments of God mean only the doctrines and precepts of the New Testament taught by Jesus and his apostles. To this view we object, and would ask those who hold it, What, then, is the testimony of Jesus Christ? Both the commandments of God, and the testimony of Jesus Christ are observed by the remnant. As the faith or testimony of Jesus embraces all the doctrines and precepts taught by Christ and his apostles, peculiar to the new covenant, the commandments of God must of necessity be something besides, which are binding during both the old and new dispensations. We say that the commandments of God, are the ten commandments, which the Father spake with an audible voice, and wrote with his finger in the tables of stone.

"A new commandment I give unto you," said Jesus, "that ye love one another," John 13:34. "This is my commandment, That ye love one another, as I have loved you," Chapter 15:12. "Bear ye one another's burdens, and so fulfill the law of Christ." Galatians 6:2. Peter also speaks of the commandments of the apostles of the Lord and Saviour, 2 Peter.3:2. But these are certainly included in the faith or testimony of Jesus Christ. This is the reason why the doctrines and commandments of Christ and his apostles are nowhere called, in the New Testament, the commandments of God.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. Precious promise indeed to those who obey. But whose commandments are these that must be

obeyed in order to enter the Golden City, and have right to the Tree of Life? To this question some may be ready to answer, "The commandments of Jesus." But stop my brethren! First see who is speaking. It is the "True Witness," the Lord Jesus Christ, who says, "Blessed are they that do HIS COMMANDMENTS." The word "his" must refer to God the Father; therefore this promise, of entering the City of God, is to those who keep the Father's ten commandments.

IX. THE FAITH OF JESUS. We have before stated that the testimony of Jesus Christ, mentioned in connection with the commandments of God, Revelation 12:17, is the same as the faith of Jesus, named in Chap.14:12. Both texts apply to the same period. One to the "remnant," or last portion of the church of Christ, just before the Second Advent, the other is a portion of the last message of mercy to the scattered members of the body of Christ, just prior to the pouring out of the wrath of God.

Some have supposed that the faith of Jesus was faith to heal the sick, etc. while others have thought that it was faith necessary to stand in the day of wrath without an Intercessor. But it seems most consistent that the faith or testimony of Jesus Christ embraces all the precepts and doctrines of the New Testament taught by Christ, and afterwards by his holy apostles who were his special witnesses. HERE, in the time of the patience of the saints, is a people - thank heaven - who love the whole Bible. They seek to honor both the Father and the Son, in keeping the commandments of God, and the faith of Jesus.

The testimony of Jesus Christ does not stand opposed to, or take the place of, the commandments of God. Says the Son of God, "Think not that I am come to destroy the law," etc. He shows by referring to the decalogue, that he is speaking of the law of commandments, and then affirms that while heaven and earth should remain, one jot or tittle should in no wise pass from it. See Matthew 10:17-33.

We view the doctrine that the faith of Jesus takes the place of the law of God, and abrogates it, one of the fables of the last days, [2 Timothy 9:4] which, if believed, will sink souls in perdition. Paul rebukes this heresy when he says, "Do we then make void the LAW, through FAITH? God forbid: yea, we ESTABLISH THE LAW." Romans 3:31. The Apostle also says, [chapter 7] "Wherefore the law is holy, and the

commandment holy, and just, and good.” Here, let it be understood, that this epistle to the Romans was written A. D. 60, twenty-nine years after the “hand-writing of ordinances,” of the book of Moses, was abolished. Though the typical law of Moses was then abolished, having met its antitype in the gospel, yet the law of God, the ten commandments, was certainly a living law when this epistle was written.

Paul’s opinion of the law of God differs widely from the views of some at this day. We are often told that it is “abolished,” “dead,” “a curse to man,” etc. But Paul pronounces it “HOLY, JUST and GOOD.” By some it is considered very irksome, especially the observance of the fourth commandment. But, says Paul, “I DELIGHT in the law of God,” and “we know that the law is spiritual. The apostle John also agrees with Paul. He says, “For this is the LOVE OF GOD, that we KEEP HIS COMMANDMENTS: and his commandments are NOT grievous.” 1 John 10:3. [See our works on the law of God, and the Sabbath.]

In that time of trouble, relative to which the third angel gives his important message, two classes only will appear. One will worship the beast and his image, and receive his mark. The other class will heed the message of the third angel, and keep the commandments of God. They will be sealed or marked with the seal of the living God; and will, with the Lamb of God, stand on Mount Zion. See Revelation chapters 13-16.

These two classes will stand in opposition to each other. Their marks [prominent religious profession] will be directly opposite. While one class will bow to an institution of the Papal beast, enforced by the two-horned beast, the other will be keeping all of the commandments of God. But what is to constitute this mark of the beast, in that time when men will have to decide to worship God, or the beast and his image? We think it will be to observe the first day of the week, instead of the Sabbath of the fourth commandment.

The first day of the week, so generally observed, is not the Sabbath of the Lord. The only weekly Sabbath of the Bible is that which commemorates the Creator’s Rest on the seventh day. Christ and his apostles have spoken of no other.

There is no record that Christ met with his disciples in the day-time of the first day, after his resurrection; neither that the apostles met together for

worship in the day-time of that day. Search and see. Paul held a meeting at Troas [Acts 20:7-14] in the evening of the first day of the week, to break bread; but let it be understood that he journeyed to Assos on foot, and sailed to Mitylene, the same day that he broke bread. In the instruction of the Apostle concerning the collection for the poor saints, [1 Corinthians 16:1-3,] he says nothing of resting from labor, or a public meeting. His words, “Let every one of you LAY BY HIM IN STORE,” etc. show that they were to lay up their liberalities at home, ready for the Apostle when he should visit them.

It is generally admitted by those who have searched the New Testament for proof that the Sabbath has been changed, that there is no divine authority for it. But many, in the absence of divine testimony, try to content themselves with human authority, the testimony of the so called “Christian Fathers.” But we venture to say that no conscientious Christian, who loves the word of God, and seeks to know his duty from that precious book, will rely on such testimony, instead of the commandment of God. Such a course is at war with the great principle of Protestantism - “the Bible the only religion of Protestants.” Here was the struggle of the great Reformer.

“As to me,” says Martin Luther, “I do not cease my cry of `The Gospel! the Gospel! - Christ! Christ!’ and my enemies are as ready with their answer - Custom! Custom! - Ordinances! Ordinances! - Fathers! Fathers! `That your faith should not stand in the wisdom of men but in the power of God,’ says St. Paul.”

The “MAN OF SIN” was to exalt himself ABOVE all that is called God, or that is worshipped, and “THINK TO CHANGE TIMES AND LAWS.” 2 Thessalonians 2:4; Daniel 7:25. The times and laws of God are doubtless referred to here. He could change the laws of men as other powers have done. But it was in his heart to change God’s times and laws, and thus exalt himself above God. The Pope has attempted to change the fourth commandment, which guards an institution left by God as the memorial of himself. In the very act of instituting his counterfeit sabbath, to be observed instead of the Sabbath of the Lord, he has exalted himself above God. If he had placed the observance of the first day of the week on a level with the Sabbath, then he would have made himself only equal with God; but in treading down the Sabbath of

the Bible, and enforcing his own in its stead, he has “exalted himself above all that is called God.”

That the first day of the week was observed at quite an early period of the church, as a festival of about the same authority as Good Friday or Holy Thursday, we do not deny. The “mystery of iniquity” worked even in the days of the apostles. 2 Thessalonians 2:7. But the following important facts of history show that it did not begin to take the place of the Sabbath till about the beginning of 1260 years of Daniel 7:25, when the saints, and the “times and laws” of God, were given into the hands of the “little horn.”

Athanasius, A. D. 340 says - “We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath.”

Socrates, an ecclesiastical historian, A. D. 412, says - “Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday. “When the festival meeting throughout every week was come, I mean the Saturday and Sunday upon which the Christians are wont to meet solemnly in the church.”

Eusebius, A. D. 325, as quoted by Dr. Chambers, states that in his time “the Sabbath was observed no less than Sunday.”

“To give the more solemnity to the first day of the week, Sylvester, who was Bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of Lord’s Day.” History Sabbath, p.21.

Gregory expostulates thus - “With what eyes can you behold the Lord’s day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you affront the other?”

Sozomen says - “Most of the churches carefully observed the Sabbath.”

Grotius observes - “The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355.”

Edward Brerewood, Professor of Gresham

College, London, in a treatise on the Sabbath, 1630, says: - “They know little that do not know the ancient Sabbath did remain and was observed by the eastern churches three hundred years and more after our Saviour’s passion.” Brer. on the Sabbath p.77.

Dr. Chambers says - “By Constantine’s laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor.” Encyclopedia Art. Sunday. London. 1791.

From this time, [538,] the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owned allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be holy time from Sunday noon until Monday.

Then if the observance of the first day of the week is not sustained by divine authority, but is an institution of Papacy, we conclude that it will constitute “THE mark of the beast,” mentioned by the third angel. This angel gives a warning to prepare to stand on the side of the commandments of God in that decisive hour when the mark of the beast shall be enforced.

The cries of the other angels of this chapter, all to be fulfilled in the future after the Son of man takes his place on the “white cloud,” represent messages of prayer. They will be much better understood about the time of their fulfillment, while the saints are passing through the time of trouble.

It is said of the first angel that his message was given with a “LOUD VOICE.” It attracted general notice. Not so with the second. But the third is said to be given with a “LOUD VOICE.” It will evidently increase and spread, until it reaches the hearts of God’s humble people, and calls out the opposition of those who esteem this world and the commandments of men, of more value than the commandments of God, and a right to the tree of life.

THE NUMBER "4" IN BIBLE PROPHECY

God identifies either in prophecy or history the number four in connection with the conclusion of an empire of Bible prophecy.

When ancient Babylon ended there were four words, "Mene, Mene, Tekel, Upharsin" (Daniel 5:25–28). When the empire of the Medes and Persians ended there were four kings. (There were more than four Persian kings but the prophecy only mentions four, Daniel 11:2). When Alexander the Great's Greek kingdom ended we find four generals (four horns, Daniel 8:8) that were gradually absorbed into Pagan Rome. Pagan Rome ruled the then-known world for "a time" 360 years, from 31 BC to 330 AD (Daniel 11:24). In the year 330 AD Constantine divided Pagan Rome into East and West.

Pagan Western Rome fell under the first four Trumpets (Revelation 8), which were the leaders of the invading barbarian tribes; Alaric the Goth in 395 AD, Genseric and the Vandal from 428 to 468 AD, followed by the infamous Attila the Hun, and finally, Odoacer the Heruli who forced the last Roman Emperor to abdicate his throne. Theodoric the Ostrogoth also ruled as an independent monarch in Rome, ending in 526 AD. (Notice the names of the three tribes that were eliminated to make room for the papacy.)

There are seven Trumpets but the last three are separated from the first four by the term "Woe." (The last three are "Woe" Trumpets, referring to the actions of Islam.) The pagan barbarian tribes were absorbed into Papal Rome by 538 AD, which continued to be divided into East and West.

Eastern Rome was "tormented" during the first "woe" (the 5th Trumpet) by the disorganized Arab Moslems for 150 years, from July 27, 1299 AD to July 27, 1449AD, (the "five months" of Revelation 9:5) when the Eastern Emperor in Constantinople voluntarily, in effect, gave his kingdom up to the then Turkish Moslems.

Eastern Rome was then actually brought down and conquered by "four angels," the four Turkish Moslem Ottoman Sultans, who began the second "Woe" (the 6th Trumpet) on July 27, 1449, and continued for 391 years, 15 days, ending on August 11, 1840 (the "hour, day, month, and year" of Revelation 9:15).

At that time the last Sultan of the then enfeebled Moslem Ottoman Empire (also voluntarily) gave control of his kingdom to the "four great powers" of Christian Europe—Prussia, Russia, England and Austria. The 7th Trumpet began to blow on October 22, 1844. With the birth of Atheism in the French Revolution the king of the south entered prophetic history and moved its throne to Russia in 1917 and continued to grow into a the empire of the Soviet Union. When the Soviet Union, the king of the south fell in 1989, it signaled the arrival of the "fourth angel" of Revelation 18.

Now, Christianity, including America, is in the process of being absorbed (voluntarily) into the final Modern Babylon, a three-fold, global confederation of Church and State, administered by the United Nations, enforced by the United States, and ruled over by the united "Universal Church," the papacy. When this global Modern Babylon is finally brought down, it will be accomplished by the "four winds" of global pestilence, famine, war and destruction. Jesus then returns to rescue His people (Revelation 7:1–3).

Adapted from www.Future-News.org, Volume 10, #3, March 2006.

Brother Jeff;

Revelation 11:8, figuratively identifies France as "the great city," and calls it "spiritually" "Sodom and Egypt." Revelation 11:8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. How could the Lord have been crucified in France? Do you mean that the spiritual implication is that by France's behavior, they crucified Him again? Or could this passage be referring to the "great city" Jerusalem? Brother B email

Brother B:

The story of Revelation eleven is at least in part, the story of the Bible, as represented in the chapter as the "two witnesses". The Bible is the word of God and Christ is the word of God. The experience of Christ, while here on earth was perfectly paralleled by the prophetic experience of the Bible in the French Revolution time-period.

At the Baptism Christ was empowered to give His witness for three and a half years. At the end of that time he was crucified, then resurrected, then ascended. If you follow the attack against the Bible in Revelation eleven, you find that the two witnesses gave their testimony for three and a half years, then were killed, then resurrected and then ascended to heaven. There is much more of this pattern than simply what I have stated here. We deal with this pattern in detail on the thirty-eight hour prophecy school.

Jeff

I see. . . Thanks for the insight! That makes sense. Brother B.

Brother Jeff:

I am just really struggling about Daniel 11:30–45 primarily. For the whole entire prophecy from the beginning of the chapter is very consistent with the fact that the king of the north is north of the “glorious land” (Israel) geographically, and the king of the south is south of the “glorious land” geographically.

The thing with France being the king of the south (Atheism) is ok for a spiritual implication I suppose, but France is not in the southern region and it just sort of pops in there out of nowhere within our interpretation and it’s seems as if we are just trying to squeeze in France in the prophecy to come to Napoleon, 1798, the deadly wound, etc.

I don’t know, maybe it’s just me. I can be very stubborn sometimes but I really desire for this prophecy to make sense. Why does Daniel use the terms king of the north and king of the south if there geographical orientations don’t mean anything?

In Daniel 2, 7, & 8 he didn’t refer to much geographical locations so it gives us freedom to not be confined to geography to identify kings or nations like Daniel 11. In Daniel 7 and 8 we rely primarily on the fact that Daniel is referring to nations that have an impact on literal Isreal. When do we jump from “literal” to “spiritual”? That is what confuses me. It just seems sloppy to me right now.

I found this from Jeff Pippenger’s (an Adventist prophecy teacher) book entitled *Time of the End* <http://www.temcat.com/End-Time.htm> and thought this might help out to some degree:

One important point of this story is how the Scriptures identify the kings of the north and south. By comparing recorded history with the testimony of Daniel 11, historians and pioneers discovered that the king of the north was the kingdom which controlled the geographical area of Babylon. They discovered also that the king of the south was the kingdom which controlled the geographical area of Egypt. This principle in Daniel 11 brings together the testimony of Scripture with the record of history. This “geographical key” is the rule which we will apply to Daniel 11:40-45 as we begin to identify who are the kings of the north and south. This historical truth is, no doubt, one of the clues, which the Spirit of Prophecy intended to direct us to at the time when this prophecy was to come to its “complete fulfillment.”

So what am I missing? What “clue” is there in this “geographical key” if the king of the north and king of the south are literally in the North and the South? If this statement is true, then how can we apply France, USSR, United States, etc to fit into verses 40–45 all of a sudden?

The heart of my question is “Can we be sure that this interpretation is indeed correct?” or “Are we just trying to make what we want the prophecy to mean?” Are there parallels in other prophecies that give us reason to take nations out of geographical context and apply them to prophecy? Yes, I suppose, because Revelation talks about Babylon (the great) Isreal, Armeggedon, Egypt and Sodom. I only ask myself these questions out of sincerity and not to finger point or criticize anybody for being a false prophet or teach false teachings. The bottom line is “I just don’t get it” and I want to get it! I need someone to spell it out to me. For the last 4 months or so I have been desperately pleading from God for understanding. I want to be one of the wise to understand and not the wicked who will not understand (Daniel 12:10).

Ellen White said, “Let all read and understand the prophecies of this book (concerning Daniel 11), for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4 quoted.]” *Manuscript Releases*, volume 13, 394. Brother B (an email that contains Brother B’s internal questions.)

Brother B:

The key to understand this truth is based upon our willingness to accept the rule that prophecy that is fulfilled after the cross is to be understood in a spiritual application. It is this rule that allowed “every” Protestant reformer used to identify the pope of Rome as the antichrist of Bible prophecy. This rule was so important to the reformers that the Catholic Church assigned the work of destroying this rule to two of its best theologians during the counter-reformation. These two Catholics invented three false rules of prophecy in order to attack and destroy the rule that before the cross prophecy is understood in a literal fulfillment and after the cross it is in a spiritual fulfillment.

Protestants used to understand the importance of the rule and defend it against the three false Catholic rules, but they lost sight of it in the early part of the 20th century. Never-the-less the Millerites and Adventism understood and applied this rule. You will never find Ellen White selecting a passage from the Bible and applying it at the end of the world in a literal fashion—not once.

The fact that you are struggling with this rule is demonstrating that you are unfamiliar with correct application of prophecy. If you were understanding and applying the prophetic principle correctly, you might disagree about the king of the south being atheism and the king of the north being the papacy—but you would never seek to find a literal application to those two entities. To do so is to employ one of those three Catholic erroneous views of prophecy. That rule is commonly called futurism, and it seeks to place literal fulfillments on the prophecies of the end. Jeff

Brother Jeff:

Ok. I’m with ya. And I am familiar with futurism and preterism and other catholic interpretations of prophecy, so I understand what you mean in regard to that. I definitely do not want to fall into any of those camps! Yikes!

So to clarify, basically you are saying that everything “after the cross” or others have told me “after the stoning of Steven and the 70 weeks were determined for the Jews” that prophetic passages moved into a “spiritual” light and not literal.

So in conclusion to this principle, we could say that Daniel 11:23–45 are entirely spiritual? Because verse 22 states that the prince of the covenant would be broken (Jesus dies on the cross) Am I right?
Brother B email

Dear Brother B:

Except that you have an internal repeat and enlarge with verse 16 through 30. Verses 16 through 30 are dealing with pagan Rome. If you look at Uriah Smith in *Daniel and the Revelation* and Haskell’s *Daniel the Prophet* they point out that at verse 23, I believe, (the league of the Jews), that Daniel repeats the previous history of verses 16 and onward, and enlarges upon it. The rule is that after the cross, you seek a spiritual application to prophecy, but there were some prophecies that extended a little beyond the cross and had a literal fulfillment, such as the destruction of Jerusalem in 70 AD. It is better to express the rule as after the “time-period of the cross”, we look for a spiritual application.

The internal rule in Daniel eleven that identifies the king of the north is that it is the power that controls Babylon. In that time period the historians would call that geographical area Syria, but in terms of Bible prophecy ancient Syria included Babylon. The internal rule in Daniel eleven as to who the king of the south is: It is the power that controls Egypt. Pagan Rome conquered Syria before the cross and became the literal king of the north, but later it also conquered Pergamos. Pergamos is where the Chaldean priests fled to after the fall of Babylon. Pergamos was the new center of spiritual Babylon after Belshazzar’s Babylon fell. That is why Revelation two says that Pergamos is where Satan’s seat is. When pagan Rome conquered Pergamos they gathered up the idols and relics of the Chaldean religion, including the Chaldean priests and took them back to the city of Rome and built a new worship center for the Chaldean priests and the new religion in the Pantheon Temple. It was this custom of pagan Rome that caused the historians to call pagan Rome, “pagan” Rome. Babylon, Medo-Persia and Greece were all pagan, but it was Rome that lifted up and exalted paganism. They did so by incorporating all pagan religions that they conquered into their own worship.

In any case spiritual Babylon moved from Babylon, to Pergamos, to the city of Rome. At that point pagan Rome was not only the literal prophetic king of the north, they also controlled spiritual Babylon, but in the year 330 pagan Rome moved out of the city of Rome and made Constantinople the new capitol of the Empire. In doing so they left the Chaldean religion under the control of the Roman church. Therefore in 330, the Roman church became the controlling power of spiritual Babylon and thus became the king of the north. The papacy is the earthly representative of Satan, and Satan determined to exalt his throne above God's and also to set in the sides of the north. Satan's desire is to take God's throne, representing his civil authority and set upon the sides of the north, which represents God's spiritual authority. Satan's desire is to be the king of the north, and he attempts this by using his earthly representative, the papacy to accomplish this.

Verses 16 through 30 tell the history of pagan Rome, and in that history you find the change from literal to spiritual. Spiritual Egypt would also need to be identified, and in Revelation 11:8 it is clear that the atheism of France, during the French Revolution time period is symbolized a spiritual Egypt, the licentiousness of France during the time-period is symbolized by spiritual Sodom.

I am getting ready to leave for three weeks, so I don't know how much more I can interact at this time. I trust the Lord will guide you into all truth. Jeff

Brother Jeff:

Ok..that helps. I really appreciate your patience in helping me. I just got your newsletters today including *The Time of the End* book which I will finish reading before I come to any more conclusions to discuss with you. God bless your trip and your purpose I pray. Talk to you later and thanks again for being so faithful in responding to me. B email

The decline and fall of the Roman Empire was as much due to the internal disintegration of the ties that bind a society together as to the assaults of the Romans' external enemies. The pride of being a Roman citizen was destroyed by cheapening that citizenship by giving it to too many other people. The sense of duty and loyalty eroded among both the elites and the masses. Without such things, there could be no Roman Empire. Ultimately, without such things, there can be no United States of America. In neither case have tangible wealth and power been enough to save a country or a civilization, for the tangibles do not work without the intangibles. *PatriotPost*, July 10, 2006.

And the Lord answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

Habakukk 2:2–3.

ATTENTION

We now have a new facsimile 1843 pioneer Chart. It is thirty-six inches by forty-eight inches. It is vinyl cloth that allows you to roll it up and put it away without damage. It has metal rings that allows you to easily hang it up. It is very readable and designed for use and travel. I have been using the chart for the last four months, and every meeting where we bring it out there are those who purchase one for themselves. It is a very nice tool.

It costs eighty dollars plus shipping. You may order the chart from us here at *Future for America*, or from Duane Dewey or Bert Leverett in California. Bert's telephone number is 909 423 0468 and Duane's number is 909 688 3373.

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

“We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.” *Review and Herald*, January 19, 1905.

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**). . . .” James White, *Second Advent Review and Sabbath Herald*, December, 1850, Volume 1, Number 2.