

# FUTURE NEWS

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## EXPERIENCE OF JOHN THE BAPTIST

“In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was: ‘Repent, publicans and sinners; repent, Pharisees and Sadducees; ‘repent ye: for the kingdom of heaven is at hand.’ As a people who believe in Christ’s soon appearing, we have a message to bear—‘Prepare to meet thy God.’ Amos 4:12. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God’s word. And our work in this age must be done as faithfully.

“In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self.

“John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ’s ministry began, the disciples of John came to him with the complaint that all men were following the new Teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

“‘A man can receive nothing,’ he said, ‘except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease.’ John 3:27-30.

“Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of life.” *Testimonies for the Church*, volume 8, 333.

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## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by 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 is on the prophetic word including 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***

is a self-supporting 501c3 nonprofit corporation. We are funded by readers like you. The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge.  
Your donations are greatly appreciated.

Brother Jeff: What does the “tidings from the east and north” in Daniel 11:44 represent? BC

Brother BC:

The “tidings out of the east and out of the north” (Daniel 11:44) represents the third angel’s message.

### **POINT ONE – Here a little, there a little:**

Isaiah 41 identifies Christ as the righteous one that comes from the east and the north:

“Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow... I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.” *Isaiah 41:2, 25.*

Therefore “east” and “north” represent Christ’s righteousness.

Similarly Revelation 7 shows the sealing angel ascending from the east:

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.” *Revelation 7:2.*

Therefore, “east” represents the sealing message.

Also Mathew 24 and Sister White both tell us that Christ’s second coming is associated with the east:

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” *Matthew 24:27.*

“Soon there appears in the east a small black cloud, about half the size of a man’s hand. It is the cloud which surrounds the Saviour... The people of God know this to be the sign of the Son of man.” *The Great Controversy*, p.640.

Therefore, “east” represents the message of Christ’s second coming.

Lastly, Jeremiah 1 & 4, and Ezekiel 9 both describe how God’s punishment or judgment upon Israel comes from the north:

“Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.” *Jeremiah 1:14.*  
“Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.” *Jeremiah 4:6.*  
“And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side: and they went in, and stood beside the brasen altar.” *Ezekiel 9:2.*

Therefore, “north” represents the judgment message.

So the message of Christ’s righteousness; the sealing; the second coming; and the judgment are all represented in Daniel 11:44 by the phrase “tidings out of the east and out of the north”. All these terms: judgment; the second coming; sealing; and Christ’s righteousness, are used by Sister White in connection with the third angel’s message.

### **POINT TWO – The Sequence:**

**Daniel 11** – The last six verses of Chapter 11 begin with verse 40 in 1798 - the “time of the end”, when the deadly wound is inflicted. Verses 40 & 41 then go on to tell how the deadly

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wound begins to be healed by the conquering of the first two obstacles – the “king of the south” (the Soviet Union), and the “glorious land” (the USA). By verses 42 & 43, the king of the north has conquered the third and final obstacle – “Egypt” (the World); and the deadly wound is completely healed. Then in verse 44, we see the message of the hour – the third angel’s message.

**Revelation 13** – Sister White says:

“The time during which the papal power was to oppress God’s people... terminated in 1798. At that time... the papal power received its deadly wound... At this point another symbol is introduced. Says the prophet: ‘I beheld another beast coming up out of the earth; and he had two horns like a lamb.’” *The Great Controversy*, 439

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized - the United States.” *Signs of the Times*, February 8, 1910.

Therefore we know that John is taken to 1798 to receive the vision of Revelation 13. For we are told that this is the “time the papal power received its deadly wound” or “the time when the Papacy was robbed of its strength”. Revelation 13 then goes on to tell how the deadly wound is healed; as the image to the beast is formed (the USA), followed by the Worldwide enforcement of the mark of the beast. This is followed by Revelation 14, which identifies the three angel’s messages.

Revelation 13 & 14 is the identical structure

and the same story as Daniel 11:40-45. Daniel 11 is telling the story from the perspective of the Papacy – “the king of the north”; and Revelation 13 is telling the same story but emphasizing the role of the USA – “the false prophet”.

**Revelation 17** – In Revelation 17, John is carried into the “wilderness” (verse 3) to receive his vision. Revelation 12:6, 14 identify the “wilderness” time period as the 1,260 years of Papal rule. However, Revelation 17, not only tells us that John was carried to the “wilderness” time period (the 1,260 years of Papal rule), it specifies at what point in time he was taken there. Verse 4 tells us that when John saw the woman, she was already “the mother of harlots” – marking the fact that some of the Protestant churches had already returned to Rome; and verse 5 tells us that she was already “drunken with the blood of the saints” – identifying that the persecution had already taken place. In other words, Revelation 17 also begins in 1798; the chapter then goes on to tell how the deadly wound is healed; as she rides the sixth head (the USA), followed by the seventh (the UN one-world government). Once chapter 17 tells that story, we come to chapter 18, which emphasizes the message of the hour – the loud cry of the third angel’s message.

All three passages (Daniel 11:40-45, Revelation 13, 14 & 17, 18) begin in 1798, then tell how the Papacy returns to power, and then emphasize the message of the third angel. Revelation 17 emphasizes the role of the dragon power - the ten kings, Revelation 13 emphasizes the role of the false prophet - the USA, and Daniel 11 emphasizes the role of the beast - the king of the north, the Papacy.

Hope this helps. Jeff

**Brother Jeff:**

The real question is: “are the tidings of verse 44 the message of Jones and Waggoner?”

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As I present the prophecy school DVD's, some are saying, "I hear what he is saying. There is a lot of prophecy, but where is the Love of God?" I reply, "Isn't God showing His love by revealing himself through prophecy?"

What is your response? BC

Brother BC:

Many of God's people are under the misapprehension that the message of Jones and Waggoner was a complete revelation of the light of the loud cry of the third angel. However Sister White informs us that their message was just the beginning of that light. It was not **all** the light – it was the **beginning** of the light. If there is a beginning, then there must be more that follows:

"Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom He has sent. Search for the truth as for hidden treasures, and disappoint the enemy.

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. **This is the beginning of the light of the angel whose glory shall fill the whole earth.** For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.

"If you would stand through the time of trouble, you must know Christ, and appropriate

the gift of His righteousness, which He imputes to the repentant sinner." *Selected Message*, book 1, 362.

The gospel message that is to be proclaimed is found in the book of Revelation, but that message is portrayed within the context of prophecy.

"John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying 'in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.' Revelation 14:6, 7.

"In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel. Thus the preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message.

"The Bible declares that in the last days men will be absorbed in worldly pursuits, in pleasure and money-getting. They will be blind to eternal realities. Christ says, 'As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.' Matthew 24:37-39.

"So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly

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things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table.

"The gospel invitation is to be given to all the world—to every nation, and kindred, and tongue, and people.' Revelation 14:6. The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. 'Go out into the highways and hedges,' Christ says, 'and compel them to come in, that My house may be filled.'

"The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmixed with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people.

"The word of everlasting life must be given to those who are perishing in their sins." *Christ's Object Lessons*, 227.

We are told that the truths in the book of Revelation are "our lesson for the present time," and that those truths are "a revelation of the important events that are to take place":

**"Our lesson for the present time is,** How may we most clearly comprehend and present **the gospel** that Christ came in person to present to John on the Isle of Patmos,—the gospel that is termed, 'The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.'

"We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. **We are by no means to become weary of**

**looking into it because of its apparently mystical symbols.**

**"There should be a closer and more diligent study of this book,** more earnest presentation of the truths it contains, **truths which concern all who are living in these last days.** All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—**a revelation of the important events that are to take place** in the last days of this earth's history. John, because of his faithful trust in the Word of God and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or have been banished to lonely islands, and He comforts them in their affliction. Christ visited John in his exile, and opened to him the closing scenes of this world's history.

**"The truths opened to John are of the greatest importance to us, for we are living in the very last days.** Soon we shall enter upon **the fulfilment of the events** which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

**"The book of Revelation must be opened to the people.** Many have been taught that it is a sealed book; but it is sealed to those only who reject light and truth. **The truth that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place.** The third angel's message must be presented as the only hope for salvation of a perishing world.

"The perils of the last days are upon us, and in our work we are to warn people of the danger that they are in. **Let not the solemn scenes, that prophecy has**

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**revealed are soon to take place, be left untouched.** If our people were awake, if they realized the nearness of **the events** portrayed by John, such a reformation would be made in our churches that many more would believe our message. We are God's messengers, and we have no time to lose, for He calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in clear-cut truth. It will be as a sword cutting both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the root and the offspring of David, and the bright and morning star.'" *Pacific Union Recorder*, January 14, 1904.

Jones and Waggoner's message is the beginning of the loud cry message. The beginning of the message is a revelation of Christ which produces a reformation in the life of someone who truly meets Jesus – this is the starting point. But the loud cry was squelched in that time period, so it did not go beyond the beginning of the message. When the message of the loud cry again begins to sound, there will once again need to be an experience in the lives of believers that begins with a revelation of Christ that starts at the foot of the cross.

Download the December, 2007 newsletter from the website if you haven't read it yet. That newsletter deals with this argument.

Hope this helps. Jeff

Brother Jeff:

Have you ever considered the Loud Cry, Latter Rain parallel with Luke 19:37–40; this passage paralleling the first and second angels messages?

"Yet this disappointment [the great disappointment of 1844] was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim: 'Hosanna to the Son of David!'" *The Great Controversy*, 404.

"Let us follow Jesus as He so meekly rode into Jerusalem, when 'the whole multitude of the disciples began to rejoice and praise God with a loud voice.'" *Early Writings*, 109.

"If these should hold their peace, the stones would immediately cry out." *Luke 19:40*

"In like manner [referring to Luke 19:37–40] Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angel's messages were given at the right time and accomplished the work which God designed to accomplish by them." *The Great Controversy*, 405.

"The spirit that the Pharisees manifested toward Christ has been manifested through all ages **by those who claim to believe present truth.** They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reproved, their hatred has become as deeply rooted as it was in the hearts of the Pharisees.

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“And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.” *Signs of the Times*, December 23, 1897.

“The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an **impelling power that moved the soul**. There was no doubt, no questioning. Upon the occasion of Christ’s triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour and helped to swell the shout, ‘Blessed is He that cometh in the name of the Lord.’ Matt 21:9. In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the **convincing power attending the message**, ‘Behold, the Bridegroom cometh!’” *The Story of Redemption*, 370.

In the following paragraph she writes of the “showers of rain.”

“At that time there was faith that brought answers to prayer--faith that had respect to the recompense of reward. **Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers**. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones.” *Ibid*, 371.

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Sister LN:

I am familiar with these passages and proofs that the rain begins to sprinkle before it is poured out without measure. Sister White also states that there was a transforming power that attended the first and second angel’s message; this is simply one of a number of ways in which she emphasizes that the history of 1840 through 1844 was a manifestation of the outpouring of the Spirit of God.

“A transforming power attended the proclamation of the first and second angels’ messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

“This expresses something of the exercises we were passing through: ‘Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?’ Proverbs 22:17–21.” *Manuscript Releases*, volume 17, 11.

“If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture and to meditate upon the Word... Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be

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conformed to the principles and promises of His Word... It would be in them a well of water, springing up unto everlasting life. Refreshing **showers of grace** would refresh and revive the soul." *Manuscript Releases*, volume 20, 308.

This transforming power was brought about by "the power of the Holy Spirit" as they searched the Scriptures for "hidden treasures." As they searched, "light was shed upon the prophecies," not the doctrines. Then Sister White points us to Proverbs 22:17-21 which emphasizes bowing down in order to hear the "words of the wise" in order to understand the increase of "knowledge" that was unfolding from the "word of truth." Here we see a reference to Daniel 12 and Matthew 25 where the wise virgins are those that understand the increase in prophetic knowledge that is unsealed during the time of the end. The words that produced an increase of knowledge also produced a transformation. That transformation by the Word is compared to "showers of grace." Jeff

"Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, 'I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.' **Among those who are half-hearted are the class who pride themselves on their great caution in receiving 'new light,' as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards.**

"There are men in our cause who might

**be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom.**

"Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. **They strive to extend the gospel, but separate from it the very marrow and life.** They say, 'Let the light shine,' **but cover it so that it shall not shine in clear rays on the very subjects that they need to understand.** Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

"At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive.

"Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. **But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living,**

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**sanctifying power. Then the distinct message for this time be sent from watchman to watchman on the walls of Zion.**

“This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations.” *The 1888 Materials*, 1077.

Dear Jeff,

Re: Islam and end time prophecy

The study of prophecy is very intriguing. Having spent enough time and note-taking to become generally confused, I go back to abiding in Christ and then back to prophecy again. I see that time is shorter than we think.

I have some questions about September 11, 2001 being the beginning of the 3<sup>rd</sup> woe:

### **Question 1**

Does the information we now have on the 3<sup>rd</sup> woe enhance the following statement by James White:

“The third woe is by reason of the voice of the seventh angel... The seven plagues are poured out under the sounding of that angel, hence the plagues are future, and constitute the third woe”. *Life Incidents connection with the Great Advent Movement*, page 261?

With the information we now have that James did not have, could it be that by the principle of the ‘triple application of prophecy’, Islam’s rise to terror is the beginning of the third woe?

### **Question 2**

But how do the woes fit with Daniel 11:41? If verse 40 is about 1989, then verse 41 cannot be about 1841 or 1833. (You can tell that my notes have confused me and my brain is not retentive.)

### **Question 3**

Then again, does Isaiah 11:14 have any relational application with Daniel 11:41 or Revelation 11:15-19?

Too many mysteries for one day. I am sure you have covered these things in some of your materials. If the material is available I will be

glad to purchase a CD or two.

Thank you for your dedication to God’s Word. May you always be faithful. JH

Dear JH:

### **Answer to Question 1**

If James White was suggesting that the third woe is the plagues (and I believe he is), then he is mistaken. I have no problem identifying that the third woe begins a crisis that continues to escalate up to, and during the seven last plagues; the arrival of the plagues simply adds to the escalating crisis. We point out when dealing with this subject, that there was a time when Joseph Bates wrote an article identifying that all the events of Revelation 11:18 occurred simultaneously.

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” *Revelation 11:18.*

After Elder Bates penned the article, Sister White wrote a statement in 1849 in response to it:

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were **separate and distinct**, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” *Early Writings*, 36.

Here we are clearly told that the angering of the nations takes place before the wrath of

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God, and that the wrath of God is the seven last plagues.

Verse 18 identifies the third woe by the phrase: “the nations were angry” (please bear in mind that the third woe is not the seventh trumpet, but is an aspect of it). So from this, I understand that the work of Islam is to anger the nations, in fulfillment of the third woe; and that this is to take place before the wrath of God – the seven last plagues.

In verse 14 the second woe has concluded:

“The second woe is past; and, behold, the third woe cometh quickly.” *Revelation 11:14.*

And from verse 15 onward we see the progression of history under the seventh angel: from the beginning of the sounding of the trumpet on October 22, 1844 until the end of the Great Controversy.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

“-And the nations were angry,  
“-and thy wrath is come,  
“-and the time of the dead,  
that they should be judged,  
“-and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. ” *Revelation 11:15-18.*

Verses 15 through 17 identify the beginning

of the judgment when Christ came to receive His kingdom, then verse 18 identifies the angering of the nations; thus marking the troublous times of prophecy that transpire when God’s people are being sealed. Then human probation closes.

## **Answer to Question 2**

Daniel 11:40 is the history from 1798 until the Sunday law. In 1989 the “king of the south” (the former Soviet Union) was swept away by the “king of the north” (the Papacy) and its ally the United States. The history of this verse continues until verse 41 which identifies the Sunday law in the United States.

This war between the Papacy and the Soviet Union in verse 40 is a parallel history to the war between Pagan Rome and the two-fold power of Persia that was correctly identified by the pioneers as the “key” of Revelation 9:1; that when turned, opened the bottomless pit and brought Islam of the first woe into history. The collapse of the Soviet Union in 1989 marked the conclusion of the long waged war that began in 1798, between Papal Rome and the two-fold power of France (remember that the “king of the south” in verse 40, although maintaining the same spiritual characteristics, changed geopolitically from atheistic France to the communistic Soviet Union). At the conclusion of this war, the key had been turned that allowed modern Islam of the third woe to arrive in history; thus September 11, 2001 is also part of the historical narrative of verse 40.

Verse 41 describes the Sunday law in the United States. On August 11, 1840 the first angel’s message was empowered by the fulfillment of the 391 year 15 day time prophecy of the second woe that is set forth in Revelation 9:14, 15. Take note that it is a woe trumpet that empowered the Millerite message in 1840, and that the Millerite

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history is to be repeated here at the end of the world; therefore we should expect to see a woe trumpet empower the message of the 144,000, which it did on September 11, 2001, when modern Islam was restrained by the world.

As we have already pointed out, modern Islam of the third woe arrived in history on September 11, 2001 after the conclusion of the war in 1989; in fulfilment of the repeat of the first woe. But we also see that a restraint was put on modern Islam on September 11 2001, when the message was empowered, in fulfilment of the repeat of the second woe.

Once the message was empowered in 1840 it was to go to the whole world, and it was to test the world. However the test was progressive; it first tested the Protestants of the United States before it went to the rest of the world. The Protestants were tested in 1841 paralleling the test of the Sunday law in verse 41, and by the June of 1842, according to Sister White, the different denominations, with few exceptions closed their doors to the Millerite message.

“In June, 1842, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions the different denominations closed the doors of their churches against Mr. Miller.” *Testimonies*, volume 1, 21.

We refer to the year 1833 in connection with William Miller formalizing the message for that generation. All great reformatory movements are the same and one waymark of each of these histories is the development of the message for that particular generation. Moses, Noah, Elijah, Cyrus, John the Baptist were each used to formalize a message for their particular reformation history and in 1833 the Lord used Miller to

formalize the first angel’s message.

### **Answer to Question 3**

Isaiah 11:14 represents the eleventh-hour workers who come out of Babylon during the loud cry message as Edom, Moab and Ammon:

“But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.” Isaiah 11:14.

These three tribes are also employed by Daniel in verse 41 for the same symbol – the one-hour laborers. It is in verse 41 – at the Sunday Law in the United States – that the loud cry message to come out of Babylon begins; and “Edom, and Moab and the chief of the children of Ammon” represent the one-hour laborers who respond to that message.

In verse 41, Daniel uses the word “chief” but in verse 14, Isaiah does not; there is a reason for this. The word “chief” in the original means ‘first fruits’; thus Daniel is identifying that the ‘first’ of God’s “other sheep” that are outside of Adventism “come out of her” [Babylon] at the Sunday Law; whereas Isaiah is identifying the ‘last’ of those one-hour laborers to “come out of her” just before probation closes.

Sorry it has taken so long for me to respond. Hope this enhances your studies. Jeff

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. 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

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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.**" *Habakkuk 2:1-4.*

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." *Proverbs 29:18.*

"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 Hab.2:2,3. If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B.C.457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that 'the vision' should 'tarry,' or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.

"There is a seeming contradiction in the language of the Prophet – 'though it tarry, wait for it; because it will surely come, it will not tarry,' which can be explained only by Second Advent History.

"Write the vision, and make it plain upon tables, that he may run that readeth it.' [This was fulfilled when the first published time was made plain upon the chart.] For the vision is yet for an appointed time, [Mark this. There is 'appointed time' connected with the 'vision' made 'plain upon tables;' and what can it refer to, but the vision of the 2300 days of which it is said, 'shut thou up the vision for it shall be for many days,' 'the time appointed was long,' and 'at the time appointed the end shall be,' but at the end it shall speak, and not lie; though it tarry, [seem to tarry, by reaching into 1844, beyond the first

published time,] wait for it; because it will surely come, it will not tarry." James White, *Advent Review and Sabbath Herald*, December, 1850. (Emphasis in the original.)

"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.

"I saw that God was in the publishment of the [1850] chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it is sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, volume 13, 359.

"Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.

"Among these prophecies was that of Habakkuk 2:1-4: 'I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. 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.'

"As early as 1842 the direction given in this prophecy to 'write the vision, and make it plain upon tables, that he may run that readeth it,' had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation.

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The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision--a tarrying time--is presented in the same prophecy. After the disappointment, this scripture appeared very significant: '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... The just shall live by his faith.'

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God... The days are at hand, and the effect of every vision... I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' '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. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21-25, 27, 28." *The Great Controversy*, 391, 392.

"And the word of the LORD came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? "Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. "For there shall be no more any vain vision nor flattering divination within the house of Israel. For I *am* the LORD:

I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD. "Again the word of the LORD came to me, saying, 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. Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD." *Ezekiel 12:21-28.*

"Text: 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Peter 1:19-21.

"We see and feel the importance of each having an understanding of the Scriptures. There may be those who will tell us of the things contained in the Word of God, but that will not meet the requirements. We must search the Scriptures for ourselves. **There are special points that we must understand pertaining to our own time.** We are living in an age of error and heresy on every hand. Christ has told us that 'there shall arise false Christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' Matthew 24:24. **These teachers spoken of by Christ will come in sheep's clothing, and will delude**

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**the people with their heresies, and this we shall see more and more as we draw nearer the end. Consequently it is of the greatest necessity that we search the Scriptures for ourselves, and learn their contents.**

“Our text tells us that we have something sure, and that is **the Scriptures that are revealed to us, and this is the voice of God that is speaking to us.** One may come and say that he has truth, and such teachers will multiply, but we must not take their word in the matter. We must go directly to the Word. Feelings should not be our guide. The plain declaration of the Word is what is required. ‘All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.’ 2 Timothy 3:16, 17.

**“You could not make a greater mistake than to take the voice of man.** Those who will not hear truth, when it crosses their pet theories, **will often place themselves out of the reach of hearing when they should be the very ones to hear.** The same thing is acted over today as it was in the days of Christ. The Pharisees then turned a deaf ear to the instructions of the divine Teacher. But it is our duty and privilege to be learners in the school of Christ. We want to learn of Him who is meek and lowly in heart, who said, ‘Come unto Me... and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.’ Matthew 11:28-30.

“Everyone should feel that he is responsible to God. There are great interests at stake. It will make a great difference whether we walk in condemnation or not. When we are walking contrary to God’s Word we are stirring up rebellion, and thus we bring the displeasure of God upon us. When Christ comes we want to be found on the side of the loyal and true. If the whole world were in opposition to God’s law it should make no difference to us.

“In the time of the Flood nearly all the inhabitants of the world thought that **they were right and that Noah was wrong.** They claimed that they knew more than that faithful servant of God, and thus closed their ears to words of truth, and darkness came upon them. **There were those then, as today who explain away the truth by false science.** They branded Noah as a fanatic. They explained to the people the foolishness of Noah’s statement that a rain would come upon the earth when no signs of such had ever existed. God’s message was to come to them through Noah, but they laughed and mocked at his words, and said, Does he not speak in parables? But their unbelief did not prevent the Flood, and they finally drank the waters that covered the earth. **We do not want to be like them.**

“When Christ made His first advent **the same unbelief was manifested, and it has always been the same** – that unbelief **rejects the very truth that is necessary to their salvation.** Faith comes by hearing and hearing by the Word of God. We must encourage faith and abandon unbelief, for it is a barrier to our spiritual prosperity. **We must listen to the message of the third angel. This message is now due and it presents to us a present truth. Therefore we must search the Scriptures and lay aside our opinion, and be governed by the teachings of the Bible.** We need to seek God in prayer that we may not be deceived, for it is a matter of great consequence that we take hold of truth.

“There is to be **a mighty angel to assist the third angel in his work.** The whole earth is to be lighted with His glory. The proclamation as presented **represents a people crying the very words.** Christ’s riding into Jerusalem when the people cried ‘Hosanna to the Son of David’ (Matthew 21:15) was a fulfillment of prophecy. The Pharisees were disturbed to see the attention paid to the Son of God. Their understanding was so blunted that they could not see in this very act the

fulfillment of prophecy and some of the Pharisees said, 'Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.' Luke 19:39, 40. **God has shown John in vision the work in the future. It was while the apostle was on the isle of Patmos that these truths that are now due were presented before his mind, and no man can stop the proclamation any more than they could stop the voices of those that cried 'Hosanna to the Son of David.'**

**"We must not be discouraged if there are only a few that believe the present truth.** It is not the great numbers that follow Christ. In answer to the question, 'Are there few that be saved?' The reply was, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.' Luke 13:24. 'Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' Matthew 7:14. Now we see only a few who regard the commandments of God, and those who will not lift the cross after having a knowledge of their duty will finally meet their destruction. We should not turn to the right or to the left, for if we do we shall find a dish of fables in place of truth.

"The whole world perished in the Flood. Only three were saved at the destruction of Sodom, but they had the warning. We must not follow the majority, for if we do so we shall not see heaven. Daniel and his three companions stood alone, yet they would not yield to the influence that surrounded them. Daniel had purposed in his heart not to partake of the portion allotted. Finally the test came. But when the leading men of the realm had conspired against Daniel he could not be turned away from God. He prayed as firmly as before, with the window opened towards Jerusalem, and he showed to his enemies that he was no coward because he had learned to depend upon God. Daniel did not try to save his life. 'Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.' Matthew 16:25.

"Now we want everyone to count the cost, not from impulse, but search the Scriptures and thus learn your duty. **We should dig deep and obtain the precious jewels that can be found in God's Word.** Christ says that 'the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.' Matthew 13:44. Everything should be secondary compared with the Holy Writ.

"We are pilgrims seeking a better country, a city whose Builder and Maker is God. Is our conversation in heaven? Are we preparing to receive the Majesty of heaven when He shall come with all His holy angels to raise the righteous dead and translate the righteous living to heaven? Satan will try to becloud our minds on this important subject. But we must so live that we can say as did Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.' 2 Timothy 4:7.

"Let us increase our faith and cling close to our divine Lord, because Satan will oppose. But we should rejoice in the thought that the angels in heaven are sent to strengthen us, and we have not to fight our battles alone. And if we have these heavenly messengers with us, even if trials do come, we shall feel like Paul when he said, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' 2 Corinthians 4:17.

"We must learn to stand upon the principles of God's Word. 'To the law and to the testimony.' We need the Spirit of God to enlighten us. 'Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Revelation 3:20. We want to let the Saviour into our hearts, give Him our best affections, and let the work go on of sanctifying and purifying the heart, and then we shall see the King in His beauty. Let us rely upon God and realize the great sacrifice that has been made for us, and we shall wear the crown throughout an endless eternity." *Manuscript Releases*, volume 3, 88–93.