

FUTURE NEWS

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The Churches of Revelation

Ellen G. White, Manuscript Releases, volume 1, 372.

The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. The names of the churches are symbolic of the Christian church in different periods of the Christian era; the number of the churches—seven—indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God's professed people,—the wheat developing among the tares; truth standing on its own eternal basis in contrast with error.

I wish to emphasize the fact, that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him “the things which are, and the things which shall be hereafter” Revelation 1:19. And He said unto him, “What thou seest, write in a book, and send it unto the seven churches” Revelation 1:11. The light was not to be hidden under a bushel.

In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ's second coming. The last message of mercy is to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it.

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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.

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The book of Revelation is
“a revelation of the most important
events that are to take place in the last
days of this earth’s history,”
and those events are the “gospel.”

“As we near the close of this world’s history, **the prophecies relating to the last days especially demand our study.** The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

“The book of Revelation, in connection with the book of Daniel, **demands** close study. Let every God-fearing teacher consider how most clearly to comprehend and present **the Gospel that our Saviour came in person to make known to His servant John,**—‘The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.’ None should become discouraged in their study of Revelation because of its apparently mystical symbols. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’ ‘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 contained in the book of Revelation.** Into the very designs and principles of the church of God **these truths are to enter.** There should be **a closer and more diligent study of this book,** a 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 most 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 visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

“This instruction is of the greatest importance to us; for we are living in the last days of this earth’s history. Soon we shall enter upon the fulfillment 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 truth and light. **The truths 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 the salvation of a perishing world.

“The perils of the last days are upon us, and in our work **we are to warn the people of the danger they are in.** Let not **the solemn scenes that prophecy has revealed are soon to take place be left untouched.** We are God’s messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.”
Signs of the Times, July 4, 1906.

The “events” of the “gospel” of
Revelation are to be our study.

“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand.’

“Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They **say that they are to keep looking to the glories of salvation**, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these.

“But **God does not so regard this book**. He declares: ‘I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly.’

“The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. **It should be studied with reverential awe**. We are privileged in knowing what is for our learning. But do we treat the word of God with the reverence which is his due, and with the gratitude which God would be pleased to see? ‘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.’

“The Lord himself revealed to his servant John the mysteries of the book of Revelation, and he designs that they shall be open to the study of all. **In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfillment until the close of time**, when the last great conflict between the powers of darkness and the Prince of heaven will take place.”
Review and Herald, August 31, 1897.

“The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe,” and within the book of Revelation are “depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfillment until the close of time.” One of the areas where the scenes of the past present and future is set forth in the book of Revelation is found in the seven churches of chapters two and three.

“The names of the seven churches are symbolic of the church in **different periods** of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world.

“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized **His relation to the churches**. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring

wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.

"Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to nought, for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ.

"These things saith He that holdeth the seven stars in His right hand.' Revelation 2:1. These words are spoken to the teachers in the church—those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the love of Christ. The stars of heaven are under His control. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hands, and all the good they accomplish is done through His power. Through them His light is to shine forth. The Saviour is to be their efficiency. If they will look to Him as He looked to the Father they will be enabled to do His work. As they make God their dependence, He will give them His brightness to reflect to the world." *Acts of the Apostles*, 585–586.

Christ is walking among the seven churches and as students of prophecy we are to follow the Lamb whithersoever He goeth. We should follow Christ as He walks through the history of "the church in different periods of the Christian Era," and thus familiarize ourselves with the different aspects of the seven-fold history from the disciples until the return of

Christ. But in so doing we should remember that the Revelation "opens to the world what has been, what is, and what is to come;" and that "it is for our instruction upon whom the ends of the world are come." The seven churches are not simply the progressive history from the time of the disciples through the time of the 144,000; the seven churches also represent seven histories that will be repeated in the seventh and final church of Laodicea. This fact is largely unrecognized by Seventh-day Adventists, but is easily demonstrated.

The third church in Revelation is Pergamos and is followed by Thyatira. The church of Thyatira is connected with the church of Pergamos through a cause and effect relationship. Pergamos represents the compromise which was brought into the Christian church that was especially symbolized by the work of Constantine as he passed the first Sunday law in 321 and as he worked to combine the religion of paganism with Christianity. The compromise that took place within Christianity during the time represented by Pergamos brought about the conditions that allowed the papal power to rule the world from 538 through 1798 as represented by Thyatira. Pergamos represents the cause that brought about the effect of Thyatira.

There are several parallel passages within the Scriptures that identify the history and relationship of Pergamos and Thyatira that is represented in Revelation 2:12–29. One of those parallel passages is 2 Thessalonians 2:5–8:

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom

the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thessalonians 2:5–8.

The “mystery of iniquity” in the verses is the papal power, and the power that was withholding [withholdeth] the papal power from taking control of the earth in 538 was pagan Rome. Pagan Rome in the passage is the power that “withholdeth” and that also “letteth.” The word “letteth” is best translated as restrain, and the passage identifies that pagan Rome was restraining papal Rome from rising to power during the time when the apostle Paul penned this passage, and that pagan Rome would continue to restrain papal Rome until pagan Rome was “taken out of the way.” When pagan Rome was taken out of the way, then the “wicked” which is the papal power, would be “revealed” as the next kingdom of Bible prophecy. These verses describe the relationship of pagan and papal Rome in connection with the papacy being placed upon the throne of the earth in 538, and they parallel the history represented by Pergamos and Thyatira.

Another parallel passage is found in Revelation 13:2:

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

The “beast” in the verse is the papacy:

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship **the papacy—there symbolized by the beast ‘like unto a leopard.’**” *The Great Controversy*, 578.

The dragon is the same dragon as the preceding chapter.

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 438.

The dragon in verse two represents the work that was accomplished by pagan Rome for papal Rome. Pergamos had given way to Thyatira.

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy.** The dragon had given to the beast ‘his power, and his seat, and great authority.’ Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7.” *The Great Controversy*, 54.

Revelation 13:2 identifies the history and relationship of pagan and papal Rome and parallels the histories of Pergamos and Thyatira. Another parallel passage is Daniel 8:11–12:

Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his

sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:11, 12.

These two verses identify pagan Rome's opposition to Christ as pagan Rome "magnified himself even to the prince of the host." It also marks the year 330 when Constantine moved the capitol of the Empire from the city of Rome to Constantinople, thus casting "down" the city of Rome, and essentially dividing Rome into East and West. They identify that military power represented as "an host" would be "given" to the papal power by pagan Rome through the combination of church and state that is represented as the "reason of transgression."

The two verses also identify that papal Rome would lift up and exalt the religion of paganism from pagan Rome and that the papacy would "cast down the truth to the ground" and "practice" for 1260 years and prosper. These two verses identify the history and relationship of pagan and papal Rome and are parallel to Pergamos and Thyatira. Another passage of Scripture that parallels Pergamos and Thyatira is Daniel 12:11:

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

This verse describes when the religion of paganism was removed in 508, thus marking when the resistance that the religion of paganism was exerting against the rise of the papacy was "taken away" in order to "set up" the papal power. The setting up of the papal

power from 508 through 538 is a parallel history to Pergamos and Thyatira. Another passage of Scripture that parallels Pergamos and Thyatira is Daniel 11:30–31:

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:30–31.

These verses describe the disintegration of pagan Rome as the fourth kingdom of Bible prophecy and lead into the placing of the "abomination that maketh desolate," (the papal power) on the throne of the earth in 538. The "ships of Chittum" are the Vandals and represent the second trumpet of Revelation eight. The trumpets mark the historical forces that bring down Rome, and verse thirty is identifying the demise of pagan Rome in order to set forth the environment that forced pagan Rome to enter into a dialogue with the papal power. The dialogue is marked when pagan Rome had "intelligence with them that" forsook "the holy covenant." The church that forsook the holy covenant is the papal church. The verses are a parallel passage to Pergamos and Thyatira.

The book of Revelation describes Pergamos and Thyatira, but it identifies things that existed when John recorded the information and things which would be in the future, for we have been told that the book of Revelation "opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come."

The history of Pergamos and Thyatira has been fulfilled in past ages, and those histories are to be repeated:

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.

“In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ Daniel 11:30–36.

“Scenes similar to those described in these words will take place.” *Manuscript Releases*, number 13, 394.

We are here informed that the “scenes” of Daniel 11:30–31, which are a parallel history to Pergamos and Thyatira, will be repeated. If the scenes of verses thirty and thirty-one are to be repeated, then Pergamos and Thyatira will be repeated, and the scenes they represent will take place when “the prophecy in eleventh of Daniel” reaches its “complete fulfillment.”

The prophecy in the eleventh of Daniel reaches its complete fulfillment when Michael, in chapter twelve, verse one stands up and human probation closes. The scenes of Daniel eleven that are fulfilled when verse thirty and thirty-one are repeated, are the events that lead to the close of probation, and they are the events represented by Pergamos and Thyatira:

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.” *The Great Controversy*, 594.

“Multitudes” within Adventism have no idea of what the “events connected with the close of probation” represent, but those events have been prefigured and paralleled by Daniel 11:30–31, Pergamos and Thyatira and all the other passages just cited. These events take place as probation closes, and therefore are the events that take place in the history represented by Laodicea. Pergamos and Thyatira are repeated within the history of Laodicea!

The events are “clearly presented” for they have been repeated over and over again in the Scriptures:

“Much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either Daniel or Revelation.

“Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, ‘Revelation,’ is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. **It records marvelous events that are to take place in the last days of this earth’s history.** The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. **Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.**” *Manuscript Release*, volume 8, 413.

After the seven churches are set forth in the book of Revelation we have seven seals that are opened. The seven seals operate upon the principle of repeat and enlarge thus the first four seals repeat and enlarge upon the first four churches. This is standard Adventist understanding from the very beginning. William Miller identified this fact, and it is safe ground to follow his approach to prophetic study.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent

and important rules for Bible study and interpretation:—

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“The above is a portion of these rules; **and in our study of the Bible we shall all do well to heed the principles set forth.**” *Review and Herald*, November 25, 1884.

William Miller addressed the subject of the churches’ relationship to the seals:

“The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God’s protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

“This, to me, is the plan of John’s prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy, are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part.” William Miller, *Miller’s Lectures*, volume 2, lecture 12, 178.

Standard Adventist understanding agrees with Miller’s insight upon this subject.

“The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.

“While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.” Uriah Smith, *The Biblical Institute*, 253.

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time**. The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say ‘Come and see;’ but when the fifth, sixth and seventh seals are opened, there is no such voice heard. **Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches, seals and beasts do

agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, *Review and Herald*, February 12, 1857.

The first four seals cover the same history as the first four churches and Inspiration identifies that just as the third and fourth churches are repeated in the history of Laodicea, so too the third and fourth seals are repeated in the time of Laodicea. The third and fourth seal, which are parallel histories to Pergamos and Thyatira, are identified in Revelation 6:5–8:

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Notice what we are informed about the histories represented by the third and fourth seals:

“The same spirit is seen today that is represented in Revelation 6:6–8. History is to be repeated. That which has been will be again.” *Manuscript Releases*, volume 9, 7.

As Solomon so aptly stated:

The thing that hath been, it is that which shall be; and that which is done is that which

shall be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. Ecclesiastes 1:9, 10.

Pergamos and Thyatira are repeated within the history of Laodicea. What about the other church histories? Just as Pergamos and Thyatira represent a cause and effect relationship, so too does Ephesus and Smyrna represent a cause and effect relationship. Ephesus is the church triumphant during the time of the disciples, and is represented in the first seal as a triumphant white horse. The cause represented in the history of Ephesus is the church that is living a godly experience under the power of the Pentecostal outpouring of the Holy Spirit. That cause brought the persecution represented by Smyrna.

Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Timothy 3:12.

Ephesus, during the outpouring of the Holy Spirit at Pentecost is represented as the triumphant white horse in the first seal and it is prefiguring the outpouring of the latter rain during the history of Laodicea. Zechariah 10:1–3 marks the latter rain history and ties it together with the goodly horse of the first seal:

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd. Mine anger was kindled against the shepherds, and I punished

the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

As in the history of Pentecost represented by Ephesus, during the latter rain in the history of Laodicea the godly lives of those who participate in that experience will cause the effect of persecution:

“Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Selected Messages*, book 3, 397.

Ephesus and Smyrna will be repeated in the latter rain history of Laodicea. Sister White identifies that Ephesus paralleled not only Laodicea, but also Philadelphia when she compares the history of Christ with the history of the Millerites:

EPHESUS: “I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost

carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

PHILADELPHIA: “Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus

there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.” *Early Writings*, 259–260.

Ephesus is repeated in Philadelphia and Laodicea:

“Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.’ Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth. He was loyal to God’s commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. **This history is repeated.**” *Christ’s Object Lessons*, 170.

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge

the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ's second advent, as John prepared the way for his first advent. In this preparatory work, 'every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain' for **history is to be repeated**, and once again 'the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.'

"**In this age**, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear,—'Prepare to meet thy God.'

"Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done." *Southern Watchman*, March 21, 1905.

"Satan is working that **the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth**. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ

in the clouds of heaven they regarded as referring to His first coming. **Because He did not come according to their expectations, they turned away from Him**. Satan knew just how to take these men in his net, and deceive and destroy them." *Selected Messages*, book 2, 111.

Pergamos, Thyatira, Ephesus, Smyrna and Philadelphia are all fulfilled in the history of Laodicea. The Millerites understood that within their history, that is; the history represented by Philadelphia, that not only was Philadelphia being fulfilled but also Sardis and Laodicea. Sister White concurs:

"Oh, what a description! How many there are in this fearful condition. **I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days**. Study carefully every verse in this chapter, for through these words Jesus is speaking to you." *Manuscript Releases*, volume 18, 193.

The third chapter of Revelation identifies Sardis, Philadelphia and Laodicea.

Joseph Bates put it this way:

"In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.' First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22-24. In the name of Jesus, I exhort you again to

flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot's wife." Joseph Bates, *Review and Herald*, volume 1, November 1850.

Sardis, Philadelphia and Laodicea are contemporary histories that were fulfilled in the Millerite history and are to be fulfilled again in the history of Laodicea. The history of Laodicea is the history where the events connected with the close of probation are fulfilled, and those events are illustrated in the last six verses of Daniel eleven. In verse forty-one Sardis, Philadelphia and Laodicea can be understood, for verse forty-one describes when the papacy as the "king of the north" in the passage, conquers the "glorious land" which is the United States. In verse forty-one the papacy conquers the USA at the Sunday law and many are "overthrown."

He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

Those who are overthrown are Laodicean Adventists that demonstrate at the Sunday law that they have prepared a character for the "mark of the beast." At the same point in time there will be those among Adventism who have prepared a character for the "seal of God." Those who receive the seal of God and those who receive the mark of the beast when the Sunday law arrives are also represented as wise or foolish virgins. The foolish virgins are Laodiceans, so the wise virgins are Philadelphians:

"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." *Review and Herald*, August 19, 1890.

Those who "escape" the hand of the papal power when the Sunday law crisis arrives are the eleventh-hour workers that respond to the cry to come out of Babylon that arrives at that point in time. Those eleventh-hour workers are represented by Sardis:

"Sardis not only represents 'those escaping' or 'that which remains' after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means 'remnant' of 'an escaped few,' and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a 'remnant' who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be 'a few names,' or 'a few souls' (*Moffatt*), in Sardis who had 'not defiled their garments.'" Taylor Bunch, *The Seven Epistles of Christ*, 186.

Sardis, Philadelphia and Laodicea were fulfilled in the Millerite history represented specifically by Philadelphia, and all three histories will once again be fulfilled within the history of Laodicea. Stephen Haskell agrees with what we are identifying:

"It should be remembered that, as the experience of **Ephesus, Smyrna, and Pergamos, will be repeated in the last church** before the second coming of Christ, so the history of **Thyatira** will have its counterpart in the last generation." Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

“He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ was now repeated.**” Ibid., 75.

“There was a time in the history of **Pergamos**, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. **In the days of Sardis this history was repeated.**” Ibid., 75–76.

“Upon this last church—the remnant,—shine **the accumulated rays of all past ages.**” Ibid., 69.

The seven histories represented by the seven churches of Revelation two and three will be repeated within the history of the seventh and final church history represented as Laodicea. The first four seals repeated and enlarge upon the first four churches, and therefore the history represented by the first four seals will also be repeated within the history of Laodicea.

The last three seals do not identify a consecutive history but represent important truths. The last three seals represent important truths, but they are purposely excluded from being identified as repeating and enlarging upon the last three churches as do the first four seals repeat and enlarge upon the first four churches. The fact that the first four seals are represented by horses and the last three seals are not marks this distinction, but Sister White adds important light that allows this to be easily recognized. Sister White clearly places the truths connected with the fifth seal far beyond the history represented by the fifth church of Sardis, for she places the fifth seal at the point in time when the mighty angel of Revelation eighteen descends and joins the third angel.

The church of Sardis arrived after 1798 when the history of Thyatira concluded. Therefore Sardis the fifth church arrived during the early part of the nineteenth century and the mighty angel of Revelation eighteen descended well after that history on September 11, 2001.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 **will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day **the great buildings there will be thrown down** by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” Life Sketches, 411.

The “great buildings” of “New York” were “thrown down” on September 11, 2001 and at that point “the words of Revelation 18:1–3” were “fulfilled.” It is at this point in history, well after the history of the fifth church of Sardis where Sister White marks the fifth seal:

“**And when he had opened the fifth seal**, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes

were given unto every one of them [**They were pronounced pure and holy**]; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled' [Revelation 6:9–11]. Here were scenes presented to John that were **not in reality but that which would be in a period of time in the future.**" *Manuscript Releases*, volume 20, 197.

And again:

"When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation**, when those who are faithful and true are called out from Babylon. Revelation 18:1–5 quoted." *Manuscript Releases*, volume 20, 14.

The fifth seal is marked during the Sunday law crisis. The truth connected with the fifth seal has to do with the question that is raised by those who were martyred by the papacy during the history of Thyatira, from 538 through 1798. From beneath the altar they ask, "How long?" How long until God punishes the papal power for her persecution of the faithful? The answer is that "they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." The martyrs that were murdered by the papacy during the Dark Ages are to await the punishment of the papacy until a second group of papal martyrs is made up during the Sunday law testing time. Thus Sister White places the fifth seal right where the Sunday law testing time gets under way, in Revelation eighteen.

There is more that must be said concerning the churches and seals of Revelation, but we wish at this point to add another line of understanding to these truths. This line of reasoning is built upon the fact that every reform movement parallels all the other biblical reform movements:

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

A careful analysis of the waymarks identified in every reform movement demonstrates clearly that "God's dealing with men" is "ever the same." Every reform movement begins with the time of the end.

The time of the end as set forth in Daniel 12 is a fulfillment of a prophecy that unseals prophetic light upon the coming period of prophetic history. That light increases as history moves forward, and that light tests that generation thus producing two classes of worshippers, identified in Daniel 12 as either "wise" or "wicked." The "wise" understand the increase of knowledge, but the "wicked" do not understand. The reform movement of the Millerites from 1798 through 1844 began with the fulfillment of the prophecy identifying the deadly wound of the papacy. At the conclusion of the 1,260 years of papal rule in 1798, based upon Daniel seven the next epoch of sacred history would be the judgment. Daniel 7:21–22:

I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

After the 1,260 years of persecution came the judgment. Verses 25–26 state:

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

The judgment sits after 1798. 1798 was the time of the end for the reform movement of the Millerite history and when the papacy received its deadly wound prophetic light concerning the next epoch of sacred history began to increase, thus testing the Millerites and ultimately producing one class of worshippers that entered into the Most Holy Place with Christ on October 22, 1844, while the other class continued to offer their useless prayers to the first apartment where Satan, not Christ began to answer their prayers.

The time of the end for the reform movement that was accomplished when the Jews came out of Babylon to rebuild Jerusalem was the seventy year prophecy of Jeremiah 25:12. Daniel himself in chapter nine represents those who recognize the time of the end and the implications of that fulfillment of prophecy:

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In

the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Daniel 9:1-2.

The fulfillment of that prophecy identified that it was now time for God to accomplish the work of rebuilding Jerusalem. Some Jews left Babylon and participated in the work, but some did not. According to the understanding of the time of the end in Daniel 12, many would “run to and fro.” The phrase running to and fro represents a work of running to and fro in the Bible in order to understand the unfolding light for that generation.

The time of the end in the reform movement of John the Baptist was the birth of Christ based upon Isaiah 7:14:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

The students of prophecy during that history were the wise men from the east, the shepherds on the hills, Ananias and Simeon.

After the time of the end the message is formalized, in the sense that it becomes identified in such a way that men can be tested by the light and held accountable for how they respond to it. William Miller was used to formalize the judgment hour message, John the Baptist set forth the testing message for that time-period and Cyrus recognized that the Jews were to return and rebuild Jerusalem, based upon God’s prophetic word.

Once the message is formalized then it is empowered when a divine symbol descends. Michael came down in the struggle with Cyrus in Daniel 10, the dove descended at the

baptism of Christ and the angel of Revelation 10 descended to empower the Millerite message in 1840.

Next we find the activities of the enemies of the message and work identified, as the Protestants close the doors of their churches against the Millerites in June of 1842, and as the Sanhedrin choose that Christ must die, rather than whole nation perish, just as the enemies of the Jews brought about a work stoppage in Ezra chapter two.

Then we see judgment illustrated when in the third decree national sovereignty is returned to the Jews and they can judge both civil and religious criminals, and as judgment began on October 22, 1844 and as the cross marks the judgment of Satan and mankind.

Every reform movement parallels one another. With this understanding we have another argument to bring to bear on the subject of all the churches of Revelation two and three repeating in the history of Laodicea. The history of the Millerite reform movement is the history of the Philadelphian church, but the history of the Philadelphian church is parallel to the history of the Ephesus church, for the reform movement of Ephesus parallels the reform movement of the Millerites. It is the history of Ephesus that Sister White so often uses to illustrate the Millerite movement as she compares William Miller to John the Baptist, the triumphal entry of Christ into Jerusalem with the midnight cry of 1844, the disappointment of the disciples after the cross with the disappointment of the Millerites on October 23, 1844 and the Pentecostal outpouring of the Holy Spirit with the outpouring of the latter rain. Clearly the reform movement of Ephesus parallels the reform movement of Philadelphia.

But the reform movement of Ephesus also parallels the reform movement of Moses, and this is where our study demands close attention. The reform movement of John the Baptist parallels the reform of Moses and therefore the reform in the time of Moses was the history of Ephesus for ancient Israel. Ancient Israel went through the seven-fold history represented by the seven churches of Revelation just as the Christian church has done.

The reform movement of Moses when God entered into covenant with ancient Israel was Ephesus. At the beginning of the Christian Church the time of the end was the birth of Christ. At the beginning of ancient Israel the time of the end was the birth of Moses. For the Christian Church John was used to formalize the message, just as Moses was used for ancient Israel. Just as John's message was empowered at the baptism of Christ, Moses' message was empowered at the test of circumcision. Just as Pharaoh forced the Hebrews to gather their own straw, the Sanhedrin chose that Christ was to die. The manifestation of the power of the Holy Spirit in Moses' plagues parallels the manifestation of the Holy Spirit in the triumphal entry, and the judgment of the Passover paralleled the judgment of the cross. The disappointment of the disciples paralleled the disappointment of the Jews by the Red Sea, and Moses receiving the law on Pentecost paralleled the Pentecostal outpouring in 31 AD. The reform of Moses was Ephesus for ancient Israel.

The fourth church in Revelation is Thyatira that represents the 1,260 years of papal rule. Sister White clearly associates the fourth church with the seventy years captivity of the Jews in Babylon. The captivity of ancient

Israel in Babylon parallels the captivity of the Christian Church in spiritual Babylon during the Dark Ages. Yet the Dark Ages is represented by Thyatira. Therefore the seventy years of captivity of ancient Israel in Babylon was the history of Thyatira:

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

We know that the reason ancient Israel was carried into captivity in Babylon was because of idolatry and compromise. Idolatry and compromise are the symbols of Pergamos, the church that precedes Thyatira. The captivity in Babylon for ancient Israel parallels the captivity of the Christian Church in spiritual Babylon and the word of God is very specific concerning this parallel. When ancient Israel came out of Babylon they returned to the glorious land. When the Christian Church came out of spiritual Babylon modern Israel was raised up in the glorious land. Just as Zechariah called Israel out of Babylon during the history of the second decree, so too the Millerites called men out of Babylon under the

second message. Ancient Israel came out of Babylon on the third decree. Modern Israel is delivered from spiritual Babylon on the third message. As Ezra was disappointed concerning how few came out under the third decree, so the Millerites were disappointed after the third message arrived.

The third decree for ancient Israel marks the beginning of the 2,300 year prophecy and it ends on the third message, thus tying both histories together into a perfect package. The 70 year captivity and the 1,260 year captivity are both represented by the church of Thyatira, just as the history of Ephesus for the Christian Church represents the history of Moses for ancient Israel!

“Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith.

“In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ’s teaching. So highly did He value it that at one time He said, ‘If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’ Luke 16:31.

“It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; but a stronger proof that He is the world’s Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.” *The Desire of Ages*, 796–799.

When we closely consider the waymarks of every reform movement we find that after the judgment waymark is identified there follows a disappointment. The third waymark in building Jerusalem was the third decree, followed by Ezra’s disappointment. The third waymark in the history of Christ was the cross, followed by the disappointment of the disciples. The third waymark in the history of the Millerites was October 22, 1844 followed by their disappointment.

After the disappointment in the reforms we find that a work is assigned to God’s people. The Jews were to finish building the streets and walls, the disciples were to carry the message of the cross to the world and the Millerites were to proclaim the third angel’s message. Invariably after the work is assigned God’s people stop doing the work. The Jews began to build their own homes, requiring the raising up of Nehemiah to lead out in the finishing of the work, the disciples went fishing, and Adventism is now floundering on the deadly rocks of Laodicea.

The marking of the backslidden situation after the work assignment establishes this waymark securely as part of the reform process.

When the disciples went fishing, it doesn’t seem to be as specific of an illustration of a backslidden condition as does the condition of Adventism today, or the Jews stopping the work of finishing Jerusalem or ancient Israel dancing around the golden calf, but it is none the less marked, thus identifying the need of a type of reform before the Pentecostal waymark of that reform arrived. With this thought in mind we now return to the seven churches and their fulfillment in the history of ancient Israel.

Ephesus for ancient Israel was the history of Moses. Pergamos for ancient Israel was the idolatry that led to the Babylonian captivity representing Thyatira for ancient Israel. When you arrive at the stoning of Stephen you have reached the conclusion of ancient Israel, as it is divorced from God. Therefore the history of John the Baptist and Christ represents Ephesus for the Christian Church, but it represents Philadelphia for ancient Israel. When the disciples went fishing after the cross ancient Israel had entered into Laodicea.

The history represented by Ephesus for the Christian Church was represented by Philadelphia and Laodicea for ancient Israel. It was in the history of Laodicea for ancient Israel that Christ began His work in the Holy Place and He signaled that event on earth by pouring out the Holy Spirit on Pentecost. Therefore the Holy Spirit was poured out in the history of ancient Israel when it was in the Laodicean period, just as the Holy Spirit is poured out in the latter rain upon modern Israel during the history of Laodicea.

The pouring out of the Holy Spirit upon Pentecost marked the beginning of Christ’s work in the Holy Place. The pouring out of the Holy Spirit in the latter rain marks the

beginning of the judgment of the living with-in Christ's Most Holy Place ministry.

The Greek word that is translated as refreshing in Acts 3 means revival, and the revival or refreshing identified in Acts 3 is the revival of the latter rain.

And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Repent ye therefore, and be converted, **that your sins may be blotted out**, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Unto you first God, having raised up his Son Jesus, **sent him to bless you, in turning away every one of you from his iniquities.** Acts 3:17-26.

The blotting out of sins, takes place in conjunction with the times of refreshing. The times of refreshing is the latter rain, and the

latter rain is only received by men and women who are alive. The times of refreshing, or the latter rain is accomplished when our sins are blotted out in the investigative judgment. When the latter rain arrives the judgment of the living is under way.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power

of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in **the latter rain** at its close. **Here are 'the times of refreshing'** to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand." *The Great Controversy*, 611–612.

There are more truths to identify in connection with following Christ's movements through the candlesticks in the book of Revelation. We will attempt to go a step further into this study in the next newsletter, as we begin to identify how Revelation 8:1–6 is identifying Christ's intercessory work in the sanctuary above, and that among several things that are identified in those verses is the unsealing of the seventh and final seal. This marks the sealing of God's people and connected with this understanding is the unfolding of some of the most serious truths found in the book of Revelation. Before we can intelligently set this information we first needed to establish the parallel histories of ancient Israel and the Christian Church as represented by the seven churches.

"I feel a deep sense of the solemnity of the time in which we are now living. The signs of the times testify that the end is nearer than when we first believed. Yet there is not shown by many a faith that works by love and purifies the soul. Oh, this is a solemn time, especially for those who know the truth.

"In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His Word. The very name 'Revelation' contradicts the statement that it is a sealed book. **Revelation means that something of importance is revealed.** The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without, we are to enter; not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled.

"This book opens with the words, 'The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 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.'

"This book demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord, which in its symbols and figures means so much to us. **There is so much that we positively must understand in order that we may shape our course of action so that we**

shall not receive the plagues which are coming upon the world. In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression on hearts.

“All who understand the Word of God will realize that the things of minor importance which in the past have occupied their time and consumed their strength have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the results of possessing that faith which works by love and purifies the soul.

“Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep, earnest longing and intense desire to know the meaning of the truth it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized.

“Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein.

“We have the commandments of God and the testimony of Jesus Christ, which is the Spirit of prophecy. Priceless gems are to be found in the Word of God. Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating and drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which

relate to the closing scenes of this earth’s history.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those ‘that hear the words of this prophecy, and keep those things which are written therein.’

“One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided. John writes, ‘Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne: and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.’

“Kings and priests unto God.’ What an exaltation this is.” *Manuscript Releases*, volume 18, 22–24.

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelation 1:6,7

2008 Prophecy Campmeeting

Where:

Mountain Pine, Arkansas

When:

December 8th through 14th

Speakers:

Jeff Pippenger—Update in September newsletter.

Topics:

Update in September newsletter.

Lodging:

- Deluxe Motel Room 1 queen bed/1 bunk bed/kitchen \$270 per room
- Standard Motel Room 1 double bed \$210 per room
- Cabin with bunk beds/community bathroom \$30 per person
- Tents/RV spaces available on request

Vegan Meals:

- \$120 per person
- \$5.50 per drop-in meal

Travel Arrangements:

If you are flying please plan to arrive in Little Rock, Arkansas on Monday morning December 8th and plan to depart on Sunday afternoon December 14th. We are arranging an airport pick-up schedule for these days so please call with your flight arrivals and departures as soon as possible. Roundtrip airport fee is \$25.

Deadline:

All rooms must be reserved by **November 14th**.

We are operating on a first come first serve basis. Private rooms are already beginning to fill. Reserve your spot with a non-refundable \$50 deposit.

Contact Us:

- *Future for America* 1-888-278-7744
- Bronwyn Peck 870-356-5629