

# FUTURE NEWS

Volume 13, Issue 10

December 2009

## Picking Flaws

Sermons and Talks ,volume 1, 96

“We see that we are in no better condition than the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself came in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, ‘Ye have ears, but ye hear not, eyes have ye but ye see not.’ Jeremiah 5:21. Then they inquired, ‘Are we blind also?’ Christ said, ‘If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light.’ John 9:14. Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not.

“Now brethren, there is a blessing here for you. You may think it strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God’s earth; and if God gives me strength I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don’t want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist him. ‘The Lord rebuke thee,’ He said, ‘is not this a brand plucked out of the fire?’ Zechariah 3:2.

“Now here are the people of God and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting-up, that you may have a message for the people that will cut its way through the fleshy heart, and that you may go crying through the porch and the altar, ‘Spare thy people, O Lord, and give not thine heritage to reproach’ Joel 2:17. Now open your ears to the truth you have had and put away your doubts, unbelief, and Christless surmisings.”

**Future for America** produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

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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.

## **Tidings of the East and North**

We have missed a couple newsletters because of busyness. We hope the busyness has been sanctioned by the Lord. I wrote a series of articles over the last eight or nine months with the purpose of preparing the defense on what we believe is represented in the “tidings of the east and north” in the forty-fourth verse of Daniel eleven.

As I have been gathering my thoughts for the completion of this study I came under conviction to broaden the scope of the study considerably. I am not simply going to defend what we teach on the “tidings out of the east and north” but I am going to take the time to make my strongest possible argument, and in so doing I will be addressing several prophetic issues, disagreements and flat out arguments that have, or that are currently going on within Adventism concerning the prophetic positions we hold.

I will therefore be very specific at times explaining why I think a differing public view is wrong, and in so doing I will name those who hold these differing opinions, thus allowing them to know out front what I think of their position in order that they may avail themselves of any public response they may deem necessary.

I have become convicted that I must make a new approach to those within Adventism that I have interacted with that has been less than what I would have hoped for. I will take full responsibility for those past negative interactions and I will assume that the motives of those other voices in Adventism were nothing less than pure. When Christians professing to be living at the very end of time find themselves doing other than pressing together there is something dreadfully wrong.

In spite of my willingness to step away from prophetic discussions that are heated rather than lighted, I still intend to present my arguments from the perspective that the message we hold is the increase of knowledge that is to prepare God’s people to stand in the latter days. I will also relate to my defense of that message from the perspective of being one of the workers on the wall with Nehemiah, having a work implement in one hand and a weapon in the other, knowing full well that you don’t get off the wall until the work is finished or you are laid to rest.

From time to time in the following series of articles I will set forth reasons why I disagree biblically with some of the different public voices in Adventism, and if they choose to react, so be it, if they choose not to, so be it. But some of these differences are public and they need to be addressed publicly, with as little emotional attachment as is possible, in the fear of God and with the purpose of glorifying Him.

We will now begin to identify the prophetic evidence that allows us to establish that the “tidings out east and the north” that troubles modern Rome at the end of the world in verse forty-four of Daniel eleven is the message of the third angel of Revelation fourteen. The verse itself must be understood within the context of the sequence of events which surround it, so we will first address some lines of truth within the last six verses of Daniel eleven.

### **The Last Six Verses of Daniel Eleven**

And at the time of the end (1798) shall the king of the south (the king of atheism: France in 1798) push (push: to war against) at him (the king of the north; the papal power): and the king of the north (modern Rome; the papal power) shall come against

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him (the king of atheism: the Soviet Union in 1989) like a whirlwind (with a mighty sweeping away), with chariots, and with horsemen, (the military might of the United States) and with many ships (the financial might of the United States); and he (modern Rome; the papal power) shall enter into (conquer) the countries (the countries that constituted the former Soviet block), and shall overflow and pass over.

He (modern Rome; papal Rome) shall enter also into (conquer also) the glorious land (the United States), and many *countries* (many people, not many *countries*, for the Hebrew word *countries* is here a supplied word) *shall* be overthrown (receive the mark of the beast): but these (those that escape the mark of the beast) shall escape (escape: escape as if by slipperiness; as when you grab a bar of soap in a tub of water and it slips out of your hand) out of his hand (his control or authority), *even* Edom, (the dragon) and Moab (the false prophet), and the chief (the pope) of the children of Ammon (the beast).

He (modern Rome; the papal power) shall stretch forth his hand (his control or authority) also upon (also conquer) the countries (all the countries of the world): and the land of Egypt (the entire world) shall not escape (escape: a different Hebrew word than the word translated as “escape” in the previous verse. This Hebrew word means finding no deliverance. All the countries of the world are here brought under papal bondage).

But he (modern Rome; the papal power) shall have power over (control of) the treasures of gold and of silver, and over all the precious things of Egypt (the financial structure of the entire world): and the Libyans and the Ethiopians (representing both the rich and

the poor of the world, while also representing the military might of the world) *shall be* at his steps (steps: meaning to march with, or be in unity with, or under the control of the king of the north).

But tidings (the gospel message) out of the east and out of the north shall trouble (infuriate) him (modern Rome; the papal power): therefore he (modern Rome) shall go forth (the spirits like unto frogs of the dragon, beast and false prophet in Revelation sixteen also “go forth” to the kings of the earth to lead them to Armageddon) with great fury to destroy, and utterly to make away many (to kill God’s people).

And he (modern Rome; the papal power) shall plant the tabernacles (a symbol of the church) of his palace (a symbol of the state) between the seas (mankind outside of God’s church) in (and) the glorious holy mountain (God’s triumphant church); yet he (modern Rome) shall come to his end (at Armageddon, which is geographically located in the plains of Megiddo, between the Red Sea, the Mediterranean Sea and the City of Jerusalem), and none shall help him (modern Rome). Daniel 11:40–45.

My apologies to those who have just been introduced to these truths concerning the last six verses of Daniel eleven. I do not mean to appear arrogant or dogmatic about how I understand the verses, but it is necessary to identify the overview in the beginning of this series of articles, as a point of reference and for those readers that may be unfamiliar with our public position. Though the readers of this article may not be aware of it, over a period of years we have made public defenses of our understanding of the sequence of events identified in the verses, and in this

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case I am simply treating the understanding we hold as established. Although I am fully aware that what is established for me may not be established for you.

I have determined to treat this newsletter as an article that prepares a platform to understand the tidings of the east and north. In order to prepare the information necessary to logically come to grips with the tidings of the east and north there are several truths that would be good to remind ourselves of. In order to put a few of these ideas in place the following article will not be as organized as one would hope for. I am here simply forewarning you that this article will be choppy, but also that, the subjects taken up herein will be referenced in the following articles.

It can be established in a variety of ways that the last six verses of Daniel eleven are the third angel's message. In order to set forth this proof we will first consider the third angel's message at a very basic level.

### **The Third Angel's Message**

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. Revelation 14:9–12.

### **Two Classes of Worshippers at Judgment**

At a basic prophetic level the third angel's message primarily identifies two classes of worshippers at judgment—those who have patience and those who have no rest day or night.

Concerning the third angel's message Inspiration informs us that there cannot be a third message without the first and second, and further it states that all three messages are linked together.

**“There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been, and the things that will be.**” *Counsels to Writers and Editors*, 26.

“The **first, second, and third** angels' messages are **all linked together.**” *Selected Messages*, book 2, 117.

This being so, the three angels messages' represents a history when a three-step work is accomplished. The third of these three steps is where judgment is illustrated. Judgment as the third step is always preceded by a two-step work that represents reform as the first step and revival as the second. The third angel therefore represents judgment where two classes of worshippers are demonstrated at the conclusion of a two-step process of reformation followed by revival. The principle of reform preceding revival will be more fully addressed a little later.

### **Judgment**

All of mankind, both dead and living will stand before the judgment seat of Christ and manifest the character which they personally developed in their personal period of probationary time.

. . . For **we shall all stand before the judgment seat of Christ.** . . . it is appointed

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unto men once to die, but **after this the judgment**. Romans 14:10; Hebrews 9:27.

At the judgment two classes of worshippers will be manifested, based upon “the counsels of their hearts.”

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and **will make manifest the counsels of the hearts**: and then shall every man have praise of God. 1 Corinthians 4:5.

At the judgment it will be revealed whether we have reaped life or death.

For we must **all** appear before **the judgment** seat of Christ; **that every one may receive the things done** in *his* body, according to that he hath done, **whether it be good or bad**. 2 Corinthians 5:10.

Truth is to be the test in the judgment where the two classes of worshippers are manifested.

But **we are sure that the judgment of God is according to truth** against them which commit such things.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; **Who will render to every man according to his deeds**:

**To them** who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

**But unto them** that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and

anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For **there is no respect of persons with God**. Romans 2:2–11.

The last six verses of Daniel eleven are the third angel’s message for the verses are a portrayal of the events connected with the close of probation which illustrate a judgment that demonstrates two classes of worshippers. The judgment in these verses is the judgment represented by the third angel.

In the verses the Sunday law test is identified as the very issue that produces the final two classes of worshippers that are manifested when Michael stands up and the door of probation is closed. These verses represent the very history where the third angel’s message is proclaimed and they therefore must be parallel histories. The warning concerning Sunday worship that is presented by the third angel is given within the prophetic history represented by the last six verses that lead to Michael standing up.

**And at that time shall Michael stand up**, the great prince which standeth for the children of thy people: **and** there shall be a time of trouble, such as never was since there was a nation *even* to that same time: **and at that time thy people shall be delivered, every one** that shall be found **written in the book**.

### **When Michael Stands Up**

When Daniel states that, “AT that time Michael” shall “stand up” he is marking that somewhere within the last six verses of Daniel eleven, probation closes.

“**And at that time** shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there

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was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.' **When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.** This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. **The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death.** May God help His people now, for what can they then do in such a fearful conflict without His assistance!" *Testimonies*, volume 5, 212.

When Michael stands up God's "mercy" "is no longer" available, the investigative judgment concludes and "probation" is closed, and what He states as He stands up is:

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. **I am Alpha and Omega, the beginning and the end, the first and the last.** Revelation 22:11–13.

It is quotations such as the previous *Spirit of Prophecy* passage that some wrest to their own destruction through an incorrect prophetic analysis and application. They render a false and private prophetic interpretation which suggests that all who will receive God's seal, do so at the same point in prophetic history when Michael stands up. That is not what is being taught in the paragraph.

### **Progressive**

Probation and the sealing both close progressively.

For the time *is come* that **judgment must begin at the house of God:** and if *it first begin at us*, what shall the end *be* of them that obey not the gospel of God? 1 Peter 4:17.

Judgment and the sealing are progressive.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then **they began at the ancient men which were before the house.**'

"Here we see that the church—the Lord's sanctuary—was **the first to feel the stroke of the wrath of God.** The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." *Testimonies*, volume 5, 211.

The door closes on one group and another group then comes in and takes their crowns. This is identifying a progressive judgment, sealing and close of probation.

"There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all

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nations, of all tribes, and all peoples. These will come from the grossest error, and will **take the place of those who have had opportunities and privileges and have not prized them.** These have worked out their own salvation with fear and trembling lest they shall become deficient in doing the ways and will of God, **while those who have had great light, have, through the perversity of their own natural hearts, turned away from Christ because displeased with His requirements.** But God will not be left without witness. The one-hour labourers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown.”** *Testimonies to Southern Africa*, 50.

The previously cited passage from *Testimonies*, volume 5, 211 which addresses the close of probation when Michael stands up, is simply noting the contrast between those that are lost and those that are saved when the investigative judgment ends. There is a time when mercy no longer pleads for mankind, and the lost at that point in history are contrasted with the group that have received God’s seal.

Michael standing up in the first verse of Daniel twelve is the very point in prophetic history when the judgment of third angel’s message arrives and two classes of worshippers are manifested. The prophetic truth associated with Michael standing up is also illustrated in the story of Stephen which likewise illustrates and typifies one the components of the third angel’s message—two classes of worshippers demonstrated at judgment.

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## Stephen

Who have received the law by the disposition of angels, and have not kept *it*. When **they** heard these things, **they** were cut to the heart, and **they** gnashed on him with *their* teeth. But **he, being full of the Holy Ghost**, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God**, And said, **Behold, I see the heavens opened, and the Son of man standing on the right hand of God.**

**Then they** cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. And they stoned **Stephen**, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Acts 7:53–60.

The gospel of Stephen and the gospel of the third angel demonstrate two classes of worshippers at judgment. When Michael stands up in the last verses of Daniel eleven, two classes of worshippers are identified at judgment and the everlasting gospel is accomplished for its final and most glorious time!

A few years ago, at a public forum that was coming together to discuss the prophetic message, one of those in opposition to what was present argued that the everlasting gospel is only truly experienced by the one hundred and forty-four thousand. There is no doubt special distinctions that are marked concerning those that number in the one hundred and forty-four thousand, but the gospel that redeems the one hundred and forty-four thousand is the same gospel that redeemed Adam. It is also the same gospel that will be experience by every soul whose name is retained in the book of life.

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## The Everlasting Gospel

The everlasting gospel in the time of the one hundred and forty-four thousand is the same gospel that existed in the time Stephen and the same gospel which existed in the time of Adam and Eve. It is called “the everlasting gospel” because the gospel is always the same for every man. The gospel is the work of Jesus Christ and Jesus Christ is the same yesterday, today and forever, for He is the everlasting God.

Now to him that is of power to stablish you **according to my gospel**, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, **But now is made manifest, and by the scriptures of the prophets**, according to the commandment of **the everlasting God**, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen. Romans 16:25–27.

The gospel is the gospel of the everlasting God who changes not.

For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.

The gospel never changes, so it is the everlasting gospel.

### Malachi

Before we move past the last verse though, we wish to take note of the prophetic principle that is being endorsed when the Lord emphasizes that He never changes. The verses leading up to verse six of Malachi are being upheld upon the eternal promise that Christ never changes. What significance is there in the message of the previous five verses that necessitates God identifying, in such a special sense, that the authority and power that upholds the message of those verses is established upon one of God’s eternal promises? Christ is promising that He never changes

and His title as the everlasting God make His gospel the everlasting gospel. Because we believe that He never changes, we know how He will interact with us, for it will be identical to how He interacted with His people in the past.

“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.

We will now look a little closer at Malachi’s message in the first six verses of chapter three in order to understand the context of the promise that the Lord never changes. We are considering the concept of a never changing God in order to establish clearly what the everlasting gospel is. But first we will finish Malachi’s testimony.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and

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against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and **fear not me**, saith the Lord of hosts.

For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:1–6.

## Line Upon Line

Malachi is specifically endorsing the prophetic application that is employed by students of prophecy in our current day, which consists of laying prophetic line upon prophetic line. This very same technique is also endorsed by the prophet Isaiah.

**Whom shall he teach** knowledge?  
and **whom shall he make**  
**to understand** doctrine?  
*them that are* weaned from the  
milk, *and* drawn from the breasts.

For precept *must be* upon precept, precept upon precept; **line upon line, line upon line; here a little, and there a little:**

For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

But **the word of the Lord was unto them** precept upon precept, precept upon precept; **line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.** Isaiah 28:9–13.

The prophetic application that consists of bringing one prophetic line upon another prophetic line is endorsed by both Malachi and Isaiah. Malachi directly addresses the prophetic application of line upon line by employing Elijah as a symbol and prophetic type. In so doing Malachi's testimony supports and helps

to establish the prophetic technique of applying line upon line in the following verses.

Behold, I will send my messenger, (Identified as John the Baptist, Elijah himself and William Miller within the Bible and the *Spirit of Prophecy*.)

Behold, I will send my messenger Elijah and he (Elijah in type) shall prepare the way before me

Behold, I will send my Elijah type messenger and he shall prepare the way before me (Elisha in type)

Behold, I will send my Elijah type messenger and he shall prepare the way before the Elisha type messenger

Malachi here cries out for us to look and consider when he says, "Behold."

**Behold**, I will send my Elijah type messenger and he shall prepare the way before the Elisha type messenger. Here we are directly instructed to behold and study the prophetic message of Malachi three, just as decidedly as when the Word of God tells us:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (**whoso readeth, let him understand.**) 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.

And the Lord answered me, and said, Write the vision, and make *it* plain upon tables, **that he may run that readeth it.** Matthew 24:15; Revelation 1:3; Habakkuk 2:2.

To read God's word is to behold God's word. When Malachi tells us to behold the following information—the information we are to behold is the Elijah prophecies. The prophetic truths identified in the prophetic testimony connected with Elijah are one of

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the greatest prophetic treasures in God's holy and sacred word.

The Elijah prophecies are built upon the principle of line upon line

The prophecies illustrate and help to establish triple applications of prophecy

They illustrate the cleansing of the temple

They illustrate the history of Christ

They illustrate Millerite history

They illustrate the history of the one hundred and forty-four thousand

They identify the Messenger of the covenant and mark the covenant in history

They provide the characteristics of the dragon, the beast and the false prophet

They illustrate the interaction between the dragon, the beast and the false prophet

They provide the prophetic structure of Carmel and more

The light that shines from the Elijah prophecies is profound! When we behold various sacred histories and then apply the prophetic rule of bringing line upon line a little from here and a little from there as expressed by the prophet Isaiah, prophetic history is then portrayed in perfect order.

One of the truths located in the history of Elijah set forth by the prophet Malachi that we are to behold and therefore deeply study, is Malachi's obvious marking and endorsement of prophetic analysis which is based upon bringing the lines of prophecy together.

Malachi has set forth a prophecy that has several obvious fulfillments that can be identified in Inspiration, therefore allowing a student of prophecy to apply prophetic lines upon lines from here in the Bible and there in the *Spirit of Prophecy*.

And Elijah in type shall prepare the way before a Christ in type. The Elijah message

of reform always precedes the message of Christ's revival. Elijah preceded Elisha, John the Baptist preceded Christ and William Miller preceded the *Spirit of Prophecy*. Based upon three witnesses, genuine biblical reform always precedes genuine biblical revival.

### **Reform and Revival**

If we are not clear with the principle that reform always precedes revival, we will be unable to understand or at minimum we will be greatly impeded in our ability to recognize and then come to understand other prophetic lines that also illustrate a two-step process based upon reform preceding revival. The two-step process of Elijah-reform followed by Elisha-revival is simply another prophetic line of truth that typifies the two step process of the first and the second angel in Millerite history.

“God has given the messages of Revelation **14 their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. **The first and second angel's messages** are still truth for this time, and **are to run parallel with this which follows**. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 804.

“The **first, second, and third** angels' messages **are to be repeated**.” *Review and Herald*, October 31, 1899.

The first angel's message was a warning that demanded genuine reform, for if what Miller was stating proved to be correct, then, the end of the world had arrived.

The second angel's message is where the revival called the Midnight Cry was fulfilled. The first message was a message of reform and the second message was the revival and

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awakening message of the Midnight Cry that took place from August 12 through October 22, 1844. The first angel represents the reform message typified by Elijah who precedes an Elisha type.

These particular revelations only become useful when we actually employ them and bring the various lines of God's prophetic word together, line upon line from here and there.

## Two Cleansings

Sister White connects the two temple cleansings of Christ with the two comings of Malachi and the cleansing of the soul temple.

“In **the cleansing of the temple**, Jesus was announcing **His mission as the Messiah**, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. **But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit.** The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. **In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,**—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. “The Lord, whom

ye seek, **shall suddenly come** to His temple, even **the Messenger of the covenant**, whom ye delight in: **behold, He shall come**, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.” Malachi 3:1–3.” *The Desire of Ages*, 161.

Not only are the two temple cleansings in the history of Christ represented by the two comings in Malachi, but Malachi three was also fulfilled in the history of the Millerites, and will be fulfilled again in the history of the one hundred and forty-four thousand. The two-fold cleansing represented by the Elijah prophecies was fulfilled in the history of the Millerites.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and **the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by** the coming of the bridegroom to the marriage, described by Christ in **the parable of the ten virgins, of Matthew 25.**” *The Great Controversy*, 426.

With this statement we find that Malachi's two comings, representing Christ's two temple cleansings are prophetic lines that were representing the Millerite history. We also find that Malachi's Elijah lines are to be brought together with the judgment of October 22, 1844, as represented by Daniel 8:14 and 7:13, the establishment of a covenant on October 22, 1844, as represented in Malachi three, and the parable of the ten virgins. With all this we add the fact that Malachi three is also to be fulfilled again in the history of the one hundred and forty-four thousand.

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**“Says the prophet:** ‘Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ [Malachi 3:2–3.] Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a **special work of purification, of putting away of sin, among God’s people upon earth.** This work is more clearly presented in the messages of Revelation 14.

**“When this work shall have been accomplished,** the followers of Christ will be ready for his appearing. **“Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, **as in the days of old,** and **as in former years.**’ [Malachi 3:4.] Then the church which our Lord at his coming is to receive to himself will be ‘a glorious church, not having spot, or wrinkle, or any such thing.’ [Ephesians 5:27.] Then she will look forth ‘as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’ [Song of Solomon 6:10.]” *The Great Controversy*, 425.

Malachi three, Christ’s two temple cleansings, the Millerite history, the history of the one hundred and forty-four thousand and the parable of the ten virgins are all the same prophetic illustration. The Elijah message consists of a three step process which begins with a message of reform, followed by revival that concludes with judgment and within the history where this three step work is accomplished God’s people will be twice cleansed.

Behold, I will send my Elijah messenger who prepares the way for an Elisha messenger, and then the Elisha messenger of the covenant shall suddenly come as a thief in the night and cleanse His temple and enter into a covenant with those who seek and delight in the Elisha messenger.

Behold, he shall suddenly cleanse His temple a second time.

But who may abide the day of either of His comings?

and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap:

And the Elisha messenger will enter into covenant with those who pass the refining process represented by the two temple cleansings, but the Elisha messenger will bring judgment upon those who fear Him not.

For **I am the Lord, I change not;** therefore ye sons of Jacob are not consumed. Malachi 3:1–6.

### **The Everlasting Gospel**

Malachi and Isaiah both endorse the prophetic application of bringing prophetic line together with other prophetic lines and this principle is absolutely certain, for it is upheld by the everlasting promise of the everlasting gospel that Christ always interacts with men the same. The gospel at any point in history is the same gospel, and is therefore the everlasting gospel.

**Even as Abraham believed God, and it was accounted to him for righteousness.** Know ye therefore that **they which are of faith,** the same are **the children of Abraham.** And **the scripture, foreseeing that God would justify the heathen through faith,** preached before the gospel unto Abraham, **saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.** Galatians 3:6–9.

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The gospel message proclaimed by the one hundred and forty-four thousand is the same gospel proclaimed in the time of the Millerites, for the Millerites history is repeated within the history of the one hundred and forty-four thousand. The Millerites proclaimed and experienced the everlasting gospel from 1798 through 1844, and when the judgment arrived in 1844, two classes of worshippers were demonstrated.

### **An Increase of Knowledge**

This following passage from *Selected Messages*, book 2, 105–106 sheds light upon the everlasting gospel. We will spend some time on the following passage, for it helps to establish that the last six verses of Daniel eleven represent the increase of knowledge that prepares the one hundred and forty-four thousand to stand in the latter days.

**“The book that was sealed** was not the book of Revelation, but **that portion of the prophecy of Daniel which related to the last days.** The Scripture says, ‘But thou, O Daniel, shut up the words, and **seal the book,** even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). **When the book was opened,** the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) **The book of Daniel is now unsealed,** and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.”

What portion was sealed?

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days.”

The portion of the prophecy of Daniel which relates to “the last days” is the last six verses of Daniel eleven. The subjects of prophecy at the end of the world are illustrated upon the

prophetic sequence of events represented in the last six verses of Daniel eleven.

The previous paragraph relates to both the history of the Millerites and the one hundred and forty-four thousand, for in both histories there are prophetic truths that are sealed up until the beginning of their respective histories. When the prophetic truths are unsealed the truths then represent an increase of knowledge which tests the generation living during the period when those special testing prophetic truths are unsealed and increased.

The paragraph is drawing a parallel between the increase of knowledge during the history of the Millerites and the increase of knowledge that prepares the one hundred and forty-four thousand to stand in the latter days. Both histories are placed in the context of an increase of knowledge that is brought about from a line of prophetic truth found in the book of Daniel once it is unsealed and men begin to run to and fro in God’s prophetic word.

There was an increase of knowledge for the Millerites in 1798 and there will be an increase of knowledge in the history of the one hundred and forty-four thousand. This fact is often demonstrated within prophetic revelation.

**“For His church in every generation God has a special truth and a special work.”**  
*Christ’s Object Lesson, 78.*

Christ lived during the generation that was to witness the Messiah confirming the covenant with many for one week in fulfillment of Daniel nine. Sister White and the Bible identify and emphasize that there was an increase of knowledge in the time of Christ that prefigured the increase of knowledge in the Millerite time. Remember the wise men from the

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east, the shepherds on the hills, and Anna and Simeon in the temple?

Sister White confirms these parallel histories by pointing out that both histories were a fulfillment of Daniel nine.

“Those who proclaimed this warning gave the right message **at the right time**. But as the early disciples declared, ‘**The time is fulfilled**, and the kingdom of God is at hand,’ **based on the prophecy of Daniel 9**, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message **based on Daniel 8:14 and Revelation 14:7**, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. **As the disciples were mistaken** in regard to the kingdom to be set up at the end of the seventy weeks, **so Adventists were mistaken** in regard to the event to take place at the expiration of the 2300 days. **In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth.** Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.

“Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. **The message was designed for the testing and purification of the church.** They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? **The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.**” *The Great Controversy*, 353.

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## Adventism’s Parable

Millerite history parallels the history of Christ and Millerite history at the beginning of Adventism parallels the history of the one hundred and forty-four thousand at the end of Adventism. This is based upon both Christ’s work in identifying the end with the beginning, and also upon the parable of the ten virgins which illustrates that the Adventism of the Millerites and the Adventism of the one hundred and forty-four thousand as illustrated within the parable of the ten virgins has been and will be fulfilled to the very letter.

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**” *The Great Controversy*, 393.

“When **the third angel’s message is preached as it should be**, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.**” *Review and Herald*, August 19, 1890.

Take notice that in the previous passage there is identified a way in which the third angel’s message is preached as it should be, thus by contrast identifying that there is also a way in which the third angel’s message is preached as it should **NOT** be. We are to give the trumpet a certain sound.

## The First and the Last

Not only can we establish that the beginning of Adventism is the same as the end of Adventism upon the principle that the history of the Millerites and the history of the one

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hundred and forty-four thousand are a fulfillment of the parable of the ten virgins, but we may also establish that the beginning of Adventism is the same as the end of Adventism based upon the fact that Christ always illustrates the end with the beginning.

Therefore the beginning of Adventism represented by the history of the Millerites also represents the end of Adventism in the history of the one hundred and forty-four thousand. Jesus, who is the Alpha and Omega of His prophetic Word, always illustrates the end of a thing with beginning of the thing.

I am **Alpha** and **Omega**, the **beginning** and the **ending**, saith the Lord, which is, and which was, and which is to come, the Almighty.

John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying,

I am **Alpha and Omega, the first and the last**: . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, **Fear not; I am the first and the last**: I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Write **the things which thou hast seen, and the things which are, and the things which shall be hereafter**. Revelation 1:8–19.

## Isaiah

The testimony of two establishes a matter, and Isaiah provides a second testimony to what it represented by Christ being the First and the Last, the Alpha and the Omega and the Beginning and the End.

Produce your cause, saith the Lord; bring forth your strong *reasons*, saith the King of Jacob.

Let them bring *them* forth, and show us what shall happen: **let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods**: yea, do good, or do evil, that we may be dismayed, and behold *it* together. Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

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. **Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous?** yea, *there is* none that showeth, yea, *there is* none that declareth, yea, *there is* none that heareth your words. The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem **one that bringeth good tidings**. Isaiah 41:21–27.

Notice that as Isaiah is emphasizing Christ's ability to "declared from the beginning" "the things that are to come hereafter," that in the final three verses he identifies that God raises up one from the east and the north that brings good tidings. These verses have direct bearing on the "tidings from the east and north in verse forty-four of Daniel eleven.

The proof of who is God is based upon God's ability to identify the end with the beginning. That proof also establishes the righteousness of Christ, whose righteousness is also identified in Inspiration as the third angel's message.

"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

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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 Messages*, book 1, 362–363.

Isaiah’s Alpha and Omega is the God that sets forth the end with the beginning and in so doing demonstrates the righteousness Christ, His name, His glory and His character.

I *am* the Lord: that *is* my **name**: and my **glory** will I not give to another, neither my praise to graven images. **Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.** Isaiah 42:8–9.

God’s character and glory is demonstrated through His work of identifying the new things by the former things. The message of God’s glory is the warning message of the third angel and is established upon, by, through and for the Alpha and Omega.

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has

been misunderstood and misinterpreted. **At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known.** Into the darkness of the world is to be shed **the light of His glory, the light of His goodness, mercy, and truth.**

“This is the work outlined by the prophet Isaiah in the words, ‘O Jerusalem, **that bringest good tidings**, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.’ Isaiah 40:9–10.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, **the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory.** In their own life and character they are to reveal what the grace of God has done for them.” *Christ’s Object Lessons*, 415.

As the one hundred and forty-four thousand perfectly reflect the character of Christ during the Sunday law crisis, they will provide a living testimony and witness of Christ’s character, His name and His glory in their own life, for this is the very reason for which the one hundred and forty-four thousand are raised up.

*Even* every one that is called by my **name**: for I have created him for my **glory, I have formed him; yea, I have made him.** Bring forth the blind people that have eyes, and the deaf that have ears.

Let all the nations be gathered together, and let the people be assembled: **who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.**

Ye *are* my **witnesses**, saith the Lord, and

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my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the Lord; and beside me *there is* no saviour.

I have declared, and have saved, and I have showed, when *there was* no strange *god* among you: therefore **ye are my witnesses, saith the Lord, that I am God.** Isaiah 43:7–12.

God's faithful witnesses at the end of the world will uplift the crucified Savior as they proclaim the gospel of the Savior. That gospel is the everlasting gospel which will be proclaimed by employing the prophetic technique of showing the "former" things in order to demonstrate the "latter" things. Or, let me say it this way; God's faithful witnesses at the end of the world will possess the character of Christ, His name and His glory, for they will have experienced justification by faith and as His witnesses they will proclaim the third angel's message based upon Christ's ability to identify the end from the beginning.

Justification by faith is the third angel's message and it is the Laodicean message and it is the message of Revelation eighteen.

"Several have written to me, inquiring if the message of **justification by faith** is the third angel's message, and I have answered, **'It is the third angel's message in verity.'** The prophet declares, **'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.'** **Brightness, glory, and power** are to be connected with **the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit.** How will any of our brethren know when **this light** shall come to the people of God? As yet, **we certainly have not seen the light** that answers to this description. **God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the**

**counsel of the True Witness when he says, 'Be zealous therefore, and repent. 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.'**" *Review and Herald* April 1, 1890.

The work of redemption is associated with Christ's ability to illustrate the end with the beginning.

Thus saith the Lord the King of Israel, and his **redeemer** the Lord of hosts; **I am the first, and I am the last; and beside me there is no God.**

And **who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people?** and **the things that are coming, and shall come,** let them show unto them. **Fear ye not,** neither be afraid: have not I **told thee from that time, and have declared it?** ye *are even* my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*. Isaiah 44:6–8.

The ability of Christ to identify the end with the beginning identifies Christ as God, the Savior, the Redeemer, the Justifier of a repentant soul, while also making manifest His righteousness, His name and His glory.

Christ appointed the ancient people to illustrate in type the modern people. The Alpha and Omega appointed ancient literal Israel in order to illustrate modern spiritual Israel. The First and the Last also appointed ancient literal Babylon in order to illustrate modern spiritual Babylon. The Beginning and the Ending also appointed ancient literal Egypt in order to illustrate modern spiritual Egypt and Christ also appointed the ancient people represented by Ishmael in order to illustrate his spiritual descendants represented by modern Islam.

This attribute of Christ's character assures

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us that the beginning of Adventism in the time of the Millerites illustrates the end of Adventism in the time of the one hundred and forty-four thousand. And because this is so we can therefore conclude that as the Millerites identified the events that lead to the opening of the judgment, where a door was closed, that the one hundred and forty-four thousand will be identifying the events that lead to the close of judgment, when a door will be closed.

### **Events that Lead to the Close of Probation**

When it is understood that the last six verses of Daniel eleven are the events that lead up to the close of probation, important revelations can then be recognized.

The vision of Daniel eight and nine identify the events that lead up to the close of probation in the history of the cross and also the events that lead to the close of probation in the Millerite history. John the Baptist's message announced the close of probation when he identified "the wrath to come" thus marking the destruction of Jerusalem. Miller announced the close of probation with the prediction of the end of the world and the last six verses of Daniel eleven are the events that lead to Michael standing up. John the Baptist's message was, William Miller's message was, and our message is to proclaim a warning message in the context of the events connected with the close of probation.

### **Changing Dispensations**

The history of Christ prefigures the Millerite history and both histories mark a change in the dispensational work of the Sanctuary. Christ's history inaugurates the Heavenly Sanctuary, while the Millerite history marks the beginning of the investigative judgment. Both histories prefigure the history and the message of the

one hundred and forty-four thousand which is identified in the prophetic light radiating from the last six verses of Daniel eleven. The events of those verses represent the increase of knowledge that multitudes within Adventism do not understand.

**My people are destroyed for lack of knowledge:** because **thou hast rejected knowledge**, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

Christ's history marks the beginning of the work in the Heavenly Sanctuary, the Millerite history marks the beginning of the judgment of the dead and the history of the one hundred and forty-four thousand marks the beginning of the judgment of the living.

This means that the vision of Daniel eight and nine, which reached its conclusion in 1844, is directly related to the last six verse of Daniel eleven, for both prophecies are dealing with the work of Christ as high priest of the Heavenly Sanctuary. They are of a certainty, in this light, the very same prophecy.

Daniel chapter eight and nine are one vision, and that vision is addressing the message of the Heavenly Sanctuary. Daniel's last vision, as represented in chapters ten through twelve, is also one vision that addresses the message of the Heavenly Sanctuary.

Daniel's vision of chapters eight and nine identifies the opening work of the Sanctuary from Christ's ascension in 31AD and on through to 1844. Daniel's last vision identifies the closing work of the Sanctuary. They are both the Sanctuary vision.

Daniel eight and nine is the vision of the Ulai River and Daniel's final vision is the vision of the Hiddekel River. The two visions are the

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very same vision, for just as the Ulai River and Hiddekel River flow together into one river near the City of Baghdad, so also the two visions of the Sanctuary represented by the Ulai and Hiddekel flow together prophetically as together they establish the prophetic events which mark the various dispensational changes in the work of Christ as high priest of the Heavenly Sanctuary.

“The light that Daniel received from God was given **especially for these last days**. The **visions he saw by the banks of the Ulai and the Hiddekel**, the great rivers of Shinar, **are now in process of fulfillment, and all the events foretold will soon come to pass.**” *Testimonies to Ministers*, 112.

We cannot separate the beginning work of the Heavenly Sanctuary from the closing work of the Heavenly Sanctuary. Neither can we separate the beginning of the work in the Holy Place in the history of Christ from the conclusion of that very same work in the Holy Place in the history of the Millerites. Christ came to the holy place in 31AD, He came to the judgment of the dead in 1844, and He comes to the judgment of the living in the history of the one hundred and forty-four thousand as illustrated by the events connected with the close of probation. With these concepts in place we will return to our considerations of the paragraph we began to dissect so long ago.

### **The Book that was Sealed**

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now

unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.”

The last six verses of Daniel eleven identify the close of judgment and those verses were sealed up until the generation of the one hundred and forty-four thousand, thus paralleling the sealing up of a portion of Daniel nine for both the history of the Millerites and the history of Christ.

In the time of Christ’s visitation to ancient Israel, while confirming the covenant with many for one week, the everlasting gospel is illustrated both in the history of the cross and the history of Pentecost. The prophecies of Daniel nine were unsealed in the time of John the Baptist before the cross, and also further unsealed after the cross, yet before Pentecost. Both the history of the cross and the history of Pentecost illustrate a dispensational change, a judgment and a development of two classes of worshippers. The cross ended the dispensation of the earthly Sanctuary and Pentecost marked the beginning of Christ’s work as High Priest.

In the time of Christ’s visitation to modern Israel the everlasting gospel is also illustrated twice. It is first marked in the history of the Millerites and then again in the history of the one hundred and forty-four thousand, for ancient Israel is a type of modern Israel.

The last sentence in the paragraph we have been dissecting and considering ties all the prophetic lines we are addressing together when it states, “By the increase of knowledge a people is to be prepared to stand in the latter days.”

An increase of prophetic knowledge from the book of Daniel preceded the cross, an increase of prophetic knowledge from the

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book of Daniel preceded Pentecost and an increase of prophetic knowledge from the book of Daniel preceded the history of the Millerites, and all three histories prefigure and establish that there must be an increase of knowledge from the book of Daniel during the history of the one hundred and forty-four thousand, for God never changes! The last six verses of Daniel eleven represent the increase of knowledge from the book of Daniel that prepares God's people to stand in the latter days.

The passage we are considering continues:

“And I saw another angel fly 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: and worship him that made heaven, and earth, and the sea, and the fountains of waters’ (Revelation 14:6–7).

“**This message**, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.

“**In the first angel's message** men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject**.

“The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel,

**the same gospel that was declared in Eden** when God said to the serpent, ‘**I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel**’ (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.”

The increase of knowledge which prepares God's people to stand in the latter days will be an increase of knowledge that comes from the unsealed portion of Daniel's prophecy that relates to the last days, and it will be knowledge upon the papacy and the Sunday law, just as is the case in the last six verses of Daniel eleven.

When verse one of Daniel twelve states that “at that time shall Michael stand up” it is identifying that somewhere in the previous verses human probation closes. These very verses are therefore identifying the prophetic events that lead to the close of probation. Sister White addresses the “events connected with the close of probation” in *The Great Controversy*, pages 394 and 395.

“Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not

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forewarned them. **So in the prophecies the future is opened before us as plainly as it was opened to the disciples** by the words of Christ. **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.**

**“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message.** The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

**“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.**

**“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides,**

**instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.”**

In this passage we are informed that the events connected with the close of probation, which are the last six verses of Daniel eleven, have been clearly revealed. It is amazing how many of the men that oppose what we present on Daniel eleven also give testimony to the fact that they do know themselves know what the verses represent—other than that they know we are wrong.

The events are specifically identified as the “important” “warnings” “represented” “by holy angels flying in the midst of heaven” whose “fearful judgments” is represented in “Revelation 14:9–11.” The last six verses of Daniel eleven are the events that lead to the close of probation that are identified also as the “fearful judgments” of the third angel. Yet the modern theologians of Adventism ridicule the idea that these verses are the third angel’s message.

“Placing the Bible in their hands, he continued: ‘You have little knowledge of this book. **You know not the Scriptures nor the power of God, nor do you understand the deep importance of the message to be borne to a perishing world.**’ The time past has shown that both teachers and students know very little in regard to the awful truths which are living issues for this time. **Should the third angel’s message be proclaimed in all lines to many who stand as educators, it would not be understood by them.** Had you the knowledge which comes from God, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. But books and papers that contain little of present truth are exalted, and men are becoming too wise to follow a ‘Thus saith the Lord.’” *Testimonies*, volume 6, 165.

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When addressing “the events connected with the close of probation” Inspiration informs us that “multitudes” do not understand the events. Inspiration then further compares our prophetic misunderstanding at the end of the world with the prophetic misunderstanding of the disciples in the time of Christ. The misunderstanding in the time of Christ and the time of the Millerites was concerning the prophetic message that was unsealed in the book of Daniel. In both histories the unsealed prophecies were identifying the events connected with the close of probation in both their respective histories. Thus both these histories are prefiguring the unsealing of a portion of Daniel that related to the latter days, and that set forth the prophetic understanding of the events connected with the close of probation that have been clearly revealed and yet multitudes do not understand those events at the end of the world.

The comparison becomes very specific when Inspiration instructs us that the “multitudes” during our day and age that misunderstand these verses are also represented as those who in the last days that Paul warns “will not endure sound doctrine.” Therefore we can identify that there is to be a doctrinal shaking in connection with the truths located in the verses.

The message of these verses will cause a shaking. Ezekiel thirty-seven also identifies this very prophecy from the book of Daniel and specifically marks verse forty of Daniel eleven, while further giving testimony that the message of verse forty always produces a shaking. It did with John the Baptist, Christ, Peter, Paul and Miller and it will do so again at the end of the world. The message from the book of Daniel that is unsealed in the latter

days that prepares God’s people to stand and identifies the events connected with the close of probation always causes a shaking.

She further informs us that the reason many will not receive the truth of the verses is because they have listened to “bishops, to pastors, to professors of theology, as their guides,” and further that “Satan” has taken control of “the minds of these leaders,” and in so doing, Satan has influenced “the multitudes according to his will.”

The multitudes that are influenced by Satan are the multitudes that have no understanding of the important events connected with the close of probation and who are following men instead of the Alpha and Omega.

These are very strong words from Inspiration concerning the importance of the verses. Inspiration marks that the verses are not only the third angel’s message, but that the message of the verses possess a life or death understanding, for it states that “Satan watches to catch away **every impression that would make them wise unto salvation**, and the time of trouble will find them unready.”

### **The Man of Sin**

In developing the prophetic evidence that establishes that the “tidings out east and the north that” troubles modern Rome at the end of the world in verse forty-four of Daniel eleven is the third angel message of Revelation fourteen, another line of prophetic evidence will now be introduced. The last six verses of Daniel eleven is the third angel’s message because “the scenes connected with the working of the man of sin” are part of the “special message to” be given “to the world” which is identified as “the third angel’s message.”

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“I have not been able to sleep since half past one o’clock. I was bearing to Brother T. a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God’s people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

**“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order.** They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and **the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history. The people now have a special message to give to the world, the third angel’s message.** Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels’ messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. . . .

“There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have

not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

“From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. **The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel’s message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord’s delegated messengers, is testing truth to all to whom this message is proclaimed.**

“The burden of the warning now to come to the people of God, nigh and afar off, is the third angel’s message. And **those who are seeking**

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**to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today.** Those who passed over the ground step by step in the past history of our experience, seeing **the chain of truth in the prophecies**, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the **Holy Spirit, we know, was teaching and guiding us.** Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)

**"The leadings of the Lord were marked,** and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. **That which was truth then, is truth today.** But the voices do not cease to be heard—"This is truth. I have new light." But **these new lights in prophetic lines** are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. **If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light.** But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have **demonstrated** that they have not kindled their taper from the divine altar, and it has gone out in darkness." *Selected Messages*, book 2, 102–104.

The last six verses of Daniel eleven lead to the close of human probation and are therefore "the last features plainly revealed in this earth's history." The verses must therefore portray the "scenes connected with the working of the man of sin."

The king of the north in the verses illustrates the final movements and working of the man of sin. Because the verses "are the last features plainly revealed" they are also illustrating the period of time when God's "people" "have a special message to give to the world" which is "the third angel's message." The third angel's message is therefore illustrated in these verses, and the third angel's message has a direct connection with the final movements of the man of sin. Identifying the final steps of modern Rome is therefore part of "the third angel's message."

There is to be an increase of knowledge during the history of the one hundred and forty-four thousand that prepares them to stand in the latter days, and the subject of the increase of knowledge specifically marked by Inspiration is the law of God, the papacy, the Sunday law and the consequences of the Sunday law either for good or evil.

### **The Laodicean Message**

The last six verses of Daniel eleven are not only the third angel's message, but the verses are also the message to Laodicea for the Laodicean message is also the third angel's message.

**"Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth—the third angel's message—is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world.** If the church of God becomes lukewarm, it does not stand in favor

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with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments.” *Manuscript Releases*, volume 19, 176.

The Laodicean message is not simply the third angel’s message, but is also the message of justification by faith and the message of Christ righteousness.

**“The Laodicean message has been sounding.** Take this message in all its phases and sound it forth to the people wherever Providence opens the way. **Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world.** Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, ‘I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.’ But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel’s message.” *The 1888 Materials*, 1045.

The Laodicean message which is also the third angel’s message counsels God’s Laodicean people to secure the white raiment. The warning concerning the white raiment is also identified in the warning of the sixth plague.

And the sixth angel poured out his vial upon the great river Euphrates; and the water

thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. **Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

And he gathered them together into a place called in the Hebrew tongue Armageddon. Revelation 16:12–16.

Though the sixth plague is fulfilled in history after human probation closes, there is recorded in the verses a warning message for God’s people that must be received and acted upon before the time when Michael stands up and human probation ends. The warning for God’s people to watch and keep their garments is referencing the remedy provided to the Laodiceans, and therefore connects the warning message of Revelation sixteen concerning the dragon, beast and false prophet with message to Laodicea, which is also the loud cry of the third angel.

The last six verses of Daniel eleven are the third angel’s message, for the verses describe the final movements of the dragon, beast and false prophet.

In verse forty the atheistic dragon represented by France delivers the deadly wound to the papal beast in 1798. Then in 1989 the beast of modern papal Rome retaliates against the atheistic dragon represented by the former Soviet Union, while simultaneously forming an unholy alliance with the false prophet representing the apostate Protestantism of the United States.

In verse forty-one the beast of modern papal Rome conquers the false prophet at

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the Sunday law in the United States, thus beginning the message to come out of her my people as set forth in the fourth verse of Revelation eighteen.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Verse forty-one further addresses modern Babylon by symbolically representing the three-fold union of the dragon, beast and false prophet with the symbols of Edom, Moab and the chief of the children of Ammon. The verse then identifies those that escape from the beast of modern Babylon.

Verse forty-two identifies when the beast conquers the final earthly manifestation of the dragon power as represented by the United Nations.

Verse forty-three marks when the kings of the earth commit fornication with woman, thus identifying the unholy marriage of the dragon and the beast. This unholy marriage is inferred by the king of the north's reception of its wedding gifts represented as the gold, silver and precious things of Egypt, who is the dragon, who is the ten kings of Revelation seventeen that in verse seventeen agree to give their kingdom to the papal beast and who are identified as the dragon in *Testimonies to Ministers*, 38.

**“Kings and rulers and governors** have placed upon themselves the brand of antichrist, and are represented as **the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.”

Verse forty four identifies the message that produces the persecution portrayed in the verse which then leads into the close of probation in verse forty-five. Verse

forty-four is then describing how the papal beast employs the civil authority of the dragon to persecute God's people.

Verse forty-five describes Armageddon where the king of the north, the beast of Revelation sixteen comes to his end with none to help. The third angel's message includes information addressing modern Babylon, which is the three-fold union of the dragon, beast and false prophet. The fact that the last six verses of Daniel eleven set forth the final movements of the dragon, beast and false prophet provide another witness to the fact that those six verses are the third angel's message.

With these fundamental lines of truth in place, in our next newsletter we will begin to demonstrate why the tidings of the east and north in verse forty-four of Daniel eleven is the third angel's message.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

## **Charts and DVD's**

*Future for America* now prints two very comprehensive charts dealing with the reformatory movements and the Millerite history. Each of these charts is printed on a 2x3 foot matte finished, vinyl canvas with four brass grommets, one in each corner. They are full color charts edged in a thin, white trim. These charts were created and developed by Marco Barrios, a professional artist and graphics designer, who is currently directing the ministry *Future is Now* in Portugal and the surrounding areas. The charts were available for critique and editing purposes to all who attended the 2008 Prophecy School. Those edits and changes were then incorporated to make the final copies. What is now offered on these charts is of inestimable value for personal study purposes and also for those who are teaching these messages.

### ***The Great Reformatory Movements chart***

- This chart lines up the reform lines found in every reformation. Illustrated are the reform lines found in the stories of Jesus, Moses, Noah, Nehemiah, and more. The lines are placed in such a way that each one lines up perfectly with the next and develops a pattern that is specifically formed by Christ. You will be delighted with the many references on *The Great Reformatory Movement* chart, as each reference is well placed and easy to understand. There is a place for this chart in the home of every Bible student who is looking into the reform lines and where we stand in the line of history today. The cost is \$60, which includes shipping and handling.

### ***The Millerite History Paralleled chart***

- This chart neatly places the events that transpired during the beginning of Adventism in a parallel line with the events at the end of Adventism. These delineations include a wealth of reference material beside each event and colorful depictions of the steps that are involved. The Three Angel's Messages are combined with these parallel lines and complete the chart in a compelling style. *The Millerite History Paralleled* chart is more than an impressive chart, it is tool which distinguishes how the Lord has led us in our past history to better prepare us for what is just ahead. The cost is \$60, which includes shipping and handling.

### ***1843 and 1850 Facsimile Pioneer chart***

- We stock an attractive facsimile of both the 1843 & 1850 chart. They are printed on 35" x 48" soft, vinyl cloth. The charts are easy to roll up for travel or storage purposes. The charts have four brass grommets on the corners designed to hang conveniently in your home, office, or place of worship. Because of generous sizing, the charts are readable and ideal as a witnessing tool. *Future for America* uses both the 1843 & 1850 charts in meetings to the benefit of speaker and listener alike. Unlike some items, shipping and handling are already included in the price. We are currently offering these charts for \$95 a piece.

### ***A Grievous Vision DVD's***

- We are happy to share with you an outstanding series presented by Darrio Taylor. This week long seminar was recorded by Future News Studio in October 2009. *A Grievous Vision* is an 18 DVD set with 35 presentations. Darrio Taylor speaks on a variety of topics yet each one complements the other in such a way that there is no doubt the Lord's hand was in control of these messages. If you have ever needed a deeper understanding, straight from the Bible, about Islam in prophecy, the book of Zephaniah, Daniel 2, the daily, the 2520, Daniel 11:40-45, the great reformatory movements, Revelation 10, and Revelation 17 then *A Grievous Vision* is the perfect series for you. *A Grievous Vision* is \$103 plus 15% shipping. There is no better time than right now to open the Bible and Spirit of Prophecy and to learn what this grievous vision means for you.

### ***The 2520 Revealed DVD's***

- Over the summer of 2009 Future News Studio recorded Parminder Biant as he considered the 2520 time prophecy. This set of 10 DVD's includes 22 presentations covering a large variety of issues in relation to the 2520 time prophecy. Some of the relevant subjects include a closer look at Leviticus 26, how the Adventist pioneer's believed, the connection between the 2520 and the 1843 and 1850 charts, and what significance the 2520 has for us today. *Future for America* is fortunate to be able to offer such a complete study on the 2520. We do not know of any studies on the 2520 time prophecy that are as thorough and compelling as *The 2520 Revealed*. *The 2520 Revealed* is \$68 plus 15% shipping. If you are willing to open your heart to this message you will be blessed with the life saving truths it contains.