

FUTURE NEWS

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Exhortation to Faithfulness

The Paulson Collection, 61

I am instructed to present these words before **those who have had light and evidence, but who have walked directly contrary to the light.** The Lord will make the punishment of those who will not receive his admonitions and warnings as broad as the wrong has been. The purpose of those who have tried to cover their wrong, while they have secretly worked against the purposes of God, will be fully revealed. Truth will be vindicated. God will make manifest that He is God. There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God. While the Lord may not punish unto death those who have carried their rebellion to great lengths, the light will never again shine with such convincing power upon the stubborn opposers of truth. Sufficient evidence is given to every soul regarding what is truth and what is error. But the deceptive power of evil upon some is so great that they will not receive the evidence and respond to it by repentance. **A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth; but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman.**

“The interests of the cause of present truth demand that those who profess to stand on the Lord’s side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world. **For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time.** It will not remove the doubts. The burden of our work now, is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844.”

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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.

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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.

Daniel 11:44.

We have been identifying that the tidings of the east and north in Daniel 11:44 is the third angel's message in verity. We are spending time establishing the truth that the last six verse of Daniel eleven and verse forty-four are the third angel's message, partly because many of the leaders in Conference and self-supporting work reject this clear understanding, and thus provide evidence that they do not understand what the third angel's message truly is. This particular manifestation of Laodicean blindness has been marked as a condition that exists among God's people at the present time.

“The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of what they are today. But now, when the time has come for them to spring into action, they have the getting ready to do. When Satan made his advances, it was high time for the watchmen on the walls of Zion to arouse and counteract his efforts to obtain the advantage. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. **Not all of our ministers who are giving the third angel's message, really understand what constitutes that message.** The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time. **The third angel's message comprehends more than many suppose.** What interpretation do they give to the passage which says **an angel descended from heaven**, and the earth was lightened with his glory? This is not a time when we can be excused for inactivity. If this work, which was so essential, had been taken up by our ministers, there would be today a far different state of things in all our churches.”
Review and Herald, December 11, 1888.

It is modern Phariseism which is preventing men from comprehending the third angel's message.

“Two years ago, while in Switzerland, I was addressed in the night season by a voice which said, ‘Follow me.’ I thought I arose, and followed my guide. I seemed to be in the Tabernacle at Battle Creek, and my guide gave instructions in regard to many things at the conference. I will give in substance a few things that were said: ‘The Spirit of God has not had a controlling influence in this meeting. **The spirit that controlled the Pharisees is coming in among this people**, who have been greatly favored of God.’

“Many things were spoken which I will not now present to you. I was told that there was need of great spiritual revival among the men who bear responsibilities in the cause of God. There was not perfection in all points on either side of the question under discussion. We must search the Scriptures for evidences of truth. **There are but few, even of those who claim to believe it, that comprehend the third angel's message**, and yet this is the message for this time. It is present truth. But how few take up this message **in its true bearing**, and present it to the people in its power! With many it has but little force.” *The 1888 Materials*, 165.

There is a peculiar work connected with the third angel that involves the purification of God's people prior to the Sunday law crisis. The modern Pharisees present the third angel's message in the context of defining the doctrines of justification, sanctification and the nature of Christ based upon Sister White stating that the third angel's message is justification by faith in verity. They also spend time in Revelation fourteen and describe the ABC's of the Sunday law. In emphasizing these aspects of the third angel's message they are often theologically correct in their presentations, but they miss the peculiar work of the third angel, which is the most important aspect of third angel. The third angel's message is the message that awakens God's people to the fact that they are unprepared for the close of probation, while at the same time identifying the increase of prophetic light designed to make them wise unto salvation.

“Let nothing lessen the force of the truth for

this time. The Third Angel's Message must do its work of **separating from the churches a people who will take their stand on the platform of eternal truth.**

"Our message is a **life-and-death** message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul." *Review and Herald*, May 22, 1900.

The third angel's message is an increase of knowledge that moves well beyond the modern Pharisees' definition of salvation theology in doctrinal terms. The third angel's message is the everlasting gospel and it produces and demonstrates two classes of worshippers within Adventism at the Sunday law crisis. This is the peculiar work that is present truth which constitutes the third angel's message.

The last six verses of Daniel eleven is the third angel's message, for those verses are the clearest illustration of the events connected with the close of probation, and Inspiration has informed us that the events connected with the close of probation are the third angel's message.

"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 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." *The Great Controversy*, 594–595.

Sister White often warns us that we are repeating the history of ancient Israel, which includes ancient Israel's misunderstanding of God's prophetic word during the time that Christ walked among men. In the previous passage she draws that very parallel and informs anyone who wishes to see, that the prophetic misunderstanding that confronts Adventism at the end of time is

their lack of understanding of the last six verses of Daniel eleven—which are the “events connected with the close of probation.” She identifies that these verses are salvational, when she states that, “Satan watches to catch away every impression that would make them wise unto salvation.” She identifies that these verses are the third angel’s message when she states, “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.” She includes in the passage the truth that the modern Pharisees, represented as “bishops, to pastors, to professors of theology” will be employed by Satan to destroy the multitudes of Adventism who have allowed themselves to trust in men, instead of a thus saith the Lord.

Of the modern Pharisees that oppose the message of the last six verses of Daniel eleven it is alarming to note that their only testimony concerning the verses is that what we have identified within the verses is incorrect; yet they themselves have no clear understanding of what the verses represent. This is in spite of the Inspired comment that the “events connected with the close of probation” “are clearly presented.”

The modern Pharisees claim that verse forty-four of Daniel eleven is not the third angel’s message. What incredible blindness that men can believe that the message represented as “tidings” in verse forty-four which occurs two verses before Michael stands up and human probation closes, could be some other message than the final warning message of the third angel.

In the last article we identified that every time the word “tidings” is set forth in God’s holy word it can be recognized as typifying the third angel’s message. We will now begin to identify that truths symbolically represented by the words “east” and “north” also provide clear evidence that the last six verses of Daniel eleven represent the third angel’s message. The increase of knowledge that is

produced from the correct understanding of these verses accomplishes the peculiar work of the third angel by producing two classes of worshippers within Adventism that will be demonstrated at the fast approaching Sunday law crisis!

We will now begin to identify that the east and the north of verse forty-four represents a two-step message. It is evident that prophetically “north” and “east” represent several various aspects of the message of the third angel when considered alone, and also when the words are considered in connection with each other. But beyond their simple symbolism together or in isolation from each other, it can be identified that the east and the north represents two specific messages that make up the peculiar message of the third angel.

The history of the Millerites not only typifies the history of the one-hundred and forty-four thousand, but the history is based upon the arrival, recognition and empowerment of two messages. The first angel arrived in 1798 and was empowered on August 11, 1840; and the second angel arrived in June of 1842 and was empowered in the summer of 1844. When the third angel arrived on October 22, 1844 the history of the Millerites was concluded in terms of providing the prophetic structure which began in 1798 and concluded in 1844, and that two-step structure prophetically illustrates the history of the one-hundred and forty-four thousand.

“Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus **they reject the great waymarks** which God Himself has established. Since their new light leads them **to tear down the structure which the Lord has built up**, we may know that He is not guiding them.

“The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past

dealings with His people, and the instruction He has given them. He will not contradict Himself. “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 Lord has identified “the structure” of the history of the first and second angel’s messages as an illustration of the third and fourth angel’s messages at the end of the world. At a basic level the Millerite history is structured upon the history of the first and second angel’s messages and the history of the one-hundred and forty-four thousand parallels that two-step history, for we are informed that “which follows” the “first and second angel’s messages” “are to run parallel” with the Millerite history of the “first and second angel’s messages.” At this level of study the tidings of the east and north represent that very two-step message.

One step is represented by the north, thus identifying the last six verses of Daniel eleven which presents the “king of the north” as the primary subject of those verses, and the other message represented by the east symbolizing Islam in Bible prophecy. All the prophets agree with each other and Ezekiel in chapter thirty-seven identifies that it is two prophecies that first brings Adventism together and thereafter to life. As he does so, he identifies a two-step prophetic message, in agreement with Daniel’s tidings of the east and the north.

Ezekiel 37

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley

which *was* full of bones, And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. 1&2

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. 3-6.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. 7&8

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 9-11

Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye

shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord. 12–14.

Sister White comments on Ezekiel thirty-seven many times. In so doing she identifies the dead dry bones as Adventism at the end of the world.

“But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live.

“**The Spirit of God, with its vivifying power**, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“This class **is well represented** by the valley of dry bones Ezekiel saw in vision.” *Review and Herald*, January 17, 1893.

The valley of dry bones is Ezekiel’s description of John’s Laodicean condition that is so evident among God’s people at the end of the world. The dead bones represent “the church of God” which needs a two-step work accomplished for them. After Ezekiel is taken to the valley in verses one and two, he then records the promise that has been given to Adventism in verses three through six. Our promise as modern Israel is that we are the people that become the one-hundred and forty-four thousand, receive the latter rain and participate in the finishing of the work of the gospel; the work which every prophet desired to participate in.

It is stated that “the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity.” These are the two steps represented by the first and second time Ezekiel prophesies. When Ezekiel first sees the valley, it is just bones, but the Lord promises to knit the bones together with muscle and sinew. The knitting together is illustrated by Ezekiel’s first prophecy in verses seven and eight and is the first step. But the Lord does not leave them in the condition of a body with no life; He then breathes His Spirit upon the bones. This is illustrated by Ezekiel’s second prophecy in verses 9/11 and is the second step. This brings them to life as a mighty army.

Ezekiel is used to illustrate two prophecies that are given to God’s people at the end of the world when they are dead in trespasses and sin. The first prophecy causes a shaking and brings the bones into a body, but it requires the second prophecy to bring them to life.

The prophecy of verses seven and eight brings them together.

So I prophesied as I was commanded: and

as I prophesied, there was a noise, and **behold a shaking**, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: **but there was no breath in them.**

The prophecy of 9-11 brings them to life.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; **Come from the four winds**, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and **they lived**, and stood up upon their feet, an exceeding **great army**. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

The first prophecy is the last six verse of Daniel eleven is the prophecy of the papacy and is the tidings of the north; and the second prophecy is the prophecy of Islam and is the tidings of the east. Notice what has been revealed concerning the last six verses of Daniel eleven.

“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. . . .

“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.” *Selected Messages*, 106.

Here we are informed that there is to be an increase of knowledge that prepares God’s people to stand in the latter days. It does not say that the increase of knowledge would make God’s people stand in the latter days; it states that the increase of knowledge would prepare them to stand. Before they stand, according to the light of Ezekiel, they first must be knit together into a body with muscles and sinews.

The increase of knowledge that is being referred to here is derived from the portion of Daniel’s prophecy that “related to the last days.” The portion of Daniel’s prophecies that relate to the last days are the events connected with the close of probation as illustrated in the last six verse of Daniel eleven. There is to be an increase of knowledge from those verses that prepares God’s people to stand up as a mighty army, and we are informed that the increase of knowledge would concern “the Papacy” and the “making of no effect the law of Jehovah” which is the Sunday law. The last six verses of Daniel eleven address the king of north, who is the papacy, while also identifying the Sunday law testing time. The message of these verses is the tidings of the “north” in verse forty-four. These tidings represent the message that causes the shaking in Ezekiel 37:7, 8 and that precede the prophetic message that brings God’s people into a mighty army in verses 9-11.

Verses 9-11 of Ezekiel thirty-seven represents the tidings of the “east” in verse forty-four and is identified as the message of the four winds.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; **Come from the four winds**, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost:

we are cut off for our parts.

The second prophecy that Ezekiel proclaims is the prophecy of the four winds that brings life into the bodies, just as life entered Adam when he was created.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

Sister White comments on Ezekiel's vision and directly links it with Revelation seven and the sealing of the one-hundred and forty-four thousand.

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is

without limit.” *Manuscript Releases*, volume 20, 217.

The lament of Sister White in the last paragraph is that “the Spirit and breath of God” might be breathed into His people “that they might stand upon their feet and live.” This is a direct reference on Ezekiel's vision.

In the first paragraph she identifies that the Lord has prepared the golden oil for the dead dry bones. That which God has designed in order to bring the bones into a body and then into an army is produced by the Zechariah's golden oil that comes down through the two golden pipes. The golden oil of Zechariah is the oil that determines whether we are a wise or foolish virgin in the parable of the ten virgins.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications which he sends us. **Thus we refuse the golden oil** which he would pour into our souls to be communicated to those in darkness.” *Review and Herald*, July 20, 1897.

The golden oil is the “messages of God's Spirit” that are brought to us through the two golden pipes. The messages represented by the oil have been “prepared” for God's people in order to bring them the breath of God, which is the latter rain.

“There are men who stand in the pulpits as shepherds, professing to feed the flock, while the sheep are starving for the bread of life. There are long-drawn-out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of

the dew and rain of heaven. They evidenced that the anointed ones described by Zechariah (see chapter 4) had not ministered to them that they might minister to others. When the anointed ones empty themselves through the golden pipes, **the golden oil** flows out of themselves into the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people.” *Testimonies to Ministers*, 336.

The oil is the dew and rain.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Deuteronomy 32:1–2.

The breath in Ezekiel’s vision is God’s Spirit and the oil and the rain are the outpouring of the Spirit in the latter rain.

“We must not wait for **the latter rain**. It is coming upon all who will recognize and appropriate **the dew and showers** of grace that fall upon us. When we gather up **the fragments of light**, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

Ezekiel identifies two prophecies. The first prophecy in verses seven and eight knits the bones together and the second prophecy in verses 9/11 brings the bodies to life. The first is the tidings of the north and the second is the tidings of the east.

Sister White identifies the breath of God in Ezekiel’s vision as the “Spirit of God, with its vivifying power” and informs us that without “the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life.”

Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you. And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy Ghost**. John 2:21–22.

Sister White connected Ezekiel’s second message of the four winds with the sealing of the one-hundred and forty-four thousand in Revelation seven when she stated, “Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.” Revelation seven also notes that the sealing angel ascends from the “east.”

And after these things I saw four angels standing on the four corners of the earth, **holding the four winds** of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

The sealing message of the four winds ascends from the east and the four winds that are restrained by the four angels are the angry horse of Bible prophecy that is seeking to break loose (restrained) and bring death and destruction in its path. Islam is the angry horse of Bible prophecy from Genesis unto Revelation. Ishmael, the father of Islam is first mentioned prophetically in Genesis 16:12.

And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:12.

“Husbands, give your wives a chance for their spiritual life. . . . By many the disposition to fret is encouraged until they become like grown-up children. They do not leave this portion of their child life behind them. They cherish these feelings until they cramp and dwarf the whole life by their querulous complaints. And not only their own lives but the lives of others also. They carry with them **the spirit of Ishmael**, whose hand was against everybody, and everybody’s hand against him.” *Adventist Home*, 226.

The word that is translated as “wild” in Genesis 16:12, is the word that identifies the wild Arabian ass in the Scriptures of truth, and the Hebrew definition of “wild” means the sense of running wild. In Job 24:5 the word is translated as wild asses.

Behold, *as wild asses in the desert*, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

In Jeremiah 2:24 the same word is translated as wild ass.

A **wild ass** used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Jeremiah 2:24.

When Genesis first introduces Ishmael in the prophetic narrative, he is symbolically represented as the wild ass—a type of horse. In Revelation nine, where we find the first and second woe, Islam is once again represented by the horse.

And the shapes of the locusts *were* like unto **horses prepared unto battle**. . . . the sound of chariots of **many horses** running to **battle**. . . . The number of the army of the **horsemen** *were* two hundred thousand thousand: and I heard the number of them. And thus **I saw the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* as the heads of lions. Revelation 9:7, 9, 16, 17.

Not only does prophecy attest to the symbol of Islam being the horse, but history marks the affinity between the Arabians and the horse.

“While it is known that the Arabian horse originated in the deserts of the Middle East, there are never the less many legends about how the horse actually first came to be. These legends include a story of how the Arabian was created by Allah from the mythical four winds. Another myth suggests the angel Gabriel created the horse for Ishmael from a thundercloud.” www.interestinghorses.com

Christ illustrates the end from the beginning and in accomplishing that work He informs us that he appoints the ancient people in order to illustrate the modern people.

Remember the former things of old: for *I am* God, and *there is* none else; *I am* God, and *there is* none like me, **Declaring the end from the beginning**, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure. Isaiah 46:9–10.

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.

From Ishmael, whose hand is against every man in Genesis, unto the war horse in the book of Revelation the symbol for Islam is the angry horse. Along with the prophetic characteristic of the horse, Ishmael’s descendants in Bible prophecy are called the children of the east, for Ishmael was sent unto the east by Abraham.

And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, **eastward, unto the east country.** Genesis 25:5–6.

Balaam was associated with the children of the east.

“Balaam, an inhabitant of **Mesopotamia**, was reported to possess supernatural powers, and his fame had reached to the land of Moab. It was determined to call him to their aid. Accordingly, messengers of ‘the elders of Moab and the elders of Midian,’ were sent to secure his divinations and enchantments against Israel.” *Patriarchs and Prophets*, 439.

Balaam had proclaimed the prophecy of the Star out of Jacob.

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Numbers 24:17.

That prophecy helped to direct Ishmael’s wise descendants to the birth of Christ.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came **wise men from the east** to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen **his star in the east**, and are come to worship him. Matthew 2:1–2.

“The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them. They consulted priests and philosophers, and searched the scrolls of the ancient records. The prophecy of Balaam had declared, ‘There shall come a Star out of Jacob, and a Scepter

shall rise out of Israel.’ Numbers 24:17. Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the newborn Prince.” *The Desire of Ages*, 60.

The east in Bible prophecy represents the descendants of Ishmael. The spread of the religion of Islam is set forth in the book of Revelation as being represented by locusts that come out of the smoke that arises from the bottomless pit.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe**, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke **locusts** upon the earth: and unto them was given power, as the scorpions of the earth have power. Revelation 8:13–9:3.

Locusts in the time of Moses came upon an east wind.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for **the locusts**, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought **an east wind** upon the land all that day, and all *that* night; *and* when it was morning, **the east wind** brought **the locusts**. And **the locusts** went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such **locusts** as they,

neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Exodus 10:12–15.

The role of the locust, which comes upon the east wind, represents a judgment upon Egypt, just as the three woes in the book of Revelation represent judgments upon Rome. Islam of the first woe conquers eastern Imperial Rome in 1453, and in the history of the second woe the papacy received its deadly wound in 1798. The third woe brings judgment upon modern Rome at the end of the world, and modern Rome at the end of the world takes control of the entire economic structure as the United States (the false prophet) forces the world to surrender economic sovereignty.

Egypt is an illustration of the end of the world, for Christ illustrates the end from the beginning; and Egypt brought the entire world under one economic structure in the time of Joseph. The judgment that allowed Egypt (at Joseph's direction) to secure the entire economic system was represented by the east wind.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with **the east wind** sprung up after them. And the seven thin ears devoured the seven rank and full

ears. And Pharaoh awoke, and, behold, *it was* a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh. Genesis 41:1–8.

Throughout Bible prophecy one characteristic of Islam is that it represents both a blessing and a curse. The wise men from the east provide the financing for Joseph to flee to Egypt with Mary and Jesus. That flight parallels the carrying of Joseph into Egypt, which was accomplished by the Ishmaelite traders.

Come, and let us sell him to **the Ishmeelites**, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to **the Ishmeelites** for twenty *pieces* of silver: and they brought Joseph into Egypt. Genesis 37:27–28.

Balaam was hired by Balak to curse Israel, but he could only bless them. Balaam stands of a symbol of Islam's prophetic characteristic as both a blessing and a curse. In Revelation 9:4, where Islam of the first woe is portrayed as bringing warfare against the armies of Rome, they are commanded to not hurt those that have the seal of God. That command was witnessed in history by the command of Abu-Bakr (the first commander after Mohammed) who forbade his Islamic warriors from harming the Sabbath-keeping Christians of that era.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

In the final deliverance of God's people as typified by the Red Sea crossing we discover a blessing that is employed and marked by the Lord concerning the east wind.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a **strong east wind** all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left. Exodus 14:21–22.

Islam is the wild man of prophecy represented from Genesis to Revelation by the horse. Islam is represented by the last three trumpets of Revelation and produces both a blessing and a curse. The multitudes composing the nation of Islam are represented by the locusts and the east is the direction of the compass that represents the descendents of Ishmael. Added to these prophetic characteristics of Islam in Bible prophecy is that Islam marks or is the sign of the arrival of the latter rain.

The word “breath” in Ezekiel is sometimes translated as “wind,” (east wind) or “spirit” or “smell.” These words not only mark a characteristic of Islam in Bible prophecy, but are also employed in connection with the outpouring of the Holy Spirit in the latter rain. Islam is associated with the outpouring of the Spirit.

And the wild asses did stand in the high places, **they snuffed up the wind** like dragons; their eyes did fail, because *there was* no grass. Jeremiah 14:6.

The horse and the wind or breathe are characteristics of Islam in Bible prophecy. If you accept the Millerite understanding of the trumpets of Revelation, then you recognize that the trumpets represent the judgments of God upon Rome. The first four trumpets bring Western Rome to an end by 427, during the fifth and sixth trumpets (the first and second woes) Eastern Rome comes to an end in 1453 and papal Rome receives its deadly wound in 1798. The seventh trumpet (the third woe) will possess the characteristics of all the preceding trumpets.

One of the characteristics of the fifth and sixth

trumpets that shed light upon Revelation seventeen and eighteen is found when we understand that during the history of the sixth trumpet (the second woe) there are identified two providential powers which the Lord employs to bring down Rome. Islam ends Eastern Rome in 1453, but it was France that delivered the deadly wound to the papal power in 1798. France in Bible prophecy represents the dragon power, for when it arises out of the bottomless pit in Revelation 11:8 one of its characteristics is Egypt, which Sister White informs us in *The Great Controversy* represents the atheism of the dragon.

And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8.

“The great city’ in whose streets the witnesses are slain, and where their dead bodies lie, is ‘spiritually’ Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. ‘The great city’ is also compared, ‘spiritually,’ to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

“According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

“This prophecy has received a most exact and

striking fulfillment in the history of France.” *The Great Controversy*, 269.

Egypt and France represent the dragon in Bible prophecy.

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of **Egypt, the great dragon** that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself. Ezekiel 29:2–3.

With this information we can identify that when modern Rome is brought down at the end of the world it will be accomplished by the two providential forces that brought the papacy down in the fifth and sixth trumpet. We understand from Revelation 17 that the ten kings will burn the papacy and eat her flesh.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Revelation 17:16.

The papacy is represented by Jezebel, who died in this very fashion.

And when Jehu was come to Jezreel, Jezebel heard *of it*; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs. And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king’s daughter. And they went to bury her: but they found no more of

her than the skull, and the feet, and the palms of *her* hands. Wherefore they came again, and told him. And he said, This *is* the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel. 2 Kings 9:30–37.

The dogs that eat her flesh can be demonstrated to be the ten kings, who are the dragon power.

“In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God’s commandment-keeping people. At the same time Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against **the confederacy of evil**. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **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. In their enmity against the people of God, they show themselves guilty also of the choice of **Barabbas** instead of Christ.” *Testimonies to Ministers*, 38.

The “confederacy of evil” at the end of the world is the dragon, beast and false prophet. The ten kings are the dragon power that gives its power and strength unto the beast power due to the force exercised by the false prophet. The history of the end of the world is clearly connected with the history of the cross, for the kings in the passage are typified by Barabbas. The dogs that punished Jezebel typify the ten kings that eat her flesh and they are also typified by the assembly of the wicked that participated in the cross.

For **dogs** have compassed me: **the**

assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look *and* stare upon me. Psalms 22:16–17.

The “assembly of wicked” at the cross is also the kings of the earth.

Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? **The kings of the earth** stood up, and the rulers were **gathered together against the Lord**, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. Acts 4:25–27.

Why do the heathen rage, and the people imagine a vain thing? **The kings of the earth set themselves**, and the rulers take counsel together, **against the Lord**, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. Psalms 2:1–3.

The dogs, the ten kings or the dragon power brings judgment upon the whore of Rome by eating her flesh, and she is also burnt with fire, for she professed to be the daughter of a priest.

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. Leviticus 21:9.

The dragon power at the end of the world brings judgment upon modern Rome in fulfillment of the seventh trumpet (the third woe). But the first and second woe typifies and identifies that Islam participates in the judgment against modern Rome. The children of the east have a part to play in her destruction as well. This fact is identified in Revelation eighteen, if we recognize that when the kings of the earth stand off from Babylon and lament her downfall their cry is “Alas, alas.” The word translated as “alas” in the passage is the identical word that is translated as “woe” in Revelation 8:13. What the kings are lamenting

is the destruction of Babylon’s economic structure and the destruction is marked as being accomplished by the third woe, as prophetically represented by the reference to the first and second woe by the words of “Alas, alas.”

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, **Alas, alas [woe, woe]** that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, **Alas, alas, [woe, woe]** that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! . . . And they cast dust on their heads, and cried, weeping and wailing, saying, **Alas, alas, [woe, woe]** that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Revelation 18:9, 10, 15, 16, 19.

The kings and the merchants of the earth cry out “Woe, woe” to represent the destruction of the economic structure of modern Babylon at the end of time. Islam brings down the “ships” representing economics in Bible prophecy, while the ten kings destroy the whore. Islam is the providential part of the seventh trumpet (the third woe) that destroys the world economic structure, for they are a wild man that is against every man. This truth about Islam is first identified in the Old Testament, for it is with an “east wind” that the “ships of Tarshish” are brought down.

For, lo, **the kings were assembled**, they passed by together. They saw *it*, and so they marvelled; **they were troubled**, and hasted away. Fear took hold upon them

there, *and* pain, as of a woman in travail. **Thou breakest the ships of Tarshish with an east wind.** As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. Psalms 48:4–8.

The ships of Tarshish represent the economic structure that is destroyed at the end of the world by the east wind of Islam.

The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: **the east wind hath broken thee in the midst of the seas.** Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in **the day of thy ruin.** The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; **thou didst enrich the kings of the earth** with the multitude of thy riches and of thy merchandise. In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

All the inhabitants of the isles shall be astonished at thee, and **their kings** shall be sore afraid, they shall be troubled in *their* countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more. Ezekiel 27:25–36.

The angry horse of Islam is the east wind of the third woe (the seventh trumpet) that destroys the economic structure of the world. Job connects the horse, the trumpet, the wind [nostrils, smelleth], the rage [against every man] and the sound of the trumpet, and in so doing identifies what Islam says “among the trumpets,” and what Islam says is—“Ha, ha.” “Ha” in the Hebrew means “alas,” which is woe! What the horse saith among the trumpets is, “Woe, woe.”

Hast thou given **the horse strength?** hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? **the glory of his nostrils is** terrible. He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet. He saith among **the trumpets, Ha, ha; [Woe, woe]** and **he smelleth** the battle afar off, the thunder of the captains, and the shouting. Job 39:19–25.

We will continue to identify Islam as the tidings of the east in Daniel 11:44 in our next newsletter.

William Miller’s First Dream

On the evening of the 4th of November, 1826, I sat up late, conversing with some friends on religious subjects, and about 12 o’clock I retired to rest. After some time, I fell asleep, and dreamed the following dream:

I thought I was in a barren uninhabited country, apparently between sundown and dark—neither

night nor day. The air appeared rather chilly, but not so cold as mid-winter; but like its beginning.

I thought it stormed, but not severely; it appeared to me like a mixture of snow and rain. There appeared to be some wind, yet not a gale; and everything wore a gloomy aspect—yet I could not tell why. I seemed to be in danger—yet I knew of no danger.

I thought I had two companions: one a Baptist minister, the other a Universalist. They had hold one of each arm, and were compelling me to come along, as though we were in great danger, and were fleeing for life. After travelling a northern course for some time, I inquired where we were? They said: “Near home.” I thought they then took an eastward course, and came to a little spot of woods, consisting of small evergreen trees, about fifteen feet high. They then let go of their hold on me, and lay down under these trees. I told them that I would not stay there.

I then started, and they followed. Our course was then circuitous, from west to south and east, through a barren, level country, with nothing to be seen but now and then a bush. After travelling for some time we came in sight of a row of lights in the night.

We started our course for the lights, and soon came to a highway, running north and south. While we consulting which road to take, there came down two women from the north, until they came against us. I then inquired of them where we were. They made no answer, but turned about and went back. I here left my companions and followed these woman.

We had not gone far before we came to an old log house that stood by the wayside, into which they entered, and I followed, where I found a small fire, and attempted to warm myself; but while I was thus warming myself, seeing some suspicious looks in the countenances of those present, I cast my eye around to see the cause, and behold a great beast like a bear gnashing his teeth, and growling at me. I started back to the other side of the room

at the sight. I looked, and saw a chain fastened to the logs of the house, and around his neck. I next saw a small dog, set on by one present, running around the bear, and barking at him. He soon caught the dog in his mouth, when a person present, in endeavoring to release the dog, got his hand caught between the teeth of the bear. I then looked for a weapon to relieve the person thus situated, and found a club almost three foot long, with which I struck the bear on the head and delivered the man. The bear then came at me, in a rage; the club now became a man’s arm, with a hand having ten fingers, and those very long. With this I kept the bear off, and soon got out of the house and ran with all my might towards the north.

After climbing a steep hill until I was weary, I sat down, when a person came to me, and informed me if I would follow him he would lead me out of danger. I followed him, and after travelling uphill for some time, we came to a small house, where we went in, and found a number of women, spinning and making garments.

After some conversation, my guide told me I must go on.— We then went out, and followed the same northern course until we descended the hill, and came to a large, low, old house, where we went in, and saw a large number of people, of all ages and sexes. There appeared to be a man present, who went to each one of these, and whispered in their ears. All appeared solemn and silent.

He came to me, and whispered in my ears, “Love God and your neighbor,” and told me to remember it. I thought I had told him to write it on my heart. He said he would repeat it, and that I should not forget it. He did so, and left me. Here I had peculiar feelings. I found I had broken these two great commandments my whole life. It seemed as though I had never loved God or my neighbor. My whole life looked like a catalogue of crime; and if I ever had repentance, I had it there. (Oh, my God! Why not grant me such repentance when awake?) It was unmixed with any pride, or

thoughts of carnal things. I remembered all my sins, as I thought, and they were exceedingly sinful. If David felt as I then did, I do not wonder that he cried out, "Against Thee, and Thee only, have I sinned." I thought that then my guide gave me a staff, and told me I must travel.

I went out of the house, and looking every way, to see which way I should go, I saw to the northward many roads branching off different ways. While I was considering, I saw many people, young and old, come out of the house and run in these roads. I then saw the roads were wide, and well trod. I then thought of the broad way mentioned in the Scriptures, and turned away, determining within myself not to go therein. I then looked to the south, and saw a few people come out of the house, and one by one take a south-east course, and follow each other in a direct line, until I lost sight of them.

On the other hand, here and there one leaves every other path, and steers his course in the direction of "the row of lights in the south-east." While these in obedience to the cry, "Come out of her my people," left the different church organizations, and sought for further light, Brother Miller slow to believe the second angel's message, lingered behind, until (as in the dream) "he lost sight of them."]

While I stood thinking of them, I heard a voice as from above, saying, "This is the way; walk ye in it." Although I saw no path, I followed the same course, and soon came to a straight way, cast up with two gulfs on either side. The path was marked with footsteps indented into the earth as deep as a shoe, and only wide enough for these tracts, one before the other, in a straight line.

I soon overtook some traveling the same road, and one old man, apparently ninety or one hundred years of age, bowed down to the earth and withered up. He appeared to be praising God that he had mercy on such an old, dry stick, while thousands younger were to go in the broad way. I thought my road became more rugged, although

the steps continued.—When I came to any of these places, by setting my staff down it became long or short, as occasion might require, and I could step up or down with ease. My way was principally in the ascent until I came to a precipice. I could look down and see the steps below; but how to get down I could not tell. While standing here the voice again spake; "Pride must be humbled." I then had a view of my own proud heart, and all my ways seemed as though they were full of that sin. Even my devotions were nothing but pride; and in the bitterness of my soul I cried out: "True, I am a proud haughty wretch!" I then put my staff down the precipice, and it became a guide pole, so that I by clasping both my hands around it, slipped down, slipped down, and then went on until I came to a low piece of wet ground.

Here I lost my tracks, and while I was looking to find my way, the voice I had heard before again spake: "The way is marked in blood." I then felt surprised that I had not remembered it. I then looked around to find the blood, and looking a little way before me, I saw a rail fence, and stepping up to it, found a streak of blood from top to bottom, about two inches wide. I clasped my hands and cried, "This is the blood of my Saviour!" While in this situation I heard a voice as of a rushing wind. I looked up and there was a small cloud over my head; and it began to sprinkle like great drops of rain. I looked on my hands and clothes, and saw great drops of blood. I heard the voice saying: "This is the blood of sprinkling, that speaketh better things than the blood of Abel." I now had a view of the blood of Christ; its effects; and the great love wherewith he loved us. My mind, which all along had been more or less troubled, by fears and doubts, now became calm and serene, and like Job I could say, "I know my Redeemer liveth." My hard heart melted within me, and ran out with pure love to Christ. While in this ecstasy of mind, I looked up and saw a beam of wood extending from east to west. I thought the voice said, "Behold the cross!"

I again looked down, and was wondering within myself what these things could mean, when the voice said: "Garments rolled in blood." I again looked up, and saw as it had been a garment dipped in blood, hanging over the beam, fourteen or fifteen feet high.

My feelings while viewing these things I cannot describe; but it now became light, and I saw the sun as if about three hours high in the morning. I then traveled on the same straight way southeast, as before, with this difference—only the streak of blood now marked the path.

After traveling some time I came to a large house. It now appeared to be night. I went in and saw many people there. The house extended from west to east, through the center of which was a long hall, lighted up with lamps on each side; and each side of this hall doors opened into small apartments like bedrooms. I found my former guide, who informed me I must travel through this hall. He also gave me a little book, and said that that would direct me. He then cautioned me to "beware of the buttery." I put the book into my pocket and walked through. As I passed along, the doors on each side of the hall would open, and spirits, as it then appeared to me, would brush by me, and try to force me into these rooms. I kept right straight forward till I came to the east end of the room.

Here I found two closed doors, and while I considering which door to enter, one of them opened and discovered to me a room filled with all the dainties which a man could wish to eat or drink: and some persons in the room invited me to enter. I was at a lost what to do; but remembering the caution I had, I put my hand in my pocket to find my little book. I pulled out one, and found it was not the same, and so I threw it down and pulled out two more, one after the other, and threw them down also.— I then pulled out the one that had been given to me, and, on opening it read Isaiah 48:17. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. The other door then opened and I saw a dark winding stairway. On the bottom lay a young child. I took it up, and reached it back to some that stood behind me. They refused to take it. I then laid it down again, and stepped in.—All was dark and gloomy as the door of death. I remembered no more until I arrived at the top of the stairs, where I found myself, as I then thought, in an upper room, filled with the purest light that my eyes had ever beheld.

I looked for the cause—there was none—neither sun, nor moon, nor candle—the light was brighter than the brightest rays of the sun. Yet it did not dazzle—it was soft and easy to behold as the morning tints. The room appeared to be arched, yet I could not discover its height. The floor appeared like crystal glass, very thick, yet it did not restrain the sight, for I could see all below. The room extended from east to west. On each hand was a walk, on which I saw many walking. I was directed to talk with them when I found they were singing. The only words I could recollect were—"Hallelujah, to the Lamb." The music was soft and sweet—it fell on the ear without any jar or pain. I beheld many persons that I knew,—the old man that I had seen before. I congratulated him on his safe arrival at last. I heard him sing. No silent ones there. I thought of the love they had one for another. I thought I felt its flame—its pure unadulterated love. No mixture of self beyond another. I saw all denominations of Christians, yet all distinctions were taken away. Here was a communion indeed—here was no envy—no hatred—no selfish principles to build up—no evil thoughts—nothing to hurt or annoy. (Oh! Ye selfish votaries, could ye but see this happy throng, you would cover your faces with shame—you would hide yourselves, if possible, from the face of the Lamb, and Him that sitteth on the throne.) I felt myself free from every clay, and all my soul was swallowed up in this celestial throng. I then thought it was a dream—a slight and disagreeable feeling passed over my mind, to think that I must return and experience again the woes of life. I shuddered at the thought and then awoke.

William Miller