

FUTURE NEWS

Volume 15, Issue 5

June 2011

Where is the Wise?

Manuscript Releases, volume 9, 5

In the early days of the first angel's message, one poor man that was foolish was impressed with the truth, and he went to a learned Elder and repeated the following words, "Elder G., behold, the bridegroom cometh, go ye out to meet Him." Elder G. said, "Give us your reasons, Brother," but he presented no reasons, and kept on repeating these words, instead of trying to give proof for the soon coming of the Lord, for he of himself was unable to give any reason. But he repeated the words, "Behold, the bridegroom cometh, go ye out to meet Him." And the Spirit of God rested upon them, and Elder G. fell on his knees and confessed his pomp and pride before the Lord. God sent this poor man and brought the learned man to his knees and his position before God.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Corinthians 1:20. See also verses 21-25, and 1 Corinthians 2:1). The apostle Paul could meet oratory with oratory, philosophy with philosophy. He could meet people on their own ground. Now he said, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:2. See also verses 3-10).

God alone can transform character. Jesus Christ came into our world to bring back through the mighty power of the cross of Calvary that which was lost. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Corinthians 2:12, 13. See also verses 14-16). We want you to sense these things.

We want you to understand the working of the Spirit of God.

Future for America mails a monthly newsletter, produces prophetic DVDs and audio CDs, and works with a variety of prophecy schools throughout each year.

Speaker & Writer – Jeff Pippenger
Office Manager – Kathy Pippenger
Circulation & Future News Studio – Jason, Bronwyn, Austin, & Autumn Peck

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.future-news.org

Ministries affiliated with this work:

Futuro de America – Spanish

Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada

Roland Temple
3-348 Bronte St. S.
Milton, ON L9T 5B6/ Canada
Phone: 416 -560 -9704
info@futurenews.ca
www.futurenews.ca

Future is Now – Germany

Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
info@future-is-now.net
www.future-news.net

The Little Book Ministries

South & Central America
Marco Barrios – La Paz/Bolivia
Aurelio Barrios – Sao Paulo/Brazil
hola@little-book.org
www.little-book.org

For an online index of all *Future News* publications, current catalog, forum discussions, and ministry updates go to:

www.future-news.org

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.

Hey Jeff:

In making a study I presented to our little group last Saturday on the topic of sanctification and our need to keep growing in holiness, and depending on that growth so will our understanding and our recognizing of the events around us. I came across a verse in the Bible saying the same thing sister is saying in the quote below.

While studying this quote, I found out that 2 Peter 1:5–9 says the same thing as Sister White.

“Only those who are living up to the light they have will receive greater light. Unless we are **daily advancing in the exemplification of the active Christian virtues**, we shall **not recognize** the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall **not discern** or receive it.”

The “**exemplification of active Christian virtues**” is a sanctification process as is 2 Peter 1:5–8:

And beside this, giving all diligence, add to your faith **virtue**; and to **virtue** knowledge; And to **knowledge** temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

So if we are not growing in “**the exemplification of active Christian virtues**” or in holiness and overcoming “we shall not **recognize** the manifestations of the Holy Spirit in the latter rain.” And she goes on to say that we shall also **not discern** or receive it. And what does it mean to not recognize or discern something? Blindness and not being able to tell where you are prophetically or (cannot see afar off)! And that is just what 2 Peter says. Now let’s read verse nine:

But he that lacketh these things is **blind**, and **cannot see afar off**, and hath forgotten that he was purged from his old sins.

God Bless! EP—CA

Jeff:

I thought the following passage is an awesome illustration of what is happening right now. Wow!

“The first night they were back in Battle Creek she dreamed—as already noted—of having her good clothes taken from her and rags substituted. When she saw the things taking place that were typified in these dreams, she was reminded of one scene in the vision of December 25, 1865. In this she was shown a cluster of trees standing near together, forming a circle:

“Running up over these trees was a vine which covered them at the top and rested upon them, forming an arbor. Soon I saw the trees swaying to and fro, as though moved by a powerful wind. One branch after another of the vine was shaken from its support until the vine was shaken loose from the trees except a few tendrils which were left clinging to the lower branches. A person then came up and severed the remaining clinging tendrils of the vine, and it lay prostrated upon the earth.— Ibid., 583.

“Her distress at seeing the vine prostrate on the ground was great. She was surprised that those who passed by offered no help to raise the vine up. In the vision she inquired why no one lifted the vine, replacing it in its original position. She continued the account of her vision:

“Presently I saw an angel come to the apparently deserted vine. He spread out his arms and placed them beneath the vine and raised it so that it stood upright, saying: ‘Stand toward heaven, and let thy tendrils entwine about God. Thou art shaken from human support. Thou canst stand, in the strength of God, and flourish without it. Lean upon God alone, and thou shalt never lean in vain, or be shaken therefrom.’ I felt inexpressible relief, amounting to joy, as I saw the neglected vine cared for. I turned to the angel and inquired what these things meant.

“Said he: ‘Thou art this vine. All this thou wilt experience, and then, when these things occur, thou shalt fully understand the figure of the vine. God will be to thee a present help in time of trouble.’

“From this time I was settled as to my duty and never more free in bearing my testimony to the people.”—Ibid., 583, 584. Ellen G. White, volume 2, 207–208.

We will now conclude the article of Hiram Edson. The first two parts of this series were printed in the January and February 2011 newsletters.

An Appeal to the Laodicean Church—Part Three THE THIRD ANGEL'S MESSAGE

In the fourteenth chapter of Revelations, we have a series of angels, five in number, whose work carry us down to the treading of the wine press of the wrath of God.

The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow saying, 'Babylon is fallen, is fallen, that great city,' etc. This brought God's people out of Babylon, and made them a free people, and prepared them to receive and obey the third angel's message, which they could not have obeyed while in Babylon, no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt.

'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, etc.'

From the solemn declaration of the third angel, we see that it is of the utmost importance that we understand clearly what the beast is, and what his image is, and what is his mark, and what constitutes his worship, in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.

Would God put forth such a solemn declaration, attaching such a great penalty to be inflicted on all who do not avoid the mark and worship of the beast and his image and then leave us in the dark to guess what these things mean?

Will any man say that we do not and can not understand, from the Bible, what constitutes the mark, and the worship of the beast and his image? Such a position would charge God with folly, and the height of injustice!

The clear truth, most certainly, exists on this point, and it is not only the privilege, but the duty of all of God's dear children to search and ascertain the clear truth on this point.

O, may God Almighty help us to learn and know this truth, and escape the storm of his indignant wrath, that is about to burst, with all the fury of a sin avenging God, upon the heads of all who have the mark of the beast, and his image.

From the manner in which the third angel introduces the subject of the beast and his image, it is manifest that they had been previously brought to view.—Just before introducing the prophetic advent history of chapter fourteen, we have in chapter thirteen a description of the beast and his image, and their mark and worship, referred to by the third angel.

The beast then, whose mark and worship we are to avoid, is the one with seven heads and ten horns, of chapter thirteen, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and

the Pope, reached its crisis.—The following is from Lockhart's *Napoleon*, volume 2, pages 89–91:

“General Moillis took military possession of Rome in February, 1809.” “On the 17th of May, Napoleon issued his final decree from Vienna, declaring the temporal sovereignty of the Pope to be wholly at an end; incorporating Rome with the French Empire declaring it to be his second city, settling a pension on the holy father, in his spiritual capacity, and appointing a committee of administration of the civil government of Rome. The Pope was arrested and dispatched under a strong escort, to Savona and from thence conveyed across the Alps to Grenoble, and from thence he was removed to Fontainebleau, where he continued a prisoner during more than three years, until, in the general darkening of his own fortune, the imperial jailor was compelled to adopt another line of conduct.”

The above history shows clearly that a deadly wound by a sword (military power) was inflicted upon the Papal head, and that he went into captivity. At this point, John saw another beast COMING UP—not yet up, but coming up—having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason—that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast.

In this chapter John sees the first beast wounded as it were to death, and go into captivity. Then he sees the two horned beast coming up, which causes them that dwell on the earth to worship the first beast, whose

deadly wound was healed, and which causes an image to be made to the first beast, and gives ‘life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.’

In chapter seventeen, John is carried away in the Spirit into the wilderness, and here he sees a woman seated on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This is the image of the first beast.

The angel, after giving John this view of the image, then steps back with him to the point where the first beast received his deadly wound and went into captivity, and where John saw the two horned beast COMING UP. At this point the angel talks with John and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built.—But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view.

When the stone smites the metallic image upon his feet, THEN ‘the iron, the clay, the brass, the silver and the gold’ will be ‘broken to pieces TOGETHER.’ ‘And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.’ Revelation 13:2.

These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:—Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said

the angel to John, 'there are seven kings, five ARE FALLEN,' in the past, 'one is' present, (the sixth,) 'and the other, (the seventh) is not yet come,' but is COMING UP. (Two horned beast.)

Mark this—John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.

'The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity,] and shall ascend [future] out of the bottomless pit, and go into perdition.' Chapter 17:8. Again, 'And the beast that was, and is not, even he is the EIGHTH and is of the SEVEN, and goeth into perdition.' Verse 11. This is the image; it is the son of perdition.

The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. These are the 'two horns like a lamb;' but he is to speak 'as a dragon.' 'And he exerciseth all the power of the first beast before him.' Here again we learn the great truth, 'that which hath been is that which shall be done.' So that by learning the history of the first beast, we may know what to expect from the latter, which 'exerciseth ALL the power of the first beast before him,' although he continues but a short space. He 'causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed.'

It is said of the first beast, that he made

war with the saints. Daniel gives the same testimony, and says he shall 'have indignation against the HOLY COVENANT,' and shall have 'intelligence with them that FORSAKE the holy covenant.' 'And such as do wickedly against the COVENANT shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits;' 'yet they shall fall by the sword and by flame, by captivity and by spoil many days.' Once more, 'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to CHANGE TIMES AND LAWS.'

This text has no reference to human times and laws, but to God's times and laws—laws of the HOLY COVENANT, of which God has said, 'My covenant will I not break nor ALTER the thing that is gone out of my lips.' But this beast speaks great words against the Most High, and thinks to change the very laws of which He has declared that He will NEVER BREAK NOR ALTER.

I will here give a few short extracts of history from Sabbath tract No. 4, published by the New York Sabbath Tract Society:

"Early in the seventh century, in the time of Pope Gregory I, the subject of the Sabbath attracted considerable attention. Baronius, in his Councils, says, "This year (603) at Rome, St. Gregory, the Pope, corrected that error, which some preached by Jewish superstition, or the Grecian custom that it was a duty to worship on the Sabbath as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist."

"The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to Heylyn, there were Christian

societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. Binius, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as A. D. 1203. ‘This year,’ he says, ‘a council was held in Scotland concerning the introduction of the Lord’s day, which council was held in 1203 in the time of Pope Innocent III,’ and quotes as his authority Roger Hoveden, Matth, Paris, and Lucius Eccl. Hist. He says ‘By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday.’

Mr. Bamfield says, “The king and princes of England, in 1203, would not agree to change the Sabbath and keep the first day, by this authority.”

[A letter which Eustachius Abbott, of Flay, said came down from heaven, which threatened the people with dreadful judgments, if they did not keep the first day of the week. Read it in Sabbath Tract No. 4, or Brother White’s pamphlet—*Present Truth*, No.1.]

“This was in the time of King John, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.

“The parliament of England met on Sundays until the time of Richard II, who adjourned it from that to the following day.

“In 1203, A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath.

“The Magdeburgenses say, this Council was about the observation of the Dominical day

newly brought in, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.

“The first law of England made for the keeping of Sunday, was in the time of Edward VI about 1470. ‘Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law.’

From the above texts of scripture, and quotations from history, there is not a clearer revealed truth in all God’s Holy Word, than that the first beast of Revelation thirteen, did have indignation against the holy covenant, and did cast down the truth to the ground, by changing the keeping of holy time from the seventh, to the first day of the week, thinking thereby to CHANGE TIMES and LAWS.

Catholics themselves do not deny that their church did institute Sunday keeping instead of the observance of the seventh day, and they are proud of the honor of so doing. The pope, professing to be God’s vicar on earth, claiming infallibility, claims the right to change the times and laws of God. For say they, the keys of the kingdom were delivered unto Peter, and have been held in our church by succession.

CUTTING REPROOF

PAPISTS—In a book called *An Antidote, or Treatise of Thirty Controversies*, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: “The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it

is said the first day of the week Acts 20:7; 1 Corinthians 16:2 and Revelation 1:10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God.”

In this extract the Papists justly charge the Protestants of changing the keeping of the seventh day, to the first day of the week, without any precept of scripture, ‘ONLY AUTHORIZED by their traditions.’ So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do, viz: ‘And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed.’

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive his MARK, ‘THE MARK of the beast.’ This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive his mark. The truth of God declares it and history shows its fulfillment. And I pity the man who disregards it. For ‘if ANY MAN worship the beast or his image, or 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,’ etc. A few short months from this, and the warning notes of the sealing angel will die away, and God will set his broad seal upon this truth, by pouring out the vials of his wrath, upon those who have the mark of the beast, and upon them which worship his image. Then they will be compelled to confess this truth which they now spurn and trample under foot, viz: that Sunday keeping is the mark and worship of the beast, and that the Holy Sabbath truth is the sign, seal or mark of the living God. The message of the third angel is the last to the little flock, to prepare them for the time of trouble. When this message is finished, the four winds will be loosed. This angel is the same as the one in chapter seven, ‘having the seal (or mark, as it is called in Ezekiel 9:4–6,) of the living God.’ His work is to seal (or mark) the servants of God in their foreheads. Seal, mark and forehead are figurative language in these texts. See chapter 17:5 and Ezekiel 3:8–9. All must see that forehead in these texts refers to a prominent development of character, and that the mark in the forehead means the most prominent characteristic mark in the lives, profession, or conduct of those referred to.

And all must admit that there is no point of religious faith, so prominent in the Roman world, as that of Sunday keeping, and that there is no other principle in their religious character, upon which such unity of faith exists as upon Sunday keeping. In this the great majority of the Roman world are agreed. This is their most prominent characteristic MARK, and it is ‘of the beast.’

The third angel is raising his loud and warning voice against worshipping the beast,

or receiving his mark, and has he no mark to administer? Yes, he has the seal [or mark] of the living God. What is it? Keeping 'the commandments of God, and the faith of Jesus.' Why is it said **HERE** are they that keep the commandments of God? Evidently because one of them had been cast down to the ground, and trodden under foot for more than 1200 years. And although the other nine had been kept, yet it could not be said that they were keeping **THE COMMANDMENTS**, because it is written, 'For whosoever shall keep the whole law, but shall fail with respect to **ONE PRECEPT**, hath become guilty of all.' [Campbell.]

Therefore the trodden down commandment must be restored and kept, before it can be said, '**HERE** are they that keep the **COMMANDMENTS OF GOD**.' Nine of them are universally admitted to be in full force, and binding upon mankind. And there is no particular cross, or test of faith in admitting or confessing them. The veriest worldling will do this.

But the cross and test is, in confessing and obeying the trodden down Holy Sabbath commandment. God has always had a present test truth for his church to believe, which was the sealing, saving truth of the time then present. In the days of the apostles, it was the present sealing truth to believe that Jesus Christ had come in the flesh, and had suffered and had risen` again from the dead, etc. See 2 Corinthians 1:22: Ephesians 1:13-14; 4:30 and 2 Peter 1:12.

Then come down to the proclamation of 1843, the hour of God's judgment, the fall of Babylon and the Midnight cry. These were the then **PRESENT** saving truths, and the world by rejecting them sealed their own damnation.

And think you that the third angel has no testing, sealing truth? strange indeed if he has not. What then, could be the object of his message? Some tell us that they have no objection to our believing, and obeying the Sabbath commandment, if we will not make it a test of salvation. I ask what would be the object of teaching this truth, if there was no salvation in it?—It is the last testing sealing truth that will ever be offered to mortals, and all who reject it will speedily drink the wine of God Almighty's wrath.

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most prominent characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, Isaiah 8:16, speaking of the present crisis, 'Bind up the testimony, **SEAL** [or ratify] **THE LAW** among my disciples.' This could never be done while they were violating one precept of that law.

Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, "How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath."

It was the **LAST** important truth and

commandment urged from Mount Sinai, when God “made an end of communing with Moses upon the Mount;” Read Exodus 31:12–18. It was then and there urged and enjoined by the most powerful motives. It was enjoined as a holy sanctifying truth, and by keeping it they should know that the Lord their God did sanctify them. It was enjoined by the most heavy penalties that could be inflicted upon the one who dared to violate or defile it. By doing any work therein, “that soul should be cut off from among his people,” and should surely be put to death.

Again, the greatest favor and blessing that could be bestowed upon mortal man, was held out as the most powerful motive, to the willing and obedient, viz: “a SIGN between me and you,” “that ye may know that I am the Lord that doth sanctify you.” Walker’s definition of a sign is “a token, to MARK, to ratify by hand or to SEAL.” So also, now the Sabbath is enjoined upon the little flock, as a MARK, a SEAL, and it is now enjoined and urged from the same powerful motives that it was then, viz: all who reject this truth after receiving the light upon it, and continue to defile the Holy Sabbath, by doing any work therein, are to be cut off from among his people, and purged out from among them as rebels, and are surely and speedily to be put to death, by drinking the wine of God’s wrath, in the seven last plagues.

But it is a sign, a seal, a mark to the willing and the obedient, that the Lord their God doth sanctify them. Paul says, “Now these things were our examples; [margin our figures.] 1 Corinthians 10:6. Once more, “Now ALL these things happened unto them for ensamples, [margin types,] and they are written for our admonition, upon whom the ends of the world are come.—Wherefore let

him that thinketh he standeth, [while he is defiling the Holy Sabbath, by doing any work therein,] take heed lest he fall.” Verses 11, 12.

God hath said, “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” Said Jesus, “Elias truly shall first come, and RESTORE all things.”

You have heard the voice of Elijah in the advent doctrine, which has been proclaimed in the spirit and power of Elijah, and will you now turn a deaf ear to his voice in the message of the third angel, crying in the wilderness of the people, “Prepare ye the way of the Lord, make strait in the desert a high way for our God.” Read Isaiah 57:14; 62:10–12; 35:8–10. The highway for the redeemed and ransomed of the Lord to walk in, and return and come to Zion, is so plain that the wayfaring man shall not err therein.

“Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations and know, O congregation, what is among them. Hear, O earth, Behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not harkened unto my words, nor to my LAW, but REJECTED IT.”

Those who will not walk in this clear and plain highway, evidently do not delight in the law of the Lord, as did David and Paul.

The beast and his image, his mark and worship, (Sunday keeping,) are clear. Also, it is clear the keeping the true Sabbath is the seal or mark of God. Those who worship the beast

and his image, by observing the first day, are certainly idolaters, as were the worshippers of the golden calf in the wilderness. Compare Exodus 32:1–10, with 1 Corinthians 7:7, 14. “Neither be ye idolaters, as were some of them.” “Wherefore, my dearly beloved, flee from idolatry?”

Satan always gets his counterfeit mark just as near the true mark of God as he can. This he has done in bringing into use the first day for the Sabbath. One is the true worship of the true God, and is his SEAL or MARK, the other is the worship and mark or seal of the beast and his image.

God says, by his messenger—the third angel—“If any man worship the beast or his image, or receive his mark, etc., the same shall drink of the wine of the wrath of God.” The opposite, has power to both speak and cause that as many as will not worship the image of the beast, should be killed. This is what Daniel heard, when he said, “I beheld then, [just before the beast was slain at the close of time] because of the voice of the GREAT WORDS which the horn spake.” This is opening his mouth in blasphemy against God. John said, “He spake as a dragon.”

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” Revelation 12:17.

God will have his followers united in his worship, and brought into the “unity of the faith,” by keeping the Holy Sabbath; also, the second commandment, in refusing to worship the image of the beast, by not keeping Sunday.

The opposite will have his followers united, and in unity, in his image worship, by keeping Sunday. And he makes war with the remnant

for keeping the opposite commandments, viz: the Holy Sabbath and not worship an image, in keeping Sunday. This is the bone of contention. This is the foundation of the dragon’s declaration of war with the remnant.

“The battle is coming between the two kingdoms,

The armies are gathering round;

The pure testimony and vile persecution

Will come to close battle ere long.

Then gird on your armor, ye saints of the Lord

And he will direct you by his living word;

The pure testimony will cut like a sword.”

“Then Moses stood in the gate of the camp, and said, who is on the Lord’s side? let him come unto me. And ALL the sons of Levi gathered themselves together unto him.” The sons of Levi then separated themselves from the idolatry of image worship. So, also, under the loud voice of the third angel, it is to be declared, in the language of Moses, who is on the Lord’s side, let them come unto us. And we know that all who are on the Lord’s side, will manifest themselves to be the sons of Levi, by leaving the idolatry of Sunday keeping. Such are the sons of Levi, referred to in Malachi 3:1–3. The dragon will make war with them for keeping the Holy Sabbath, and refusing to worship the beast or his image. This will bring Jacob’s time of trouble—the fiery trial, which is to try them in this fiery furnace, and purge them as gold, etc. Well might Malachi, in view of all this, say: “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 fuller’s soap.” “And he shall purify the sons of Levi, and purge them as gold, etc.”

In the language of Elijah, we would say, “How long halt ye between two opinions?

If the Lord be God, then follow him; [break away from your idolatry, and keep God's Holy Sabbath] but if Baal, then follow him," [keep his Sunday.] Do you answer, that you are not following Balaam, because you do not keep Sunday. This will avail you nothing. If you continue to defile the Sabbath, you will be cut off from among his people, and surely be put to death, by the seven last plagues.

O ye Laodiceans, to you is the word of this salvation sent. No longer halt between two opinions.—"The Lord he is the God, the Lord he is the God." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Romans 14:12.

O, my beloved brethren, my soul goes out after you. I want to see you manifesting yourselves the sons of Levi, by marching out from that company of idolaters, and coming over on the Lord's side. O, may God help you to buckle on the whole armor of God "for an helmet," take "the hope of salvation," then "the sword of the Spirit, which is the word of God;" "But, ABOVE ALL, take the Shield of Faith, whereby ye may be able to quench all the fiery darts of the wicked." For "as the Lord liveth, and as thy soul liveth," there is but a step between us and the battle of the great day of God Almighty. And if you would not fall, but stand in that mighty contest, when the dragon shall make "war with the remnant," because they refuse the mark and worship of the beast, and keep God's Holy Sabbath, then step into this gap, and help repair and make up the breach in the law of God. Then you, with Israel, will "stand in the battle in the day

of the Lord." Read Isaiah 58:12–14; Ezekiel 8:4–5; 22:30–31; Isaiah 30:1, 8, 9, 17, 18. See marginal reading of verse 8.

But I want to say a little more about the two-horned beast. It is said that "he doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth, in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles, [or wonders,] which he had power to do in the sight of the beast."

How common is the remark, that this is an age of wonders. The mind can scarce keep pace with the march of improvement. And when the truth of the second speedy coming of Messiah to raise the righteous dead and change the living saints, and usher in the glorious jubilee, the seventh thousand years reign with Christ, the true Bible millennium, was proclaimed the priesthood of Protestant Rome, opposed this glorious truth, and have taught "them that dwell on the earth" that there was to be a temporal millennium. And the road which they marked out as leading to it, was through the improvement of the arts and sciences, and that by this means the earth would be brought into a high state of cultivation—society would be improved—a congress of nations would be established to adjust and amicably settle all difficulties, and thus all war be avoided, and that all nations would "beat their swords into plough-shares, and their spears into spurning-hooks, and that nation should not lift up sword against nation, neither learn war any more;" and that by means of improvement in navigation and the magnetic telegraph, the nations of the earth could communicate with each other as readily as though they lived in one common neighborhood. And thus they, like "Jannes

and Jambres,” have withstood the truth, and “deceived them that dwell on the earth” with the fable of a temporal millennium, when in fact, the seven last plagues, and the battle of the great day of God Almighty, when the slain of the Lord will be many from one end of the earth to the other, is just ready to burst upon them in all its fury and vengeance.

The wonders and miracles performed by ancient magicians, especially those done by Jannes and Jambres, by which Pharaoh and the Egyptians were deceived, are among the former things of old to be remembered as declaring the END from ancient times, the things now being done. It was an example of the wonders and miracles which the two-horned beast was to perform, viz: “And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast.” This prophecy is already in process of fulfillment, by the wonderful discoveries by mesmerism, the Rochester knockings, etc. “As Jannes and Jambres withstood Moses,” so will these “resist the truth.” See 2 Timothy 3:1–9; 1 Timothy 4:1. They profess to have found out the principle by which Christ and the Holy Apostles did miracles. Through these agencies, Satan will work “with all power and signs, and lying wonders and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not the love of the truth, that they might be saved. And FOR this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:9–12. Instead of seeking unto

the living God, those who reject the truth, will seek unto mesmerizers and unto familiar spirits, such as the Rochester knocking spirits. In this way they will fill up the cup of their iniquity, as did the Amorites, who dwelt in the land of Canaan, and were driven out for doing these things. See Deuteronomy 18:9–14; 1 Samuel 28:7–9; Exodus 22:18; Leviticus 19:26, 30, 31; 20:6, 27; 2 Kings 17:16–18.

“And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep, and that matter; should not a people seek unto their God? for the living to the dead? To the law [of God, ten commandments] and to the testimony; [of Jesus Christ.] if they speak not according to this word, it is because there is no light in them.” Isaiah 8:19–20.

The Rochester knocking professes to be the spirits of the dead, conversing with the living who seek unto them. “Should not a people seek unto their God? for the living to the dead?” But instead of seeking unto the living God for instruction, those who are carried away with this delusion, seek unto the dead, of whom the scriptures testifies as follows: “But the dead know not any thing.” Here we see that Isaiah 8:19, is being fulfilled, just at this point of time, when the “law” of God is being sealed “among the disciples,” [verse 16] under the third angel’s message.

Once more, “Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”

When such a law as this last text describes is passed by the image beast, it will make void the law of free toleration, and the right of liberty of conscience. The passing of such a law would indeed seem to be exercising the power of the Papal beast, and would manifest it to be truly the image of the beast. This would bring Protestants and Catholics on to one common platform. It would be like Ahab, king of Israel, taking Jezebel to wife.

“The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder,” when they behold the beast that was [Papacy] and is not, [civil power gone,] and “yet is.” [The image beast.]

The “image” is the “eighth,” “and is of the seven, and goeth into perdition.” It is “of the seven,” because it is but an image of Papacy, which is one of the seven. It is to “go into perdition” therefore it is the son of perdition, to be destroyed by the “brightness of Christ’s coming.” See 2 Thessalonians 2:8.

Said the angel, “the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings ONE HOUR WITH the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the lamb,” etc. ONE HOUR is allotted for the ten horns, and the beast to have power. This will be the hour of Babylon’s judgment. See Chapter 18:10, 19. And when the image puts forth the decree that as many as will not worship the image shall be killed, then will be the “hour of temptation which shall come upon all the world to try them that dwell upon the earth.” It will be the trial of the saints, mentioned in Daniel 12:10. “Many shall be purified and made white and TRIED,” and

the time of Jacob’s trouble when the saints will have to flee, without taking any thing out of their houses to carry with them; and those that are in the field are not even to return back to take up their garments, but REMEMBER LOT’S WIFE, and flee for their lives as did Elijah.—But does your heart sadden or fail you, on account of the roughness of the way? Read some of the precious promises that God has given for our special benefit, and comfort in this last mighty conflict with the powers of darkness. Isaiah 43:1–7; 54:6–17; 65:12, 13; Psalm 41:2–12; 74 and 70. Mark the heading of Psalm 70, and verses 16–20, and 79:11; Luke 12:32–36.

The way is narrowing up; “straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it.”

God has ever brought his people into a straight place before delivering them, that he might manifest his mighty power in their salvation and get to himself honor and glory. And shall we murmur at the roughness of the way before us? Shall we, like Ephriam, being armed, turn back in the day of battle? God forbid. Let our motto and watchword be, ONWARD, ONWARD to victory; for victory will turn on Zion’s side.

If you seek to save your life by worshipping the image, you will speedily lose it by drinking the wine of God’s wrath. But if you will lose your life, as Daniel and the three Hebrews did, rather than commit idolatry, you will then preserve your life, as Daniel and the three Hebrews did. God has promised to deliver us out of this snare of the fowler; and that NO WEAPON formed against us, at this crisis, shall prosper. He has promised “When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow

thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon us.” Said Jesus, “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.”

THE AGE TO COME

We can have no faith in the new doctrine, now being taught, of probation in the age to come, after the Second Advent. Before Christ comes in the clouds of heaven to raise the dead and change the living saints, the great plan and work of salvation by his blood, will be finished. Before our Great High Priest leaves the Sanctuary in heaven, the sins of all Israel will be blotted out, and put upon the head of the scapegoat, and by him borne into the land of separation, or forgetfulness.

Then “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.” Revelation 22:11, 12.

When Jesus comes the second time, it is without sin [sin offering] unto salvation. He will then no longer be a sin offering, consequently, no more sinners can come to God through him, after he ceases to be a sin offering, which is before he comes in the clouds of heaven.

‘Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.’ Acts 4:12.

This new doctrine of probation in the age to come, looks to me like a devise of the enemy, to draw the mind away from the present sealing truth of the third angel’s message.

I will now present some further objections to the doctrine of probation in the age to come. The ‘law of Moses was a shadow of good things to come.’ And there can be no shadow without a body or substance which casts the shadow. Take one example, the Paschal lamb was slain on the fourteenth day of the first month at evening, (margin between the two evenings,) which is 3 o’clock P. M., or the ninth hour of the day. Jesus, the Lamb of God, was slain on the fourteenth day of the first month. The ninth hour of the day, he cried out ‘It is finished.’ And he arose the morrow after the Sabbath, in fulfillment of the first fruits. Thus he ‘died for our sins according to the scriptures;’ and ‘rose again the third day, according to the scriptures;’ that is, according to the law of Moses. And will any other portion of the law of Moses fail of being fulfilled, or fail of reaching its body or substance? Certainly not.

The Jews were permitted, by the law of Moses, in the typical land of Canaan, to sow their fields, and plant their vineyards six years. ‘But in the seventh year shall be a Sabbath of rest unto the LAND, a Sabbath for the Lord,’ ‘And thou shalt number seven Sabbath of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, IN the day of atonement, etc.’ Read Lev.xxv. Now it is perfectly clear that the seventh year Sabbath, and the jubilee, shadow forth the great antitypical Jubilee, the one thousand years reign with Christ. And there must be ‘a Sabbath of rest unto the LAND,’ [the WHOLE EARTH,] through the antitypical Jubilee, the seventh thousand years. This conclusion is unavoidable. There is no body of the shadow

without it.

And we have other examples of this fact. The history of ancient Babylon, its downfall, and that land lying desolate, and not dwelt in from generation to generation, are examples of the downfall, and destruction of Mystery Babylon the great, and of her land lying desolate, without inhabitant through the thousand years. The typical land of Canaan lying desolate, from generation to generation is another example; also Ninevah and Sodom and Gomorrah. All these are among the former things of old, which we are required to remember, as declaring the end from ancient times, the things that are not yet done. Now read the fate of Mystery Babylon the great, in the great day of the Lord, after which it is to be 'as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation, etc.' See Isaiah 13. This should forever settle the question with every reasonable mind. See Chapter 24:1, 3, 4; and Chapter 34; Jeremiah 4:23–29, Esdras 14:21–32.

But where will the saints reign with Christ through the one thousand years, if the earth lies desolate? We would here say that the doctrine, that the saints will dwell on the earth through the seventh thousand years, is without foundation in the word of God. It is true that the saints will finally inherit, and dwell on the earth, but not till after the seventh thousand years. Not till the new heaven and the new earth are created.

Jesus said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again and RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.' And in fulfillment of this promise, at the beginning of the seventh thousand years,

Jesus, 'the Lord himself will descend from heaven,' and the saints will be 'caught up' to 'MEET the Lord in the AIR: and so shall we ever be with the Lord.' [Just as Jesus said,] 'That where I am THERE ye may be also.' They ascend up into heaven, as Enoch, Elijah and Jesus did, and enter in through the gates into the City, the place prepared for them, and that is their home through the thousand years. For 'the heavens must receive' Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' Acts 3:21. And certainly, the heavens and the earth will not be restored, or made new, until the end of the thousand years.

Then 'the rest of the dead,' (the wicked,) live again,' 'And his feet shall stand in that day, (at the end of the thousand years) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley.' This process prepares the location for the Holy City, which then descends and rests upon it. 'And the Lord my God shall come, and all the saints with thee.' This cannot be when the Lord comes in the clouds of heaven, at the commencement of the thousand years, for then he comes with angels, after the saints, to gather and to translate them. But it is at the close of the thousand years, when he returns with ALL his saints who have 'lived and reigned with Christ a thousand years,' then the wicked who live again come up on breadth of the earth, and compass the camp of the saints about, etc., and fire come down from heaven and devours them. Then will come the 'restitution of all things.' 'He that sat upon the throne' 'will make all things new.'

Now see Zechariah 14:6–9, read margin of verse 6. ‘It shall not be clear in some places, and dark in other places of the world.’ ‘But it shall be ONE day,’ margin, ‘the day shall be ONE,’ ‘which shall be known to the Lord, not day nor night: but it shall come to pass at evening time it shall be light.’ Or as John saw it, ‘there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign,’ how long? a thousand years? yea, “forever and ever.” “And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one.”

After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God’s wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.

This is the class spoken of in Zechariah 14:6–19. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going “up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle,” etc. Now that this idea is incorrect, is evident from the following scriptures: Romans 14:2; Philippians 2:9–11; Isaiah 45:23; Psalm 86:9; Revelation 15:4. We see clearly from these texts that God will cause “all nations to COME and WORSHIP BEFORE” HIM. This is when his ‘JUDGMENTS ARE MADE MANIFEST.’

But does their worship at this point secure the King’s favor? Most certainly it does not. Well, then, will not the judgments of God be MANIFEST to those who are left after the

battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is BECAUSE his judgments are made manifest, that they go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the HEATHEN that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the King’s favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast, and the solemn tidings will have gone forth, ‘he that is filthy, let him be filthy still.’ It will then be entirely too late for a great ransom to redeem any soul.

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitant, UTTERLY EMPTIED, and ‘none shall pass through it forever and ever.’ See Isaiah 24:1, 3, 6–8; 34:8–10; Jeremiah 4:23–29; Esdras 16:23–32.

Well, say some, what do you think of the LIFE AND DEATH QUESTION?

What do you think of the sleep of the saints, and the destruction of the wicked? Do you believe that doctrine? Yes; but I do not believe that our minds should be wholly occupied with that one question, at this all-important crisis.

Let me here quote Esdras 9:11–13: ‘_And they that have LOATHED MY LAW, while they had yet liberty, and, when as yet, place of repentance was open unto them, understood not, but despised it, the same must know it after death by pain. And therefore BE THOU

NOT CURIOUS HOW THE UNGODLY SHALL BE PUNISHED, and when: but enquire HOW THE RIGHTEOUS SHALL BE SAVED.

This, to me, is of the most vital importance at this momentous time, to enquire how the righteous shall be saved; which is by 'keeping the commandments of God, and the faith of Jesus.' 'If thou wilt enter into life, keep the commandments.' Matthew 19:17.

O, do not suffer your minds to be diverted from the present truth, by the enemy. On your speedy decision and action, with respect to the present truth, hangs your eternal destiny, for weal or woe. Oh! may God help you to make your calling and election sure, by securing the seal of the living God, before the last notes of the sealing angel shall die away, and the doleful echo come back, 'HE THAT IS FILTHY LET HIM BE FILTHY STILL.'"

Hiram Edson, *The Advent Review Extra*, September, 1850. Advent brethren, who wish the Extra for distribution, will please address the subscriber, at Port Gibson, or Elias Goodwin, Oswego, N. Y., post paid. Terms, Gratis. H. E.

Editor's Comment:

In fulfilling our responsibility to allow the pioneers to speak through their writings, it should be noted that we fully endorse the biblical analysis of Elder Edson, but do not agree with all of his conclusions. This is our understanding of several pioneer conclusions. In this article, though the logic he employs concerning Revelation seventeen is sound, his conclusions were built upon the Millerite understanding of Revelation seventeen which was developed long before the history when Revelation seventeen would be opened up

to the understanding of God's people. The eight heads of Revelation seventeen represent Babylon, Medo-Persia, Greece, pagan Rome and papal Rome—five have fallen. The one that "is" in the 1798 time period is the false prophet, the United States. The ten horns which had not yet come, represents the dragon power (the United Nations) and the eighth that is of the seven, is the beast, modern Rome—the papacy.

2520

The four *perfect numbers*, 3, 7, 10 and 12, have for their product the remarkable number 2,520.

$$3 \times 7 = 21$$

$$21 \times 10 = 210$$

$$210 \times 12 = 2520$$

2520 is the Least Common Multiple of the ten digits governing all numeration; and can, therefore, be divided by each of nine digits, without a remainder.

$$2520 \div 1 = 2520 \quad 2520 \div 2 = 1260 \quad 2520 \div 3 = 840 \\ 2520 \div 4 = 630 \quad 2520 \div 5 = 504 \quad 2520 \div 6 = 420 \\ 2520 \div 7 = 360 \quad 2520 \div 8 = 315 \quad 2520 \div 9 = 280$$

It is the number of chronological perfection (7 x 360).

It is interesting to notice why these numbers should be thus associated together. They are significant in themselves, for seven is one of the four so-called perfect numbers, 3, 7, 10 and 12, as we shall see below.

3 is the number of Divine perfection. 7 is the number of Spiritual perfection. 10 is the number of Ordinal perfection. 12 is the number of Governmental perfection.

The product of these four perfect numbers forms the great number of chronological perfection, $3 \times 7 \times 10 \times 12 = 2520$, the times

of Israel's punishment, and the times of Gentile dominion over Jerusalem.

The association of the numbers 11 and 7 connects this arithmetical law with the geometrical laws, and calls our attention to the phenomena presented by the sides of the four primary rectilinear forms—

In the plane,

The triangle has 3 sides; the square has 4 sides
= 7

In the solid,

The pyramid has 5 sides; the cube has 6 sides
= 11

The number 18 (the sum of these, 7 + 11) in Scripture and in nature is usually thus divided into 7 and 11, or 9 and 9.

As 7 is to 11, so is the height of a pyramid (whose base is a square) to the length of its base.

As 7 is to 11 expresses also the ratio between the diameter of a circle and its semi-circumference; or between a semi-circle and its chord.

Further, as 18 in Scripture and in nature is divided into 7 and 11, so 7 is divided into 3 and 4 ($3 + 4 = 7$), and 11 is divided into 5 and 6 ($5 + 6 = 11$).

These numbers, 3, 4, 5, and 6, are related by a perfect arithmetical progression, whose difference is unity (1). Their product gives us the well-known division of the circle into 360 degrees ($3 \times 4 \times 5 \times 6 = 360$).

No one can tell us why the great circle of the heavens (the Zodiac) should be divided into 360 parts, instead of any other number, for apart from this it appears to be perfectly arbitrary. This is the number, however, which gives us the great Zodiacal, Prophetic, and Biblical year of 360 days, which was given originally to Noah, and employed by the Babylonians and Egyptians.

The number 360 is divisible without a remainder by all the nine digits except seven. It is the multiplication of seven of these great Zodiacal circles, or years, by seven, which gives us the great number expressive of chronological perfection ($360 \times 7 = 2520$).

The number 2520 is, perhaps, the most remarkable of all others, for

1. It is the summary of all the primary rectilinear forms.

2. It is the product of the four great numbers of completion or perfection, as shown above (for $3 \times 7 \times 10 \times 12 = 2520$).

3. It is the Least Common Multiple (LCM) of all the ten numbers from which our system of notation is derived; for the LCM of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, is 2520.

In Measure: Part Three

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:2-9.

Brother AS:

I am now continuing to answer your question from the January 2011 newsletter. We ended the previous article by stating:

“During the latter rain time period there is a special work of restoration that is accomplished by God’s people. It is a two-step message and work, and it is also the very same thing that we have previously identified as ‘the forgotten truths.’ The truths that are forgotten during the spring rains are those truths which test Adventism that Jeremiah calls the ‘old paths.’ The ‘forgotten truths’ during the summer rain when those outside of Adventism are being tested are the Bible truths of the Sabbath, the Sanctuary and the law of God and those truths summarized as the third angel’s message. Therefore when Isaiah states, ‘Israel shall blossom and bud, and fill the face of the world with fruit’ in Isaiah 27:6, he is identifying two phases of the outpouring of God’s Spirit.”

Prior to that issue we identified that the verses under consideration are placed within the context of the parable of the vineyard, the parable of the wheat and tares and the message to Laodicea.

The book of Joel was previously fulfilled at Pentecost and the Millerite history, but Joel’s primary fulfillment is at the end of the world during the history of the latter rain. In that time period, there is a two-step testing process and a two-step work of restoration that is accomplished. This is accomplished in the fourth generation, which in the Scriptures represents the generation when a kingdom fills up their cup of probationary time. The symbol of four generations has two witnesses within the passage of Joel. Once the four generations is represented in the command to the old men to tell their children, and their children

were to also tell their children, who also were to tell the fourth generation, and thereafter it is also represented by four progressive destructive insects. In this setting Joel marks the controversy of the wine.

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel 1:1–5.

In the perfect fulfillment of Joel, when the wake-up time of Adventism arrives (in the fourth prophetic generation)—the “drinkers of wine” will “weep and howl,” because the “new wine”—will be “cut off” from their “mouth.” The controversy of the “new wine” was also fulfilled at Pentecost, which is the first time Joel was fulfilled and of course, Jesus illustrates the end with the beginning.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For **these are not drunken, as ye suppose**, seeing it is *but* the third hour of the day.

But **this is that which was spoken by the prophet Joel**; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and

your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Acts 2:14–21.

When Joel is fulfilled there is always a controversy over the new wine. This truth was confirmed in the era of 1888 when the latter rain (new wine) message of Jones and Waggoner was rejected. The latter rain message is a prophetic message that produces and thereafter demonstrates two classes of worshippers. The development and production of the two classes is based upon the personal and individual reception or rejection of the special testing prophetic message for their generation.

“Not only is the growth of Christ’s kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. **For His church in every generation God has a special truth and a special work.** The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See ‘Paul the aged,’ in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves

and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world’s wisdom. See him holding fast God’s word against emperor and pope, declaring, ‘Here I take my stand; I can not do otherwise. God be my help.’ See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ’s message of love. Hear the response of ecclesiasticism: ‘Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.’

“The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, ‘We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.’ John 9:29. **As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.**

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; (1 Corinthians 1:26–28); ‘that your faith should not stand in the wisdom of men, but in the power of God’ (1 Corinthians 2:5).

“**And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment.** The little seed will become a tree. The last message of warning and mercy is to go to ‘every nation and kindred and tongue’ (Revelation 14:6-14), ‘to take out of them a people for His name’ (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory.” *Christ’s Object Lessons*, 78–79.

All the prophets are identifying the same end of the world history, and all the prophets agree with one another, so when Joel identifies the “drunkards” who “weep and howl” they are the same drunkards that Isaiah pronounces a woe upon.

But **the Lord of hosts shall be exalted in judgment**, and God that is holy shall be sanctified in righteousness. **Then** shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!* **Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! **Woe** unto *them that are* wise in their own eyes, and prudent in their own sight! **Woe** unto *them that are* **mighty to drink wine, and men of strength to mingle strong drink**: Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

And **he will lift up an ensign** to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:16–26.

An ensign is something to rally around such as a flag or a banner.

And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch. Numbers 2:1–2.

Each of the twelve tribes had a flag which identified the family ensign.

Joel’s drinkers of wine at the end of time that have the new wine cut off from their mouths are those upon whom Isaiah here calls his four-fold woe. In this passage Isaiah also informs us that it is in judgment that the Lord is exalted. Isaiah knows the Lord is exalted in and through His people during the judgment of the living when Peter’s blotting out of sin is taking place.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for **the Lord hath redeemed Jacob, and glorified himself in Israel**. Isaiah 44:22–23.

When the Lord is exalted in the judgment when the blotting out of sin is being accomplished the Lord will lift up those within Adventism that successfully pass the testing process of that history—as an ensign, to call His other children out of Babylon. The promise of the latter rain can be expressed with the promise that the Lord will be exalted during the judgment of the living as He glorifies Himself in and through His people.

And said unto me, Thou *art* my servant, **O Israel, in whom I will be glorified**. Isaiah 49:3.

Israel here identifies Israel as His servant, “in whom” the Lord is “glorified,” at the end of the world. The ‘servants’ of God at the end of the world are also marked by John.

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.** Revelation 7:1-3.

In the passage from Isaiah five the Lord is exalted during the judgment at the point in time when the sins are being blotted out. The judgment of the living begins with Adventism and then proceeds onto those outside of Adventism, and the work of separation that takes place during the judgment of the living is accomplished through a testing process derived from a message from God's word. There is nothing new under the sun.

“He causes ‘the light to shine out of darkness.’ 2 Corinthians 4:6. When ‘the earth was without form, and void, and darkness was upon the face of the deep,’ ‘the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.’ Genesis 1:2, 3. So in the night of spiritual darkness, God’s word goes forth, ‘Let there be light.’ To His people He says, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ Isaiah 60:1.

“Behold,’ says the Scripture, ‘the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.’ Isaiah 60:2.

“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.

“The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness.

“Christ, the outshining of the Father’s glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed ‘with the Holy Ghost and with power,’ and ‘went about doing good.’ Acts 10:38. In the synagogue at Nazareth He said, ‘The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.’ Luke 4:18, 19. This was the work He commissioned His disciples to do. ‘Ye are the light of the world,’ He said. ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ Matthew 5:14, 16.

“This is the work which the prophet Isaiah describes when he says, ‘Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.’ Isaiah 58:7, 8.

“Thus in the night of spiritual darkness God’s glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.” *Christ’s Object Lessons*, 415-417.

We will continue our consideration of Isaiah twenty-seven in our next newsletter.

Dear Jeff Pippenger,

I sent you an email at the end of December last year concerning Future News materials being translated into Bulgarian language. You answered you don't know of anyone currently presenting the message in Bulgaria. I have been deeply impressed to translate March 2010 newsletter with your interview taken December 2008 by Marco and Wolfgang from Germany. It is dealing with topics that are very important for our salvation as Adventists. I learn that our church has officially rejected most of the truths that are the foundation of our beliefs. I've just finished typing the Bulgarian translation of this very newsletter on the computer and would be glad to share it with my Adventist friends in Bulgaria. I am sending this email to you with the request for your permission to do that. It is just an unofficial translation yet. The most important is the information it carries that will bring true knowledge to people who are in darkness. I pray that God will open doors and Adventists in Bulgaria can learn the present message so that revival of spiritual life will follow. God bless you abundantly in the work you do for Him. I am looking forward for your answer. Kind regards, LS

Giving up Our Liberty

“It is by contemplation of heavenly things that the soul is brought into fellowship and communion with the Spirit of God, and the soul that is teachable, that is continually seeking for fresh rays of light, will be blessed with brighter and brighter views of divine things. But there are many classes of religious teachers who seem to be determined to close every avenue whereby fresh rays of light from heaven may come to the people. They would bind the members of their churches by certain rules and regulations that forbid them to go to other places of worship, or listen to messengers outside of a certain class of teachers. In this way men and women are led to give up the liberty that God has ordained for them, and they fail to improve the mind and gather up the divine rays of light which emanate from sources outside their own church.” *Signs of the Times*, August 27, 1894.

Persecution?

“There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that ‘all that will live godly in Christ Jesus shall suffer persecution.’ 2 Timothy 3:12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world's standard and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.” *The Great Controversy*, 48.

The new edition of the Daniel & Revelation book is in.

They are being sold for

\$24 for a case of 24 + \$7 shipping for a total of \$31.

Contact Alan Fogle at 931-692-2615 or go online and order at:

[www.foundationsandpillars.com](http://wwwFOUNDATIONSANDpillars.com).