

FUTURE NEWS

VOL 18 - ISSUE 3 - JUNE 2014

“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

Will Not Endure Sound Doctrine

To Those Who Are Now Living Upon the Earth *Southern Watchman, April 4, 1905.*

"In this age of error, of day-dreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, 'We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ.' The Lord calls upon us to follow high and noble principles.

"Truth, present truth, is all that the word of God represents it to be. The Lord would have his people keep themselves from all superfluities, from all that tends to mysticism. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure that means life eternal to the receiver. In the word there are the most precious truths. These will be found by those who study with earnestness; for heavenly angels will direct the search.

"Referring to those who are now living upon the earth, Paul declared: 'The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.'

"How significant, how soul-stirring, is the charge Paul gave at the time he prophesied concerning those who would not endure sound doctrine: 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.'

"Those who commune with God walk in the light of the Sun of Righteousness. They do

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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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.
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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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not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. **The doctrine of the incarnation is invested with a soft radiance.** They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light."

A THREE-FOLD TEST

In our previous newsletter, we touched upon some of the truths connected with the deliverance of ancient Israel from Egypt. During that history, the Lord fulfilled the time prophecy of Genesis 15:13 and entered into covenant with ancient Israel. That covenant had been given to Abram, confirmed with Abraham, passed on to Isaac, then to Jacob, and then to his twelve sons—His chosen people—at the deliverance from Egypt.

The time period extending from the birth of Moses to the fall of Jericho is not only an illustration of God entering into covenant with His chosen people, but it is also a demonstration of the repetition involved in typifying all of the characteristics of the history of the latter rain—whether it be the sequence of events, the testing process, or the development and manifestation of two classes of worshippers through their experience.

As seen in the last newsletter, the most fundamental subject matter that was discussed dealt with the fact that during the time frame of God entering into covenant with ancient Israel, there was an exclusive period of time when those chosen people were to perform an internal work among themselves. If we are able to comprehend the principle that Christ illustrates the end from the beginning, we are then able to apply such understanding to that history, or any other history for that matter, and evaluate whether or not an exclusive internal work had taken place. The purpose of this newsletter is to point out that just as God entered into covenant with the beginning of ancient Israel where He ordained a period of time for an exclusive internal gospel work to be accomplished among His chosen people, so He would also repeat this in the very same manner at the end of ancient Israel.

In both the beginning and end of ancient Israel, a progressive testing process was introduced by Christ which separated those that accepted or rejected the invitation to become His covenantally chosen people. In the passage below, Sister White identifies the progressive testing process that took place in the time of Christ, while also illustrating how it is typified in the time of the Millerites.

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



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

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

apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 258–261.

When ancient Israel failed the tenth test that was presented to them in the messages of Joshua and Caleb, they closed the door of their probation and received the judgment of death in the wilderness, with no hope of entering the Promised Land. In the time of Christ, when ancient Israel failed the progressive testing process, they could no longer be “benefited by the mediation of Christ.” In both histories, the passing of these tests was a matter of life or death and it was represented by either the “manna” or the “Bread” that came down from Heaven. It is important to note that Christ began His ministry by tying the testing process of His own history together with that of the wilderness in the history of ancient Israel.

“The mission of Christ was soon to begin. But he must first withdraw from the busy scenes of life to a desolate **wilderness** for the express purpose of bearing **the three-fold test of temptation** in behalf of those he had come to redeem.” *Review and Herald*, February 24, 1874.

The three-fold testing process of Christ in the wilderness had been typified by ancient Israel’s forty years in the wilderness and their three-fold test involving the manna.

“God manifested his great care and love for his people in sending them bread from heaven. ‘Man did eat angels’ food;’ that is, food provided for them by the angels. **The three-fold miracle of the manna**—a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use—was designed to impress them with the sacredness of the Sabbath.” *The Spirit of Prophecy*, volume 1, 226.

As we can see, the manna in the history of Moses



represented a three-fold wilderness test. This typified the testing process for the end of ancient Israel which was manifested through the Bread of Heaven who successfully navigated through His own three-fold wilderness test. In turn, Christ's three-fold test typified that of the Millerites, and it ultimately has typified the currently transpiring history of the latter rain.

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world.

“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels' messages will need to be repeated. The call will be given to the church, [Revelation 18:2–5 quoted].” *Manuscript Releases*, volume 16, 269–270.

Sister White repeatedly ties these histories and their internal lessons together.

“When Christ said to the tempter, ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,’ He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: ‘The Lord thy God led thee these **forty years in the wilderness**. . . . And He humbled thee, and suffered thee to hunger, and **fed thee with manna**, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.’ Deuteronomy 8:2, 3. In the **wilderness**, when all means of sustenance failed, God sent His people **manna** from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and **walked in His ways** He would not forsake them. The Savior now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. **He awaited God's time to bring**

relief. He was in the **wilderness** in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.

“‘Man shall not live by bread alone, but by every word of God.’ Often the follower of Christ is brought where he cannot serve God and carry forward his worldly enterprises. Perhaps it appears that obedience to some plain requirement of God will cut off his means of support. **Satan would make him believe that he must sacrifice his conscientious convictions**. But the only thing in our world upon which we can rely is the word of God. ‘Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.’ Matthew 6:33. Even in this life it is not for our good to depart from the will of our Father in heaven. When we learn the power of His word, we shall not follow the suggestions of Satan in order to obtain food or to save our lives. Our only questions will be, **What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other.**

“In **the last great conflict** of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. See Revelation 13:11–17. But to the obedient is given the promise, ‘He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.’ Isaiah 33:16. By this promise the children of God will live. When the earth shall be wasted with famine, they shall be fed. ‘They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.’ Psalm 37:19. To that time of distress the prophet Habakkuk looked forward, and his words express the faith of the church: ‘Although the fig tree shall not blossom, neither shall fruit



be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.’ Habakkuk 3:17, 18.” *The Desire of Ages*, 121.

The purpose of ancient Israel wandering in the wilderness and feeding upon the manna from heaven was to show them that, “while they trusted in God and walked in His ways He would not forsake them.” Christ, the true Bread of Heaven, began His ministry with His experience in the wilderness to demonstrate that, “the only thing in our world upon which we can rely is the word of God,” and to prove to all men that it is possible to pass the test that Adam and ancient Israel had failed. His victory identified the testing process as a three-fold test beginning where Adam and ancient Israel had failed—the test of appetite. Thus, all of the above examples demonstrate a testing process in the context of appetite.

Man’s work in the testing process is to eat what God directs man to eat. This standard has either been accepted or rejected throughout the history of the world, and through the following witnesses we are able to see how this is so. With Adam, we know that he was given free selection of what to eat in the Garden, apart from the fruit of the tree of knowledge of good and evil. In the history of ancient Israel, they were to eat the manna by faith. For Christ, He was to eat every word that proceeded from the mouth of God. In the time of the Jews’ visitation, they were to partake of the flesh and blood of the Bread of Heaven. The Millerites were to eat the little book found in the hand of the angel of Revelation 10. And today, we are to take hold of and eat the hidden manna that the hand of the mighty angel of Revelation 18 puts before us. All of these histories illustrate the simple, yet grave test of either accepting or rejecting the “food” that God lays before us.

“Jesus said: ‘Labour not for the meat which perisheth, but for that meat which endureth unto

everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? **Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.** Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.... I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.... Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.’ Jesus explained what He meant by eating His flesh and drinking His blood. He meant that **His disciples were to partake of His Word.** He said, ‘It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.’

“The Word of Christ is the bread of life that is



furnished for every soul that liveth. **To refuse to eat this bread is death.** He that neglects to partake of the Word of God shall not see life. Receiving the Word is believing the Word, and this is eating Christ's flesh, drinking His blood. To dwell and abide in Christ is to dwell and abide in His Word; it is to bring heart and character into conformity to His commands." *Southern Watchman*, 51, 52.

THE ONE WEEK

Since ancient Israel had to eat the manna for forty years, this marks a period of time in which the gospel was exclusively directed towards God's chosen people. In that time frame, two classes of worshippers were developed and demonstrated. This also occurs at the end of ancient Israel in the time of Christ. The beginning of ancient Israel was a fulfillment of Abram's covenant time prophecy of four hundred years, and at the end of ancient Israel was a fulfillment of Daniel's covenant time prophecy of four hundred and ninety years.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And **after threescore and two weeks shall Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And **he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading

of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:24–27.

Christ came to confirm the covenant for one week, or seven years, from 27 to 34 AD. The first four hundred and ninety years were "determined"—meaning cut off from the two thousand and three hundred years. The last seven years of that period were divided into two parts of three and a half years, where Christ presented the gospel in person during the first part, and his disciples during the last part. This entire seven year period stands for a time when the work of the gospel was solely accomplished for ancient Israel. As you read through the following chapter titled *The Kingdom of God is at Hand*, taken from *The Desire of Ages*, the points that we will consider afterwards have been bold-faced.

“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**”
Mark 1:14, 15.

“The Messiah's coming had been first announced in Judea. In the temple at Jerusalem the birth of the forerunner had been foretold to Zacharias as he ministered before the altar. On the hills of Bethlehem the angels had proclaimed the birth of Jesus. To Jerusalem the magi had come in search of Him. In the temple Simeon and Anna had testified to His divinity. ‘Jerusalem, and all Judea’ had listened to the preaching of John the Baptist; and the deputation from the Sanhedrin, with the multitude, had heard his testimony concerning Jesus. In Judea, Christ had received His first disciples. Here much of His early ministry had been spent. The flashing forth of His divinity in the cleansing of the temple, His miracles of healing, and the lessons of divine truth that fell from His lips, all proclaimed that which after the healing at Bethesda He had declared before the Sanhedrin,—His Sonship to the Eternal.



“If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.**

“As **the light and life of men was rejected by the ecclesiastical authorities** in the days of Christ, **so it has been rejected in every succeeding generation.** Again and again the history of Christ’s withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.

“The people of Galilee were despised by the rabbis of Jerusalem as rude and unlearned, yet they presented a more favorable field for the Savior’s work. They were more earnest and sincere; less

under the control of bigotry; their minds were more open for the reception of truth. In going to Galilee, Jesus was not seeking seclusion or isolation. The province was at this time the home of a crowded population, with a much larger admixture of people of other nations than was found in Judea.

“As Jesus traveled through Galilee, teaching and healing, multitudes flocked to Him from the cities and villages. Many came even from Judea and the adjoining provinces. Often He was obliged to hide Himself from the people. The enthusiasm ran so high that it was necessary to take precautions lest the Roman authorities should be aroused to fear an insurrection. Never before had there been such a period as this for the world. Heaven was brought down to men. Hungering and thirsting souls that had waited long for the redemption of Israel now feasted upon the grace of a merciful Savior.

“The burden of Christ’s preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Savior Himself, was based on the prophecies. The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. ‘Seventy weeks,’ said the angel, ‘are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.’ Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: ‘Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,’ sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to



restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. ‘The time is fulfilled.’

“Then, said the angel, ‘He shall confirm the covenant with many for one week [seven years].’ For seven years after the Savior entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

“The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.

“The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time,

He said, ‘Whoso readeth, let him understand.’ Matthew 24:15. After His resurrection He explained to the disciples in ‘all the prophets’ ‘the things concerning Himself.’ Luke 24:27. The Savior had spoken through all the prophets. ‘The Spirit of Christ which was in them’ ‘testified beforehand the sufferings of Christ, and the glory that should follow.’ 1 Peter 1:11.

“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, ‘His angel,’ whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.

“‘The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.’ While ‘the secret things belong unto the Lord our God,’ ‘those things which are revealed belong unto us and to our children forever.’ Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.

“As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Savior Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always,



that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord’s coming in glory as near at hand.

“The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord’s messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men’s thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4–6.” *The Desire of Ages*, 231–235.

In the above chapter, Sister White discusses the very same thing as she does in *The Great Controversy*.

“And He shall confirm the covenant with many for one week.’ The ‘week’ here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, **Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews.** As the apostles went forth with the good tidings of the kingdom, the Savior’s direction was: ‘Go not into the way of the

Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.’ Matthew 10:5, 6.

“In the midst of the week He shall cause the sacrifice and the oblation to cease.’ In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

“The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, ‘went everywhere preaching the word.’ ‘Philip went down to the city of Samaria, and preached Christ unto them.’ Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings ‘far hence unto the Gentiles.’ Acts 8:4, 5; 22:21.

“Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, ‘the sanctuary

shall be cleansed.’ Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the second advent—was definitely pointed out.” *The Great Controversy*, 327, 328.

In the *Desire of Ages* (which employs the identical passage as does *Prophets and Kings*, 699), she states that for “seven years after the Savior entered on His ministry, the gospel was to be preached **especially to the Jews**; for three and a half years by Christ Himself; and afterward by the apostles.” Then she says in *The Great Controversy*, “this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended **the gospel invitation especially to the Jews.**” In chapter eleven of *Acts of the Apostles*, she specifically marks when the gospel was first carried to the Gentiles.

“**After the death of Stephen** there arose against the believers in Jerusalem a persecution so relentless that ‘they were all scattered abroad throughout the regions of Judea and Samaria.’” *Acts of the Apostles*, 104.

After the stoning of Stephen, Peter was sent to Cornelius—who we know to be the first convert of importance of the Gentiles.

“In the vision Peter ‘saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.’

“This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God—that by the death of Christ the Gentiles should be made fellow heirs with the Jews to the

blessings of salvation. **As yet none of the disciples had preached the gospel to the Gentiles.** In their minds the middle wall of partition, broken down by the death of Christ, still existed, and their labors had been confined to the Jews, for they had looked upon the Gentiles as excluded from the blessings of the gospel. Now the Lord was seeking to teach Peter the world-wide extent of the divine plan.

“Many of the Gentiles had been interested listeners to the preaching of Peter and the other apostles, and many of the Greek Jews had become believers in Christ, but the conversion of Cornelius was to be **the first of importance among the Gentiles.**

“**The time had come for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open.** And the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision.” *Acts of the Apostles*, 135, 136.

She goes on to inform us that the scattering that took place in Jerusalem in 34 AD was the Providential leading of the Lord to send His Christian believers unto the Gentiles. There is no place in the Bible or in the Spirit of Prophecy, including the *Conflict of the Ages* series, where the belief is upheld that within the final seven years of ancient Israel—which is “the time of Israel’s visitation”—the gospel message was extended outside of God’s chosen people.

During the “time of ancient Israel’s visitation”, the Lord was once again entering into covenant with a chosen people—the Christian church. But as with the forty years at the beginning of ancient Israel, it was a time when there was an exclusively internal gospel work carried out for His chosen people. Just as ancient Israel was scattered throughout the Promised Land and had carried the gospel to the world at the end of the forty years, the Christian



church was also to scatter and to carry the gospel to the world at the end of the seven years. Although the scattering that took place at the end of the forty years was a different type of scattering than that which occurred in 34 AD, it is still identified as its type. In both cases, the scattering indicated that the gospel was to go to those outside of God's chosen people. Therefore, at the beginning and ending of ancient Israel's history, God's people were to experience a specific period of time in which the Lord was to perform an exclusively internal work when He was to enter into covenant with them. In both histories, those that were candidates to be among the chosen, but had failed to pass the progressive testing process had died—either in the wilderness, or without the ability to recognize the work that Christ was then accomplishing in the holy place of the heavenly sanctuary.

In these histories, it was the Bread of Heaven that symbolized the testing process and the work that the chosen people were to accomplish in order to be among those that entered into covenant with Christ. Another common characteristic of these histories is the classic rebellion that marks the point where those that rejected the covenant had ended their probationary time and were passed by. At the beginning of ancient Israel, it was the rejection of the messages of Joshua and Caleb. This rebellion typifies the rejection of the Bread of Heaven in the time of Christ. The testimony of this rebellion is recorded in John 6, and is commented on in *The Desire of Ages*, in the chapter titled *The Crisis at Galilee*. This chapter will be examined next, when our assessment of the bold-faced points in the current passage is finished.

In the chapter entitled *The Fullness of the Time* in *The Desire of Ages*, the expression “fullness of time” is set forth four times (if we include the title, then five times). Twice she states, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”

The “time” that was fulfilled was based upon Daniel 9. Christ's announcement of this fact identifies

that the week He was to confirm the covenant with many had begun at His baptism. During that week, the Jews were to believe the gospel that was presented. But due to their misunderstanding of the prophecies, the majority of them did not believe. In the above mentioned chapter, she states, “The burden of Christ's preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Savior Himself, was based on the prophecies.”

The exclusive internal gospel message for that time was the prophetic gospel. At the end of ancient Israel, the exclusive internal gospel message was based upon the time prophecy of Daniel. At the beginning of ancient Israel, the exclusive internal gospel message was based upon the time prophecy of Abram. These time prophecies of Abram and Daniel were fulfilled during a time that the Lord was entering into covenant with His chosen people.

She further states, “The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, ‘Whoso readeth, let him understand.’ Matthew 24:15.”

The Jews should have recognized the significance of the prophetic message for their time. But, since they lacked understanding, there was no way that they could be benefited by Christ's intercession in the holy place. It is evident that they did not understand that the gospel was to go to the Gentiles, nor did they understand that this was to take place after an exclusive internal work was accomplished in Israel. Nevertheless, they were without excuse because the time of “the giving of the gospel to the Gentiles” was “definitely pointed out.”

Inspiration connects the Jews' misunderstanding of prophecy to the time of the Millerites when she states,



“As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10.”

In making this prophetic application, she is in agreement with what we have already noted from the book *Early Writings* where she identified a progressive testing process in the time of Christ, followed by a progressive testing process in the time of the Millerites. When the Lord was entering into covenant with modern Israel (the Millerites), the gospel message for that time was based upon a time prophecy derived from the very same prophecy in the book of Daniel that the gospel of prophetic time was derived from at the end of ancient Israel. All three of these histories of Israel (ancient Israel’s beginning and end, and modern Israel’s beginning) were fulfillments of covenant time prophecies.

In the passage from *The Desire of Ages* that we are still considering, Sister White identifies that a prophetic misunderstanding had blinded the Jews’ ability to recognize that the seven years of the prophetic gospel was in fact, the “time of their visitation.” She states it thus, “The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles—the precious last years of grace to the chosen people—were spent in plotting the destruction of the Lord’s messengers.”

The seven years from Christ’s baptism to the stoning of Stephen was the “time” of visitation for the Jews. In that time, Christ was entering into covenant with a chosen people, and as it was the case in the beginning of ancient Israel, there was an internal gospel work for God’s people that preceded the time when the gospel was to go to the Gentiles. The Jews

were “privileged” to understand these prophetic truths, but were blinded by their misinterpretation of the prophetic word—specifically, the fullness of time. This prevented them from thereafter participating in the work of taking the gospel of salvation to the Gentile world.

Sister White informs us that the Jews lost their privilege of being ambassadors of the gospel because of their rejection of the present truth message for their time. This is identified as a prophetic type that is repeated throughout sacred history.

“If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ’s withdrawal from Judea has been repeated.” *The Desire of Ages*, 231, 232.

Therefore, the reason that the Jews lost their privilege to bear the gospel to the Gentile world was because of a misapplication of the covenant prophecy for their time. This not only prevented them from conceptualizing the idea of first carrying out an inner gospel work amongst themselves, but also from properly understanding the time of their visitation. These prophetic facts are placed in the context that the Jews’ experience is always repeated



when the Lord appoints men to carry a gospel message. Therefore, when the gospel is finally carried to the world in the loud cry of the third angel, that time will be preceded by a period when the Lord enters into covenant with those He intends to be the messengers of that gospel. In this particular period of time preceding the loud cry, many who could have had the privilege of participating in the greatest in-gathering of sacred history will be deprived of a true understanding of God's prophetic word, thus preventing them from recognizing the time of their visitation.

THE FULLNESS OF TIME

The blindness to this prophetic truth has already begun to be manifested in this current present truth movement. If we are able to comprehend the fact that the "time of the Jew's visitation" typifies the history of the latter rain, we will surely recognize that the prophetic blindness of the Jews is now being fulfilled in our history. This is imperative for all to understand. To see this, it is important to note what Sister White says in regard to those who the Lord attempts to utilize in carrying out a gospel work. In the passage we are considering, she stated, "The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation."
The Desire of Ages, 232.

The leadership was first passed by, and Jesus then gathered another class to spread the gospel message. The Sanhedrin in Christ's time was never considered or identified as Christ's disciples. His disciples were gathered from a different group of individuals, even though in John 6, Christ lost the majority of His disciples.

Since history repeats itself, we can rightly anticipate that a blindness will impact a class in Adventism who were given the opportunity to accomplish the work that the Seventh-day Adventist leadership rejected. The purging found in John 6 is not the purging of the leadership; for that had already taken place before the crisis in Galilee. We hope to address this subject more fully, but for the time being, simply make note that the blindness concerning the time of Israel's visitation also existed among the disciples that had accepted Christ as the Messiah. These archetypes typify the blindness in our day that concerns those who have professed to accept the prophetic implications of September 11, 2001—our time of visitation. We understand that the descent of the mighty angel of Revelation 18 at 9/11 is typified by Jesus at His baptism when He became the anointed One, or Christ, the Messiah.

Part of this blindness is brought about by a refusal to acknowledge that the seven years from 27 AD to 34 AD was the time of literal Israel's visitation, which typifies the time of spiritual Israel's visitation. If you are not willing to accept and apply this fact, then you will be hard pressed to recognize that Christ's entire ministry was accomplished within this prophetic history. Furthermore, you will have difficulty recognizing the fact that the historical record found in *The Desire of Ages* is primarily focuses on identifying the prophetic characteristics of the "time of Israel's visitation".

However, if you do understand that *The Desire of Ages* is identifying the "time of Israel's visitation," then you understand this book to be a point by point illustration of the history extending from 9/11 to the Sunday law in the United States. As mentioned earlier, the blindness that is settling in among those who profess to acknowledge 9/11 as a fulfillment of prophecy is preventing this group of people from recognizing the exclusive internal gospel work that needs to be accomplished among those who have been called to receive the seal of God at the Sunday law. Consequently, this blindness ultimately produces a misinterpretation



of the testimony of that history, especially marked in *The Desire of Ages*, which leads them to believe that public evangelism in the time of the judgment of the living is supported.

We have established that this inability to recognize the time of visitation has been typified in the history of Christ. The Jews had not recognized the prophetic time of Daniel 9, just as their fathers in the time of Moses had not recognized the prophetic time of Abram. Sister White ties both of these histories together in the terms of God's timing.

“But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. ‘Afterward,’ He said, ‘shall they come out with great substance.’ Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On **‘the self-same day’** appointed in the divine promise, ‘it came to pass, that all the hosts of the Lord went out from the land of Egypt.’ Exodus 12:41. So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.

“When the fullness of the time was come, God sent forth His Son.” *The Desire of Ages*, 32.

The “fullness of time” represents the end of a prophecy. Ancient Israel's deliverance from Egypt occurred on the “self-same day” when the fullness of the prophetic period of Abram's covenant prophecy was fulfilled. In the time of Christ, the fullness of the prophetic period of Daniel's covenant prophecy for the Jews was fulfilled when Christ became the anointed One at His baptism. Likewise, the fullness of time for modern Israel at the end of the Dark Ages was fulfilled when the first prophetic period of seven times had ended.

To misunderstand the “fullness of time” equates

with misinterpreting the “time of the end.” In addressing this matter, Sister White stated, “At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. . . . We have reached the period foretold in these scriptures. . . . The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation.”

The “time of the end” represents the fulfillment of a prophecy and is an interchangeable expression with “the fullness of time.” A distorted understanding of these things results in blindness. In another place, she says it this way:

“In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with **a true knowledge of the time,** and not only the time, **but also the manner,** of Christ's first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and still they were searching the Scriptures for evidence in regard to His coming. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. **They were so blinded that they knew not the time of His visitation, or what they were doing.** Thus they were fulfilling the Scripture.

“Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but **they fail to give them their proper place in prophetic history. Therefore such are in danger**



of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about ‘higher education’ which they suppose originates with finite men. They know not the signs of Christ’s coming, or of the end of the world.” *Sermons and Talks*, volume 1, 289, 290.

“Today”, many will repeat the same error of misinterpreting the “time of the end”—or the “fullness of time”—as the Jews did. The lack of knowledge of these prophetic truths led to disappointment on the part of both ancient Israel and the Jews, and it will recur in our day—the time of the latter rain—as God is entering into covenant with those that will receive His seal at the Sunday law. We can see this misfortune manifested in the time of the Millerites when they misunderstood the fullness of time, which as a result, produced the first disappointment. Those in the time of the latter rain that cannot discern the fullness of time because of their misreading of the Scriptures will take hold of a false application of prophecy that will cause them to mislead “the people in regard to locating the messages”, for they will not know “when to locate the messages.” This condition in our day has been typified by the Jews not understanding the “time of their visitation,” as well as the Millerite’s first disappointment on April 19, 1844, which was a result of misunderstanding of the “fullness of the year” found in Bible prophecy.

The blindness will also be manifested in an erroneous understanding that concerns “the manner” of His “coming.” The individuals in such error will not understand that He first comes as the Messenger of the covenant, accomplishing an exclusive internal work among those He is entering into covenant with. Nor will they understand that the work for that period of time is to eat the little book (also referred to as Bread of Heaven, or the manna). This work will be

hidden from them by their own blindness.

Although the “fullness of time” was unrecognized in the beginning and the ending of ancient Israel, there was a general understanding in both histories that the time for a deliverer was near. However, that understanding was not attained through the study of God’s prophetic word, but was instead derived from the traditions and customs of men. Moses typified those that manifest this type of misunderstanding of “the manner” of “His coming.”

“Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God’s special providence had raised him up to deliver them. But God did not design to deliver the children of Israel by warfare, as Moses thought; but by his own mighty power, that the glory might be ascribed to him alone.” *Spirit of Prophecy*, volume 1, 167.

When he was forty years old, Moses determined to accomplish the deliverance through human strength, thus typifying a misunderstanding of the battle of Jericho that took place after forty years in the wilderness.

“When Moses was forty years old, ‘he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.’” *Spirit of Prophecy*, volume 1, 166.

When Moses sought to obtain Israel’s deliverance through human power, he manifested the character

of those who rebelled during the testing process of the forty years of wandering in the wilderness. But, he also manifested the character of those who were obedient during this testing process once he learned to depend upon God's power. In so doing, he typified that sacred work, which happens to precede another sacred work.

“Come up to Me into the mount,’ God bids us. To Moses, **before he could be God’s instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes.** **Before** bearing God’s message to Pharaoh, he spoke with the angel in the burning bush. **Before** receiving God’s law as the representative of His people, he was called into the mount, and beheld His glory. **Before** executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, ‘I will proclaim the name of the Lord before thee,’ ‘merciful and gracious, slow to anger, and abundant in loving-kindness and truth; . . . and that will by no means clear the guilty.’ Exodus 33:19; 34:6, 7, A.R.V. **Before** he laid down, with his life, his burden for Israel, God called him to the top of Pisgah and spread out before him the glory of the Promised Land.

“**Before** the disciples went forth on their mission, they were called up into the mount with Jesus. **Before** the power and glory of Pentecost, came the night of communion with the Savior, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angel’s promise, and the days of prayer and communion in the upper chamber.

“Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains and spend the night in prayer to His Father. A night of prayer **preceded the ordination of the apostles and the Sermon on the Mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.**” *The Ministry of Healing*, 508, 509.

In the previous passage, Sister White identifies that Moses represented those who will be God’s instruments in the loud cry of the third angel, since all of the prophets address the history of the latter rain. The first forty years of Moses’ life represent those that will attempt to carry the message of the loud cry in their own human strength. Sister White identifies that Moses’ forty years of communing with God in the mountains represent a specific period of an internal preparatory work that precedes every sacred work.

The forty years at the beginning of ancient Israel typified the seven years that were the time of Israel’s visitation. Both histories signify an exclusive time of preparation in advance of the proclamation of the gospel of the loud cry. Moses understood that he was to be used as Israel’s deliverer, but he did not understand the manner of the work that was to be accomplished in that period of time.

We have confirmed that the Jews in the time of Christ did not understand the fullness of time and in so doing, they prevented themselves from recognizing the time of their visitation. Similarly, the Millerites lacked the same understanding in regard to the fullness of time until the Lord removed His hand from a mistake in the figures on the 1843 chart. The result of this misinterpretation produced the first disappointment, which marked the tarrying time of the parable of the ten virgins.

These three covenant histories identify, through several internal witnesses, that there will be a prophetic misunderstanding in the context of the fullness of time in the history of the latter rain that will manifest itself in a counterfeit work, premised upon human power, as typified by Moses. This will produce confusion and darkness for those that are unable to recognize the time of their visitation, as typified by the time of Christ. Consequently, it will also prevent such individuals from recognizing that the tarrying time in the history of the latter rain began at 9/11.

Those who reject the Laodicean remedy for their blindness will attempt to conquer Egypt in their own



human strength, as Moses did. They will disregard the exclusive internal work that takes place during the time of their visitation, as identified in the time of Christ. Moreover, they will not be able to accept that the way mark for the tarrying time is not the day of the Lord—the same issue that the Millerites had to face. In the previous newsletter, it was noted that this manifestation of blindness was also typified by ancient Israel when they determined to attack the Canaanites after they rejected the messages of Joshua and Caleb.

We have already noted that Christ passed by the Sanhedrin and took His message to another class. But for the sake of repetition, we will examine it one more time.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ’s withdrawal from Judea has been repeated.” *The Desire of Ages*, 232.

There was never a time when the “ecclesiastical authorities in the days of Christ” were called His disciples. In John 6, the majority of Christ’s disciples turned away from Him. Those disciples were derived from “another class” that He resorted to after the “Sanhedrin” “rejected” His “message.” It is certain that the leadership of the Seventh-day Adventist church have blinded themselves through the introduction and promulgation of “higher education”. But, the test of John 6 is not addressing the blindness of the leadership. On the contrary, it is addressing those that had at some point professed to believe that Jesus of Nazareth was the Messiah.

When Jesus was baptized the week referenced in

Daniel 9, the seven years that symbolized the time of Israel’s visitation had begun. Christ’s baptism typified 9/11 when the mighty angel of Revelation 18 descended. Therefore, the disciples that left Jesus in John 6 represent a class, apart from the leadership in Adventism, that professes to accept the message associated with 9/11, but refuse to fulfill the work associated with that event. It is of no small significance that the professed disciples of Christ who refused to accomplish this work were refusing to eat the flesh and drink the blood of the Bread of Heaven. In any of the histories that we have considered, we can clearly ascertain that the prominent issue at hand is the necessity for God’s people to fully depend upon His unerring word by eating that which He puts before us.

THE CRISIS IN GALILEE

With this introduction, we will now begin our consideration of the chapter in *The Desire of Ages* titled *The Crisis in Galilee*. It is pertinent to this discussion that we examine a particular passage from the Spirit of Prophecy that most all the disciples of 9/11 employ in their presentations. The dilemma associated in doing so is the fact that typically only two paragraphs of the entire article are used. In the context of what we are studying here, it is essential for you to recognize that the entire article is an emphasis upon the word of God.

The following passage identifies that when a crisis arrives in the history of a nation and of a church, God imparts His light. Such logic is exhibited in this particular passage and we can apply it to 9/11, since that was when the light of the fourth angel arrived—unquestionably a time of crisis for both the United States and the Seventh-day Adventist church. You will read that the passage identifies crises in history as “turning points.” The title and the first sentence of the chapter both include references to phrases like, “crisis” and “turning point,” thus allowing us to make connections with all the other internal evidence found in the chapter that the crisis in Galilee typifies 9/11. The entire article is enclosed



because of its connection with the word of God.

“In giving the word, ‘holy men of God spake as they were moved by the Holy Ghost.’ The word was not given at the option of men, and the use to be made of it is not left to their option. Men may not dissect or pronounce upon, wrest or misinterpret, take from or cast aside, any portion of that word according to their own judgment. Although its compilation, preservation, and transmission have been committed to men, it is wholly divine in its origin and in the thoughts expressed. It may not be demerited and pronounced upon by finite minds, because of its transmission through human agents.

“It is wonderful what an amount of evidence is required on the side of truth by the mind trained to doubt, and what weak, thread-like suppositions will be readily fastened upon to support skepticism. In the language of the apostle Paul it might be asked, O skeptic, ‘who hath bewitched you, that ye should not obey the truth?’ The interpretation often heard that ‘All scripture given by inspiration of God,’ means that some Scripture is not inspired, is a very slender peg to hang a doubt upon. The apostle means simply, ‘I present to you the Living Oracles, the Scriptures, all given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.’ Then comes the charge to Timothy: ‘Preach the word.’ ‘And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.’

“But let no man think himself sufficient for this work in his own wisdom. Men, whatever their position or calling, when they trust in their own wisdom alone, make very uncertain paths; they stumble and fall. But the Holy Spirit will guide the sincere seeker after truth, and divine wisdom combined with human capability will enable the mind to grasp its eternal principles. Christ has

said, ‘Without Me ye can do nothing.’ But united to Him, we behold ‘the glory of the only begotten of the Father, full of grace and truth.’ We are made perfect in Christ Jesus, and the wants and longings of the soul are fully met.

“The word of God is rich in precious gems of truth. It contains everything to make a man perfect, and those who do the will of God shall know of the doctrine. The Bible will not be understood in all its bearings by any single mind; it is a mine of truth that can never be exhausted. One man, guided by the Spirit that indited the word, will discern mysteries that baffle another, and the latter will be led to see beauty and harmony where before there had been perplexity, and perhaps doubt.

“There are many who walk in darkness, with the word, the light, the truth, in their hands. They have false ideas of God; therefore they do not seek Him in the right way. They are not in a position to discern spiritual things. They cannot without a conversion appreciate the difference between the human and the divine; and they place a larger estimate upon the human, because it accords with their own natural hearts.

“Many who enter the work of the ministry as teachers of the word of God, are naturally skeptics. The very truth they preach is not free from uncertainties. They will never be rooted and grounded in the truth—they will never have any but a wavering and imperfect faith—until they throw away their unbelief, and accept the Bible as God’s inspired word.

“There are professed Christians who read the Bible without a fine perception of the gems they are handling. There are portions of Scripture that they are not sure are inspired, and they think that in God’s word there are errors and human reasoning. With the lamp of life in their very hands, they stumble. They interpret the Scriptures to suit themselves; they cannot appreciate the wisdom of God, and their own human wisdom is



the light that guides them.

“Some seek earnestly to find something to sustain the doctrine of justification through the works of the law, and wander in a tangle of condemnation, bitterness, and constant uncertainty. They fail to receive the light which God has given them, and their recompense is darkness. The search which they commenced in unbelief they finish with a deeper and more settled unbelief. Is there any light, and peace, and faith, and assurance, and victory for them while taking this course?

“Reader, if you palsy the force of God’s appeals to you by your stubbornness and resistance, the truth is no truth to you. It has lost its power to do for you the work that the Lord designed it should do; and your own will, your own lusts—the world, the flesh, and the devil—will overpower you. At times you may walk in the sparks of your own kindling, and flatter yourself that you are all light in the Lord; but the word of the Lord is, ‘Ye shall lie down in sorrow,’ and it is sure to be fulfilled.

“There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“There are periods which are **turning points in the history of nations and of the church.** In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.** From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince

of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens.” *Bible Echo*, August 26, 1895.

From the secular historical record, it is evident and easily sustainable that 9/11 was the turning point for the United States. Shockingly, this very month was also when the Seventh-day Adventist church passed a resolution that requires employees of the Seventh-day Adventist conference to take a course in the hypnotic practices that were introduced into history by Ignatius Loyola—the founder of the Jesuit order. This mandate of spiritualistic practices is called “spiritual formation.” Without a doubt, the requirement for the employees of the Adventist church to be trained in the hypnotism that was invented by the Jesuits is a crisis and a turning point!

It was at 9/11 that the light of Revelation 18 was given, but this day also marked the commencement of the last “wonderful movement” of “Satanic agencies”. In another place, Sister White informs us the last satanic “movement” is the “omega apostasy”, and she identifies that the “wonderful” characteristic of that apostasy is when the leaders of that movement go into the cities and do a “wonderful work.” We have more to say about this at another time, but suffice it to say that the “crisis” and “turning point” of 9/11 was typified by the crisis in Galilee, which happens to be the title of the chapter that we will now begin to consider.

We trust that everyone reading this newsletter has access to *The Desire of the Ages*, and rather than place the entire chapter into this newsletter, we strongly suggest that you, dear Reader, will take the time to set this newsletter aside and read through the chapter called *The Crisis in Galilee*. It would be wise to read through it a couple times. I intend to quote from this chapter by employing quotation marks, but I do not intend to provide page numbering. This chapter will be the subject of the following newsletter, as well.

There are several points from *The Crisis in Galilee* that need to be looked into in connection with



our consideration of the fact that when God enters into covenant with His chosen people, there is always an exclusive internal gospel work that is accomplished amongst themselves. We will discuss the following points: the turning point of the crisis in Galilee in connection with the turning point of 9/11; the testing process that is identified in the passage; Christ's purpose and attitude of the test He introduced; the Bread that was to be eaten; the traditions, customs, understandings, and attitudes of those that turned away from Christ; the main prophetic misunderstanding addressed in the passage; the prophetic structure of the history typified in the passage; the lifting up of God's people in the last days; and the work of God that was recommended by Christ to His disciples.

The histories of the beginning and ending of ancient Israel contain several historical illustrations of the latter rain—our current history. *The Crisis in Galilee* is one of those prophetic passages that typifies the history of 9/11 to the Sunday law in the United States.

We have already noted from *Bible Echo*, August 26, 1895, that there “are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given.” The light for the Jews was given at His baptism, and the work that was to be accomplished by the Jews at that period of time was made known when Christ said that it was necessary to eat His flesh and drink His blood. The light of the latter rain, which is the light of the angel of Revelation 18, arrived with the crisis of 9/11.

JUDAS & THE TURNING POINT

In the chapter we are informed that “Christ” “knew that a turning point in His history was reached,” and that when “one who came desiring to become His disciple He had said, ‘The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.’ Matthew 8:20.”

The “one” who had come desiring to become His disciple was none other than Judas Iscariot. We are further informed that he had instigated the idea among the disciples that Jesus should be forced to be king. Inspiration enlightens us with the fact that the reason Christ referenced that He (as the Son of Man) had nowhere to lay His head was because He was attempting to impart understanding upon Judas and teach him that Christ's kingdom had nothing to do with worldly power, self-exaltation, or wealth. The “turning point in” Christ's “history” is also identified as the “turning point” in the history of Judas.

“Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, ‘Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.’ John 6:53. **He saw** that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch.” *The Desire of Ages*, 719.

Judas typifies the disciples of the message of 9/11 who ultimately reject the message of the latter rain and even eternal life. Just as the sermon in the synagogue at Capernaum represented the work that God's people are to accomplish in the history of 9/11 through the Sunday law in the United States, it also symbolizes the disciples that reject this work.

Judas' turning point was followed by three steps that correspond to the three-step testing process. The first test was at the supper at Simon's house, and the last test was at the Last Supper. The first test concerned the washing of Christ's feet by Mary, and his last test involved the foot washing administered by Christ. The turning point was his rejection to eat the Bread of Heaven. Judas represents the foolish virgins of Adventism in the time of the latter rain. His experience emphasizes self-exaltation, instead



of the humility represented by foot washing, as well as a strong desire to establish Israel as a kingdom through human power, instead of eating the Bread of Heaven.

“Breaking her box of ointment, she poured its contents upon the head and feet of Jesus; then, as she knelt weeping, moistening them with her tears, she wiped His feet with her long, flowing hair. . . .

“Judas looked upon this act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach upon Christ for suffering such waste. Craftily he made suggestions that would be likely to cause disaffection. . . .

“Turning to the disciples, he asked, ‘Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.’ Judas had no heart for the poor. Had Mary’s ointment been sold, and the proceeds fallen into his possession, the poor would have received no benefit.

“Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary’s devotion. The murmur passed round the table, ‘To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.’ . . .

“Mary’s act was in marked contrast with that which Judas was about to do. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil thinking into the minds

of the disciples! How justly the accuser might have been accused! He who reads the motives of every heart, and understands every action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for, instead of sympathizing with the poor, he was robbing them of the money intended for their relief. Indignation might have been excited against him for his oppression of the widow, the orphan, and the hireling. But had Christ unmasked Judas, this would have been urged as a reason for the betrayal. And though charged with being a thief, Judas would have gained sympathy, even among the disciples. The Savior reproached him not, and thus avoided giving him an excuse for his treachery.

“But the look which Jesus cast upon Judas convinced him that the Savior penetrated his hypocrisy, and read his base, contemptible character. And in commending Mary’s action, which had been so severely condemned, Christ had rebuked Judas. Prior to this, the Savior had never given him a direct rebuke. Now the reproof rankled in his heart. He determined to be revenged. From the supper he went directly to the palace of the high priest, where he found the council assembled, and he offered to betray Jesus into their hands.” *The Desire of Ages*, 558–563.

The turning point for the history of Christ and for Judas was the discourse in the synagogue at Capernaum, which concerned the Bread of Heaven. These two lines of truth typify the period of time from 9/11 to the Sunday law—the time of Adventism’s visitation. This is when Adventism will experience the testing process of the everlasting gospel. The everlasting gospel is the work of Christ in producing, and thereafter demonstrating, two classes of worshippers based upon the introduction of a three-step prophetic testing message. Judas failed his three-step testing process, and he typifies those who turn from the truth and reject the message of 9/11 in the time of the latter rain.



“The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.** He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Savior.

“In spirit and practice many resemble Judas. As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reprov'd, bitterness fills their hearts.” *Youth Instructor*, July 12, 1900.

The first test for Christ's disciples following 9/11 is Habakkuk's two tables, where the message of the incarnation is enshrined. Judas would visit the palace of the high priest three times in his betrayal of Christ. As he determined to accomplish his first visit, he failed his first test when “he rose from the table” at the supper at Simon's house where Mary washed Christ's feet, thus typifying those who refuse to internalize the work associated with the message of the incarnation represented upon Habakkuk's two tables. His third and final test where Christ washed the feet of His disciples was also a failure.

“**Before** the Passover Judas had met **a second time** with the priests and scribes, and had closed the contract to deliver Jesus into their hands. . . . Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After

seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord. . . .**

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. ‘Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**’ Night it was to the traitor as he turned away from Christ into the outer darkness.

“Until this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, **the final decision had been made. He had passed the boundary line.**

“Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor's heart, Christ gave to Judas **the final, convincing evidence of His divinity.** This was to the false disciple **the last call to repentance.** No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship.** ‘**I tell you before it come,**’ He said, ‘**that, when it is come to pass, ye may believe that I AM.**’ Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their

Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer." *The Desire of Ages*, 645, 653–655.

The third and "final" test for Judas typified the Sunday law in the United States, where Seventh-day Adventists will demonstrate either a character prepared for the seal of God, or the character of Judas. Judas' turning point took place at the discourse concerning Christ as the Bread of Heaven—the very work that he refused to do. We will continue the thoughts concerning the crisis and turning point in Galilee in our next newsletter.



June 2014 Campmeeting ~ Eating the Hidden Manna

We would be delighted if you would join us for the prophecy camp-meeting scheduled for June 23 – 29, hosted by both *Future for America* and *School of the Prophets*. The purpose of this prophecy meeting is to follow Christ's mandate by pressing together and by partaking of the hidden manna. We will be taking advantage of this opportunity to put these messages on DVDs for distribution, in order that all may share in the experience – both attendees and those who cannot make the journey here. Jeff Pippenger will be the main speaker along with Mark Bruce, Duane Dewey, Daniel Fontenot, Noel del Rosal, and the students of *School of the Prophets*' as additional guest speakers.

It is important to us that our students receive experience in working in a ministry. To aid in this cause, they will be assisting in the film-making process of the meetings in June, as well as in the caretaking and cordial reception of attendees. In *Prophets and Kings*, Sister White elaborates on the weight of this work:

"Ministry comprehends far more than preaching the word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God's work—small responsibilities at first, and larger ones as they gain strength and experience. There are in the ministry men of faith and prayer, men who can say, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you.' 1 John 1:1-3. Young, inexperienced workers should be trained by actual labor in connection with these experienced servants of God. Thus they will learn how to bear burdens." *Prophets and Kings*, 223.

If you would like to attend the prophecy camp-meeting, please plan to arrive Sunday, June 22. The meetings will be held in Bismarck, Arkansas, beginning Monday morning, June 23 and ending Sabbath evening, June 28. There will be six meetings every day that will take place at *Lambert Community Fellowship*. Food (two meals) will be provided with the cost \$65/person for the week (Monday morning – Sunday morning). Please RSVP via email: bronwynpeck@gmail.com, or phone: 888.278.7744.

Thank you for your consideration, we hope you will join us!