

# FUTURE NEWS

VOL 19 - ISSUE 4 - APRIL 2015

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

## Constant Improvement Required

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### **They Will Be of a Heroic Spirit** *The Review and Herald, April 8, 1890*

"The ministers of God are not to be content to remain in ignorance of the deep things of his word. Many do not make any progress in attaining knowledge; they are slothful servants, who do not realize the importance of the truth for this time. They fall easily under temptation, and are content to meet a low standard. They are not self-sacrificing, because they have not the spirit of Christ. They do not become more and more efficient in the work, because they do not become more and more intelligent in the Scriptures of truth. They do not seek to place themselves in harmony with the work of Christ in the heavenly sanctuary, where he is making an atonement for his people. While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them.

"All heaven has been looking on with interest, ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for his children, but not without their co-operation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. They should seek to cultivate their powers and develop characters that will be meet for a holy heaven. Then and then only will the servants of God be bright and shining lights in the world. Then they will bring energy into their Christian life, for they will put all their powers to the task, and respond to the efforts that have been made to uplift, refine, and purify them, that they may shine in the courts above. They will bring all their powers under the control of the Spirit of God; they will study his word, and listen for his voice, to direct, encourage, strengthen, and advance them in their religious experience. They will not be childish and be turned aside by the temptations of Satan. They will deny themselves, not appealing to their own sympathies, for they will be of a heroic spirit. They will hoard up the great and precious truths of God's word; they will feed upon them, and grow into strong, well-developed men and women in Christ, sons and daughters of God. The greatness of the truth which they contemplate will expand the mind and elevate the character. They will not be novices in the understanding of God's word,

**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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## 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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nor dwarfs in religious experience. Conflict with the enemies of truth will not shatter them nor weaken their energies; it will only serve to drive them nearer to Him who is mighty to save. They will receive the discipline that will give efficiency to all their faculties. Heaven will be brought near to them in sympathy and co-operation, and they will be indeed a spectacle to the world, to angels and to men; for they will be marked characters on account of their purity, their strength of purpose, their firmness, their usefulness in the world."

## SODOM AND EGYPT

By J. Pippenger

The Sabbath is our final test, but it is a litmus test to demonstrate the character that we have developed in the previous period of our individual probationary time. The test which precedes this litmus test is the image of the beast test, which possesses an internal component, identifying that we are individually either developing the image of Christ or the image of the beast in this testing period. It also possesses an external element that requires us to rightly recognize the unfolding events that identify the approaching Sunday Law. The image of the beast test precedes the Sabbath test, though in reality the image of the beast test is our final test (at least in terms of defining a test that has a probationary time associated with it). These two tests have been repeatedly typified in God's word.

It is my contention that the image of the beast test was typified by the divine institution of marriage in the Garden of Eden, and that the Sunday Law test was typified by the divine institution of the Sabbath, which was also instituted in Eden. One typifies our relationship with mankind and the other our relationship with God. Upon these two institutions hang all of the law and the prophets.

"There were two institutions founded in Eden that were not lost in the fall,—the **Sabbath** and the **marriage** relation. These were carried by man beyond the gates of paradise. He who loves and

observes the Sabbath, and maintains the purity of the marriage institution, thereby proves himself the **friend of man** and the **friend of God**. He who by precept or example lessens the obligation of these sacred institutions is **the enemy of both God and man**, and is using his influence and his God-given talents to bring in a state of confusion and moral corruption." *Signs of the Times*, February 28, 1884.

The two horns of France typify these two tests; in so doing, they typify the testing process for Adventism in the United States. France is the power that placed the papacy on the throne of the earth in 538 AD, and thus typifies the work of the United States in placing modern Rome back on that throne at the end of the world. The two horns of France thus typify the two horns of the United States. Both of these two-horned powers are prophetically marked when they speak.

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

Atheism, or the Egyptian horn of France, spoke during the Revolution through the government of France, just as the government of the United States will speak at the Sunday Law. The atheism of history is representing a satanic attack against God's law, but more specifically God's Sabbath, which defines that God is the Creator; whereas Sodom represents licentiousness, which represents the attack against marriage. These two attributes are marked in inspiration in connection with France's two horns during the Revolution.

"'The great city' in whose streets the witnesses are slain, and where their dead bodies lie, is 'spiritually' Egypt. Of all **nations** presented in Bible history, **Egypt** most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by



Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. **This is atheism, and the nation represented by Egypt would give voice** to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. ‘The great city’ is **also** compared, ‘spiritually,’ to **Sodom**. The corruption of **Sodom** in breaking the law of God was especially manifested in **licentiousness**. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

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

“This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, ‘the world for the first time **heard an assembly of men**, born and educated in civilization, and **assuming the right to govern** one of the finest of the European nations, uplift their **united voice** to deny the most solemn truth which man’s soul receives, and renounce unanimously **the belief and worship of a Deity**.’—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. . . .

“France presented **also** the characteristics which especially distinguished **Sodom**. During the Revolution there was manifest a state of **moral debasement and corruption** similar to that which brought destruction upon the cities of the plain. And the historian presents together the **atheism** and the **licentiousness** of France, as given in the prophecy: ‘Intimately connected with these laws affecting religion, was that which reduced **the union of marriage**—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of **a mere civil contract of**

**a transitory character, which any two persons might engage in** and cast loose at pleasure. . . . If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage... Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as ‘the sacrament of adultery.’—Scott, vol. 1, ch. 17.” *The Great Controversy*, 269–270.

The French Revolution typifies the end of the world, so we know that this history will be repeated.

“At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—**all are tending to involve the whole world in a struggle similar to that which convulsed France**.” *Education*, 228.

## The Two Horns

At the end of the world, it is the two horns of the United States that will speak.

“‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in



the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** and **Protestantism** became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

“But the beast with lamblike horns ‘spake as a dragon. 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; . . . 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.’ Revelation 13:11–14.

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. **The ‘speaking’ of the nation is the action of its legislative and judicial authorities.** By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority

of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.” *The Great Controversy*, 442.

Manasseh was the king of Judah, which was also a two-horned kingdom represented by Judah and Benjamin. When he was carried to Babylon by the Assyrians in 677 BC, Sister White identifies that he was an “earnest” (which means “down payment”), or that which precedes something yet to come.

Manasseh was the first of the last seven kings of Judah, and as an earnest, his captivity marks a progressive fall of the literal glorious land (as Judah is called in the Scriptures). Starting the 2520 against Judah in 677 BC brings us to 1844 when the first of the two horns of the United States was conquered on the first day of the first month (April 19, 1844)—this was when the Protestant churches separated from the Millerite movement and rejected the first and second angel’s messages. This conquering by Satan over the Protestant churches is represented in Ezekiel 29:17–21 as Egypt being given to Nebuchadnezzar for services rendered.

On the first day of the first month in 1844 (April 19, 1844), the Protestant churches surrendered their sovereignty over to the papacy and they became the daughters of Babylon. At that point their hearts were manifested, though their full subjection would come at the closed door of October 22, 1844.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: **for the tree is known by his fruit.** O generation of vipers, how can ye, being evil, speak good things? **for out of the abundance of the heart the mouth speaketh.** A good man out of the



good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matthew 12:31–37.

“They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. **For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings.** They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 236–237.

The fall of Protestantism in the Millerite history was progressive, and that progressive fall typified the fall of the Republican horn of the United States at the end of the world. On the first day of the first month, the hearts of both horns were manifested, but the full conquering in either history was and will be accomplished when the door closes. (Protestant horn: 1844; Republican horn: Sunday Law.)

“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

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the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and **Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself**, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before." *Early Writings*, 260–261.

On 9/11, the Republican horn was given to the papacy (as typified by Nebuchadnezzar), and the heart of the Republican horn was manifested with the Patriot Act. Their full submission to Rome will come at the Sunday Law, as typified by the Protestant horn praying to Satan on October 22, 1844. The United States was fully ready and willing

to pass the Sunday Law at 9/11, but the Lord bid the four angels to hold the winds until God's people were sealed. We are on borrowed time.

### Ezra 7:9

Ezra 7:9 typifies 9/11; when Ezra left, he had the third decree in his possession. Sister White identifies that in Ezra 6:14 all three of the decrees are referenced as one decree, and then she comments that all three were required to perfect the prophecy.

"In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to **the commandment** ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years." *The Great Controversy*, 326–327.

In regard to the three angel's messages that were typified by the three decrees, Sister White further teaches that it is impossible to have a third message without a first and a second. So, at the first day of the first month (Ezra 7:9), the third decree (which typifies the Sunday Law) is already in place, just waiting to be implemented.

"There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 105.

Balaam strikes the ass the first of the three times because he had turned out of the way. Balaam is a false prophet; therefore he symbolizes the United States at the end of the world. Thus, on 9/11, the United States was turned away from implementing the Sunday Law because Islam fulfilled its role of angering the nations. This required the United States to turn away from its intention to pass a



Sunday Law in order to respond to Islam.

When the great buildings of New York were thrown down on 9/11, Revelation 18:1–3 was fulfilled.

“How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.”  
*Review and Herald*, July 5, 1906.

The fall of Babylon, as announced by the angel of Revelation 18, includes both the fall of the “churches” and “countries” of Christendom (church and state; two horns). Verse 3 identifies that the nations, kings, and merchants of the earth have already drank of her wine, committed fornication with her, and have been made rich through her prior to 9/11.

“The second angel’s message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to **the churches of the United States**, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced **a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete.** As they have

continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in **churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel.** But the work of apostasy has not yet reached its culmination.

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one,** and the perfect fulfillment of Revelation 14:8 is yet future.” *The Great Controversy*, 389.

### The Image Test

The progressive fall of the churches and countries of Christendom begins with the United States, which is represented as the second of three obstacles for the king of the north (the papacy) in Daniel 11:40–43. The king of the north must conquer the king of the south (the Soviet Union—1989), the glorious land (the USA), then Egypt (the UN).

What takes place leading to the Sunday Law in the United States is repeated in the world; inspiration informs us that the image of the beast test precedes the Sunday Law test. What takes place in the United States is then repeated in the United Nations. However, we must keep in mind that the United States is also the premier member-state of the United Nations. Therefore, the United States



is both a singular prophetic symbol while simultaneously being a plural prophetic symbol—the United Nations. The issue in both the United States and United Nations includes an image of the beast test that leads to the Sunday Law test, but the image of the beast represents a church taking control of a civil power. This is accomplished first in the United States and thereafter in the United Nations. These two steps for both the USA and the UN are marked in Revelation 13:11 when the USA speaks as a dragon, and thereafter forces the entire world to set up their own image of the beast in verse fourteen, which will also speak in verse fifteen.

Thus Daniel 11:41 parallels Revelation 13:11; and Daniel 11:42, 43 parallels Revelation 13:14, 15. These two points represent the image of the beast test that leads to and culminates at the Sunday Law for both the United States, and thereafter the United Nations. These two waymarks are marked in the story of Esther with the gallows that are first erected (the image of the beast test), and then the hanging takes place (the Sunday law) of Haman first (the USA), then his ten sons (the UN).

Therefore, the number ten (when typifying the United Nations by context) at the end of the world includes the fact that the United States, though part of the ten kings, is also marked prophetically as a singular symbol. Haman represents a relationship between a father and his ten sons. They (Haman and his sons) are different entities at one level, but both are of the same family. For example: the United Nations is the dragon power; the United States is part of that same alliance, but the United States is also the false prophet. When the United Nations is represented as ten nations as in the ten cities of Ezekiel 30:6–19, the ten toes of Daniel 2:42, the ten kings of Revelation 17:12–14, the ten families of Psalm 83:1–8, or the ten nations of Genesis 15:19–21, it is to be understood that the leader of those ten kings has been typified by Ahab (Jezebel's husband), or by Haman and his ten sons.

Also, when the United Nations' financial arm is represented by the ten merchants in Ezekiel 27:12–24, we see that the premier merchant ship in this history is Tarshish. Tarshish, as well as Ahab, both represent the United States which is the head of the armies and the economies of the world. This is represented in Daniel 11:40 by the chariots, horsemen (armies), and ships (economies). These symbols are further expounded upon in Revelation 13:15–17 where the United States has the power to cause the world image of the beast to either kill (chariots) or control spending (ships) if a person does not have the mark of the beast.

The image of the beast (Haman's gallows) precedes and leads to the Sunday Law:

“The Lord has shown me clearly that **the image of the beast will be formed before probation closes**; for it is to be **the great test for the people of God, by which their eternal destiny will be decided**. Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is **the test that the people of God must have *before they are sealed***. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast...” *Manuscript Releases*, volume 15, 15.

The image “of” or “to” the beast represents the combination of church and state, with the woman in control of this union—as was the case in the history of Ahab and Jezebel. Following the establishment of this unholy relationship, represented as the image to the beast, leads to persecution and death—the Sunday Law.



“But **what is the ‘image to the beast’?** and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends,** especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.**” *The Great Controversy*, 448–449.

The image to the beast is formed prior to and ultimately culminates at the Sunday Law. At the Sunday Law test, Adventists will demonstrate whether they have previously formed the image of Christ in their hearts and minds or the image of the beast (Satan) in their hearts and minds. In this sense, the image of the beast test is where our

probation closes; the Sunday Law test is where we will manifest what has already taken place in our hearts spiritually and in our minds intellectually.

“Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1161.

### Sabbath and Marriage

Therefore, our final test in terms of probationary time is the image of the beast test; this symbol is based upon the institution of marriage. All illustrations of unholy human relationships in God’s word are typifying the image of the beast. They represent a counterfeit to the true symbol of human relationship—the sanctified marriage relationship. In this sense, our final test before the Sunday Law is represented by marriage. This is why Sister White states in *The Great Controversy*, “The parable of the ten virgins illustrates the experience of the Adventist people.” Adventism’s test is the institution of marriage, while all of those outside of Adventism are to be tested upon the institution of Sabbath.

The Sabbath test is represented in the context of Pharaoh’s atheistic rebellion. The Egyptian horn represents the counterfeit Sabbath institution, and the Sodomite horn represents the counterfeit marriage institution.

“**The Sabbath was instituted in Eden, as a memorial of creation.** It points men directly to **the true God as the Maker of the heavens and the earth.** Thus it stands as a mighty barrier against idolatry, **atheism**, and infidelity. Had the Sabbath been universally kept, not one of these evils could have gained a foot-hold in our world. There could



not have been an infidel nor an idolater.” *Signs of the Times*, September 14, 1882.

“All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affections of a woman’s heart, the wife to soften and improve her husband’s character, and give it completeness, fulfil God’s purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that **marriage is a holy institution**. He came not to destroy this institution, but to restore it to its original sanctity. He **came to restore the moral image of God in man**, and **He began His work by sanctioning the marriage relation**. Thus He who made the first holy pair, and who created for them a paradise, put **His seal upon the institution first celebrated in Eden**, when **the morning stars sang together**, and all **the sons of God shouted for joy**.” *Bible Echo*, September 4, 1899.

It is during the image of the beast testing process that God’s people settle into a character that is ready to receive God’s seal at the Sunday Law. God set His seal upon the marriage institution, for it represents the testing time when God’s people will finalize the work of preparing their character for the Sunday law. It is at this point—the Midnight Cry—that the morning stars and the sons of God sing and shout for joy.

The image of the beast test, which has been typified by the marriage institution, begins at the Midnight Cry; this is at the end of the one hundred and twenty years when God’s Spirit ceases to strive with those virgins that have no oil.

“Previous to the destruction of the old world by a flood, its inhabitants were reeking in corruption. Sin and crime of every description prevailed. The state of the world now is fast reaching the point when God will say to it, as he did anciently: ‘My

**Spirit shall not always strive with man.**’ One of the grievous sins existing in this degenerate age of corruption is adultery. This shameful sin is practiced to an alarming extent. The **Sabbath** and the **marriage** institution were ordained of God in Eden to be preserved sacred and holy. **Both of these institutions of divine appointment have been disregarded and set at naught by men and women**, whose hearts are fully set in them to do evil.” *Review and Herald*, March 8, 1870.

The mystery of iniquity not only represents the work of mixing truth with error, but it also represents the image of the beast. When Paul informs us that the “mystery of iniquity” already works, he is informing us that before the litmus test of the Sunday Law has reached its fulfillment, there is a work of amalgamation that finalizes the development of two classes. This principle runs from the beginning of God’s word to the end. Before Eve ate of the fruit, she first accepted the false concepts of Satan.

“The **mixed multitude** who came up from Egypt with Israel were continually departing from God, and making themselves a snare to his people. God saw that Israel would, in their future intercourse with other nations, be in danger of following their example; and he provided for this. His law was to be read and explained to them as a nation; his dealings toward them were to be repeated; the warnings, the reproofs and counsels which the Lord gave them, were to be presented before them. His law was proclaimed from Mount Sinai, that all might hear. Point by point, it was explained to meet the minds of both the learned and the ignorant. It was necessary that all should become intelligent in regard to its binding claims, especially in reference to **the Sabbath** and **intermarriage** with other nations.

“**The Sabbath and marriage were instituted in Eden**, when man was upright and innocent before God. They were established when the foundations of the earth were laid, when the morning stars sang together and all the sons of God shouted for joy. But men broke the rules which God gave



respecting these institutions, and brought upon themselves condemnation and woe.” *Signs of the Times*, October 15, 1896.

The Egyptian horn represents the attack upon God’s law as represented by the Sabbath, and in this sense it represents the Sunday Law crisis.

“The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.’ The **atheistical power** that ruled in France during the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. **The weekly rest day was set aside**, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep.” *The Great Controversy*, 273.

Our work, in terms of the Sabbath, is typified by Moses’ work before Pharaoh. But our work is also represented as building up the old waste places and raising up the foundations of many generations.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. Isaiah 58:12.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Isaiah 61:4.

“The Lord commanded Moses to go and **speak unto Pharaoh**, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the

Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey his laws and **keep his Sabbath**, which he had instituted in Eden. He spoke the Ten Commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and **build up the foundation of many generations**, by teaching their children the binding claims of God’s holy precepts.

“**This is the work that we are called upon to do**. From the pulpits of the popular churches it is proclaimed that the first day of the week is the Sabbath of the Lord; but God has given us light, showing us that the fourth precept of the Decalogue is as verily binding as are the other nine moral precepts. **It is our work** to make plain to our children that the first day of the week is not **the true Sabbath**, and that its observance after light has come to us as to what is the true Sabbath, is idolatry, and in plain contradiction to the law of God. In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may not prove disloyal to God.” *Review and Herald*, January 9, 1894.

In regard to Pharaoh, our work has been typified by Moses, whereas the larger work is typified by Nehemiah. In Nehemiah’s work, the Sabbath institution, as well as every other divine institution, was restored.

“The work of **restoration** and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of **a work of spiritual restoration** that is to be wrought in the closing days of this earth’s history...

“The spiritual **restoration** of which the work carried forward in Nehemiah’s day was a symbol,

is outlined in the words of Isaiah: ‘They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.’ ‘They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.’ Isaiah 61:4; 58:12.

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God...

“In the time of the end **every divine institution is to be restored**. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12.” *Prophets and Kings*, 677–678.

## Nehemiah

In Nehemiah 13, is an illustration that typifies our present work. In Nehemiah 13:1–3, we can mark the first day of the first month prophetically, for Ezra 10:17 was the point where God’s people separate from their strange wives.

And they made an end with all the men that had taken strange wives by **the first day of the first month**. *Ezra 10:17*

In the first three verses, the context of Nehemiah’s entire work of reformation is set within the pronouncement from the writings of Moses that

God’s people were not to enter into mixed marriages. They were not to form unholy human relationships; in so doing, the people of God always brought a curse upon themselves.

**On that day** they read in the book of Moses in the audience of the people; and therein was found written, that **the Ammonite and the Moabite should not come into the congregation of God for ever**; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned **the curse into a blessing**. Now it came to pass, when they had heard the law, that they **separated** from Israel all **the mixed multitude**. *Nehemiah 13:1–3*.

Then, in Nehemiah 13:4-10, we are informed that prior to the first day of the first month (verses 1–3, which indicate 9/11), the leadership of Adventism (as represented by Eliashib [God will restore] the priest) had formed a working relationship with the enemy of God—Tobiah.

Nehemiah therefore accomplishes the cleansing of the priesthood by throwing out Tobiah, thus representing the separation from the strange wives (or doctrines that took place on the first day of the first month—9/11). The story of Eliashib’s treacherous relationship with Tobiah identifies the work of the mystery of iniquity that preceded 9/11.

And **before this**, Eliashib the priest, having the oversight of the chamber of the house of our God, was **allied** unto Tobiah: And he had prepared for him **a great chamber**, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

**But in all this time was not I at Jerusalem:** for in the **two and thirtieth year of Artaxerxes**



king of Babylon came I unto the king, and after certain days obtained I leave of the king: **And I came to Jerusalem**, and understood of the evil that Eliashib did for Tobiah, in preparing him **a chamber in the courts of the house of God**. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. **Then** I commanded, and they **cleansed the chambers**: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. And I perceived that the portions of the **Levites** had not been given them: for the Levites and the singers, that did the work, were fled everyone to his field. Nehemiah 13:4–10.

Sister White identifies the history of Nehemiah's work (which typifies our work) as cleansing the temple chambers of profanation.

“Because of the cruelty and treachery of the Ammonites and Moabites toward Israel, God had declared through Moses that they should be forever shut out from the congregation of His people. See Deuteronomy 23:3–6. In defiance of this word, the high priest had cast out the offerings stored in the chamber of God's house, to make a place for this representative of a proscribed race. Greater contempt for God could not have been shown than to confer such a favor on this enemy of God and His truth.

“**On returning from Persia**, Nehemiah learned of the bold **profanation** and took prompt measures to expel the intruder. ‘It grieved me sore,’ he declares; ‘therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and **they cleansed the chambers**: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.’” *Prophets and Kings*, 669–670.

Inspiration informs us that the temple cleansing that addresses sacrilegious profanation is the two temple cleansings that were accomplished by Christ when He walked among men. Christ's two

temple cleansings in turn, typified the two temple cleansings in the time of the Millerites, as well as the two temple cleansings in our day.

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its **sacrilegious profanation**. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Review and Herald*, December 6, 1892.

Nehemiah's casting out of Tobiah and his household “stuff” typified Christ's work when he cast down the tables of the money changers and drove them out of the temple. The cleansing that is illustrated in both of these sacred histories is associated with the image of the beast test; both address the unholy



relationship that is seen with Eliashib and Tobiah, and the combination of Christ's Father's temple with the thieves at the money-changers tables. The robbers of God's people are Rome (see Daniel 11:14), and to combine God's temple with Rome is an unholy union, typifying the image of the beast.

Both of these illustrations not only represent an unholy relationship (the image of the beast), but both Christ and Nehemiah recognized the desecration of God's church. This helps us identify that the image of the beast test (sacrilegious profanation) is a visual test.

WHAT EVIL THING  
IS THIS THAT YE DO,  
AND PROFANE THE  
SABBATH DAY? DID  
NOT YOUR FATHERS  
THUS, AND DID NOT  
OUR GOD BRING ALL  
THIS EVIL UPON US,  
AND UPON THIS CITY?  
YET YE BRING MORE  
WRATH UPON ISRAEL  
BY PROFANING THE  
SABBATH.

“Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of **profanation**, heard the **sacrilegious** mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt. When the revelry was at its height a bloodless hand came forth and traced upon the walls of the palace characters that gleamed like fire—words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests.” *Prophets and Kings*, 524.

The image of the beast test in our history is

represented by the handwriting on the wall in Daniel 5.

Nehemiah's reformation begins at 9/11 when the cleansing of the sacrilegious profanation that has taken place before 9/11 (the mystery of iniquity) is addressed, and it is set within the context of a visual test. He then begins a work of organization, which is found in the following verses:

**Then contended I with the rulers**, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought **all Judah** the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries, **Shelemiah [a thank offering]** the priest, and **Zadok [cleansed]** the scribe, and of the Levites, **Pedaiah [redeem]**: and next to them was **Hanan [favor]** the son of Zaccur [**remember**], the son of Mattaniah [**gift**]: for they were counted faithful, and their office was to distribute unto their brethren. **Remember** me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. Nehemiah 13:11–14.

The four faithful souls that are mentioned by Nehemiah represent the fourth generation of Adventism. In addition, the meanings of their names and the names of their forefathers typify the time and the work that Nehemiah was accomplishing. The faithful treasurers of Nehemiah's history represent a thank offering and a gift that is to be presented as the first fruit offering at the Sunday Law. These faithful ones have been remembered, favored, redeemed, and cleansed in advance of the Sunday Law when they are lifted up as an ensign.

The work of organization, here addressed, marks a worldwide organization; this is represented by the four faithful treasurers. Then from these verses below, the institution of the Sabbath is addressed as Nehemiah accomplishes a reformation concerning Sabbath observance; this typifies the Sunday Law



in our history.

**In those days saw I in Judah** some treading wine presses on the **sabbath**, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on **the sabbath day**: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the **sabbath** unto the children of **Judah**, and in **Jerusalem**. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the **sabbath** day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the **sabbath**. And it came to pass, that when the gates of Jerusalem began to be dark before the **sabbath**, I commanded that the gates should be shut, and charged that they should not be opened till after the **sabbath**: and some of my servants set I at the gates, that there should no burden be brought in on the **sabbath** day.

So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. **Then** I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the **sabbath**. And I commanded the Levites that they should **cleanse** themselves, and that they should come and keep the gates, to sanctify the **sabbath** day. **Remember** me, O my God, concerning this also, and spare me according to the greatness of thy mercy. Nehemiah 13:15–22.

Then, in Nehemiah 13:23–31, Nehemiah accomplishes a reform that represents the image of the beast test. He references the inability of the children to speak the Jews' language, thus referencing the unity that comes into the work when all of the watchmen truly speak the same things.

Four times in this chapter does he use the word “remember;” three of those times he is requesting that God would remember his righteous acts, and the other time he is asking that God would remember the wicked men's actions. This brings to our attention the marking of a 3–1 combination in this reformatory history. It also reveals the inference that this righteous reformation precedes the point where God marks the “remembering”—the Sunday Law.

**In those days also** saw I Jews that **had married wives of Ashdod, of Ammon, and of Moab**: And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give **your daughters unto their sons**, nor take **their daughters unto your sons**, or for yourselves. **Did not Solomon king of Israel sin by these things?** yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. **Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?**

And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat **the Horonite**: therefore I chased him from me. **Remember** them, O my God, because **they have defiled the priesthood, and the covenant of the priesthood, and of the Levites**. Thus **cleansed** I them from all strangers, and appointed the wards of **the priests** and the **Levites**, everyone in his business; And for the wood offering, at times appointed, and for the firstfruits. **Remember** me, O my God, for good. Nehemiah 13:23–31.

Nehemiah's work of reformation as represented in



chapter 13 represents our work from 9/11 until the Sunday Law. It addresses a work of organization that takes place during the time that Adventism is being cleansed. The entire work is placed within the context of the mystery of iniquity, which is the mixing of truth with error. It has been repeatedly typified in God's word, and it is primarily represented as unholy relationships between men and women. In this sense, the work that is represented by the expression "the mystery of iniquity" is the counterfeit of the marriage relationship that was instituted in Eden. Nehemiah's reform also addressed the institution of Sabbath. In the passage where Sister White refers to the reform of Nehemiah as representing our work she stated, "In the time of the end every divine institution is to be restored."

Nehemiah's reforms (or works of organization) represent the restoration of the marriage and the Sabbath, which typify the image of the beast test and the mark of the beast test. In turn, they have been typified by France's two horns (i.e. Egypt—Sabbath and Sodom—Marriage). France's two horns typify the two horns of the United States. During the history of the French Revolution, a united body of French legislators spoke; thus the two horns of France were manifested—Sodom representing licentiousness, and Egypt representing atheism. Likewise, when the United States speaks, the horn of Protestantism will have become the horn of Sodom (as it did on April 19, 1844 when the apostate denominations became the daughters of Babylon), and the horn of Republicanism will have become the horn of Egypt (as it did on 9/11 when the Patriot Act was introduced).

### Falling Away First

Understanding that the image to the beast test is the counterfeit marriage, the horn of Sodom, and the mystery of iniquity demands that we consider what Paul informs us in 2 Thessalonians 2:3–12.

"The Bible declares that **before the coming of the Lord**, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of

unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future." *The Great Controversy*, 389.

Strong delusion is brought upon God's people because they believe a lie, instead of the truth. This is the fruit of the combination of truth and error. Such a condition among mankind is accomplished simultaneously while the churches of Christendom are entering into a relationship with the nations of the world (this is also an illustration of the unholy union, which is both the mystery of iniquity and the counterfeit marriage).

In this prophetic scenario, Paul informs us that there is a falling away first—or, in advance of the test—where character of the man of sin will be manifested and contrasted with the character of Christ being manifested in the ensign which is lifted up at the Sunday Law. But before character is demonstrated, there must be a falling away first; this fact is a specific waymark of the prophetic narrative. In the parables of the wheat and the tares, the tares are bound together first (see Matthew 13:13).

In the time of Constantine (Pergamos), we find the falling away of the Christian church (which preceded the time of Thyatira) marked when the man of sin was to be revealed in history. Constantine is a symbol of the combination between Christianity and paganism. This union is the unholy relationship, which is the counterfeit marriage, and ultimately is the image of the beast test that precedes the revealing of the man of sin in Thyatira. Though Paul's counsel in second Thessalonians was fulfilled in the time of Constantine and the papacy, it actually finds its perfect fulfillment in our history.

"The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which



would result in the establishment of the papal power. He declared that the day of Christ should not come, 'except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' [2 Thessalonians 2:3, 4, 7.] And furthermore, the apostle warns his brethren that 'the mystery of iniquity doth already work.' [2 Thessalonians 2:3, 4, 7.] Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

"**Little by little**, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, **the mystery of iniquity** carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in **the early part of the fourth century**, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. **Paganism, while appearing to be vanquished, became the conqueror.** Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

"This compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic

system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." *The Great Controversy*, 49–50.

The mystery of iniquity began in the fourth century and it had to be formed over a period of time. But, it ultimately led to the point in time when the papacy was established on the throne of the earth in 538 AD.

"Constantine, while still a heathen, issued a decree enjoining the general observance of Sunday as a public festival throughout the Roman Empire. After his conversion, he remained a staunch advocate of Sunday, and his pagan edict was then enforced by him in the interests of his new faith. But the honor shown this day was not as yet sufficient to prevent Christians from regarding the true Sabbath as the holy of the Lord. Another step must be taken; the false Sabbath must be exalted to an equality with the true. A few years after the issue of Constantine's decree, the bishop of Rome conferred on the Sunday the title of Lord's Day. Thus the people were gradually led to regard it as possessing a degree of sacredness. Still the original Sabbath was kept.

"The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.



“The great apostate had succeeded in exalting himself ‘above all that is called God, or that is worshiped.’ [2 Thessalonians 2:4.] He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest-day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to his law; therefore he directs his efforts especially against **that commandment which points to God as the Creator.**

“Protestants now urge that the resurrection of Christ on Sunday, made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or his apostles. The observance of Sunday as a Christian institution has its origin in that ‘mystery of lawlessness’ which, even in Paul’s day, had begun its work. Where and when did the Lord adopt this child of the papacy? What valid reason can be given for a change concerning which the Scriptures are silent?

**“In the sixth century the papacy had become firmly established.** Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. **Paganism had given place to the papacy.** The dragon had given to the beast ‘his power, and his seat, and great authority.’ [Revelation 13:2.] And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and John. [Daniel 7:25; Revelation 13:5–7.] Christians were forced to choose, either to yield their integrity and accept the papal ceremonies and worship, or to wear away their lives in dungeon cells, or suffer death by the rack, the fagot, or the headsman’s ax. Now were fulfilled the words of Jesus, ‘Ye shall

be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake.’ [Luke 21:16, 17.] Persecution opened upon the faithful with greater fury than ever before, and the world became a vast battle-field.” *Spirit of Prophecy*, volume 4, 55–57.

These prophetic concepts are essential to understand before entering into a study of the story of Lot and Sodom. The story of Sodom is the story of the horn of Protestantism. It is the narrative of the counterfeit marriage, and is to be read in connection with the lines of prophecy which identify Egypt in end-time Bible prophecy. The story of Egypt is the story of the horn of Republicanism, and it is also the story of the counterfeit Sabbath.

## THE REFORMLINE OF LUTHER

Part 1

By T. Blasing

Recently, while attending Sabbath school at Lambert Community Fellowship in Arkansas, we were privileged to study the history of Luther and his role in the reformation of the sixteenth century. The foundation of our study was the seventh, eighth, and tenth chapters of *The Great Controversy*. As we read about Luther, the Lion of the Tribe of Judah unveiled a marvelous parallel between the reformation of that time and the reformations that have taken place throughout sacred history.

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

Based on this quote, we know that the principles of God’s dealings with men are ever the same. Was



the time of Martin Luther a great reformation or religious movement? It certainly was! The Lion of the tribe of Judah has opened up the understanding of Luther's reform, and a forty-six year period was discovered. We have come to understand that this period symbolizes the building of God's temple—his church. In this article we will examine the reform line of Martin Luther.

## **The Time of the End**

Martin (“the son of Mars”) Luther (“the free man”) was born on the November 10, 1483 in Eisleben, Germany. He was born in the latter half of the 1260 years of papal supremacy. His birth marks the time of the end for his timeline; therefore, this waymark also marks the arrival of the first angel's message. Luther's family was a common family. His dad wanted him to become a lawyer but God had different plans for him!

## **The Increase of Knowledge**

We see the increase of knowledge marked in Luther's timeline in the early stages of his life where he was being educated. Like Moses, Luther was raised up in a false system of education; nevertheless, the Lord overruled these circumstances. Step by step we can see how God drew him away from seeking a worldly career—placing him in the church—and step by step showing him the corruption of the catholic church and their rituals. All the while impressing upon his willing mind the principles of His pure message of salvation—the just shall live by faith!

From the year 1498-1501 his parents sent him to a parish school where he learned to speak and write in Latin fluently. In 1501, at the age of 19, he started to study at the university at Erfurt; he finished his fundamental academic training in the year 1505. Later, in that same year, he followed the counsel of his father and continued his education to become a lawyer. But on the July 2, 1505, while he was traveling back to the university from his home visit, a thunderstorm came upon him and a lightning bolt struck near the ground where he was standing.

Luther was so terrified that he cried out, “Help! Santa Ana, I will become a monk.” Against the will of his father he entered the Augustinian monastery close to Erfurt that same year. He learned and kept the monastic rules so strict that on the February 27, 1507 he was ordained as a deacon, and on the fourth of April of that same year as a priest.

During this time the question of “how do I get a merciful God” was raised within him. An internal battle raged in the mind of Luther over this most perplexing theme; it was a fierce struggle and gave him very little peace. Therefore, his superior, Johann von Staupitz, sent him in the fall season of 1508 to the University of Wittenberg to study theology. In October of 1512 he obtained his doctorate of theology and continued as a teacher at the University of Wittenberg. In 1510 (or 1511) Luther made a pilgrimage to the city of Rome. He ascended the “holy stairs” on his knees at the Lateran to ask for forgiveness for himself and to relieve his dead relatives from purgatory. Even though he still believed in the penitential system and indulgence, he was shocked about the flippancy and the moral decline he witnessed in Rome.

The journey to Rome was a key moment in his life; this is where his first doubts started to arise in him. In the following years Luther began to examine the book of Psalms and the letters of Paul. It was at this time that Romans 1:17 lead him to a new understanding of the Scriptures—the just shall live by faith! (Habakkuk 2:4). From this point forward Luther began to question, more and more, the church in its doctrines and forms. By 1515 he had already started to share his thoughts on his new and wonderful convictions.

## **The Formalization of the Message**

In the year 1516 a man named Johann Tetzel arose. He was traveling throughout Germany selling indulgences to raise money for Pope Leo X.

Pope Leo X (Leo = “Lion”, X = 10 = “time of testing”) wanted to rebuild the St. Peter's Basilica in Rome with this money. Johann Tetzel was known for his



famous sentence: “As soon as the coin in the coffer rings, the soul from purgatory into heaven springs.”

Luther preached for the first time (officially) on the October 31, 1516 against indulgences, exactly one year before the publishing of his 95 theses. In 1517 he wrote to bishop Albert of Mainz protesting the sale of indulgences. The bishop did not respond to his letter. In response, Luther wrote (in Latin) his famous 95 theses against the indulgences and the financial practices of the Roman church and nailed them to the front door of the church in Wittenberg. This was the spark which caused the already volatile situation between the Luther and the haughty prelates to ignite, resulting in the Protestant Reformation. Johann Tetzel came up with his own theses which taught the exact opposite of Luther’s. The bishop Albert of Mainz wrote the pope a letter addressing the problem Luther had caused. From that time on, Luther was to be a thorn in the side of Rome. The pope called him to Rome in 1518 to examine his teachings. But with the help of Frederick the Wise, the examination was held in Augsburg. He defeated his convictions at the Diet of Augsburg and was able to flee before they could arrest him.

Meanwhile, since January of 1518, Luther’s friends translated his 95 theses from Latin into German and had them published. It took two weeks to spread the message in all of Germany and it took two months to spread it all over Europe. Students thronged to Wittenberg to hear Luther speak.

We see here very clearly how the message becomes formalized and how it spreads to the known world (at the time). The message was formalized on October 31, 1517 and spread around the old world in a matter of months.

### Conclusion

1. We saw that that Luther’s time period is a great reformatory/religious movement.
2. We marked his birth as the Time of the End.
3. We marked his educational career as the increase

of knowledge.

4. We marked his 95 theses as the formalization of the message.
5. We showed that this message increased to a worldwide message in the early part of the year 1518.

In the next article, we are going to show the empowerment of the message, what the activity of the enemy is, how Islam plays a role in protecting Luther, and how the foundations of the message are laid.

## A DEFENSE OF THE SACRED REFORM LINES

By N.Nyoni

Those who proclaim the final warning message of the third angel are under the obligation of correctly employing the principles of prophetic exposition given by the Highest Authority (see 1888 Materials, 403; *The Review and Herald*, November 25, 1884). These principles are embodied and set forth in the fourteen rules of Biblical interpretation put together by William Miller. The fifth of these rules states:

### Rule V

“Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible.” 1842, *Miller’s Works*, volume 1, 20.

Scripture unlocks its own truths to the understanding of the students of prophecy, “since it is a rule of itself.” The utterances of priest or minister are not needed to establish the intended meaning of any portion of God’s Holy Word. The testimony of Isaiah the prophet clarifies this point:

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



from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: Isaiah 28:9, 10.

The true learning of “knowledge” and understanding of “doctrine” hinges not upon the competency of the professed teacher, but rather upon the methodology used by the Bible student who is guided by the Holy Spirit. The word of God highlights its own rule for explaining the truths it contains. “Precept must be upon precept,” and “line upon line.” This approach is the Bible’s only appointed way of satisfying the inquiring mind with the phases of truth that lead to eternal salvation. But in recent times this method has been challenged within the present truth movement. This article presents a defense of the “line upon line” approach which has led to the establishment of the sacred reform lines of prophetic history. It also sounds the note of warning, showing the danger of placing undue contempt upon these reform lines; for they are not the work of man, but of the Infinite God.

### The Measuring Line—The Pattern of the Everlasting Gospel

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: Isaiah 28:10.

Isaiah 28 is the primary reference in Scripture of how God’s people are to understand and establish the truth for this time. The meaning of the words employed in the chapter, in setting forth the Bible’s approved hermeneutic, sheds light on the validity of the “line upon line” method. Below, is *Strong’s Exhaustive Concordance* definition of the Hebrew word used by Isaiah to denote a “line:”

#### Qav Qâv Kav, Kawv: H6957

From H6960 (compare H6961); a cord (as connecting), **especially for measuring**; figuratively a rule; also a rim, a musical string or accord: - **line**.

The word used by the holy prophet of old can be understood to mean an instrument of measurement—a measuring line. Isaiah’s “line” likens the work of the messages of truth, rightly divided, to that of an architectural tool of measurement used in the process of construction. The word of God includes in its sacred pages numerous instances of building; by these it portrays the everlasting gospel pattern:

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?...Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, **and a line shall be stretched forth upon Jerusalem.** Zechariah 1:12, 16.

The effect of the correct approach to Bible study outlined in the book of Isaiah is demonstrated by the symbolic representation of the measuring line used in the rebuilding of Jerusalem. The work of God in behalf of His ancient people’s literal plundered city verily represents His work for the erection of His people as a spiritual house through the “line upon line” method of prophetic interpretation. The actual fulfillment of Zechariah’s prophecy was seen in a threefold decree issued by pagan kings of the realm of Medo-Persia:

And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. Ezra 6:14.

These decrees have come to be understood within the present truth movement as types of the three angels’ messages which arrived into prophetic history in the time of Millerite Adventism. In that period of revival, the spiritual temple of Adventism

was reared up from the plundered ruins of the Dark Ages as a reprise of the pattern represented in Zechariah. These three messages are prophetic tests (see *Evangelism*, 613), and are identified in the word of God as the “everlasting gospel” to be given to the world in these last days. This gospel first appears in Genesis 3:15 (see *Selected Messages*, book 2, 106) and emphasizes the truth that these three prophetic tests are calculated by God to produce two classes of worshippers based upon their response to the testing process. Thus, Zechariah’s measuring line represents the three-step testing process of the everlasting gospel which rears up a faithful class into the spiritual temple of the Lord. The term “everlasting” would suggest that this gospel pattern runs through and pervades the entire Bible. And, this proposition is true. By a variety of images, the prophetic pattern is illustrated again and again in the Scriptures, following the same prophetic stencil premised in Revelation 14. This is further confirmed by the simple fact that sacred history repeats itself (see Ecclesiastes 1:9,10; 3:15), and God changeth not in his dealings with men (see Malachi 3:6).

This same understanding can be drawn from the Hebrew word of Isaiah’s “line upon line;” this premise is substantiated by the context of Isaiah 28. In the prophetic narrative of Isaiah 28, the Lord portrays the everlasting gospel plan under the symbols of architecture and building. Therefore, it is justifiable to understand the “line upon line” of the Hebrew prophet’s message as referring to measuring line upon measuring line:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Isaiah 28:16, 17.

In this much controverted chapter, the Almighty presents two foundations and two structures. This same representation is used by Christ in the parable

of the wise and foolish builders to illustrate the two classes that are always produced by the everlasting gospel (see Matthew 7:24-30). Isaiah 28 is therefore to be understood in the setting of the everlasting gospel which consistently follows a three-step prophetic testing pattern and develops two classes of worshippers. In Isaiah’s representation, the Lord God accomplishes the everlasting gospel by employing a “plummet” and a “line.” These two items refer to measuring lines which are used in the work of building. And, the word translated as “line” in the above quoted verses is the same word translated “line” in the “line upon line” approach of understanding the Scriptures. Therefore, Isaiah presents a second witness to Zechariah’s portrayal of the everlasting gospel by measuring lines. Upon the measuring lines of Isaiah, the Lord lays righteousness and judgment. This is in agreement with the gospel pattern outlined in the book of John as the threefold work of the Holy Spirit:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: John 16:8.

Isaiah 28 follows this pattern. The prophet begins his testimony with a fearful message of wrath to come (see Isaiah 28:1-3)—a message designed to bring conviction of sin. His message would be followed by righteousness and judgment which, as the Lord represents it, would be placed upon the measuring lines. In the everlasting gospel pattern, the message convicting of sin is always followed by a manifestation of righteousness which eventually leads to judgment. The third test is always a judgment event where two classes of worshippers are separated for eternity. In Isaiah 28, the two classes are the believers in the foundation stone, and those who trust in lies and falsehood. The “judgment” test would be the “hail” which would “sweep away the refuge of lies” and the “waters” which “overflow the



hiding place.” These words will be fulfilled in the coming papal flood at the Sunday Law (see Daniel 11:40, 41). The structures of the foolish builders will then be swept away; and consistent with the general present truth understanding, the Sunday Law will be the third test for Adventism as is marked out by the third angel’s message. Thus, Isaiah’s prophecy demonstrates the prophetic truth that the everlasting gospel, which culminates for Adventism at the Sunday Law, may also be understood in terms of measuring lines.

The act of measuring symbolically represents the work of judgment based upon an investigation of the moral stature of God’s professed people (see SDA Bible Commentary, volume 7, 972; Sermons and Talks, volume 1, 56). This work is accomplished through the introduction of prophetic testing messages (see Early Writings, 260). Therefore, the measuring line of Isaiah would fitly represent a line on which the principal points of the everlasting gospel pattern are represented. It is this pattern which Christ, the Master Builder, has used in the construction of His spiritual temple in every sacred reform movement. And in this final generation, not only does He employ that same pattern, but He places upon His people the obligation to understand the pattern by considering the measuring lines He used in past sacred histories (see Ecclesiastes 3:15; Isaiah 46:9, 10). By laying each measuring line upon another measuring line, He designs that His people gain an understanding of how He will erect His final spiritual temple which they must strive to be a part of. The threefold testing process of the last days—the final measuring line of the gospel dispensation—comes in the form of the three angels’ messages. These three tests are to build up the final remnant of God, and inspiration directly ties them to a prophetic line.

“God has given the messages of Revelation 14 their place **in the line of prophecy**, and their work is not to cease till the close of this earth’s history.” *1888 Materials*, 804.

Therefore, by combining the testimony of Sister

White with that of Isaiah, it can be seen that the measuring line upon measuring line representation of Isaiah’s prophecy is referring to the prophetic line upon prophetic line approach to understanding the Scriptures. Thus, the line upon which the three-step testing gospel pattern is to be placed is the “line of prophecy.” The foregoing points are corroborated by an understanding of the root word from which the Hebrew word translated “line” is derived. This understanding surfaces more glorious truths which complement the defenses of the reform lines.

### **Bind and Collect Together — Line Upon Line**

*Strong’s Exhaustive Concordance* defines the root word from which the Hebrew translation of “line” is derived, as follows:

#### **Qâvâh Kaw-vaw’**

A primitive root; **to bind together** (perhaps by twisting), that is, **collect**; (figuratively) to expect: -gather (together), look, patiently, **tarry**, wait (for, on, upon).

It means “to bind together” or to “collect” together. This definition is echoed by the premise of Miller’s fourth and sixth rules of Bible interpretation which state:

#### **Rule IV**

“To understand doctrine, **bring all the scriptures together on the subject you wish to know**, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.” 1842, *Miller’s Works*, volume 1, 20.

#### **Rule VI**

“God has revealed things to come, by visions, in figures and parables, and in this way **the same things are often time revealed again and again**, by different visions, or in different figures, and parables. **If you wish to understand them, you**



**must combine them all in one.”** *Ibid.*

Doctrine is one of the primary subjects of the twenty-eighth chapter of Isaiah, and Miller confirmed in his fourth rule the only way identified by the ancient prophet to “understand doctrine.” All of the Scriptures must be brought together upon the subject in question, and if no contradiction can be found in a proposed theory, it stands as the established position. In the sixth rule, the knowledge of future things is said to be revealed again and again by different figures. To understand them, they must all be combined in one. These principles form the heart of the sacred reform lines. The “line upon line” approach combines all the sacred histories of the word together in order to illustrate the end-time history of the latter rain. In understanding present truth, prophetic line must be laid upon prophetic line. And by thus drawing out the sequence of events which is “revealed again and again” in different prophetic histories, by binding them together (as the root word suggests), combining them “all in one,” a clearer picture of the end of the world is portrayed. The Spirit of Prophecy confirms this application:

“We must have a knowledge of the Scriptures, that we may trace down **the lines of prophecy**, and **understand the specifications given by the prophets, and by Christ and the apostles**; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness.” *The Review and Herald*, July 31, 1888.

Each prophet and apostle put on record a variety of specifications relevant to the time in which we live. It is only by binding or collecting the different lines of sacred history together that God’s people are enabled to see more clearly the dynamics that characterize the history which is soon to go through the Day of the Lord.

“Written in different ages, by men who differed widely in rank and occupation, and in mental

and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

“As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.” *The Great Controversy*, vi.

In the preface to the book *The Great Controversy*, essential points were put on record which would be key to understand in the closing scenes of earth’s history. This is because they would characterize a large part of the developments of the Great Controversy within the present truth movement as it approaches its close. One of those principal points is the fact that truths chronicled in varied styles and diversity of nature can only “unite to form a perfect whole” by paralleling them through the lines of prophecy and binding them together to produce “perfect harmony through all.” The “superficial” and “careless” will deny these claims, but the “thoughtful, reverent student” follows the injunction of Isaiah 28:10, and receives “clearer insight” and “discerns the underlying harmony” of the prophetic lines.



The root word of the “line” of Isaiah 28:10 is therefore in harmony with the Spirit of Prophecy, with the prophetic rules endorsed by the Spirit of Prophecy, and with the reform lines. An additional point to notice in defense of Isaiah’s “line upon line” is the fact that the meaning of the root word and the application of the reform lines join the principles of Miller’s fourth and sixth rules of interpretation together. The joining of the numbers of these two principles of interpretation spell out the number “forty-six” (46), and this is the number associated with the temple (see Exodus 24:16-18; John 2:18-21). The word of the Lord presents no coincidences; therefore, this understanding adds to the divine emphasis on the importance of Isaiah’s “line upon line” to those who are willing to receive it. This is because it confirms that the prophetic line upon prophetic line approach is God’s method of erecting His spiritual temple (46) upon the “Sure Foundation” Stone of Isaiah 28:16. It is by the stretching out of measuring line upon measuring line of the different reform histories that the Lord is building up His people upon their most holy faith. Thus, the root word from which the Hebrew word translated “line” is derived contributes significantly to the authenticity of the reform lines. But, probably the most solemn of the truths brought to view by this root word is the divine setting of the reform line controversy that its secondary meaning sets forth.

### **Line Upon Line, Stammering Lips, The Tarrying Time & 9/11**

The root word of Isaiah’s “line” can also mean, “look, patiently, **tarry**, wait (for, on, upon).” This meaning introduces an entirely different yet important dimension to the controversy of the reform lines which confronts our movement today. It connects this controversy to the tarrying time. The tarrying time is a subject of Bible prophecy and is marked out in the different prophetic histories of the Bible. But only those who accept Isaiah 28:10 on the basis that it is speaking of the prophetic lines will be able to see the specifications that render the tarrying time an important waymark in all

of sacred history. It is sobering to note that those who are warring against the sacred reform lines are simultaneously warring against the waymark of the tarrying time of our history. This is Satan’s design to keep them blinded to the salvational implications of correctly understanding the present time until the door of mercy is forever closed. In Millerite history, the tarrying time was inaugurated by the first disappointment of April 19, 1844 when the people of God first expected the advent of Christ. This period witnessed the arrival of the second angel’s message onto the scene of prophetic history (see *Spiritual Gifts*, volume 1, 153); but it was also during this time period that a flood of fanaticisms entered into the Advent movement:

“It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844**, when Adventists were in a state of doubt and perplexity concerning their real position.” *The Great Controversy*, 398.

The various phases of fanaticism were as a result of misapplication and misinterpretation of the Scriptures. Men under the influence of the evil one wrested the Scriptures by employing false approaches to understand its sacred truths. That history is repeating to the very letter, and the laying of prophetic line upon prophetic line is the sole method of demonstrating this truth. The tarrying time of our history was initiated when the second angel’s message began to be repeated in the form of Revelation 18:2, 3. This commenced on September 11, 2001 (see *Life Sketches*, 411). Therefore it follows that, based upon the line of Millerite history, fanaticism would enter into the present truth movement following the events of 9/11. This has truly been the case as the post-9/11 time period has seen a wide range of conflicting expositions applied to the same prophetic subjects of the Bible. One such example is the understanding of the book of Joel. At least five different positions which are not in agreement have found a voice within the movement. Yet it cannot be that all of them are correct; for God



is not the Author of confusion (see 1 Corinthians 14:33). This is but positive evidence that we find ourselves in the tarrying time of our history. The consideration of the root word of Isaiah's "line" is thus specifically marking the divine setting of the tarrying time of 9/11 in which the movement would witness the inroads of fanaticism. Isaiah's message is the key which explains the reason for the fanaticism. It is a disregard of the reform lines and a rejection of the "line upon line" approach to Bible study which has caused these multitudinous errors to enter the movement.

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

This disregard and rejection is only causing the advocates of error to make lies their refuge and to hide themselves in falsehood. They will be left to "go, and fall backward, and be broken, and snared, and taken" unless they repent. Not long from now, the hail shall sweep away their sandy foundation. Only the true foundation will stand sure—the foundation which is established upon the prophetic lines. The wise builders are using the prophetic line upon prophetic line method to erect a structure that will stand the fierce storm just ahead. And this current controversy has created an environment where the wise builders must clarify the truth and demonstrate the true foundation as we head towards the end of the tarrying time. This controversy over the reform lines has made the tongue of the stammering ones ready to speak plainly (see Isaiah 32:4):

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue

will he speak to this people. Isaiah 28:9-11.

The "stammering lips"—men possessing few external qualifications, and little influence in the movement—are those whom the Lord is using to clarify the issues of this controversy. Few of the great men of the movement are involved in defending the truthfulness of "line upon line," and the Spirit of Prophecy sets forth the reason:

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so called" will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them.

"The Lord has faithful servants, who in the shaking, testing time will be disclosed to view." *Testimonies*, volume 5, 80.

Many are becoming "self-sufficient, independent of God" by reason of "intellect, genius" and "talent." As useful as these endowments can be, when not on the side of truth, they become of no value to the Lord. By diverting to issues of non-importance and not keeping "pace with the light," many are now raising their voices against the advancing light. Notwithstanding this, "the Lord has faithful servants" who in this shaking time are being "disclosed to view." These are not the "great men" "who have rendered supreme homage to 'science falsely so called.'" These are they with "stammering lips and another tongue" which have chosen to maintain a teachable spirit before the Lord. And the prophecy that highlights this aspect of the current controversy is set forth in verses 9-11 of Isaiah 28;



thus placing their fulfillment, for those who will receive it, in the prophetic setting of the tarrying time of 9/11. The tarrying time of 9/11 has seen a dramatic fulfillment of Isaiah 28 which could only be put together by the Holy Spirit of God. He is the Being sounding the note of warning through the Bible and the Spirit of Prophecy to the people within the present truth movement. But, one class will choose to deny the Bible and the Spirit of Prophecy, and therefore, reject the Spirit of God by claiming the reform lines of sacred history a construct of man and a non-essential element. The men that take this position do despite to the Holy Spirit and unless they repent, they commit the unpardonable sin.

### **The Unpardonable — Rejecting Line Upon Line**

The arguments drawn out of the Bible and Spirit of Prophecy are all attesting to the truthfulness and divine origin of the reform lines. But, Satan as the enemy of souls is seeking to get the people in present truth to reject them, and in this manner, commit the unpardonable sin. This sin is defined below:

“What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan.” *Counsels for the Church*, 81.

Some are performing this work even now. “Convincing evidence” has shown that “line upon line” “is in harmony with the Scriptures,” and “is of God.” These individuals at one point acknowledged these truths to be the mighty power of the Holy Spirit. But now, directly or by inference, are

denouncing the great reformatory movements of sacred history as “the power of Satan.” The pursuit of this course leads into gross darkness and rushes the captives of Satan thus gained over the brink of ruin. Nothing but sore punishment awaits those who insist on doing this evil work:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Hebrews 10:29.

When people who once rejoiced in the truth begin to tread under foot “the Son of God,” “counting the blood of the covenant” wherewith they were sanctified “an unholy thing,” there is great reason to fear. Not only for the wrongdoers, but even for those who have not taken these steps; for they are the primary objects of the enemy’s attacks at this time. We must therefore be drawing closer to the Lord in this solemn time. Men do “despite unto the Spirit of grace” by rejecting the means through which the Spirit works with man—the sacred reform lines of history and prophecy; for “line upon line” is the communication of the Spirit in the latter rain (see Isaiah 28:12). It is a fearful thing to thus fall into the hands of the living God. And a fearful looking for of judgment and fiery indignation awaits those who will persist in casting contempt upon the reform lines of the Lord. In so doing, they (like Judas) betray their Master, and their prophetic fate is typified by the fate of the ancient traitor.

### **Line Upon Line — The Cord of Death of Judas**

Upon realizing too late that he had betrayed Innocent Blood, confession was forced out of the lips of Judas for fear of the coming judgment:

“Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away.

Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death. As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!" *Desire of Ages*, 721.

His entreaties were in vain, for his probation had been taken from him; and Bible prophecy had been fulfilled. In despair and bitter agony, the betrayer went forth and hanged himself. He thus received the first draughts of the cup of wrath he must drain to its dregs at the final judgment; for it is written, "Cursed is every one that hangeth on a tree" (see Deuteronomy 21:23; Galatians 3:13). The instrument through which Judas brought retribution upon himself was a cord:

"Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair **went out and hanged himself**. Later that same day, on the road from Pilate's hall to Calvary, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken **the cord by which he had hanged himself to the tree**. In falling, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus." *Desire of Ages*, 722.

"The cord by which he had hanged himself to the tree" typifies the condemnation that is soon to fall upon the rejecters of God's truth within the present truth movement. This is clearly seen upon gaining an understanding that the "line" of Isaiah's prophecy can also mean a "cord":

### H6957

From H6960 (compare H6961); **a cord** (as connecting), especially for measuring; figuratively a rule; also a rim, a musical string or accord: line. Compare H6978. *Strong's Exhaustive Concordance*.

As Judas hung on a tree by a cord, so will the advocates of error in the present truth movement be condemned by the very truths conveyed through the "line upon line" approach which they choose to reject. Like the betrayer of Christ, they will realize too late that they have forsaken the truth of God. But this realization will be unable to change their position then. As Judas fell from the tree and had his body "horribly mangled" only to be eaten by the dogs, so will these fall away from the truth (see 2 Thessalonians 2:3) only to have their spiritual constitutions devoured by the oppressive laws which shall be passed by the governments of the earth; and they will thus receive the mark of the beast.

### In Closing

"Great reproach has been cast upon the work of the Holy Spirit, by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the Word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics to cast contempt upon the work of the Spirit, and cause the people



of God to neglect this source of strength which our Lord himself has provided.” *Great Controversy*, vii.

Great reproach has been cast upon the work of the Holy Spirit by the errors that deny the sacred reform lines. The class that does this claims enlightenment, having tasted of the heavenly gift and of the powers of the world to come. But by reaching a strange pass, they allow another spirit, even the spirit of devils, to influence them. This record has been chronicled to bid men flee from enchanted ground, or remain only to receive strong delusion, the mark of the beast, and the wrath of God.

## READERS RESPONSE

**Dear Mrs Pippenger,**

I am glad and overjoyed for the first batch of books that you sent me. They are bringing much joy to my brethren and myself. Grace and peace be unto you from God our father and Christ Jesus our Saviour whom He sent. I am exceedingly joyful for I heard the message of the arrival of *Future for America* in Zimbabwe in April 2015. This has been the greatest news in my advent experience, as half the time I learn these truths alone in solitude, not of my choice but as it is the predicament that I am in. I have many questions to ask when you come and will pray that I will get time to bend your ears when thou comest.

Secondly, my mom has told me that the second batch of books has arrived or at least there is a request to collect books from the post office. I am pregnant in expectation to see what thou hast sent me. I will collect them on Thursday morning, our time, as that is when I will be free.

Last Sabbath I was given a chance to restore and repair the old paths, the foundations

of many generations at a local conference church in a district I once worked. The Lord brought to my attention a man who would benefit from these truths that have been so wonderful to this little boy that speaketh to you. So pray for us little children who have not been disfellowshipped from the conference churches to employ our talents to present this message to an already prejudiced audience.

Lastly, I hope you at *Future for America* are well and I will keep you in prayers. I know and believe that the night your daughter looked up all the verses on the first day of the first month, none other than the angel Gabriel directed that study, not to lift any man up lest I make of no effect the cross of Calvary. I am forever grateful for the miraculous way I received the first presentation from Eatonville 2008, which led me to start following this message in 2012, a few months after joining the Adventist church. So now my greatest burden is what can I do for the High Priest and King, Jesus? What then, when He has been so gracious to this foolish little man. I did not intend to make this email so long please pardon your little son. Warmest regards, TM-Zimbabwe

**Dear Future for America Team,**

I want to personally thank you and above all thank God Almighty for allowing you to come to our country of Zimbabwe and share with us the everlasting gospel. Thank you for making our camp a success and for sharing with us the prophetic message. I was blessed and now pray that I begin to internalize these truths and share them with my family. May God grant you a blessing for the seed you planted in Zimbabwe. My husband and my brother cannot stop singing the song Brother



Mark taught us, "Faith is the Victory." May God bless *Future for America* and may we all be faithful and live up to the light we have received. Kind Regards, R-Zimbabwe

### **Brother Mark,**

In light of the recent increase in knowledge confronting us ever since the Zimbabwe campmeeting, we see the marked manifestation of the power of God. For a while I have been praying and asking God to put to use the land my father gave me which is about 3.2 hectares in the country. The land is in a valley, though hot, I can tap water upstream from the river to irrigate the land. The property has a storage facility with about four separate rooms, plus a two-roomed cottage that was housing the man keeping the property.

For a while I was praying that the Lord would make good use of the land to establish a Bible school like the *School of the Prophets*. Well, I had blinders in my prayers for I was praying asking the Lord to move it under the custody of Future for America, but I was wrong for Providence was showing me otherwise.

After campmeeting I was certain that I needed to move to the country but there was mentioned in clear, distinct lines the need to gather together (two by two, as the disciples). In my pursuit of moving out of the city, I approached a few families (husband and wife team and a team of 3 brothers). They all prayed about it and are moving to the property the end of the month (April). How do we set up? What do we need to put up? We have white boards and brethren willing to do manual labor. What important structures were needed at the start of *School of the Prophets*? I know you were involved

and saw the development of the school in Arkansas.

We would like to start the school here immediately. A student from Uganda will be our first student. She will be coming the end of May to learn the sacred reform lines. She emailed me about a place to study medical missionary work, which is considered present truth in Africa. She stumbled upon my email address on a website that I used to write for before they fell away from the truth. When she wrote me I warned her about the errors of associating with that ministry which is daily imbibing in error. I only knew of 3 medical missionary institutes, but told her of the dangerous and erroneous views that are being taught at those institutes and then gave her an alternative. I offered her the opportunity to come to Zimbabwe to my brother's treatment room in the city and learn to work the health work as he get a diverse number of patients with many conditions. While she is learning the health work, I have purposed to take her through the sacred chronology as that is what I have been learning. Teaching her Millerite history and how it repeats.

So, now with the light from the campmeeting, it is clear we need to organize and this is where you come in. You have seen the reformlines. It is a fact any honest heart cannot argue with. I am not to question the Lord on who was given the understanding of the first message (Daniel 11:40-45) and the second (9-11). I am a mere mortal and all I seek for is truth. So, this is not to lift any man up. You have seen how the school is run. If you have any suggestions, please feel free to contribute that we may increase in knowledge and walk in the advancing light. Warmest Regards, TM-Zimbabwe

## FALL CAMPMEETING 2015

**Where? Bismarck, Arkansas ~When? September 13-20, 2015 ~Why?**

It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many, and because our numbers are few, we should present as strong a front as possible. Individually, you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

Some will say "It is expensive to travel, and it would be better for me to save the money, and give it to the advancement of the work where it is so much needed." Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people.

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege.

Anciently the Lord instructed his people to assemble three times a year for his worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude.

They met to recount God's mercies, to make known his wonderful works, and to offer praise and thanksgiving to his name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another.

In the days of Christ these feasts were attended by vast multitudes of people from all lands, and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all nations of the world.

With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities.

If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict? And if the people of the world then needed the light which God has committed to his church, how much more do they need it now?

This is a time for every one to come up to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are, and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do his work without the co-operation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side and obey his commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for his people. He will bless every effort to honor His cause and advance his work. *Pamphlets*, 130.