

FUTURE NEWS

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

Preach the Word

Earnest Work to be Done *The Review and Herald, September 28, 1897*

"The word of God is like a treasure-house. It is a light that shineth in darkness. It is better to neglect anything of a temporal nature than to neglect to search the Scriptures. God has appointed that through the study of the Bible, important truth shall be communicated to his human agents. My heart aches as I see that even among those who claim to be looking for Christ's appearing in the clouds of heaven, there are those who permit their minds to be taken up with that which is merely fictitious. The world is full of such books, but God has given us a definite work to do, and we are not to turn to side issues, and employ time and workers in selling books that give no light. Christianity is an intensely practical thing, and those who have put on Christ should walk even as he walked. We should be wholly engaged in the work of God. 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?'

"God does not generally work miracles to advance his truth. If the husbandman neglects to cultivate the soil after sowing his seed, God works no miracle to counteract the sure result of neglect. In the harvest he will find his field barren. God works according to great principles which he has presented to the human family, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results. Those who make no decided effort, but simply wait for the Holy Spirit to compel them to action, will perish in darkness. We would ask those who are waiting for a miracle, What means have been tried which God has placed within your reach? We would ask those who are hoping for some supernatural work to be done, who simply say, 'Believe, believe,' Have you submitted yourself to the revealed command of God? The Lord has said, 'Thou shalt,' and, 'Thou shalt not.' Let all study the parable of the talents, and realize that to every man God has given his work,—to every man he has entrusted his talents, that by exercising his ability, he may increase his efficiency. You are not to sit still, and do nothing in the work of God. There is work, earnest work, to be done for the Master in overcoming evil habits that are condemned

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

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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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in the word of God, and in doing those good things that are there commanded. Individually, you must battle against evil, wrench yourself from all hurtful associations, study God's word, and pray for divine aid to war against the world, the flesh, and the devil. You need daily light from God to fight the good fight of faith."

UNDERSTANDING THE PROPHETIC FRACTALS

Part I
By N. Nyoni

Introduction

"The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection." *The Review and Herald*, October 21, 1890.

One of the prime attributes of the words of truth is their capability of "constant expansion." Though old, the truths of God's Word are ever new, constantly revealing to the diligent seeker a greater glory and mightier power (see *Christ's Object Lessons*, 127). The Prophetic Lines have been the basis of the increase of knowledge which has established the present truth message for this generation, and the answer to the old truths that warrant "new development" for the edification of the saints. The light emanating from the Prophetic Lines has been rapidly increasing in brightness and luster in recent times. Part of this advancing light is the understanding of Prophetic Fractals which identify a repeating pattern at every scale on the same lines of prophecy. The validity of this fresh understanding is entirely Biblical, and this article presents a defense of the Prophetic Fractals which have a major bearing upon our

salvation. The truth must be "in Jesus," therefore, the arguments in its defense will be drawn from the Line of Christ—the Author of this truth. Christ's line of prophetic history demonstrates clearly how closely He identifies Himself with the light of the Prophetic Fractals.

Principal Points — Defining a Prophetic Fractal

"The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths." *Counsels to Writers and Editors*, 29.

The present truth message for Seventh-day Adventism is the third angel's message, "embracing the messages of the first and second angels." According to inspiration, this message is to be represented and taught in the form of lines:

"The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have it stand forth in purity." *Manuscript Releases*, volume 21, 130.

(The quote above is primarily talking about the way we conduct our camp meetings rather than about reform lines.)

The approach of laying prophetic line upon prophetic line is the solitary approach of study which carries the Bible's divine endorsement (see Isaiah 28:10). This is the method of arriving at correct conclusions concerning the events which transpire in this latter rain history at the end of the world (see Isaiah 28:12). By so doing, a divine paradigm is established which identifies the same principal points in each 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.

“The work of God” in a particular history always parallels that of preceding or following generations; for “the principles of God’s dealing with men are ever the same.” (See *The Great Controversy*, 343.) Thus, the sequence of events in each reform history presents a pattern to be followed by the final reform history in the last days. The fundamental characteristic of the reformlines is the three-step testing process which always results in the development of two classes of worshipers. This is the work of the everlasting gospel (see Genesis 3:15; *Selected Messages*, book 2, 106). A prophetic fractal would therefore duplicate this testing process on that same line of prophetic history, in either a smaller or greater scale. The dictionary definition of a fractal is as follows:

“Any of various extremely irregular curves or shapes for which any suitably chosen part is similar in shape to a given larger or smaller part when magnified or reduced to the same size.” *Merriam-Webster Dictionary*.

“A fractal is a natural phenomenon or a mathematical set that exhibits a repeating pattern that displays at every scale. . . . Fractals also include the idea of a detailed pattern that repeats itself.” *Wikipedia*.

The various lines of prophecy form “shapes” which illustrate the “detailed pattern” of a three-step testing process in every sacred history. By definition, a fractal would have to replicate this pattern “at every scale” of the prophetic line. This can clearly be demonstrated in the first angel’s message of Revelation 14:

And I saw another angel fly in the midst of

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6, 7.

The three-step testing process of the three angels’ messages has its place in the line of prophecy (see *1888 Materials*, 804). This process is also seen on a smaller scale in the message of the first angel. This is based upon the understanding that the threefold test of the gospel can also be understood as the threefold work of the Holy Spirit in convicting the world of sin, righteousness, and judgment (see John 16:7, 8). The first angel states: “Fear God, and give glory to Him; for the hour of His judgment is come.” The words “Fear God” identify a fearful conviction of sin (see Proverbs 8:13; Hebrews 1:8), and thus would answer to the first test. “Give glory to Him” highlights the necessity of manifesting God’s righteousness in the life (see Exodus 33:18, 19; 34:6, 7), and would therefore line up with the second test. “The hour of His judgment” as an announcement of a judgment event would bring to view the third test of the everlasting gospel pattern. Thus, the three tests are demonstrated in the section of the first angel’s message, while they are also represented on a larger scale as all three of the messages of Revelation 14. This is what Ezekiel saw in prophetic vision at the commencement of his ministry:

The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were **a wheel in the middle of a wheel**. Ezekiel 1:16.

The wheels Ezekiel beheld in vision represent the complicated play of human events which are under divine control (see *Education*, 178). These events, governed by a Divine Hand, are illustrated on the



sacred reformlines of prophetic history. The “wheel in the middle of a wheel” would therefore show the outworking of divine providence in the outer wheel of human events which also manifests itself in the inner wheel of human events:

“The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world, by very simple means. It is God’s plan that every part of his government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony.” *Special Testimonies for Ministers and Workers*, number 10, 36.

The “divine operations” in the work to be done in our world are the guiding hand that governs the movements of the prophetic wheels. Since the work performed by God is always the same, the outer wheel and inner wheel of complicated human events would follow the same prophetic pattern. The inner wheel would represent a prophetic fractal of the pattern premised in the outer wheel of these events; the larger part of the process would depend on the outcome of the smaller parts of the process in God’s plan of salvation. For this reason, the three-step testing process of the everlasting gospel, which characterizes the complete line of a particular reform history, is also to be understood in terms of Prophetic Fractals. It is to be broken up into segments in which the same three-step testing process is repeated at every scale as a “wheel in the middle of a wheel.” These fractals add glory and power to the understanding of prophetic histories; for they serve as magnifiers which bring to close view the minute details of events which are to transpire in the latter rain history in this final generation. The life experiences in the history of Christ illustrate this application. The dynamics leading up to the Marriage at Cana and the first temple cleansing will be the burden of this first installment.

Behold the Lamb of God — the Disciples’ Testing Process

Again the next day after John stood, and two

of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! John 1:35, 36.

Prior to the wedding feast in Cana of Galilee, Jesus returned from the wilderness of temptation to the Jordan, having already submitted to the sacred rite of baptism at the hands of John the Baptist. Jesus’ baptism marked an anointing which would inaugurate His public ministry on the earth; for when He emerged from the watery grave, the Holy Spirit, in dove-like form, descended upon Him to give power to His work (see Matthew 3:16). With the empowerment of the Spirit following His baptism, the Savior publicly identified Himself as the Anointed One of the Old Testament Scriptures. He begins His public ministry at the marriage which typifies the Midnight Cry.

And Jesus returned **in the power of the Spirit** into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **The Spirit of the Lord is upon me, because he hath anointed me** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. Luke 4:14–19.

He had thus become the Anointed One of Bible prophecy—the “Messiah” in the Hebrew, and the “Christ” in the Greek. The identification of Him as the Messiah had at this point become a test to the people of the Jewish nation; for all those who would fail to recognize Him, and refuse to accept His ministry would fall by the sword of the Roman



legions. Now all these things were written for ensamples, and pointed forward to the final history of this present world (see 1 Corinthians 10:11). The Jews had anticipated the dispensation and work of Christ, and the outpouring of the former rain. This prefigured Adventism's expectation of the dispensation and work of the Holy Spirit in the outpouring of the latter rain. And it is standard understanding within the present truth movement that the hope of the Seventh-day Adventist people, the coming of the latter rain, is represented by the descent of the Angel of Revelation 18:

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” *The Review and Herald*, April 21, 1891.

This Angel descended on great buildings of New York City and overturning of God's power (1906). The coming of Christ “in His public ministry, and the test to the Jewish people, typified the 18, the empowerment of the initiation of the life and death within Adventism. Just as the in the time of the Jews carried is the recognition of 9/11 as a history (as well as what it entails) to thus recognize September 11, to present duty, and will therefore mark of the Roman beast. Yet, in

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September 11, 2001 when the were thrown down by the turning (see *The Review and Herald*, July 5, the power of the Spirit” to begin which His ministry then presented arrival of the Angel of Revelation message of the hour, and the testing process of this generation identification of Jesus as Messiah with it eternal ramifications, so sacred waymark of the latter rain a matter of life and death. A failure 2001 will be a blinding of oneself be a preparation for receiving the considering the test of the Messiah

at the Jordan, it would be important to note that those who were specifically identified in connection with the test were two of John's disciples. These were a specific class of Jews that were already studying the present truth of their generation, and they were the focus of this stage of the testing process. This reveals the fact that although 9/11 is a test to all of Adventism, this waymark specifically identifies the inauguration of a testing process for those within Adventism who have already taken upon themselves the task of studying the present truth for this generation. The call of Christ's first disciples covers these important truths which illustrate the end of the world.

Call of the First Disciples —Five Wise Virgins & Unsealing of the Truth

John the Baptist directed two of his followers to Jesus the Christ. His (John's) message was the first message of reform to be given to the people of his generation. The acceptance of his message and ministry were a necessary precursor to recognizing and accepting the Messiah of the Scriptures. In this manner, the Lord reveals to this last generation the necessity of receiving the first message of reform—the message of Daniel 11:40-45—in order to be in any way benefited by the message of 9/11. When the two disciples of present truth were led to the Anointed One, they heeded the call:

And the two disciples heard him [John] speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth



his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. John 1:37-41.

Upon identifying the Messiah, Andrew and John determined to follow Him. To the inquiry “What seek ye?” these two disciples confessed their intention to acquaint themselves with the Sent of God. The testing question of Christ revealed the genuineness of their purpose. They desired to learn at the feet of the Great Teacher, and thus become wise unto eternal salvation (see *Desire of Ages*, 138). Then Andrew, after his meeting with the Savior, went in search of his brother with the glorious tidings of present truth. His words to Simon confirm the test that confronted the people of God at the commencement of the public labors of Christ. This newly found disciple of Christ laid before his brother the fact that the “Messias” had been found. Thus showing the truth that one aspect of the first test in our generation is the recognition of the prophetic significance of 9/11, and bringing this sacred waymark to the attention of fellow believers.

“All who are consecrated to God will be channels of light. God makes them His agents to communicate to others the riches of His grace.”
The Desire of Ages, 141.

Another point to note is Christ’s reply to the first two disciples when they made plain to Him their desire. To John and Andrew’s request for a qualitative interview with the Son of God, He responded with the words, “Come and see.” Having been sickled into the Divine Husbandman’s garner by the messages of John the Baptist, these two disciples, as first fruits of Christ’s ministry, were to receive deeper insights into the mysteries of God’s holy word. The Savior’s words to them bring to view a truth relevant to the time in which we live. “Come and see” denotes an unsealing of truth; and the book of Revelation substantiates this claim. In the Revelation, John beheld a Book sealed with seven seals. This Book represents the Bible (see *Manuscript Releases*, volume 20, 197), sealed up by traditions, customs, maxims, and the ideas of men (see *Signs*

of the Times, May 17, 1905). None could open this Book of divine instruction, for it was sealed up to perfection. The jewels of truth were hidden from sight under the rubbish of error and falsehood; and only their Author could cast them back into the framework of truth. Christ, as the Lion of the tribe of Judah, could alone unseal the Book that was closed up to His people’s understanding. And the removal of each seal with one following the other indicated a progressive revelation of truth to His people. This is also represented in the book of Daniel as an increase of knowledge (see Daniel 12:4). The unsealing of the first four seals in Revelation was consistently followed by the words “Come and see” (see Revelation 6:1, 3, 5, 7); and with these four Biblical witnesses, it can be seen that the words spoken to the two first disciples identify the fact that certain aspects of truth were about to be opened to their understanding:

“If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit’s call in the preaching of John the Baptist. Now they recognized the voice of the heavenly Teacher. To them the words of Jesus were **full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light.**” *The Desire of Ages*, 139.

The traditions and customs of the Jewish rabbis, which had been handed down from generation to generation, had to a great extent leavened the minds of Christ’s newly found disciples. These traditions had affected their comprehension and appreciation of truth; to them, many portions of the Old Testament were as a book that was sealed. Therefore, the Lion of the tribe of Judah had to set forth to them the truths of the Old Testament Scriptures



in new “freshness” and “beauty.” These truths thus understood were to aid them in navigating through the many perplexities, doubts and soul-destroying errors they were to face in their ministry on earth, and dock them at the eternal harbor of salvation. But the things written aforetime were written for our learning (see Romans 15:4). Therefore, the first test of these disciples unearths the fact that the symbol of the first test for the present truth movement (9/11) was to bring with it new phases of truth which would have been unsealed by Christ. This indeed was the case; for at 9/11, the glory of the Angel of Revelation 18 began to lighten the earth with fresh revelations of truth (see Revelation 18:1). The narrative of the call of the first disciples continues:

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. John 1:45, 46.

On the day following the call of John, Andrew, and Simon, Jesus added Philip to the fold (see John 1:43). Then, “Philip findeth Nathanael” and brought him also to the Messiah. In drawing the latter to Christ, Philip entered into no controversy with him; rather, he simply said “Come and see.” Thus again is identified the prophetic aspect of an unsealing of truth. The revelations from the prophetic word were to continually increase in the experience of these disciples, and this was to foreshadow the end of the world. 9/11 was not the end of the light to be revealed from God’s word; the glory of the fourth Angel was to continually advance, ever revealing deeper truths and greater insights.

When Nathanael eventually came in contact with Christ, he was awed by an evidence of Christ’s divinity (see John 1:48, 49). But, the Master promised to Him a greater revelation of truth in the following words which would prefigure the dynamics of the latter rain history in these last days:

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. John 1:50, 51.

In illustrating this greater revelation of truth, Christ referenced the dream of Jacob’s ladder upon which “angels of God” were “ascending and descending” (see Genesis 28:10-17). Christ here identified Himself as the ladder—the channel of communication between Heaven and earth. Under this symbol is represented His intercessory role in bearing up the prayers of the saints to God and sending to the saints the blessings of His mediation in the messages of God’s Spirit. The ministry of holy angels is also represented by their ascent and descent upon the ladder; this ministry is also portrayed in the sanctuary. Upon the vail which divided the Holy from the Most Holy place, cherubim were carefully wrought with threads of gold and silver (see Exodus 26:31). This representation identified their work in ascending to Heaven with the petitions of God’s people and descending with a response to their needs (see *Signs of the Times*, June 24, 1880).

“The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. Yet it was a structure of extraordinary magnificence. The walls consisted of upright boards heavily plated with purest gold. The sacred building was composed of **two apartments, separated by a rich and beautiful curtain, or vail**. A similar vail closed the entrance of the first apartment. These vails, with the curtain which formed the ceiling of the tabernacle, were of a variety of colors, most beautifully arranged; while inwrought with threads of gold and silver were cherubim, **to represent the angelic host**, who are connected with the work of the heavenly sanctuary, and who are ministering angels to the saints upon the earth.” *Signs of the Times*, June 24, 1880.



The veil is a symbol of Christ (see Hebrews 10:19, 20), and therefore is a fit representation of the ladder (or Son of man) upon which the angels ascend and descend. This was the illustration that best suited the Redeemer in explaining the revelation of “greater things” that was soon to follow. This illustration was told to Nathanael after he had been bidden to “Come and see;” it finds fulfillment in the revelation of truth symbolized by the removal of the seventh seal:

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, **which came with the prayers of the saints, ascended up before God out of the angel’s hand.** And the angel took the censer, **and filled it with fire of the altar, and cast it into the earth:** and there were voices, and thunderings, and lightnings, and an earthquake. Revelation 8:1–5.

When the seventh seal is unsealed, Jesus the Great High Priest, represented by the Angel who performs an intercessory role, bears up the “prayers of the saints” to God and casts down “fire of the altar” “into the earth.” This was to be the experience of Nathanael and his faithful counterparts. The truth for their time was to be completely unsealed to their understanding, and they were to receive a special bestowal of the Holy Spirit as represented by the “fire of the altar.” This manifestation of divine power and revelation of “greater things” was also foreshadowed a day after the call of Philip and Nathanael at the wedding feast of Cana. These first five disciples began the foundation of the Christian church (see *The Desire of Ages*, 141); and with Christ at their head, they proceeded to the Marriage at Cana at which they were to witness a manifestation of the power of God.

Thus was illustrated in type and was a shadow of the procession of the five wise virgins to the marriage at the Midnight Cry as represented in the parable of the ten virgins (see Matthew 25:1-12; *Christ’s Object Lesson*, 406). This parable was fulfilled in the history of Millerite Adventism (see *The Great Controversy*, 393), and at the Midnight Cry, the fire of the Holy Spirit came upon the wise Millerite virgins. The message of their generation was at that time completely unsealed to their understanding in order to clarify the issues that their history then presented. “Greater things” were shown unto them, and by these things, the foundation and central pillar of Adventism was established—October 22, 1844. The parable of the ten virgins and the marriage is clearly typified by the Marriage at Cana. Therefore, the events of that marriage are worthy of consideration.

The Marriage at Cana — The New Wine & the Ensign

“Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life.” *The Desire of Ages*, 141.

As stated in the foregoing points, the Marriage at Cana typified the history of the Midnight Cry in Millerite history when the Marriage procession of the parable of the ten virgins took place. An array of justifications are set forth in the word of inspiration for this particular application. The manner in which the miracle of the new wine was performed brings some of these justifications to light:



And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. John 2:6–8.

“Six waterpots” were availed for the performance of Christ’s alpha miracle, and these were filled with water. Six is the number connected with humanity (see Genesis 1:26–31); therefore, the waterpots foreshadowed the human instruments that were to be a part of the fulfillment of the manifestation of God’s power at the Midnight Cry. The water as mentioned before, is a symbol of the Divine Spirit (see John 7:38, 39). Just as the waterpots were filled with actual water, so the Millerites were filled with the Holy Spirit. This illustrates the combination of humanity and divinity which produced the living testimony that characterized the test of the Midnight Cry in the time of the Great Second Advent Movement.

“The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning...At that time there was faith that brought answers to prayer,—faith that had respect to the recompense of reward. **Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers.** Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones.” *The Spirit of Prophecy*, volume 4, 250–251.

As the waterpots became the source of the miraculous new wine, so were the Millerites the carriers of a fresh understanding of the doctrine of the Second Advent which had heretofore been unknown.

The unfolding of the light of the Midnight Cry, following the perplexity and uncertainty of the tarrying time, was as miraculous as the new wine provided for the marriage feast in the town of Cana. And consistent with the word of God, wine is a symbol of doctrine (see Luke 5:33–39; *The Desire of Ages*, 278). The movement swept across the United States like a tidal wave:

“In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the “midnight cry” was heralded by thousands of believers. **Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went,** until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts.” *The Great Controversy*, 400.

In like manner did the news of the miracle of Cana spread throughout the region:

“As the guests at the feast remarked upon the quality of the wine, inquiries were made that drew from the servants an account of the miracle. The company were for a time too much amazed to think of Him who had performed the **wonderful work.** When at length they looked for Him, it was found that He had withdrawn so quietly as to be unnoticed even by His disciples. **The attention of the company was now turned to the disciples.** For the first time they had the opportunity of acknowledging their faith in Jesus. They told what they had seen and heard at the Jordan, and there was kindled in many hearts the hope that God had raised up a deliverer for His people. **The news of the miracle spread through all that region, and was carried to Jerusalem.** With new interest the priests and elders searched the prophecies pointing

to Christ's coming. There was eager desire to learn the mission of this new teacher, who appeared among the people in so unassuming a manner." *The Desire of Ages*, 149–150.

"The quality of the wine" verily represented the quality of prophetic light that emanated from God's word at the Midnight Cry. And, as "the news of the miracle spread through all that region, and was carried to Jerusalem," so did the Midnight Cry spread like a wild fire throughout the United States of America. The news from Cana brought with it a "new interest" to study the prophecies concerning the coming of Christ, and so did the Midnight Cry in Millerite history cause the virgins to trim their lamps with a renewed interest in prophetic study. At the marriage feast, upon failing to find Jesus, the guests' attention was turned to the disciples who in turn were to give testimony of their experience with Christ. This prefigured how the Millerites were to be lifted up as an ensign and brought to the attention of those honest Protestants who would receive the living testimony (see *Early Writings*, 238). Millerite history (and therefore the Midnight Cry) is to be repeated here at the end of the world:

"There is a world lying in wickedness, in deception and delusion, in the very shadow of death,— asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him."** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." *The Review and Herald*, February 11, 1896.

The events of the Marriage at Cana clearly prefigured Millerite history which repeats in this last generation. The manifestation of Christ's power was seen in the two former histories; and these serve as two witnesses of the manifestation that is soon to occur in the latter rain history. It has also come to be understood within the present truth movement

by virtue of the pattern set forth in the reformlines, that the manifestation of the power of God is demonstrated in the second waymark.

The Midnight Cry in the time of the Millerites was that kind of manifestation; according to inspiration, it was joined to the second angel's message—the second test of their history. Therefore, the Marriage at Cana and the first Midnight Cry typify the Midnight Cry of the latter rain which is to be a second test to Adventism in this final history. At this time, the saints will begin to be lifted up as an ensign as the attention of the church and the world will be drawn to them (see Zechariah 9:16). Just after the Marriage at Cana, Christ cleansed the temple for the first time. This work separated the true worshipers of God from the hypocrites in Zion. This separation was an illustration of the climax of the everlasting gospel in which two classes of worshipers are demonstrated. And it would therefore answer to the third waymark in this prophetic narrative—the litmus test which demonstrates characters of God's professed people. This is confirmed by the following passage:

"Overpowered with terror, the priests and rulers had fled from the temple court, and from the searching glance that read their hearts. In their flight they met others on their way to the temple, and bade them turn back, telling them what they had seen and heard. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship. In this scene He saw symbolized the dispersion of the whole Jewish nation for their wickedness and impenitence." *The Desire of Ages*, 162.

"The dispersion of the whole Jewish nation for their wickedness and impenitence" would take place at the close of their probation. This typified October 22, 1844 when the cleansing of the sanctuary of Daniel 8:14 was partially fulfilled, and the wise and foolish virgins of that history were separated. The perfect fulfillment of the temple or sanctuary cleansing of Daniel 8:14 will be at the Sunday Law which marks the close of probation for Seventh-day



Adventism. At this point, two classes will be forever separated. The Sunday Law is correctly understood in the present truth movement as the third test for Adventism, and therefore, the first temple cleansing performed by Christ prefigures the third test for Seventh-day Adventists. The identification of Jesus as the Messiah at the commencement of His public ministry, the Marriage at Cana, and the first temple cleansing typify a three-step testing process which confronts Adventism and will culminate in the purification of the church at the Sunday Law. The first test is an identification of 9/11 as a waymark of sacred history, and understanding the truths in connection with it. The second is the Midnight Cry which will be a visual manifestation of God's power. And the third will be the cleansing of the temple at which point two classes will be forever separated. This understanding sets forth a platform by which the fractals of this history can be seen:

Calling the Disciples — Identifying the Prophetic Fractals

The foregoing points present a three-step testing process from Jordan to the cleansing of the temple. But, the same pattern of three tests can also be demonstrated on a smaller scale in the same prophetic line in the form of Prophetic Fractals. The first illustration is in the call of the disciples. The making up of the five followers of the "Lamb of God" and the procession to the marriage supper took place within three days. Three days are a prophetic symbol of the three tests of the everlasting gospel (see Hosea 6:1-3). Therefore, between the first and second waymarks of the Jordan and the Marriage at Cana is seen three tests directed at Christ's first disciples:

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He

saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. John 1:35-39.

On the first day of enrollment, when the first disciples were called, the first test is exemplified. These followers were to recognize the Messiah, but they were also to "eat" the words that were to be unsealed to them in their meeting with Christ. Thus, showing that the disciples of present truth are to recognize 9/11, but also assimilate the increase of knowledge that the Lion of the tribe of Judah is presenting to them. Furthermore, the first day or first test is connected to the "tenth hour." This is of great prophetic significance. The hour which follows the tenth hour is the eleventh hour, and the eleventh hour is a symbol of the Sunday Law crisis (*Selected Messages*, book 2, 16; *Last Day Events*, 182)—the final moments of the probationary day for humanity (see John 11:9, 10; 9:4). This is when the eleventh hour workers will be called in fulfillment of the parable of Matthew 20:1-16. Therefore, as the tenth hour precedes the eleventh hour, so does the testing process of 9/11 precede the Sunday Law. The probationary time of 9/11 to the Sunday Law can therefore be represented as the "tenth hour." In this way, 9/11 can be seen to be a strong argument that the Sunday Law is on the horizon. On the second day, Philip and Nathanael were called:

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called

thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. John 1:43–49.

When Philip and Nathanael had come to Christ, the Savior manifested His divinity by revealing to the latter disciple His omniscience. This is a characteristic of the second test, and by this manifestation, the “Son of God” was disclosed to Nathanael’s view. Many lessons may be drawn from these verses. One of them is the fact that there are some that join the train of the advancing glory of the Midnight Cry at the second fractal test which precedes its climax at the marriage. This second fractal test is the current shaking within the present truth movement which has been caused by the introduction of heresies and false theories (see *Manuscript Releases*, volume 11, 206). But it is this very shaking that allows for the message of the “Son of God” to be disclosed to the view of those represented by Philip and Nathanael within the movement (see *Testimonies*, volume 5, 80; 1 Corinthians 11:19). This message is the Straight Testimony to the Laodiceans, and also causes a shaking; for others choose to rise up against it (see *Testimonies*, volume 1, 181). The prophetic line upon prophetic line approach of this message is being cast aside by some, but this is the very means by which the omniscience of Christ is being demonstrated to establish the faith of Nathanael. Philip and Nathanael represent those who gladly return from Laodicean lukewarmness while their door of probation is still open:

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God.” *Testimonies*, volume 1, 144.

Another point to notice is the character of Nathanael as described by Christ in the second day of selection. He is represented as an “Israelite indeed, in whom is no guile!” Thus showing that the disciples of

present truth must “zealously repent” and have sin completely put out of their life in this second test. They must possess the character of the 144,000 who have no guile in their mouths in this shaking time (see Revelation 14:5). For when the Marriage at Cana arrived, there was no more selection. The five wise disciples had already been made up. In this manner it can be seen that at the Midnight Cry, the number of the faithful disciples of present truth will be complete, and they will be engaging in a new phase of their work. Probation closes for the present truth movement, not at the Sunday Law, but at the Midnight Cry; for this will be their third test:

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. John 2:1, 2.

The “third day” for the disciples was the marriage, and the third test for the present truth movement will be the Midnight Cry. At this time, the promise of Christ to Nathanael of a revelation of “greater things” will be fulfilled. The seventh seal will have been removed and the message of this generation will be completely opened to the understanding of the faithful. According to the Revelation, when the seventh seal is removed, there is silence in Heaven (see Revelation 8:1). This silence is a prophetic indicator of a change in dispensation (see Habakkuk 2:20; Zechariah 2:13). And surely enough, the Marriage at Cana and the Midnight Cry are both demonstrations of a new phase in the work of Christ and His followers. The silence of the seventh seal is for half an hour. It has been shown that 9/11 to the Sunday Law can be represented as the “tenth hour” just before the eleventh hour. Half an hour would be marked at the very middle of the hour, and the waymark that sits at the middle of 9/11 and the Sunday Law is the Midnight Cry. Therefore, Christ’s promise to Nathanael will be fulfilled in this last generation in the time of the Midnight Cry which shall be a transitional period into the Sunday Law crisis. Christ and His newly selected disciples proceeded to the marriage, and



another three-step testing process was initiated. This illustrates the second phase of the testing process within Adventism before the call is given to the eleventh hour workers.

The Marriage & the Midnight Cry — Another Fractal Demonstration

The Marriage at Cana is directly connected to the herald of the Midnight Cry by the following passage:

“**And the third day there was a marriage in Cana of Galilee:** and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage’ (John 2:1, 2)...A most interesting part of the ceremony took place in the evening when the bridegroom went to meet his bride and bring her to his home. At the house of the bride a company of invited guests awaited the appearance of the bridegroom. As he approached, the cry went forth, **‘Behold the bridegroom cometh: go ye out to meet him.’**” *Manuscript Releases*, volume 10, 204.

The Marriage of Cana is undoubtedly a type of the Midnight Cry at which the sound will be heard “Behold the Bridegroom cometh, go ye out to meet Him.” This marriage presented three typical tests. This testing process now focused on the Jews that were not the disciples of Christ. The first is represented by the command to fill the six waterpots with water (see John 2:6, 7). This has already been shown to represent the combination of humanity and divinity. Had the command been disobeyed, the feast would not have had its wine stores replenished. Thus showing that at the Midnight Cry, Seventh-day Adventists that have not yet been confronted with these truths, will have to fill their vessels with the messages of God’s Spirit, which shall be presented to them by the wise virgins of present truth. Those that do not receive these messages will not be benefited by any further manifestation. The second test was a visual test represented by the disciples who stood as an ensign to give a living testimony when the attention of the Jews was drawn to them:

“As the guests at the feast remarked upon the quality of the wine, inquiries were made that drew from the servants an account of the miracle. The company were for a time too much amazed to think of Him who had performed the **wonderful work**. When at length they looked for Him, it was found that He had withdrawn so quietly as to be unnoticed even by His disciples. **The attention of the company was now turned to the disciples.** For the first time they had the opportunity of acknowledging their faith in Jesus. They told what they had seen and heard at the Jordan, and there was kindled in many hearts the hope that God had raised up a deliverer for His people.” *The Desire of Ages*, 149, 150.

The third test which followed was the cleansing of the temple which scattered the hypocrites and left the true worshipers within its sacred precincts. Thus, typifying the Sunday Law which shall scatter the hypocrites in Adventism while leaving the faithful in its midst. Then shall the sanctuary be made righteous in completing the perfect fulfillment of Daniel 8:14.

In Closing

“The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. ‘Light is sown for the righteous.’ Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.” *The Great Controversy*, 521.

The light of the Prophetic Fractals is seen to center in Christ. Far from being a construct of a human being, it is a principle of the Almighty God illustrated in the life of the Savior Himself. These can only be made plain to the student who earnestly seeks “for truth as for hid treasure.” The glory of the third angel is advancing, and may it be the prayer of those within present truth to keep pace with its light. The second installment will take up another line which validates the truthfulness of Prophetic



Fractals, and they will be proven to be an integral part of the message of the hour.

UNDERSTANDING THE PROPHETIC FRACTALS

Part II
By N.Nyoni

Introduction

Eternal life according to the Savior is to know the only true God and Jesus Christ whom He has sent (see John 17:3). The students of prophecy are distinguished from the surface readers of the Word in that they understand the Lord Jesus Christ in all His varied attributes. The premier identification understood by the diligent seeker of truth at a prophetic level, and by which Christ substantiates His claim as the true and living God, is His ability to declare the end from the beginning (see Isaiah 46:9, 10). The title to which this ability is attached is “Alpha and Omega” (see Revelation 1:8). Christ demonstrates Himself as “Alpha and Omega” in various instances of the word, and He must be presented as such to the people:

“All the great truths of the Scriptures center in Christ; rightly understood, all lead to him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths.” *The Review and Herald*, June 13, 1912.

The previous installment set forth the history of the marriage at Cana and the fractals represented therein. This second installment will focus on the resurrection of Lazarus in confirming the same subject matter. These two occurrences are linked together by two great manifestations of the power of God. The former was the location for

the performance of Christ’s alpha miracle at the beginning of His earthly ministry (see John 2:11), whereas the latter witnessed the performance of His omega miracle at the end of His earthly ministry (see *Christ Object Lessons*, 256). Thus, Christ places upon these two histories His divine signature as Alpha and Omega, and He places an obligation upon His students of prophecy to understand the parallels which characterize them. Upon realizing this truth, the witnesses to the validity of the Prophetic Fractals increase and the beauty and harmony of the Prophetic Lines are illustrated.

The Death of Lazarus – Disappointment & Tarrying Time

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. John 11:1–3.

The house of Lazarus, Mary and Martha in the town of Bethany had been a delightful abode for Christ during His life on the earth. There He was assured of listeners that would ever be receptive to the truths He desired to convey—truths which would make one wise unto salvation. But a dark cloud now rested above this peaceful and humble household. Lazarus was stricken by disease with such violence that it necessitated the Great Physician’s presence. Therefore, with utmost confidence, his two sisters forwarded the message of his illness to Jesus in hope of an immediate response. But, the Savior purposely selected a different course:

“When Jesus received the message, he said, ‘This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.’ He accordingly remained where he was for two days. After the messenger was sent, Lazarus grew rapidly worse. The sisters counted the days and hours that must intervene between the sending of



the message and the arrival of Jesus to their aid. **As the time approached when they should expect him, they anxiously watched the travelers who appeared in the distance, hoping to discover the form of Jesus.** All their efforts for the recovery of their brother were in vain, and they felt that he must die unless divine help interposed to save him. Their constant prayer was, Oh! that Jesus would come! He could save our beloved brother!" *The Spirit of Prophecy*, volume 2, 360.

Mary and Martha eagerly waited in hope of discovering the "form of Jesus," but lo, He was

JESUS DID NOT DESIRE TO MEET THE AFFLICTED SISTERS IN SUCH A SCENE OF CONFUSION AS THEIR HOME THEN PRESENTED, SO HE STOPPED AT A QUIET PLACE BY THE ROAD-SIDE, AND SENT A MESSENGER TO INFORM THEM WHERE THEY COULD FIND HIM.

absent. Christ tarried in the place where He was as if the tidings of Lazarus' health were not then a matter of emergency:

"He [Christ] loved them no less **because He tarried**; but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained." *The Desire of Ages*, 528.

"In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. **He tarried**, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed "the resurrection, and the life." *The Desire of Ages*, 529.

When the Savior tarried, Lazarus fell under the dominion of death, and the anxious sisters were bitterly disappointed:

"When Lazarus died, **they were bitterly disappointed; but they felt the sustaining grace of Christ**, and this kept them from reflecting any blame on the Saviour." *The Desire of Ages*, 526.

The tarrying of Christ to go to the aid of Lazarus, and the disappointment of the expectant sisters which followed, typified the experience of the Millerite Adventists as portrayed in the parable of the ten virgins (see Matthew 25:1-12). In the parable, the Bridegroom tarried, and the virgins slumbered and slept. The Millerites had gone forth to meet the Lord Jesus Christ, anticipating His immediate return. But they were to meet with disappointment as the One in whom all their hopes centered was not to be revealed from Heaven with His mighty angels at the time which they had hoped:

"Those who sincerely love Jesus can appreciate the feelings of those **who watched with the most intense longing for the coming of their Saviour. The point of expectation was nearing.** The time when we hoped to meet Him was close at hand. We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God,—an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can ever forget those precious hours of waiting.

"Worldly business was for the most part laid aside for a few weeks. **We carefully examined every thought and emotion of our hearts, as if upon our deathbeds, and in a few hours to close our eyes forever upon earthly scenes.** There was no making of 'ascension robes' for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour.

"But the time of expectation passed. This was

the first close test brought to bear upon those who believed and hoped that Jesus would come in the clouds of heaven. **The disappointment of God's waiting people was great.** The scoffers were triumphant, and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear; and now their courage returned with the passing of the time, and they boldly united with the scoffers, declaring that they had never been duped to really believe the doctrine of Miller, who was a mad fanatic. Others, naturally yielding or vacillating, quietly deserted the cause.” *Christian Experience and Teachings of Ellen G. White*, 47.

Like Mary and Martha, the Millerites “watched with intense longing for the coming of the Savior.” “But the time of expectation passed” and the glorious form of Jesus was not seen. “The disappointment of God's waiting people was great,” just as was the disappointment of the two Hebrew sisters. The words of Christ to His disciples concerning the state of Lazarus when his sisters were lamenting his death also fits into the framework of the parable which found striking fulfillment in the experience of the Millerites. Christ said, “Lazarus sleepeth;” thus prefiguring the sleeping of the virgins at the tarrying of the Bridegroom (see Matthew 25:5). The Millerite virgins went forth to meet Christ by reason of a message based upon definite time (see *The Great Controversy*, 457). Therefore, their sleeping after the first published time expired was upon the subject of time. In this period of doubt and perplexity, they were led back to their Bibles and realized that they were in the tarrying time.

“The disappointed ones saw from the Bible that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844.” *Spiritual Gifts*, volume 1, 153.

It is at this time that Christ commissioned a messenger to call His faithful people out of the churches that had become a part of Babylon. This very dynamic is typified in the experience of Mary and Martha when Lazarus had died.

The Call of Mary & Martha – Babylon Is Fallen

When the time was right for Christ to proceed to Bethany to help the sorrowing sisters, He did not at once enter this well beloved home. He waited by the way just outside of the town and sent a messenger to call Mary and Martha:

“When he reached Bethany he heard from several persons that Lazarus was dead, and had been buried four days. While still at a distance from the house, he heard the wailing of the mourners. When a Hebrew died it was customary for the relatives to give up all business for several days, and live on the coarsest food while they mourned for the dead. Professional mourners were also hired, and it was they whom Jesus heard wailing and shrieking in that house which had once been his quiet, pleasant resting place. Jesus did not desire to meet the afflicted sisters **in such a scene of confusion** as their home then presented, so he stopped at a quiet place by the road-side, **and sent a messenger to inform them where they could find him.** Martha hastened to meet him; she told him of her brother's death, saying, “Lord, if thou hadst been here, my brother had not died.” ...**Jesus bade Martha call her sister, and the friends that had come to comfort the afflicted women.**” *The Spirit of Prophecy*, volume 2, 361–363.

At the death of Lazarus, the household of Bethany presented “such a scene of confusion” as was not in harmony with the spirit of Christ. For this reason, He “sent a messenger to inform them where they could find Him.” This typified the commissioning of the messenger or angel who would call the students of prophecy in the Millerite history out of the Babylonian confusion of the Protestant churches who had



rejected the first angel's message. The two sisters were called at the time when Christ had tarried; Lazarus had slept and they had been disappointed. So was the second angel of Revelation 14:8 sent to the earth at the time of the first disappointment, of the commencement of the tarrying time, and of the sleeping of the virgins in the Millerite time period:

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen! **Then I saw the disappointed ones** again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord's appearing.” *Spiritual Gifts*, volume 1, 153.

The above passage cited affirms that the second angel's message officially arrived into prophetic history when the Millerites had become the “disappointed ones” by reason of tarrying of the Heavenly Bridegroom. And in this time period, the Millerite Adventists were to separate from the communion of the now fallen churches:

“They [the Millerite believers] loved their churches and were loath to separate from them; but as they saw the testimony of God's word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’ Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.” *The Great Controversy*, 376.

“The summer of 1844” when “about fifty thousand withdrew from the churches” was the time when the message of the second angel was proclaimed (see *The Great Controversy*, 389). This was typified by Mary and Martha's separation from the hypocritical mourners when Christ had called them to Himself:

“Martha hastened to meet him; she told him of her brother's death, saying, ‘Lord, if thou hadst

been here, my brother had not died.’...**Jesus bade Martha call her sister, and the friends that had come to comfort the afflicted women.**” *The Spirit of Prophecy*, volume 2, 362–363.

A point worthy of notice is the fact that the sisters that were called to separate from the confusion of their house were in a state of affliction. This foreshadowed how only those who were afflicting their souls and desiring true peace with the Lord in the Millerite history received the second angel's message. The careless and indifferent were left in total darkness. The history of the Millerites is repeated to the very letter in this final generation (see *The Review and Herald*, August 19, 1890); therefore, the second angel's message is repeated. The fourth Angel sounds the message of the second angel and would be the point of reference for the beginning of the modern day tarrying time and the sleeping of the virgins of present truth:

“Many who heard the first and second angels' messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. **But five were wise and five were foolish.** The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. **Many who went forth to meet the Bridegroom under the messages of the first and second angels**, refused the third angel's message, the last testing message to be given to the world. **A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message.** The first, second, and third angels' messages will need to be repeated.” *Manuscript Releases*, volume 16, 269–270.

This Angel arrived into history on September 11, 2001 (see *Life Sketches*, 411). At this point in history, the tarrying time commenced. In the



previous installment, the recognition of Jesus as the Anointed One was the test that confronted His first disciples. This was shown to prefigure the test of identifying September 11, 2001 as a sacred waymark in Bible prophecy. The tarrying of Jesus, the sleeping of Lazarus and the disappointment of the sisters presents a parallel and second witness to the test of recognizing 9/11 at the end of the world. Yet the aspect emphasized in this second line is the identification of 9/11 as the tarrying time of Bible prophecy. Failure to recognize this blinds one to the duties of the tarrying time, and will result in the eventual reception of the mark of the beast. In the history under consideration, Mary and Martha were to separate from the confusion. So at 9/11, the people in the present truth movement were to separate from the doctrines and hermeneutical methods of Rome and Apostate Protestantism. All those who do not realize this will end up on the side of these two apostate powers. But, another key point to note is the manner in which Christ's message was conveyed to the sisters:

“The message was given to Martha **so quietly** that others in the room **did not hear...** And when she had so said, she went her way, and called Mary her sister **secretly**, saying, **The Master is come, and calleth for thee.** She delivered her message **as quietly as possible**; for the priests and rulers were prepared to arrest Jesus when opportunity offered. The cries of the mourners prevented her words from being heard.” *The Desire of Ages*, 529–530.

Mary and Martha received the message “so quietly” and “secretly” that others “did not hear.” This prefigured the manner in which the advancing light of present truth will draw the wise virgins of this history unto Christ Jesus. It is represented as a secret message which only those that fear God will receive:

The secret of the Lord is with them that fear him; and he will shew them his covenant.
Psalm 25:14.

Those that fear God are those who fully receive the

first angel's message (see Revelation 14:6, 7). The testimony of the first angel was the judgment hour message identifying the events connected with the close of probation in the time of the Millerites (see *The Great Controversy*, 310). The present day equivalent would be the message of Daniel 11:40–45 which gives an outline of events that lead to Michael standing up and human probation closing. The reception of this message is a precursor to receiving the secret message represented by the call of Mary and Martha. In the previous installment, those that did not carefully regard the message of John the Baptist could not receive the call as the first disciples did to follow the “Lamb of God” whithersoever He went. So also, this line shows that those who do not appreciate the message of Daniel 11:40–45 cannot receive the “secret of the Lord,” which is also styled in the Revelation as the “hidden manna.”

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.
Revelation 2:17.

Pergamos was the church to which this promise was uttered. But all of the messages and experiences of the churches are relevant to these last days (see *The Acts of the Apostles*, 585). This third church is particularly present truth, as it highlights the dynamics involved in the compromise that leads to the passage of the Sunday Law. This transpired in its first fulfillment, and is repeated in the testing process of 9/11 which comes just before the Sunday Law. Therefore, the message of the hidden manna is especially relevant to the people of God at this time. But it can only benefit those who receive the first message. The message of the last six verses of Daniel 11 comes with the manner of its interpretation. The subjects therein represented are all in symbolic language. This is one of the primary points essential to understand. Those who refuse to



acknowledge that the first message brings to view the fact that prophecy is always to be figuratively understood place themselves in the class typified by those who “did not hear” the hidden message to Martha and Mary. They disqualify themselves from receiving the advancing light of the third angel. The hidden manna is communicated to the people of God through the “line upon line” approach of Bible study set forth by the prophet Isaiah. The class represented by those who did not hear the message to the sisters of Bethany are also identified in Isaiah’s prophecy:

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Isaiah 28:9–12.

“They would not hear” the message of “line upon line” and thus receive the “rest” and “refreshing” of the latter rain because they did not accept the first message. The disregard of the first message is made evident in that they set aside the Prophetic Lines which began to be unsealed by the Lion of the tribe of Judah in 1989. These lines of prophecy form an integral part of the first principles that establish the present truth of this history. Thus, the separation that takes place by virtue of the secret message to the two afflicted women represents the separation that is necessitated in this period of earth’s history. God’s people are to separate from all those who are not receiving the advancing light of the third angel through “line upon line,” including those who may be within the present truth movement at this time. This is to be done not because the class that “would not hear” consists of bad men, but because the errors which the enemy seeks to inculcate in the minds of God’s people through them are designed to destroy

spiritual life:

“I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that young and old should not attend their assemblies; for it is wrong to encourage them by attending their meetings while they teach error that is poisonous, and death to the soul, and teach for doctrines the commandments of men. And the influence is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith he has set us free, and rejoice in the truth. God is displeased with those who go to listen to error, when they are not obliged to; for unless he sends us to these meetings, where error is forced home to the people by the power of the will, he will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him, and the power of his evil angels; and the light around us becomes contaminated with the darkness. I saw that we had no time to throw away in listening to fables. Our minds should not be thus diverted; but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position; that with meekness we may give a reason of our hope from the Scriptures. While the mind is occupied in hearing false doctrines, and dangerous error, pressed upon the hearers, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.”
1854 Supplement to the Christian Experience and Views of Ellen G. White, 45–46.

The errors that find their place in the house of confusion are not calculated to “prepare the house of Israel to stand in the day of the Lord,” and therefore are to be decidedly shunned. By receiving the hidden book—the secret message in the hand of the Angel of Revelation 18—God’s people are to sever their connections with the teachings of modern Babylon and the advocates that promote



these false views under the guise of present truth. This is essential in order to prepare for the greatest manifestation of God's power in Adventism in the very near future. The symbol of this manifestation in the history under consideration is the raising up of Lazarus. This was to foreshadow what would transpire at the end of the world.

Lazarus Awakes – The Cry at Midnight & the Arousing of the Virgins

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. John 11:32-34.

When Christ eventually arrived, Lazarus had been dead for four days. The worms of the earth had thus far performed a fourfold work of destroying and decomposing his mortal body. The corruption that is the lot of man in this sinful world was doing its natural work upon Lazarus (see Job 19:26; *The Desire of Ages*, 534). This represents the state of the Laodicean Adventists at this present time. They have undergone a progressive fourfold destruction over four prophetic generations in Adventism. This fourfold work of destruction is illustrated in a variety of ways in the Scriptures; it is a subject of Bible prophecy. But perhaps the premier point of reference for this truth is the book of Joel. The illustration of the ancient prophet fits perfectly into the story under consideration, as it portrays the work of destruction under the symbols of worms and insects:

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Joel 1:4.

These four insects also symbolize four generations; for in the same testimony, the prophet Joel brings to

view the Lord's promise to restore the years eaten by these same creatures (see Joel 2:25). Years indicate a period of time, and therefore, these insects would represent a work of devastation performed over four periods of time which can also be termed as four generations in Bible prophecy. The four days of Lazarus' decomposition were followed by his miraculous awakening. In the message of Joel, the representation of the fourfold work of destructive worms and insects is also followed by an awakening:

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

The story of Lazarus emphasizes the awakening of the wise virgins in the fourth generation of Adventism, whereas Joel's burden emphasizes the simultaneous awakening of the foolish virgins of Adventism represented as the "drunkards" who have the "new wine" "cut off from" their "mouth." This representation is of the utmost importance to the Laodiceans of this history. The wise understand the fourfold destruction which has been brought about by the errors and falsehoods of Rome, while the foolish disregard this testimony which serves as a warning of their true condition—that of spiritual death and decomposition. A realization of this would lead to a more earnest search for a remedy of this awful malady, and would also lead to an understanding that the teachings and hermeneutics of Jesuitism verily find place in the present truth movement at this time. Thus, Satan has been pleased to shroud the message of Joel in mystery and involve the people professing the present truth in a controversy over it, that they may be found as drunkards when they finally awake. The testimony of Lazarus proves the correct application of the worms and insects of Joel to those who will receive it. But the narrative of Lazarus' awakening continues:

And said, Where have ye laid him? They said unto him, Lord, come and see. John 11:34.

Christ possessed the eye of Omniscience, and was able to see the outplay of events in one location



while physically being in another. He who had determined the whereabouts of Nathanael prior to a face-to-face encounter with the same was as surely able to know the place where Lazarus had been laid to rest. The question of Christ was not raised for Himself, but for the benefit of those upon whom the ends of the world are come. This is because the response given to Him would reveal certain truths applicable to the last days. To His inquiry, the reply was, “come and see.” It was established in the first installment that these very words denote an unsealing of truth. In this way, the Bible is revealing that the symbolic representation of the resurrection of Lazarus in the last days comes with an unsealing of new phases of present truth. Jesus proceeded to the tomb to perform the crowning miracle of His ministry. The stone was rolled away, and Christ commenced His work:

“Lifting up his eyes, the Saviour prayed:— ‘Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.’ **The hush that followed this prayer** was broken by Jesus crying out with a **loud voice**, ‘Lazarus, come forth.’ Instantly life animates that form which had been so changed by decay that the friends of the deceased recoiled from looking upon it. Lazarus, bound hand and foot with grave-clothes, and with a napkin about his face, rises, obedient to the command of his Saviour, and attempts to walk, but is impeded by the winding-sheet. Jesus commands his friends to ‘loose him, and let him go.’” *The Spirit of Prophecy*, volume 2, 365.

The prayer of the Savior by the tomb of Lazarus illustrates His intercessory work on behalf of His people. His mediation in this particular scenario was connected with a “hush” or silence as the people anticipated this new manifestation of divine power. The silence was then broken by the “loud voice” of Christ in bringing Lazarus back to life. The breath of life “instantly” came into him and he stood upon his feet, a living soul. These characteristics in

conjunction with the foregoing point identifying the relevance of the words “come and see” illustrate the unsealing of the seventh seal at the time that the sleeping virgins are awakened by the “loud voice” of the Midnight Cry.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. Revelation 8:1.

When the seventh seal is removed, there is a silence which is connected to Christ’s intercessory work represented by the Angel at the golden altar (see Revelation 8:1–5). The breath that entered Lazarus symbolizes the Holy Spirit that will “animate” the wise virgins at the Midnight Cry. The breath of the Spirit of God is represented in the seventh seal by the fire of the altar which is cast down to the earth. In the previous installment, the revelation of greater things represented by Jacob’s ladder and the angels ascending and descending upon it was seen to point forward to the removal of the seventh seal at the Midnight Cry. This revelation was exemplified in the marriage at Cana—the alpha manifestation of Christ’s power. It is also represented in the resurrection of Lazarus—the omega manifestation of Christ’s power. Therefore, with these two witnesses it can be seen that the message of the hour will be unsealed in its fullness to the understanding of the wise virgins at the waymark of the Midnight Cry in our history. An event of significance to this study that followed the raising of Lazarus from the sleep of death is the Triumphal Entry—the procession of which was led by Lazarus:

“Never before had the world seen such a triumphal procession. It was not like that of the earth’s famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan’s power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb

whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode.” *The Desire of Ages*, 572.

This typified the procession of the wise virgins into the beginning of the Day of Atonement in Millerite history. And this also points forward to the triumphal procession of the wise virgins into the day of the Lord in our history. The procession in Christ’s day was shortly followed by the second temple cleansing. The cleansing of the temple was shown in the previous installment to be an illustration of the climax of the everlasting gospel when two classes of worshipers are forever separated. The history of the marriage at Cana was connected to the first temple cleansing, and the parallel in the history of Lazarus’ resurrection is the second temple cleansing. This is a representation of the purification of the church which shall be completed at the Sunday Law, the third test for Adventism. Therefore, in the history of Lazarus as in the history of the wedding feast of Cana, three prophetic waymarks are identified typifying the testing process of 9/11 on to the Sunday Law: the first is the tarrying of Christ prefiguring 9/11; the second is the awakening of Lazarus prefiguring the Midnight Cry; the third is the second temple cleansing prefiguring the Sunday Law. With these three waymarks put into place, the fractals of this history may now be determined.

The Call of Mary & Martha – Identifying the Prophetic Fractals

The establishment of the fractal patterns represented in the story of Lazarus is based upon a “line upon

line” application of the histories of the alpha and omega miracles of the ministry of Christ. In the previous line of history, the first fractal application was seen to be represented by the three days from the Jordan to the marriage at Cana. On the first day there was a call made to John, Andrew, and Simon. On the second day, Philip and Nathanael joined the first three disciples. But, the third day was not a day of selection; it was the day of the marriage during which Christ manifested His divine power and lifted up His five wise disciples up as an ensign. This was shown to be a representation of the point at which probationary time closes for the disciples of present truth. In the history of the resurrection of Lazarus, a similar pattern is followed. When the call out of confusion was given, Martha was the first to respond to the call and would line up with the selection of the first three disciples in the beginning history.

“The message was given to Martha so quietly that others in the room did not hear. Absorbed in her grief, **Mary did not hear the words.**” *The Desire of Ages*, 529.

Mary did not initially respond to the call, for she “did not hear the words.” When Martha had received the message and came to Jesus, the confession of her faith identified a parallel to the confession of the faith of the first disciples. This serves as another witness to confirm a certain aspect of the first test for the disciples of present truth.

“When Jesus asked Martha: ‘Believest thou?’ she answered by a confession of her faith: ‘Lord, I believe that thou art the Christ, the Son of God, which should come into the world.’ **Thus Martha declared her belief in the Messiahship of Jesus**, and that he was able to perform any work which it pleased him to do.” *The Spirit of Prophecy*, volume 2, 363.

Martha acknowledged the “Messiahship of Jesus” just as the three disciples of the first call before her. This emphasizes the fact that September 11, 2001 must be recognized and appreciated for the



sacred waymark that it really is. Therefore, Martha clearly lines up with the first fractal test. Mary on the other hand lines up with the second fractal test, for she joined her sister in a manner similar to that of Philip and Nathanael who joined the first three disciples on the second day of their selection. The second fractal test of end time Bible prophecy was seen in the first installment to be the current shaking within the present truth movement. The second fractal test in the call of the other two disciples showed an illustration of the “line upon line” message which demonstrates the omniscience of Christ and convinces those represented by Nathanael in this history to take a decided stand

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on the side of the advancing light. Mary’s line also brings to view that which in the second fractal test draws those represented by her to join Martha in the place where Christ may be found:

“And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.’ She delivered her message as quietly as possible; for the priests and rulers were prepared to arrest Jesus when opportunity offered. The cries of the mourners prevented her words from being heard.”
The Desire of Ages, 530.

It is the secret message of the hidden manna which must be “eaten” by all who would find Christ, and know the work He is currently performing and that which He is about to do. Those involved in the noise and confusion of the hired mourners, giving voice

or ear to erroneous sentiments instead of paying attention to truth, will not hear the words of Christ at this time. After the coming of Mary, no further calls were made. Rather, Jesus proceeded to the tomb of His beloved disciple in order to awaken him from his slumber of death. This was now a different phase of His work, just as was the case at the marriage of Cana. Therefore, the point when Christ performed His crowning miracle marks in type the close of probation for the disciples of present truth; for no one else of the professed followers of Christ was called to separate from the house after Mary had responded. But the resurrection of Lazarus initiated another testing process which was targeted at the Jews who had not yet received Him. This typified the fractal tests of the Seventh-day Adventists that are yet to be confronted with these truths.

The Resurrected Lazarus – Another Fractal Illustration

In the previous installment, the manner in which the alpha miracle was performed also brought to view three fractal tests that transpire from the Midnight Cry to the Sunday Law. First in that process was the filling of the six vessels with water. This was seen to be an illustration of humanity combining with divinity. This is also demonstrated in the raising of Lazarus:

“And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.’ His voice, clear and penetrating, pierces the ear of the dead. As He speaks, **divinity flashes through humanity**. In His face, which is lighted up by the glory of God, the people see the assurance of His power. Every eye is fastened on the entrance to the cave. Every ear is bent to catch the slightest sound. With intense and painful interest all wait for the test of Christ’s divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever.” *The Desire of Ages*, 536.

When Christ spoke the word to Lazarus, “divinity” flashed through “humanity.” This will take place at



the Midnight Cry as the message of divine origin will prove its authenticity and truthfulness through the medium of human agents. This was done for the sake of the Jews that had not believed on Christ, that they may “see the assurance of His power.” The “loud voice” of the Midnight Cry message that causes the flashing of divinity through humanity in this generation will be for the sake of the Seventh-day Adventists that are yet to have an encounter with these mighty truths. This will be their first fractal test. The second test is a visual test. At the marriage in Cana, the disciples were brought to the attention of the people and they were lifted up as an ensign to give their godly testimony. In the current history under consideration, Lazarus’ living testimony lines up with the second fractal test of the living testimony at the Midnight Cry in the latter rain history:

“Lazarus had a wonderful testimony to bear, however, in regard to the work of Christ. He had been raised from the dead for this purpose. **He was a living testimony to the divine power.** With assurance and power he declared that Jesus was the Son of God.” *Youth Instructor*, July 12, 1900.

The “living testimony” of Lazarus represents the living testimony of the Midnight Cry at the end of the world. As the water filled the water pots and new wine was drawn out therein (as seen in the first installment), so was Lazarus filled with the breath of life and from him was drawn a wonderful account of the power of the Son of God, which was clearly seen by all. In this story, Lazarus had been hindered from giving his testimony by the grave clothes wrapped around him. These had to be loosed to allow him to sound the praises of his Redeemer; so also in the Midnight Cry of Millerite history. The opposition of the Protestant churches to the Advent message had held some back who at the Midnight Cry left these churches and gave the living testimony:

“Many would not permit this message to enter the churches, and a large company who had the living testimony within them left the fallen

churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, and led the believers to seek a living experience for themselves. They knew that they could not lean upon one another.” *Spiritual Gifts*, volume 1, 141.

So shall it be in the days of the latter rain. “A large company” in Adventism who will have the living testimony will previously have been restrained by the fear of relatives or by the opposition of the church. But at the Midnight Cry, the “loud voice” of the prophetic message will loose them to declare with assurance and power (in conjunction with the wise virgins of present truth) the truthfulness of this prophetic message. This will happen in the second fractal test. The third fractal test is represented in the history of Lazarus’ resurrection by the second temple cleansing. This is an illustration of how Christ will scatter the sinners in Adventism, while being a refuge for the holy who will remain in her midst at the Sunday Law.

In Closing

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.” *Christ Object Lessons*, 127.

The fractals in the lines of Bible truth are demonstrating the “new development of truth” that is taking place even now. Those who reject this “fresh unfolding of truth” show that they do not “really possess the old.” Such souls will experience spiritual declension and shipwreck will follow. But



those who truly accept the advancing light will progress and be prepared for the final crisis. The third installment will conclude this consideration of the Prophetic Fractals in the life of Christ, and will Biblically suffice to establish the matter without a doubt (see Deuteronomy 19:15).

UNDERSTANDING THE PROPHETIC FRACTALS

Part III
By N.Nyoni

Introduction

“The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive.” *The Great Controversy*, 652.

The cross on which Christ was crucified is the key that unlocks the door to Scriptural knowledge. Prophetic Fractals, which have been the burden of this series of articles, can also be seen “in the light that streams from Calvary.” In this concluding installment, the line of prophetic history which elaborates on the Savior’s ultimate sacrifice, will complement the line of Lazarus (the second installment) and that of the Marriage at Cana (the first installment). It will thus be demonstrated that the death and resurrection of Christ also typifies the end of the world; with these three witnesses, the matter concerning Prophetic Fractals will be established as a truth in the word of God.

The Crucifixion & the Death of Christ — A Symbol of 9/11

Those who are studying the third angel’s message are to do so based upon Miller’s rules of Biblical interpretation. These are the only rules that carry a divine endorsement (*The Review and Herald*, November 25, 1884; *1888 Materials*, 403). The tenth of Miller’s fourteen rules reads as follows (see 1842, *Miller’s Works*, volume 1, 21):

Rule X: Figures sometimes have two or more

different significations, as day is used in a figurative sense to represent three different periods of time.

Proof: Ecclesiastes 7:14.

1. Indefinite.
2. Definite, a day for a year.
3. Day for a thousand years.

Proof: Ezekiel 4:6; 2 Peter 3:8

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

The application of symbols should be determined by the context of a particular study. This rule is easily exemplified in the “lion” symbol. A lion can represent many different things (Judah, Babylon, Satan, etc.). The “right construction” which harmonizes with the Bible is dependent on the context. This rule also applies to the cross. It has been taught correctly that the cross is a symbol of the Sunday Law crisis. At the Sunday Law, the enemies of Christ will war against Him as it was at the cross. Only this time, it will be in the person of His saints. The saints will be lifted up as an ensign by the consequent persecution just as their Savior was lifted up on the cross to draw the world unto Himself (Zechariah 9:16; John 12:32). But consistent with the tenth rule of Biblical interpretation, the cross can also represent the sacred waymark of 9/11 as it shall be seen. Firstly, 9/11 marks the time when the four winds were restrained to allow for the sealing of the 144,000 to take place. That which stayed the winds and bought the time for the people of God to be sealed was Christ’s blood:

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried, ‘**My blood, Father, my blood, my blood, my blood.**’ Then I saw an exceeding bright light come from God, who sat upon the great white throne, and

was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! hold! hold! hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let them go, and while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads." *Early Writings*, 38.

Christ "spilled His blood" for the remnant at the cross, and it was this same blood that "restrained the powers" of the earth at 9/11. Therefore, the spilled blood of the cross typified the blood which purchased the sealing time for the 144,000 on September 11, 2001.

The second argument in defense of this point is derived from an understanding based on Ezra 7:9. This verse has been taught within the present truth movement for some time, and is now a matter of public record. It emphasizes three major waymarks at the end of the world which are also represented in the parable of the ten virgins. The first is the tarrying time (9/11) which in Ezra 7:9 is represented as the first day of the first month (1D1M) when Ezra departed from Babylon and subsequently tarried in Ahava (Ezra 8:15). The second is the Midnight Cry which corresponds to Ezra's entry into Jerusalem on the first day of the fifth month (1D5M). And the third is the shut door (Sunday Law) which in the

time of Ezra was the waymark of tenth day of the seventh month (10D7M) when the third decree of King Artaxerxes went into effect.

The light of Ezra 7:9 has allowed for all the 1D1M's, 1D5M's and 10D7M's in the Bible to contribute to the understanding of these three waymarks at the end of the world. This is consistent with the fourth and sixth rules of Biblical interpretation.

With that in mind, a secondary reason for placing the cross at 9/11 can be identified. One of the many 1D1M's that are marked in Bible prophecy reads as follows:

Thus saith the Lord God; In the first month, in the first day of the month, **thou shalt take a young bullock without blemish, and cleanse the sanctuary**: And the priest shall take of the **blood** of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. Ezekiel 45:18.

According to the Scriptures, the first day of the first month was the time when "a young bullock without blemish" was to be offered for the cleansing of the sanctuary. The blood of the bullock was to be used in this sacred rite, and this cleansing was to be done in advance of a holy convocation. At the end of the world, the sanctuary of the Lord is His people (1 Corinthians 3:16, 17; 6:19, 20). The work of their purification is marked at the tarrying time (1D1M), which began on 9/11, in advance of the holy convocation at the Sunday Law. The bullock which was offered for the cleansing of the sanctuary prefigured the offering of Christ on the cross. This argument shows that the blood He spilled would contribute significantly to the preparation of His people for the Sunday Law from the first day of the first month (9/11) onwards.

It is standard understanding within the present truth movement that 9/11 marked the beginning of the judgment of the living and the blotting out of sins. But the Scriptures clearly teach that without the shedding of blood, there can be no remission of



sins (Hebrews 9:22). Therefore, the cross of Christ had to become present truth, and can rightly be placed at the waymark of 9/11. For it is the blood of the cross that allows for sins to be blotted out.

The final argument to consider in this segment for locating the cross at 9/11 is the death of Christ which followed His crucifixion. Death is in many instances represented as sleep in the word of God (Psalms 13:3; John 11:13), and the death of Christ on the cross can be understood as Him falling asleep (1 Corinthians 15:20). The death of Christ parallels the death of Lazarus which was shown to typify 9/11 in the previous installment. In the parable of the ten virgins, the sleeping of the virgins occurs at the tarrying time, and the tarrying time of our history began at 9/11. Therefore, the cross and the death of Christ can perfectly line up with the way-mark of 9/11. It would naturally follow that the resurrection of Christ would represent the Midnight Cry when virgins awake. And the word of God confirms this application in the details of His resurrection.

Christ Awakes — Identifying the Midnight Cry

“The night of the first day of the week had worn slowly away. **The darkest hour, just before daybreak, had come.** Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life. **‘And, behold, there was a great earthquake: for the angel of the Lord descended from heaven.’** Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God’s glory went before him, and illuminated his pathway. ‘His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.’” *The Desire of Ages*, 779.

The resurrection of Christ came at the “darkest hour;” and the Spirit of prophecy defines the meaning of this phrase:

“The coming of the bridegroom was at **midnight—the darkest hour.**” *Christ Object Lessons*, 414.

The “darkest hour” is “midnight,” thus confirming the premise that the resurrection of Christ is a type of the Midnight Cry at the end of the world when all the sleeping virgins will wake up. The awakening of Christ parallels the awakening of Lazarus; for in both instances, a stone had to be rolled away, and Christ proved Himself to be the resurrection and the life. But, while these two histories line up with one another, they emphasize different truths concerning the Midnight Cry at the end of the world. It is by bringing them together “line upon line” that a clearer picture of the end of the world is seen.

One such truth which is emphasized in the Line of Christ is the descent of an angel at His resurrection. This is illustrating the arrival of an angel’s message at the Midnight Cry, specifically, the message of the third angel. It has been correctly taught that the third angel arrived on October 22, 1844, but it is not until the image of the beast and mark of the beast become testing issues in the world that the third angel’s message can truly be said to be present truth.

“Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. **But as the question of enforcing Sunday observance is widely agitated,** the event so long doubted and disbelieved is seen to be **approaching, and the**

third message will produce an effect which it could not have had before.” *The Great Controversy*, 605.

At the Midnight Cry, when the Sunday Law will be “seen to be approaching,” the question of Sunday legislation will have been forwarded to the U.S. Congress by the leading churches of the United States; and thus will be “widely agitated.” This will be the work of combining church and state which inspiration defines as the image of the beast (*The Great Controversy*, 445). The mark of the beast is Sunday sacredness (*The Great Controversy*, 448), and at the Midnight Cry, Sunday observance will begin to be openly advocated in the United States. Therefore, at a prophetic level, it is at the Midnight Cry that the arrival of the third angel will meet its perfect fulfillment. Only then will it “produce an effect which it could not have had before.” In light of this, it can be seen that the resurrection of Christ perfectly lines up with the way-mark of the Midnight Cry. The way-mark of the shut door remains to be defined.

Pentecost — A Type of the Shut Door at the Sunday Law

The day of Pentecost is easily identifiable as typifying the Sunday Law for an array of reasons. Arguably the chief identifying characteristic is the outpouring of the Spirit without measure that took place at that time (Acts 2:1). The disciples could only receive the benefits of Pentecost because they had purified themselves of all filthiness of the flesh and spirit (*Acts of the Apostles*, 37). This prefigures the full outpouring of the latter rain in the final generation which can only fall upon a purified church. This purification has also been typified by the two temple cleansings identified in the previous installments as marking the close of probation when the Seventh-day Adventist sanctuary shall have been cleansed. The church will be totally pure at the Sunday Law; and while the sinners will be sifted out, the Lord will have a people prepared for the latter rain:

“The great issue so near at hand will weed out those whom God has not appointed and he will have a pure, true, sanctified ministry prepared for the latter rain.” *Manuscript Releases*, volume 12, 327.

A second argument which justifies this application is derived from the feasts of the Levitical dispensation. Pentecost was fifty days after the Passover feast, and on the day of Pentecost, two loaves with leaven in them were to be prepared. They were thoroughly baked to destroy the leaven. Thereafter, they were to be lifted up and waved as a wave offering before the Lord (Leviticus 23:16–20). All of this typifies the experience of God’s people at the end of the world. They are represented by the two wave loaves with the leaven of sin in them (1 Corinthians 5:7, 8). But through the purification process of the Lord, the sin is “baked out” of them. They will then be lifted up as an ensign before the Lord, and this lifting up will take place at the Sunday Law. Therefore, Pentecost is a fit type of the Sunday Law—the third waymark of the parable of the ten virgins.

With the three major way-marks in the history of the cross and resurrection put in place, the Prophetic Fractals can now be identified.

In Three Days — Identifying the Prophetic Fractals

The death of the Savior on the cross marked the beginning of a three day prophecy which would consummate in His resurrection:

Jesus answered and said unto them, Destroy this temple, **and in three days I will raise it up.** John 2:19.

These three days (from Christ’s death to His resurrection) symbolize the three fractal tests that span from 9/11 to the Midnight Cry. The day of His death would represent the first of these tests.



Part of what characterizes the first test was brought to view by Christ when He tied the testimony of His death together with the bread which came down from Heaven:

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:51.

The Lord gave His flesh “for the life of the world” at the cross. In connection with His death He identified the test of eating the “bread which came down from heaven.” This is a characteristic of the first test for God’s people—the eating of the message which descended from heaven at 9/11 and this message is represented by Christ Himself. But this argument also allows for another justification for placing the cross at 9/11.

The test of 9/11 is the eating of a divine message (hidden manna) by the human agent which leads him to the second test. The Sabbath of Christ’s rest in the tomb represents the second test. This was typified by the manna which bred no worms on the Sabbath day (Exodus 16:22–24; Acts 2:31). But, it was also typified by the feast of unleavened bread which came a day after Passover. Both of these representations point to a test that emphasizes pure unadulterated truth. The worms symbolize the soul-destroying errors of Rome (Deuteronomy 28:39–42, 49–51; Joel 1:1–4), so also does the symbol of leaven:

“We cannot with safety tamper with **the leaven of false, dishonoring doctrines**. Think of Solomon’s history, and do not tamper with truth. **Do not introduce the leaven of error as legitimate work.**” *Bible Echo*, August 29, 1898.

The second fractal test places an emphasis on possessing a prophetic message (represented by Christ) which is free from “the leaven of false, dishonoring doctrines,” or from the worms of Roman Catholic principles. In the shaking that has ensued in the present truth movement, the duty of

the people who would pass the test is to determine what is error and what is truth for themselves, and thereafter defend the truth:

“**The mighty shaking has commenced** and will go on, and all will be shaken out **who are not willing to take a bold and unyielding stand for the truth**, and to sacrifice for God and His cause.” *Christian Experience and Teachings of Ellen G. White*, 107.

“A bold and unyielding stand for the truth” must be taken in this “mighty shaking” time; for “all will be shaken out” who do not preserve Christ (the prophetic message) free from the corruption of leaven or worms. But, this second fractal test also highlights the experience of those who would be among the wise.

Leaven, as mentioned before, is also a symbol of sin (1 Corinthians 5:7, 8). And God’s people are to have all sin separated from their experience just as the error is to be separated from the message which they uphold. This must be done, for they will have no probation to do this in the third fractal test.

The third test is represented by the resurrection of Christ as aforementioned. The Roman seal had been placed upon the tomb in which the Savior lay in an attempt to bar His escape (see *The Desire of Ages*, 779), but on the third day, that Roman seal was broken. Thus showing in this prophetic line (as in those of the previous two installments) that the seventh seal will be broken at the Midnight Cry, and the fire of the Holy Spirit will be sent down to the wise virgins from on high (Revelation 8:1–3). This symbol illustrates that when the wise virgins reach the Midnight Cry, they will be totally freed from Roman influence and have a greater grasp of this prophetic message; whereas the foolish virgins will be under strong delusion and will be in total bondage to the Roman influence.

The third day is also the time when Christ was raised up in fulfillment of a prophecy which He Himself had uttered:

“When the voice of the mighty angel was heard

at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, 'I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again.' **Now was fulfilled the prophecy** He had spoken to the priests and rulers, 'Destroy this temple, and in three days I will raise it up.' John 10:17, 18; 2:19." *The Desire of Ages*, 785.

The raising up of Christ on the third day is typifying the beginning of the lifting up of the wise virgins to the attention of the world when the Midnight Cry crisis arrives. At this point, both the wise and foolish virgins will be eternally settled into their respective destinies.

Bible prophecy is specific as to what will mark this momentous event; and this characteristic is brought to light in the account of Christ taking up His life again.

Another Earthquake — The Prophetic Marker of the Midnight Cry

"An **earthquake** marked the hour when Christ laid down His life, **and another earthquake** witnessed the moment when He took it up in triumph." *The Desire of Ages*, 780.

At the cross there was an earthquake; inspiration reveals that God the Father arose from His throne in the heavens to shake terribly the earth:

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. **But the earth trembles and quakes; for the Lord Himself draws near.** With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the

gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred." *The Desire of Ages*, 756.

The shaking of the earth at the cross coincided with a change in dispensation. The ministry of salvation had shifted from the sanctuary on earth to the sanctuary in heaven. At this point "the earthly sanctuary" was "no longer sacred." So also was there a shaking terribly of the earth at 9/11:

"Now 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 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." *Life Sketches*, 411.

The throwing down of the "great buildings" of New York City on 9/11 transpired when the Lord arose to "shake terribly the earth!" But simultaneously, the dispensation of the Angel of Revelation 18 was ushered in when the investigative judgment moved from the dead to the cases of the living. The shaking of the earth is a symbol of Bible prophecy, and the Spirit of prophecy makes it plain:



“I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, **but it is the shaking of the angry nations.**” *Early Writings*, 41.

According to inspiration, the shaking of the earth is identifying the shaking of the political powers of the earth. It is rendered the “shaking of the angry nations” by the pen of the prophetess. That which angers the nations in Bible prophecy are the forces of Islam as represented by the symbol of the third woe (Revelation 11:14, 18). The role of Islam is emphasized on September 11, 2001, for this is when the shaken powers of the earth united to place a restraint upon the marauders of the East. This was a repeat of the restraint that had been placed upon them by the distressed nations in Millerite history on August 11, 1840 (*The Great Controversy*, 334, 335). The role of Islam can therefore be represented in the trembling and quaking of the earth caused by the Lord when Christ was hanging on the cross. It has been an established point in Adventism for many years that Islam is the scourge of an apostate religion, that religion being Roman Catholicism:

“There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and the Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, equal portions, is occupied with a description of both. ‘The Roman Empire declined, as it arose, by conquest; **but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence**, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes. . . .’”

Uriah Smith, *Daniel and Revelation*, 196.

Islam pillaged the forces of papal Rome in the periods of the first and second woes. It again scourged the Roman church by launching a deadly attack on its military arm, the United States of America, on 9/11—the time of the arrival of the third woe. But the testimony of the word of God points out “another earthquake” which took place at the resurrection of the Redeemer. In this manner, Bible prophecy is shedding light on the prophetic marker of the Midnight Cry at the end of the world. Based on God’s prophetic word, Islam is about to conduct a deadly assault on the United States of America which will push it over the economic brink, and shake the nations of the earth yet again in a manner much greater than that of September 11, 2001. And in a bid to return to temporal prosperity, the Protestants of the United States will almost immediately begin the movement for Sunday legislation which is prophetically marked as the forming of the image of the beast. God’s people will then have reached the Midnight Cry represented by the awakening of Christ from the sleep of death, and will either have oil or not have oil in their vessels.

“It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities **which will not cease until Sunday observance shall be strictly enforced**; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, **preventing their restoration to divine favor and temporal prosperity.**” *The Great Controversy*, 590.

As previously stated, the Midnight Cry will see the issue of Sunday observance widely agitated. It shall not yet at that point however be “strictly enforced.” In that time, while the Protestant churches are seeking to increase the severity of Sunday legislation, the argument that they will employ in their favor will be “restoration to divine favor and temporal prosperity.” This clearly shows that temporal

prosperity will be removed when the Midnight Cry arrives. That which removes it, causing another shaking of the political powers of the earth, will be the armies of Islam. This will commence the second phase of the testing process for Adventism, and the prophetic fractal associated with that time period is also represented in the Line of Christ's death and resurrection.

He is Risen — Another Fractal Illustration

A point worth noting at this juncture is that Christ's resurrection was combined with the resurrection of other saints. This is what the prophet Isaiah prophesied of in the following words:

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.
Isaiah 26:19.

Christ was brought back to life together with a multitude of captives. He Himself as the first fruits of them that slept (see 1 Corinthians 15:20) raised up together with Him a second portion of the first fruits offering:

"As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead...They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as **the first fruits of My power**, to be with Me where I am, nevermore to see death or experience sorrow." *The Desire of Ages*, 786.

These transactions typify the dynamics of the Midnight Cry. The inaugural testing process within

Adventism (that began on 9/11) is focused on the professors of present truth. The Midnight Cry, however, will commence a testing process for the honest-hearted people in Adventism who have not yet been drawn into the arguments of this generation. Christ symbolizes those in the present truth who will have the character of Christ fully brought to life in their experience when they reach the Midnight Cry. The "multitude of captives" on the other hand, represent the other Adventists who are to be tested at the Midnight Cry.

The divine glory which rested upon the Savior when He came forth out of the tomb as Conquerer is an illustration of the divinity which shall flash through the humanity of the wise virgins at the Midnight Cry. The Roman soldiers who were eye witnesses to this awe-striking event recognized the Being whom they had previously assumed was only human. But now they beheld Him bathed in the glory of heaven:

"Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns." *The Desire of Ages*, 780.

It has already been established that the third angel will arrive at the Midnight Cry. According to the Spirit of Prophecy, the third angel descends with a parchment in his hand (*Early Writings*, 254). In other words, the third angel will be carrying a divine message which shall have to be assimilated by human beings at the first fractal test of the Midnight Cry, as was the case on 9/11. This will once again bring the human together with the divine, and divinity will flash through humanity. This will lead to the second fractal test of the Midnight Cry. When Christ had been resurrected, both He and the saints who He had raised up delivered a living testimony. Christ appeared to His disciples, while the freed captives went through Jerusalem declaring a risen Lord:



“These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. **Thus was immortalized the sacred truth of the resurrection.** The risen saints bore witness to the truth of the words, ‘Thy dead men shall live, together with My dead body shall they arise.’ Their resurrection was an illustration of the fulfillment of the prophecy, ‘Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.’ Isaiah 26:19.” *The Desire of Ages*, 786.

This typifies the living testimony that shall be given by the wise in the second fractal test of the Midnight Cry, which shall serve as a visual test for the other Adventists. But while the risen saints’ testimony was sweeping through Jerusalem, a counter movement was simultaneously in action:

“A lying report was then given to the soldiers. ‘Say ye,’ said the priests, ‘His disciples came by night, and stole Him away while we slept.’... The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, **and on their tongues a lying report** which had been framed for them by the priests.” *The Desire of Ages*, 781.

The lying report which countered the message of Christ and the risen saints is applied in the Spirit of Prophecy as illustrating the end of the world:

“Here [Spiritualism] is a channel wholly devoted to himself and under his control, and he can make the world believe what he will. **The Book that is to judge him and his followers he puts back in the shade**, just where he wants it. The Saviour of the world he makes to be no more than a common man; **and as the Roman guard that watched the tomb of Jesus spread the lying report** that the chief priests and elders put into their mouths, **so will the poor, deluded followers of these pretended spiritual manifestations repeat and try to make it appear that there is nothing miraculous about our Saviour’s birth,**

death, and resurrection. After putting Jesus in the background, they attract the attention of the world to themselves and **to their miracles and lying wonders, which, they declare, far exceed the works of Christ.** Thus the world is taken in the snare and lulled into a feeling of security, not to find out their awful deception until the seven last plagues are poured out. Satan laughs as he sees his plan succeed so well and the whole world taken in the snare.” *Early Writings*, 91.

At the Midnight Cry, while the wise virgins of 9/11 are being brought together with the honest-hearted Adventists, the foolish virgins (who will be under strong delusion) will be lulling people into a “feeling of security” by countering the solemn testimony of the wise. They will be delivering a peace and safety message in a time of crisis. They are likened to the Roman soldiers in the time of Christ who spread the lying report of the Jewish leaders for the sake of temporal preservation. Their work will be to place the word of God “back in the shade” and to exalt the word of man in its place. This, by definition, is Spiritualism. In order to back up their claims, the foolish virgins will be working counterfeit miracles and lying wonders in opposition to the true miracles—“the works of Christ”—in order to sweep the majority of the world onto the side of Satan. Thus, a multitude of souls will be fixed in the snare of Satan from the Midnight Cry “until the seven last plagues” when it shall be too late for repentance.

The visual fractal test of the Midnight Cry (the living testimony of the wise versus the false testimony of the foolish) carries with it eternal consequences. Those who accepted the lying report of the Roman soldiers died in the destruction of Jerusalem. But, those who received the living testimony of Christ and the risen saints were spared. This second fractal test will bring the people of God to the third fractal test which will demonstrate two classes of worshipers. One class will eventually receive of the seven last plagues (represented by the destruction of Jerusalem) and the other class will be spared.



The third test which demonstrated these classes is typified by Pentecost, as mentioned before. The pure received the Holy Spirit without measure at Pentecost, while the wicked did not. So also, the Sunday Law will see the pure in Adventism receive the full outpouring of the latter rain, while the sinners in Zion will not be benefited by it.

In Closing

“The secret things,’ says Moses, ‘belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever;’ and the Lord declares by the prophet Amos, that He ‘will do nothing, but He revealeth His secret unto His servants the prophets.’ Deuteronomy 29:29; Amos 3:7. The students of God’s word may, then, confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth.” *The Great Controversy*, 324.

More light on the Prophetic Fractals is continually being unsealed by the Lion of the tribe of Judah. And consistent with His unchangeable character, He will do nothing except “He revealeth His secret unto His servants the prophets.” The fact that this light is coming to the surface at this time is evidence that the Lord is about to bring the prophetic testimony to pass. He is soon to conclude His work on behalf of Adventism and proceed to the world. It therefore behooves us all to make thorough preparation for the soon close of probation by filling our vessels with the golden oil.

EUROPEAN ENDEAVOR

Hello Brothers & Sisters,

The purpose of this letter is to inform each of you of my plans in conjunction with *Future for America* to set up an outpost and a school in Portugal in the coming months. As some of you may already know, I intend to come to Europe at the beginning of June to follow up with the work that was started there in 2014. This visit will also

lay a foundation for the camp-meetings in August that will be held in Wales, Germany, and Portugal. For those who are interested in this matter, please consider this letter a confirmation that the original plan is still moving forward. Over the next few weeks, I intend to corroborate with these various groups and determine the exact dates of our meetings this summer.

In the work of sharing the advancing glory of the Third Angel, I spent last month in Ghana and Zimbabwe. During this mission, I encouraged the brothers and sisters there to go forth and set up small outposts in the countryside in preparation for the times that are before us.

Regarding the school in Portugal, *Future is Now* will be helping to establish it on a piece of property apart from their current residence. When completed, the school will be run by *Future for America*. Our current needs are to find a piece of property for myself and my family to live nearby the school. We will also need a vehicle that is suitable for traveling across Europe on missions, as well as for daily use. These two items are a necessity that will allow us to make this transition.

This endeavor is purely a step forward in faith in an effort to prepare our European brethren for the Midnight Cry, which is soon to burst upon us. If anyone would like to support this effort, please do this through the Future for America website, marking your donation "Europe Project" in the comments section. Please feel free to circulate our needs; we can only move ahead with your support. I look forward to continuing my service in the vineyard.

Blessings, Brother Mark

FALL CAMPMEETING 2015

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

Men, with their thousands, remain at home, year after year, engrossed in their worldly cares and interests, and feel that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from God the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. The Lord has brought to them the precious blessing of his grace. He has delivered them from the slavery of sin, and the bondage of error, and has opened to their darkened understandings the glorious light of present truth. And shall these evidences of God's love and mercy call forth no gratitude in return? Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part.

Many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interest. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life.

Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a life-time. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world.

These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go, as though they were of but little importance. Let all who profess to believe the truth, respect every privilege that God offers them to obtain clearer views of his truth, and his requirements, and the necessary preparation for his coming. A calm, cheerful and obedient trust in God is what he requires.

You need not weary yourselves with busy anxieties and needless cares. Work on for the day, faithfully doing the work which God's providence assigns you, and he will have a care for you. Jesus will deepen and widen your blessings. You must make efforts if you have salvation at last. Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and he will be found of you. Come with your offerings as God has blessed you. Show your gratitude to your Creator, the giver of all your benefits, by a free-will offering. Let none who are able come empty-handed. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." *The Review and Herald*, August 2, 1870.