

FUTURE NEWS

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OUT OF THE SAME MOUTH PROCEEDETH BLESSING AND CURSING. MY BRETHREN, THESE THINGS OUGHT NOT SO TO
BE. JAMES 3:10

In Contact With Others

Every association of life calls for the exercise of self-control *Ministry of Healing*, 483, 484.

Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light are to another most difficult and perplexing.

So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil.

Many have borne so few burdens, their hearts have known so little real anguish, they have felt so little perplexity and distress in behalf of others, that they cannot understand the work of the true burden bearer. No more capable are they of appreciating his burdens than is the child of understanding the care and toil of his burdened father. The child may wonder at his father's fears and perplexities. These appear needless to him. But when years of experience shall have been added to his life, when he himself comes to bear its burdens, he will look back upon his father's life and understand that which was once so incomprehensible. Bitter experience has given him knowledge.

The work of many a burden bearer is not understood, his labors are not appreciated, until death lays him low. When others take up the burdens he has laid down, and meet the difficulties he encountered, they can understand how his faith and courage were tested. Often then the mistakes they were so quick to censure are lost sight of. Experience teaches them sympathy. God permits men to be placed in positions of responsibility. When they err, He has power to correct or to remove them. We should be careful not to take into our hands the work of judging that belongs to God.

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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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THE LAST THREE KINGS OF JUDAH – PART 1

N. Nyoni

Introduction

"The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." *Manuscript Releases*, volume 7, 417.

It is an established principle of inspiration that sacred history repeats itself (see Ecclesiastes 1:9, 10; 3:15). And the Spirit of prophecy underscores this point by stating that "all the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." This statement is by no means a casual reference to the foregoing premise (of history repeating itself), and gives no sanction to the popular understanding that only the moral experiences and moral lessons of Bible history find their counterpart in those of the last days. On the contrary, it is specifically identifying that even the sequence and nature of the events portrayed in past sacred history, as recorded in the Bible, are replicated at the end of the world. This series of articles will labor to exemplify this principle in the history of the last three kings of Judah—Jehoiakim, Jehoiachin and Zedekiah. It will be seen that the events and circumstances surrounding these three monarchs are a clear representation of the events and circumstances which involve God's people in the closing scenes of this earth's history. And this illustration sheds light on the present position of Seventh-day Adventists and what they are to expect to follow in the near future.

The Alpha and Omega, the First and the Last

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Revelation 1:8.

In the prologue and epilogue of the last book of the Bible, Christ is careful to emphasize the hallmark of His divinity. He highlights the fact that He is the "Alpha and Omega," "the beginning and the ending," "the first and the last." It is mentioned thrice in the first chapter (see Revelation 1:8, 11, 17) and a fourth time in the last (see Revelation 22:13). "The Lord does not repeat things that are of no great consequence." These words are derived from a passage in the Spirit of prophecy which sets them within the context of those who have a misunderstanding of the books of Daniel and Revelation:

"Much ignorance of Scripture prevails, even among those that preach the Word. Well educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either Daniel or Revelation. Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, 'Revelation,' is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 8, 413.

Ministers and well-educated men within the church "preach at the Word, and around the word." They do not dig deep into the mine of God's word in order to extract the precious gems of truth which lie hidden within its sacred pages, and which inspiration terms "the inner meaning of the Word." They "make no



effort to explain the Revelation" because they do not know how to do this; thus, "they regard it as a sealed book." But God would not leave His Seventh-day Adventist people in darkness concerning such an important portion of Holy Writ when such fearful developments are taking place around them today. He would have them understand and appreciate the meaning of the fact that He is the Alpha and Omega, the Beginning and the Ending, the First and the Last. This is why He repeats this fact four times in the Revelation. And in this way, He shows that this fact is of great consequence when considering the subjects contained in this last book of the Bible. It is a key to unlock the prophecies of the Revelation to the student of prophecy, and enables him to arrive at correct conclusions concerning end-time Bible prophecy. The testimony of Isaiah (from chapters 40-48) explains this attribute of Christ in great detail; but for the purposes of this article, only two of these texts will be considered:

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he...Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Isaiah 41:4, 21, 22.

In this passage, the Lord identifies Himself as "the first, and with the last." Throughout this chapter, He employs this attribute to substantiate His claim to divinity, and He employs it to query the authenticity of the divinity of all other gods. In this text, He elaborates on what it means that He is the first and the last. He points to His remarkable ability to illustrate "things for to come" (future events) by the "former things" (past events). And He singles out this supernatural ability as a trademark of true deity; something which man-made idols are not able to do. This same truth is brought to view in the following passage of Isaiah:

Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Isaiah 46:8-10.

God requires His people to remember "the former things of old" because He declares the "end from the beginning." In other words, He illustrates the end (in the future) from the beginning (in the past). Therefore, the records of sacred history become an important point of reference for understanding the events of the future as revealed in Bible prophecy. This is the key for understanding the prophecies of Revelation. We will now consider the prophecy of Revelation 14:6-12 which is an outline of the message and work committed to Seventh-day Adventists. It is a prophecy of a threefold everlasting gospel pattern; and we will approach this prophecy by considering the same pattern as set forth in the histories recorded in the Scriptures; for God declares the end from the beginning. These sacred histories will be seen to be an illustration of the three angels' messages fulfilled in end-time Bible prophecy. And this will put the framework in place for an end-time application of the events and experiences of the last three kings of Judah.

The Everlasting Gospel of Revelation 14

The three angels' messages of Revelation 14 are referred to as the "everlasting gospel" (see Revelation 14:6-12). "Everlasting" is defined as follows:

Everlasting, a. [ever and lasting.] Lasting or enduring for ever; eternal; existing or continuing without end; immortal. Webster's 1828 American Dictionary of the English Language.

The everlasting gospel would therefore be a gospel which would exist or continue "without end." Bringing this thought to its logical conclusion, it follows that the three-step pattern set within the gospel in Revelation 14 should be illustrated in a



variety of ways throughout the entire canon of the Scriptures. The Spirit of prophecy corroborates this point in the following words:

"The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" Genesis 3:15]." *Manuscript Releases*, volume 17, 4.

The entire history of the Bible has simply been (and is) the unfolding or outworking of the principles set forth in the first prophecy uttered to fallen humanity, until we reach the conclusion of this earth's history. And if inspiration identifies the everlasting gospel of Revelation 14 as identical to the one proclaimed in Eden, it follows that the complete record of the Scriptures illustrate the same everlasting gospel pattern in types and shadows. Hence, in order to illustrate the three steps in Revelation 14, the Lord would employ a variety of three-step patterns chronicled in sacred history to shed light on the fulfillment of the three angels' messages in the last days—the messages which we as Seventh-day Adventists pride ourselves in. This is also true of the history of the last three kings of Judah. The history of these three kings marked the progressive end of Ancient Israel as an independent monarchy (or kingdom), but their history was typified by the progressive beginning of Ancient Israel as an independent monarchy, when it transitioned from a theocracy:

"A theocracy is a government which derives its power immediately from God. The government of Israel was a true theocracy. That was really a government of God. At the burning bush, God commissioned Moses to lead His people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt and led them through the wilderness and finally into the Promised Land. There He ruled them by judges "until Samuel the prophet," to whom, when he was

a child, God spoke, and by whom He made known His will. In the days of Samuel the people asked that they might have a king. This was allowed, and God chose Saul, and Samuel anointed him king of Israel. Saul failed to do the will of God; and as he rejected the word of the Lord, the Lord rejected him from being king and sent Samuel to anoint David king of Israel; and David's throne God established forevermore. When Solomon succeeded to the kingdom in the place of David his father, the record is: "Then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chronicles 29:23. David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God. The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon" *Patriarchs and Prophets*, 761.

When Israel began as a monarchy, it had its first three kings—Saul, David and Solomon—rule over the united empire. When Israel ended as a monarchy, it had its last three kings, who sat on the throne of David, besieged and taken captive by Nebuchadnezzar, king of Babylon. In this illustration is seen the trademark of Christ as the first and the last, the beginning and the ending.

Beginning and Ending Israel's Monarchy

The history of Jehoiakim, Jehoiachin and Zedekiah (the last three kings) is also connected to another history of three kings. This becomes apparent upon realizing that the history of these last three kings of Israel inaugurated the seventy-year captivity prophesied by Jeremiah the prophet:

Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of



the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. Jeremiah 25:9-11.

Therefore, it is not a coincidence that as at the beginning of the seventy years, three kings were associated with the destruction of Judah and Jerusalem, so at the end of the seventy years, three kings were associated with the rebuilding of Judah and Jerusalem. This is because Christ illustrates the end from the beginning. These three kings were Cyrus, Darius and Artaxerxes:

"Upon his [Darius'] death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon." *Prophets and Kings*, 556.

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

Beginning and Ending of Seventy Year Captivity

The history of the last three kings of Judah emphasize destruction, while the history of the three kings of Persia emphasize restoration. And in order to understand what each history is communicating to those living in the last days concerning the fulfillment of the everlasting gospel, their testimonies are not to be viewed as contradictory, but are to be combined and blended precept upon precept, line upon line (see Isaiah 28:10) to establish their meaning. These two histories bring to view the reality that when the three angels' messages are fulfilled at the end of the

world, one class is destroyed while another class is restored, based upon their response to the warning messages. This is consistent with the first gospel sermon given in Eden, identifying that there would be two seeds developed—the seed of the serpent (those who are destroyed) and the seed of the woman (those who are restored).

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:15.

The history of the three kings of Persia connects us with a number of time prophecies found in the book of Daniel. And arguably, the premier time prophecy highlighted in connection with that history is the 2300 days of Daniel 8:14, which is the foundation and central pillar of Adventism. The starting point for this prophetic period was the year in which Artaxerxes—the third of these notable Persian kings—passed a decree to build and restore Jerusalem, B.C. 457:

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

The 2300 days terminated on the 22nd of October, 1844 (see *The Great Controversy*, 399.) which was the time when Christ moved from the holy to the most holy place of the heavenly sanctuary. And this was also the time for the arrival of the third angel's message into prophetic history:



"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man." *Early Writings*, 254.

Therefore, we see that the third decree of Artaxerxes, which was the starting point for or the beginning of the 2300 days, corresponds with the third angel's message which was sent by Christ to the earth at the end of the 2300 days when He "passed into the holiest." But *The Great Controversy*, 326 specifically states that the third decree of Artaxerxes was but the completion of a decree which had been originated and reaffirmed by the previous two kings. In this is seen the fact that those three decrees were essentially one unit. Similarly, inspiration specifically teaches that there cannot be a third message without a first and a second:

"By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second." *Manuscript Releases*, volume 17, 6.

Therefore, we conclude that as there were three kings and decrees associated with the rebuilding and restoration of literal Jerusalem and the literal temple in the history that began the 2300 days, so there were three messages—the messages of Revelation 14:6-12—which built up spiritual Jerusalem and God's spiritual temple in the history of Millerite Adventism which ended the 2300 days. That temple is what we call today, "the Seventh-day Adventist church", and this church not only owes its existence to the providential leading of God in the historical experiences of the Millerite movement, but traces its theological roots to this movement's foundational teachings.

The Three Angels and the Foundations of the Adventist Temple

Millerite Adventism was a prophetic movement, and it is this understanding of end-time Bible prophecy which makes/defines a true Seventh-day Adventist today. This prophetic understanding is as a compass giving to the honest Adventist purpose and direction, as well as the ability to navigate successfully across the boisterous waves of worldliness, temptations, uncertainty and persecution. And it will dock all who prize it [the original prophetic message of Adventism] safely at the harbor of the heavenly Canaan.

"Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end." *Manuscript Releases*, volume 17, 22.

While "theories will be continually agitated to divert the mind, to unsettle the faith," genuine Seventh-day Adventists are "to hold fast the faith"—the prophetic messages of Adventism's past—put in place by "those who have had the actual experience in the unfolding of the prophecies." According to inspiration, these messages are "unfolding," bringing to view fresh revelations of truth (see Proverbs 4:18; 2 Peter 1:19). But only those who "hold the message of truth with the same confidence" as those whom God led when raising up the spiritual temple of Adventism through the fulfillment of the three angels' messages in Millerite history will be able to discern these developments



of established truth. The illustration of the three-step prophetic pattern in the different histories of three kings is one such example of the unfolding nature of the truths of the past. And this pattern is a strong argument in favor of the validity of the historical experiences and foundational teachings of Millerite history:

"Our faith in reference to the messages of the first, second, and third angels was correct. The great way-marks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host." *The Review and Herald*, November 27, 1883.

There are multiple witnesses to prove that the messages of the first, second, and third angels entered into prophetic history in the time of the Great Second Advent (or Millerite) movement (see *Testimonies to Ministers*, 115; *Spiritual Gifts*, volume 1, 153; *Early Writings*, 254; *Manuscript Releases*, volume 17, 6, etc.). And the Spirit of prophecy explicitly states that the faith established at that time "was correct" and the "great waymarks," "immovable," contrary to the wave of popular feeling in Adventism that is sweeping the majority within our ranks either to the side of stolid indifference or to that of determined resistance. Whichever of these two sides one chooses, these both translate to apostasy; and unless repented of will result in eternal death. Rejection of truth or neutrality towards that truth in the religious crisis we find ourselves in today is interpreted as hostility in the sight of God:

"Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they

perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: "Your house is left unto you desolate." Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who "received not the love of the truth, that they might be saved": "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love." *The Great Controversy*, 431.

"If God abhors one sin above another, of which his people are guilty, it is of doing nothing in a case of emergency. Indifference or neutrality in a religious crisis is regarded of God as a grievous crime; and equal to the very worst type of hostility against God." *The Review and Herald*, September 30, 1873.

Some argue the minor prophetic misunderstandings of the Millerite time as evidence against the truthfulness of the messages, but inspiration gives clear answers concerning those points (see *Early Writings*, 74, 236; *The Great Controversy* chapter 23 (What is the Sanctuary?). Furthermore, it has ever been a principle of God's dealing with His people in a time of reformation to allow minor prophetic misunderstandings in order to test the genuineness of the people's faith in His word. And shortly after this test, He has always clarified these misunderstandings to those that maintained their faith in the message of their generation (see *The Great Controversy*, 343.). This article will now take the unfolding light of the everlasting gospel pattern a step further with special focus on the characteristics of the last three kings of Judah.



The Last Three Kings of Judah and the Prophetic Chain

A connection has been demonstrated between the first three kings and the last three kings of Israel as a monarchy. A connection has also been demonstrated between the three kings associated with the destruction of Jerusalem and the three kings associated with the rebuilding and restoration of Jerusalem. Then a connection was illustrated between the three kings and their decrees at the beginning of the 2300-year prophecy and the three angels' messages at the end of the 2300-year prophecy. Each of these illustrations are as links in a prophetic chain, connecting each history with the next, and illustrating different aspects of the everlasting gospel, until we reach the close of this earth's history:

"But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed." *Early Writings*, 220.

"When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by His Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness." *Testimonies for the Church*, volume 2, 692.

With these connections, it is evident that Jehoiakim, Jehoiachin and Zedekiah are definite illustrations of the first, second and third angels' messages respectively. Their history was a three-step degenerative process which resulted in the destruction of literal Jerusalem and in a literal Babylonian captivity. But the literal illustrates or typifies the spiritual (see Romans 2:28, 29; 1 Corinthians 10:1-11; 15:46; 1 Peter 2:5). Therefore, the experiences of these three kings identify the three-step degenerative process which

will result in the destruction of spiritual Jerusalem and of a spiritual Babylonian captivity. Spiritual Babylon is the Roman Catholic Papacy which the prophecy of Revelation 13 styles "the beast" (see *The Great Controversy*, 382, 443). So in other words, the last three kings of Judah are illustrating the three-step degenerative process of those Seventh-day Adventists who reject the truths and experience of the everlasting gospel; and who, as a result, will end up in spiritual Babylonian captivity (they will receive the mark of the beast).

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls 'My holy day,' you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord." *The Review and Herald*, July 13, 1897.

Closing Remarks

"All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment." *Manuscript Releases*, volume 17, 10.



Based on God's unchangeable nature, we can safely conclude that He does not reveal things which are far from their fulfillment. The fact that the Lord is bringing to view such profound and yet solemn insights from His word concerning the everlasting gospel, and of the captivity and wrath to come, is in itself evidence that He will shortly bring these things to pass. But in His mercy and longsuffering, He is sending final messages of warning to arouse Seventh-day Adventists from our unsanctified ease and lethargy. And to hopefully turn our attentions from the pursuit of temporal things (which are on the verge of being swept away), to the pursuit of things of eternal worth. The next installment will delve into the specifics of the sequence and nature of events in the history of the last three kings of Judah, and employ the characteristics drawn from them to mark end-time fulfillments of Bible prophecy which every Seventh-day Adventist "must know" as we fast approach the boundary line which will part the wicked from the righteous in their midst.

Note: See page 22 for graphs

THE LAST THREE KINGS OF JUDAH — PART 2

N. Nyoni

Introduction

The previous installment was an illustration of how the last three kings of Judah are a symbol of the three-step everlasting gospel pattern primarily brought to view in Revelation 14:6-12. These three kings identified a three-step process of degeneration which resulted in the destruction of literal Jerusalem and in literal Babylonian captivity. Accordingly, the repeat of the events and experiences of their history would also be a three-step process of degeneration which results in the destruction of spiritual Jerusalem, and in spiritual Babylonian captivity, i.e., the reception of the mark of the beast. The first to be considered will be Jehoiakim, and the events, circumstances and messages associated with him and his life will be seen to be an illustration of the events, circumstances and message of the first angel.

Jehoiakim — Rebellion Against the Spirit of Prophecy

And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin... Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words... And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Jeremiah 36:1-3; 22-25; 29.

In the time of Jehoiakim, a message of God's appointment was given for His people designed to convict them of their sin and lead them to bitter repentance. But we see the king, instead of humbling himself, demonstrating a manifest disregard for the message from heaven. The pen of Jeremiah traced out a fearful warning concerning the wrath to come when the king of Babylon would besiege Judah, and "cause to cease from thence man and beast." The message of Jeremiah to Jehoiakim possesses the characteristics of the first angel's message; for in the prophecy of Revelation 14, the first angel calls upon



men to repentance and the fear of God by reason of an approaching judgment (see Revelation 14:6, 7). In Jeremiah 36, Jehoiakim illustrates a rejection of a warning message of judgment to come by cutting it up with a penknife and casting it into the fire. The striking name given to the writings of Jeremiah the prophet by Sister White amplify the prophetic significance of Jehoiakim's actions in the time of the first angel's message at the end of the world:

"In his testimonies to the church, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah's reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah's words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation." *Prophets and Kings*, 428.

She identifies the writings of Jeremiah as the "testimonies to the church." And it is these testimonies that Jehoiakim rejected and burned. This would be a characteristic of the experience of the first message in the last days. And this fact is brought to view in the following passage of inspiration:

"Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to his commandments, and have felt their characters to be in such contrast to the requirements that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire. But this could not destroy the message; for the word of God will never return unto him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected,

caused the latter to be written and added a great deal more to it." *New York Indicator*, February 7, 1906.

As there was a manifest disregard of the warning messages from Jeremiah's "testimonies to the church" of his day concerning the approaching destruction at the hands of the literal king of Babylon, so would the period of the first angel's message in the last days be characterized by a manifest disregard by God's chosen people of the warning messages of the "testimonies to the church" for modern Israel—the writings of Ellen G. White. The prophet of Adventism repeatedly wrote concerning the signs which would herald the approaching destruction of the Sunday law. The rejection of the testimonies is verifiable in the church today, as the writings of Ellen White are relegated to the position of "non-authoritative counsels", and all her statements concerning the events and signs which would show the Sunday law crisis near, and which bring to view the practical work of preparation for that time are left unheeded. We will now turn to another characteristic of Jehoiakim's experience:

Jehoiakim — Attack by Four Nations

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets. 2 Kings 24:1, 2.

The above verses identify a four-nation siege against Judah in the time of Jehoiakim.

The Chaldeans, the Syrians, the Moabites and the children of Ammon all came against him. This would also be characteristic of the first angel's message in the last days. Another important historical experience of the life and reign of Jehoiakim is delineated as follows:



Jehoiakim — Greed, Fraud and Oppression

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; [that] useth his neighbour's service without wages, and giveth him not for his work; That saith, I will build me a wide house and large chambers, and cutteth him out windows; and [it is] ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest [thyself] in cedar? did not thy father eat and drink, and do judgment and justice, [and] then [it was] well with him? He judged the cause of the poor and needy; then [it was] well [with him: was] not this to know me? saith the Lord. But thine eyes and thine heart [are] not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do [it]. Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, [saying], Ah my brother! or, Ah sister! they shall not lament for him, [saying], Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Jeremiah 22:13-19.

Jehoiakim is specifically noted for his greed, and oppression. The Scriptures state that this king was bent on self-aggrandizement. He erected for himself immense buildings of costly material (cedar and vermilion) by grinding down the poor and exacting their labors without giving them due wages. And this, in the face of warnings of impending doom and destruction:

"At the very time messages of impending doom were urged upon princes and people, their ruler, Jehoiakim, who should have been a wise spiritual leader, foremost in confession of sin and in reformation and good works, was spending his time in selfish pleasure. "I will build me a wide house and large chambers," he proposed; and this house, "ceiled with cedar, and painted with vermilion" (Jeremiah 22:14), was built with

money and labor secured through fraud and oppression." Prophets and Kings, 429.

In addition to this, he taxed his people heavily to meet his financial obligations to the king of Egypt:

And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give [it] unto Pharaohnechoh. 2 Kings 23:34, 35.

Thus it is seen that not only did Jehoiakim build his "wide house" and "large chambers" by money secured through fraud and oppression, the Bible also clearly identifies that he further went on to tax the people of his land in order to satisfy the covetousness of Pharaohnechoh. And as the rich were getting richer, the poor waxed poorer; there was a widening gulf between social classes, leading to the downfall of the nation. The next characteristic in the history of Jehoiakim to be considered is as follows:

Jehoiakim — Captivity of Children, Diet and Education

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring [certain] of the children of Israel, and of the king's seed, and of the princes. Daniel 1:1-3.

It is in the time of Jehoiakim that the prophecy of Isaiah to Hezekiah was fulfilled. With prophetic eye, the servant of the Lord saw the children of royalty



taken captive by the regent of Babylon and made eunuchs in a foreign land:

And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that [is] in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. 2 Kings 20:16-18.

The fulfillment of this prophecy as delineated in the account of Daniel 1 not only involved the captivity of the children, but their subjection to tests of character. They were to receive an education in order to be fitted for positions of trust and service in the king's court. But in order to obtain this education, they were to learn the tongue of the Chaldeans, which the prophets of the Bible describe as a language that God's people did not understand (see Jeremiah 5:15). They were required to familiarize themselves with this unknown language so thoroughly and so proficiently that they may be poised to pass the final test when they would come into review before the king. Also attached to this process was the decisive test of appetite. Two tables were furnished for the Hebrew youth to choose from, but Daniel and his friends opted for the diet endorsed by heaven from the beginning:

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel [the name] of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the

wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Daniel 1:5-8.

Sister White brings to view the motivation of the four Hebrew worthies to make what seemed such a radical decision:

"At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith. To do this would be to array themselves with heathenism and to dishonor the principles of the law of God. Nor dared they risk the enervating effect of luxury and dissipation on physical, mental, and spiritual development. They were acquainted with the history of Nadab and Abihu, the record of whose intemperance and its results had been preserved in the parchments of the Pentateuch; and they knew that their own physical and mental power would be injuriously affected by the use of wine." *Prophets and Kings*, 482.

These Hebrew children understood the principle identified by Paul, that those who eat of the sacrifices are partakers of the altar also (see 1 Corinthians 10:18). Therefore, to partake of the king's meat and drink his wine would be equivalent to worshipping at a false altar, which in reality was to worship at the altar of Satan. They also understood the effects of a perverted appetite on their physical and mental powers, but especially, on their spirituality. And it is sacred history as recorded in the prophets that brought this knowledge to their attention. The results of their choice was made evident. They



were found to be by far superior to their associates, and the reward given to Daniel for his integrity was an understanding of all visions and dreams. Concerning these four boys, the Scriptures state that they passed the three-year testing process and they stood before the king. The foregoing experiences, which transpired in the history of Jehoiakim's reign, all shed light on the events, experiences and work represented by the first angel's message in the last days. Below is a visual representation of all the characteristics brought to view in this article of the reign of Jehoiakim:

The next sections will combine the characteristics identified in the previous sections concerning the history of Jehoiakim, and draw parallels in events and experiences of the Millerite history and of the modern day in order to mark when the first angel's message would be fulfilled in our time.

The First Angel's Message in Millerite History

The three angels' messages are identified as testing messages by the pen of inspiration (see Manuscript Releases, volume 16, 269; Manuscript Releases, volume 17). The first angel's message would therefore be the first test for God's people. Hence, the events that would fulfill the specifications of the events in the reign of Jehoiakim, and would qualify as a repeat of that history would mark the beginning of the first test for Seventh-day Adventists in the last days. The first event to be considered is the four-nation attack against Jehoiakim. This event will first be paralleled with another event in the history of Millerite Adventism before identifying a present truth application of the event:

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been

exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.' --Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840. At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 334, 335.

The worldwide work of the first angel in Millerite history was catalyzed by the fulfillment of a prediction concerning the restraint of Islam on August 11, 1840, based on the second woe of Revelation 9. The "allied powers of Europe" were England, Russia, Prussia and Austria¹. Four nations came against the Ottoman Islamic Empire to subdue it, just as four nations came against Jehoiakim in the history of the Bible. And this event marked the conclusion of the second woe of Bible prophecy, and a woe was also associated with the history of Jehoiakim. Thus we see one of the characteristics of the reign of Jehoiakim, the first of the last three kings, corresponding to the fulfillment of a prophetic event which served to empower the work of the first of three messages in Millerite history:

"The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been



witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." *The Great Controversy*, 611.

The impetus that came into the Advent movement in 1840 because of the fulfillment of the prophecy concerning the restraint of Islam in Revelation 9 carried the first angel's message to "every missionary station" in the world. The symbol of this worldwide work of the first angel is represented in the prophecy of the descent of the Angel of Revelation 10:

"The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth." *Manuscript Releases*, volume 19, 319.

When this Angel descended from heaven, He was represented as having a little book in His hand, and John was required to eat it (see Revelation 10:8-10). Sister White applies this symbolism to the Millerites' comprehension and glad reception of the message of prophetic time:

"The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls." *Manuscript Releases*, volume 19, 321.

Thus is seen the issue of eating and appetite repeated in the time of the first angel's message in Millerite history, as illustrated by the test of eating during the reign of Jehoiakim in the experience of Daniel and his friends. Those who chose to "eat" the message of prophetic time had the intellectual and spiritual preparation to follow Christ into the most holy place of the heavenly sanctuary. They manifested that their

characters were "fairer and fatter," and they were blessed with knowledge and understanding in all visions and dreams. But the Protestants who chose to partake and cling to the false doctrines of the Roman church (typified by Nebuchadnezzar's pagan meats and intoxicating wine) were left praying to Satan (see *Early Writings*, 54,55; 258-261). Many more parallels may be drawn, but the focus of this article is the fulfillment of the first angel's message in our history; for the Bible is clear that sacred history repeats itself (see Ecclesiastes 1:9,10; 3:15).

The First Angel's Message in Our History

The characteristics which mark the time for the proclamation and work of the first angel's message in our history will be derived from the following passage in inspiration. And these will be paralleled with the events highlighted Biblically in the time of Jehoiakim, and will give a Scriptural justification for marking the event of modern times as a fulfillment of prophecy:

"On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: 'How can we best glorify God?' The Lord was not in their thoughts..."

"As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah."



"The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: 'They are perfectly safe.' But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines. I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition." *Testimonies for the Church*, volume 9, 12,13.

Sister White was shown the erection of immense buildings for the purposes of the glorification of the owners (self-aggrandizement), specifically in New York City. She states explicitly that the most costly material was used, and that "much of the money that they thus invested had been obtained through exaction, through grinding down the poor." This description is nearly identical to that of the experience of Jehoiakim in building a wide house and large chambers for himself through money obtained by exaction and fraud. And just as judgment and woe was to come upon Jehoiakim for his greed, oppression and violence, judgment was also to be visited upon the owners of these buildings for the same sins. Sister White was shown the destruction of these massive and expensive buildings in New York City, and though men proudly declared that they were perfectly safe, they were consumed as if made of pitch. This is exactly what transpired on September 11, 2001 (colloquially known as 9/11). As a follow up to the description of this event, she then stated the following words:

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who

hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them. The Scriptures describe the condition of the world just before Christ's second coming. Of the men who by robbery and extortion are amassing great riches, it is written: 'Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.' James 5:3-6." *Testimonies for the Church*, volume 9, 13.

Shortly after the attacks of 9/11/2001, the United States and the world were plunged into an economic crisis which we have not recovered from as of this day. Inspiration rightly states that "those who hold the reins of government" "are struggling in vain to place business operations on a more secure basis." And there has since been an unprecedented increase of "moral corruption, poverty, pauperism" and crime. And in connection with this, Sister White applies the words of James 5 as applicable to the judgments on the "rich men" which are to come upon them in the last days. And it is not a coincidence that the crimes of which these men are guilty in the "last days" are the very crimes of which Jehoiakim was guilty in his day. There is no new thing under the sun.

These "rich men" are the men who are informally known as the "globalists" today, and their philosophy is similar to that of Pharaohnecho and Jehoiakim in the chronicles of sacred history. They seek to control the world by controlling the world's wealth. They have been and continue to amass "great riches" through taxpayers' money all over the world; and this, for their own personal benefit. In this way, the



rich elite have been getting richer while the working class and the poorer classes have been finding it increasingly difficult to earn a living. This, along with other factors identified in the prophetic narrative have contributed to the ailing world economy. And not only is it going to worsen, it is going to result in a civil war:

"In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war." *Manuscript Releases*, volume 5, 305.

Though a small minority of men "have the power" and "control the market," God has declared a woe on these rich men as he pronounced a woe upon Jehoiakim in his day (see Isaiah 23; Ezekiel 27). And that woe commenced with the events of September 11, 2001. In Millerite history, the first angel's message was empowered by the fulfilment of the prophecy of Revelation 9:15 announcing the conclusion of the second woe. The pioneers of Adventism understood the prophecy of the woes of Revelation 9 to be identifying the role of Islam in Bible prophecy (see *The Great Controversy*, 334, 335). And it goes without saying that if the first woe was Islam, and the second woe was Islam, the third woe would also have to be Islam. And it comes as no coincidence that radical Islam was not only associated with the attacks of 9/11, but they themselves interpret the event as marking an important phase of their "holy war" which they call the "jihad."²

Accordingly, the post-9/11 period has seen an unprecedented escalation of Islamic terror in the United States and the world. The terror attacks of these radical marauders of the east have not only created an environment of fear, but have had detrimental effects on the world's economy. This is seen in the yearly budget of nations—and particularly that of the world's economic stalwart, the United States—for tackling the problems posed

by radical Islam. This is also made evident in the losses that victim nations have sustained by the destruction of their key economic infrastructures such as the World Trade Centre in the United States, and recently, the Brussels airport attack in Belgium. The latter nation reported a loss of billions of dollars because its airport, which is an integral part of its economy, has been functioning at 20% capacity³. The point being, radical Islam is bringing upon the "rich men" of James 5 the woe that was typified by the woe of Jehoiakim in Jeremiah 22, and this is the third woe of Revelation 11:14:

The second woe is past; and, behold, the third woe cometh quickly. Revelation 11:14.

The third woe came into prophetic history on September 11, 2001, and since then, radical Islam has been progressively leading the world to its ultimate ruin. And prophecy shows that its activities are not to cease until the Second Coming of Christ; rather, they are to escalate, cause the collapse of this world's economic structure and usher in the long rumored One World Government, and the Sunday Law crisis of Bible prophecy, which shortly precedes the Second Advent. But as Ottoman Islam was restrained in Millerite history on August 11, 1840 by four Christian nations, so has the Lord been restraining the activities of Islam from effecting the destruction it is capable of, for the sake of His true people to repent, cast away the idols in their hearts and be sealed⁴. This restraint is represented in the book of Revelation by the holding of the four winds. This is made apparent upon understanding that the symbol of Islam in Revelation 9 is the angry warhorse. And Ellen White comments in this wise concerning the four winds:

"Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand



upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases*, volume 20, 216, 217.

Just as we see four nations coming against Jehoiakim, and four Christian powers restraining the Ottoman Islamic Empire on August 11, 1840, we also see the restraint of global radical Islam represented by the holding of the four winds of Revelation 7. This is part of the fulfilment of the prophecy concerning Ishmael, the progenitor of Islam. Every man's hand would unite against him (see Genesis 16:11, 12). These things began to be fulfilled on September 11, 2001, for shortly after the attacks, measures were taken to stay the tide of global terror⁵. And according to Revelation 7:1-4, the events of 9/11 also marked the commencement of the sealing of the 144,000 from spiritual Israel—the Seventh-day Adventist church. We as God's people are living about 15 years after the fact, and instead of a change of attitude, we have become more deeply absorbed in worldly business and pleasure, seeking to advance our worldly interests by sacrificing money, time and health to obtain external qualifications! And with these qualifications we hope to secure luxury and riches which the prophetic narrative shows are already wearing away, and are on the brink of total collapse. Well did the prophet inquire, "Shall we sleep on the very verge of the eternal world?" As God's Seventh-day Adventists we need to realize "that the way is narrow, and the gate strait." The road to eternal life involves a cross, and Christ makes it clear through numerous texts in the Bible that none who wish to advance in the divine life can simultaneously attain to worldly affluence. There has to be a sacrifice for God, and for His truth in order to secure salvation; it will take all to buy the field wherein is found the pearl of great price.

"I saw that Jesus was rejected by His own nation, and if Jesus suffered we must be partakers of His sufferings. Said the angel, 'Cut clear, cut clear, cut clear from everything or anyone that hinders thy progress.'" *Manuscript Releases*, volume 16, 33.

The parallel with the history of Jehoiakim has been delineated by the writings of Ellen G White with exactitude. But consistent with the pattern set forth in the history of Jehoiakim, the Spirit of prophecy would become part of the first test for Seventh-day Adventists in the last days as it was for Jehoiakim in his day:

"One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit." *Manuscript Releases*, volume 3, 259.

The testimonies are part of the first test for Seventh-day Adventists, which according to the above words, many will fail, and thus place themselves under the black banner of Satan. Sister White's testimonies to the church predicted and identified the events of September 11, 2001 long beforehand; therefore, the fulfillment of the event according to her description would render her writings as a test, binding and authoritative to every Seventh-day Adventist. If the Spirit of God could inspire her to outline the events that were eventually fulfilled on September 11, 2001, is it not the same Spirit that inspired her concerning the subjects of health reform, dress reform, Sabbath reform, education reform and a vast array of other pertinent subjects? But many do today what Jehoiakim did in his day; they employ faulty human arguments to burn away the authority of the writings of Ellen G White and teach Seventh-day Adventists to regard her as a partially authoritative "lesser light" and partially inspired, if inspired at all. This is but a repeat of the history of Jehoiakim. But the story of Jehoiakim was delineated so that we may fear to walk on forbidden ground as he did; for his judgment would also be ours, the Lord never changes.

"But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world. Absorbed in worldly business and pleasure, the



antediluvians 'knew not until the Flood came, and took them all away.' Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin. The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place." *Testimonies for the Church*, volume 9, 14.

A question of solemn import is posed in the above quotation. "Who reads the warnings given by the fast fulfilling signs of the times?" The events of September 11, 2001 were a warning and a sign to Seventh-day Adventists; but there has been no change in attitude. God's people have no knowledge of the implications of that event. Clearly, 9/11 was the voice of God speaking loudly:

"How many disasters are now taking place. These are admonitions to us that we are living in the last days. Daily we read of earthquakes; of the going down of many ships, with great loss of life; of destructive floods; and of the burning of immense buildings costing millions of dollars—buildings which men have pronounced fireproof, but which, when touched by the finger of God, are consumed. With a loud voice these things speak to us, saying, 'The end of all things is at hand.' We are living in the closing period of this earth's history. What shall we do to awaken the people to a realization of their dangerous condition? Already the plagues of God are coming upon the world; yet many of those who for years have been expecting to behold Christ at His second appearing, are assuming an attitude of listless indifference to the daily events which show that His coming is drawing near." *Bible Training School*, June 1, 1902.

September 11, 2001 was a "loud voice" speaking to Seventh-day Adventists, telling us that "the end of all things is at hand." But the prophetic narrative is clear that multitudes within our ranks will not hear the warning message (see Isaiah 28:12;

Jeremiah 6:16, 17). The burden of God's faithful messengers is to "awaken the people to a realization of their dangerous condition." But God's people "are assuming an attitude of listless indifference to the daily events which show that His coming is near." But why is it that God's denominated people are unable to hear such a clear warning message represented by the sound of the trumpet? The answer lies in the present-day fulfillment of the captivity of Daniel and his friends in the time of Jehoiakim.

Jehoiakim Repeated — Captivity, Diet and Education

The experience of the Jewish children in the time of Jehoiakim is replicated in the time of the first angel's message in the last days, which we have already marked at 9/11. The Hebrews were tested on the point of education, and needed to come to a thorough understanding of the unknown language of Babylon so that they would be enabled to stand before the king at the time of final review. Similarly, there is a language that is unknown to Seventh-day Adventists, but in order to stand their final test (which is the Sunday law test), they must thoroughly come to an understanding of that language and manifest proficiency in it. That language is the language of prophecy:

"Early in His ministry Christ had said, 'Destroy this temple, and in three days I will raise it up.' In the figurative language of prophecy, He had thus foretold His own death and resurrection. "He spake of the temple of His body." John 2:19, 21." *The Desire of Ages*, 705.

It is because the Jews did not understand the "figurative language of prophecy" that they rejected and crucified Christ. And it is because Seventh-day Adventists—the Jews of today— have no understanding of this same language that the implications of the events of September 11, 2001 hardly receive from them a passing notice. This is why we did not hear the "loud voice" of "the burning of immense buildings costing millions of dollars." But it is our task, if we are to stand in the latter days, to familiarize ourselves so thoroughly



with the principles and message of the prophetic language. This is true education; and Adventism as a whole needs that re-education if they are to have any hope of salvation. This "language" test, as in the time of Daniel, is connected with a test of diet and appetite. Since 9/11, health reform ceased to be optional for Adventists; the time for flesh meats, animal products and other manmade and harmful substances officially passed. It has since been a decisive test of character; decisive meaning it will determine the eternal destinies of God's people. And this is based upon God's prophetic word. But more than this, the events of 9/11 confronted God's people with the test of what they feed their minds—their spiritual appetite. This is no light subject in the word of God, it pervades all the Scriptures. Will God's people partake of false theories and doctrines embodied in a false educational system, or will they feed themselves with the meat of God's word?

"God's word is a message to us to be obeyed, a volume to be perused diligently, and with a spirit willing to take in the truths written for the admonition of those upon whom the ends of the world are come. It must not be neglected for any other book. If we do not eat the word of God, we need converting. If we practise this word, it will exert an elevating influence on our mental, moral, and physical life. Eternal interests are involved in this work; the truth must do something for the receiver. Let us study and eat the word of God, for we are built up from that which we eat. When we open the Bible, let us compare our lives with its requirements, measuring our character by the great moral standard of righteousness, God's holy law." *The Home Missionary*, November 1, 1897, Art. B.

The food that is to be given to each Adventist mind since the testing time was ushered in by the events of 9/11 is the "word of God." According to inspiration, "it must not be neglected for any other book." The primacy of God's word is thus emphasized. Every earthly consideration must be subordinate to the truth and must even be given

up if it hinders the progress of the soul in heavenly pursuits. Daniel purposed not to defile himself by eating the king's meat and the wine which he drank. His decision in this regard told for time and for eternity. In like manner, we are to purpose to give up any mental food that corrupts and defiles the mind. This includes novels, ungodly music, television shows, and all that would turn the mind in a channel that is base and earthly. This must be done; for the seal of God can only be placed on those with the heavenly mold, those with a clear mind (see *Testimonies for the Church*, volume 5, 216). Daniel and his friends appeared fairer and fatter in flesh as a result of passing the first test, and all those who will prioritize eating the word of God, and practice it, will manifest "an elevating influence" in their "mental, moral and physical life." This is the remedy to sin. The four Hebrew worthies understood that to partake of the king's meat and wine was equivalent to worshipping at Satan's altar. Yet many are doing this very thing today without realizing it; and it is not only through the secular entertainment industry. The following passage from the writings of Ellen G. White elaborate more on this:

"Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. He claims to be the Prince of heaven, he presents before men entrancing views of the kingdom of God, and claims that these are views of his kingdom. Thus he works to bring men under his dominion.

"Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments



are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan's altar. Listen to the music, to the language, called higher education. But what does God declare it? —The mystery of iniquity." *An Appeal for Missions*, 11.

Those who partook of Nebuchadnezzar's meat and wine were worshipping at a counterfeit altar. And Sister White explains that multitudes are worshipping at the same altar today by partaking of the wrong forms of "music," and by partaking of "higher education." In so doing, men seek to advance themselves and gain "the kingdoms of this world in their glory." Unbeknown to them, they find themselves falling down and worshipping the prince of darkness. Instead of learning the unknown language of prophecy—the language identifying the fall of Babylon—they learn the language of a false and worldly educational system, which is foolishness in the sight of God (see 1 Corinthians 3:19). And it is this educational system that has in a great measure stripped God's people of the ability and the desire to study and understand God's prophetic word. But God has been calling those typified by Daniel and his companions since 9/11/2001 to exercise "courage and faith" and return to the blueprint of Protestant and Adventist education, that they may be able to stand in the day of final review—the Sunday law/mark of the beast crisis:

"The early reformers found it necessary to have their own courses of study, text-books, teachers, methods, principles, etc. They separated themselves completely from the popular schools of the day. It required courage and faith in those days to take such a stand, and it will require even more courage and faith for those who are preparing for translation to take the stand which the Testimonies are pleading for them to take. They knew that if their children should go to the schools where the popular education was given they would receive the mark of papacy, or the beast. Those who are

living up to the light at the present time, will see, even more clearly, that if their children continue to go to the popular schools, they will receive such principles as will compel them to assist in giving life to the image to the Beast. Any one who has a knowledge of the Third Angel's Message, and who will take the trouble to examine the studies and methods of the popular system of education, can see that the books are filled with those errors which will oblige those who are receiving their education from them to take the dreadful step which will bring upon the world a religious and civil darkness, greater than has ever been known before." *Special Testimonies on Church Schools*, 37.

"The studies and methods of the popular educational system" are "filled with those errors" which are rightly represented as the king's meat and the wine which he drank. And all those who persist in feeding their minds with such material are defiling themselves in preparation for receiving the mark of the beast and worshipping the image of the beast. But those represented by Daniel are taking their stand on the side of the Testimonies and manifesting "courage and faith" in returning to the foundations of true education. Who will purpose as Daniel to pursue an opposite course from that of the world?!

Closing Remarks

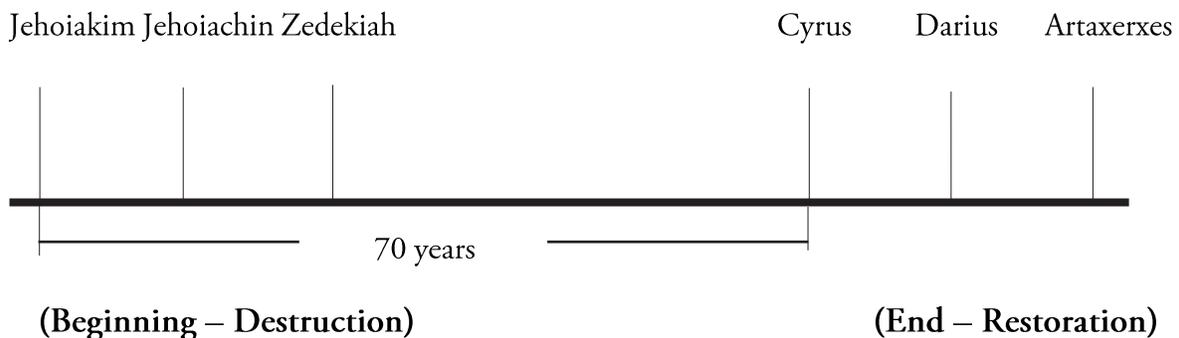
Familiarizing one's self with the language of prophecy and altering the spiritual taste to enjoy the meat of God's prophetic word requires time and effort. But the popular systems of living which the world envisages, and the pursuit of worldly riches which the Lord is progressively (yet rapidly) sweeping away, have been robbing the people of God of that time. The Lord identifies that anything and anyone that would hinder one's progress in the divine life must be laid at the altar of sacrifice; for the experiences and events of Jehoiakim's life bring to view the fact that the manner in which Seventh-day Adventists relate to the test of September 11, 2001 will determine their eternal destiny. The next instalment will identify events to come as represented by Jehoiachin and Zedekiah.



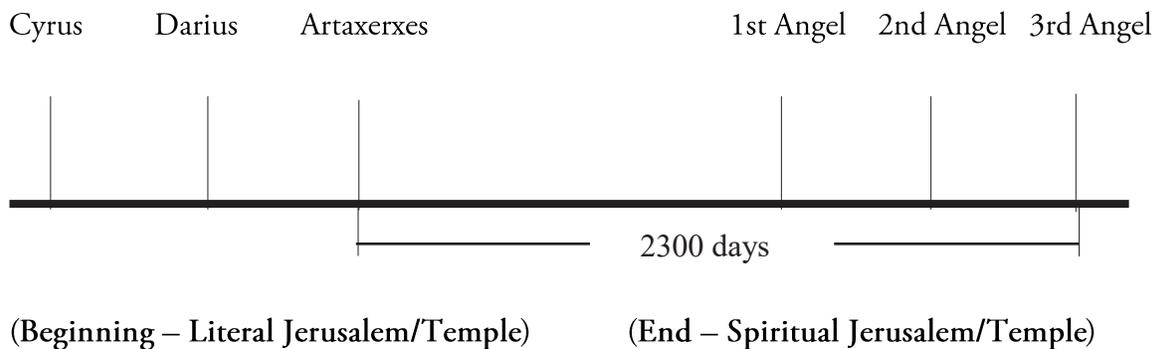
Beginning and Ending Israel's Monarchy



Beginning and Ending of Seventy Year Captivity



Beginning and Ending of 2300 days/years





IN CONTACT WITH OTHERS

"The conduct of David toward Saul has a lesson. By command of God, Saul had been anointed as king over Israel. Because of his disobedience the Lord declared that the kingdom should be taken from him; and yet how tender and courteous and forbearing was the conduct of David toward him! In seeking the life of David, Saul came into the wilderness and, unattended, entered the very cave where David with his men of war lay hidden. 'And the men of David said unto him, Behold the day of which the Lord said unto thee, . . . I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. . . . And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.' The Saviour bids us, 'Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.' Remember that soon your life record will pass in review before God. Remember, too, that He has said, 'Thou art inexcusable, O man, whosoever thou art that judgest: . . . for thou that judgest doest the same things.' 1 Samuel 24:4-6; Matthew 7:1, 2; Romans 2:1.

"We cannot afford to let our spirits chafe over any real or supposed wrong done to ourselves. Self is the enemy we most need to fear. No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit. No other victory we can gain will be so precious as the victory gained over self.

"We should not allow our feelings to be easily wounded. We are to live, not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls we cease to mind the little differences that so often arise in our association with one another. Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit. 'What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for

it, ye take it patiently, this is acceptable with God.' 1 Peter 2:20.

"Do not retaliate. So far as you can do so, remove all cause for misapprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others. 'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' Matthew 5:23, 24.

"If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' Proverbs 15:1. And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away.

"Under a storm of stinging, faultfinding words, keep the mind stayed upon the word of God. Let mind and heart be stored with God's promises. If you are ill-treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises: 'Be not overcome of evil, but overcome evil with good.' Romans 12:21.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.' Psalm 37:5, 6.

"There is nothing covered, that shall not be revealed; neither hid, that shall not be known.' Luke 12:2.

"Thou hast caused men to ride over our heads; we went through fire and through water: but Thou broughtest us out into a wealthy place.' Psalm 66:12.

"We are prone to look to our fellow men for sympathy and uplifting, instead of looking to Jesus. In His mercy and faithfulness God often permits those in whom we place confidence to fail us, in order that we may learn the folly of trusting in man and making flesh our arm. Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express.



When all things seem dark and unexplainable, remember the words of Christ, 'What I do thou knowest not now; but thou shalt know hereafter.' John 13:7.

"Study the history of Joseph and of Daniel. The Lord did not prevent the plottings of men who sought to do them harm; but He caused all these devices to work for good to His servants who amidst trial and conflict preserved their faith and loyalty.

"So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Not even God can make our characters noble or our lives useful, unless we become co-workers with Him. Those who decline the struggle lose the strength and joy of victory.

"We need not keep our own record of trials and difficulties, griefs, and sorrows. All these things are written in the books, and heaven will take care of them. While we are counting up the disagreeable things, many things that are pleasant to reflect upon are passing from memory, such as the merciful kindness of God surrounding us every moment and the love over which angels marvel, that God gave His Son to die for us. If as workers for Christ you feel that you have had greater cares and trials than have fallen to the lot of others, remember that for you there is a peace unknown to those who shun these burdens. There is comfort and joy in the service of Christ. Let the world see that life with Him is no failure.

"If you do not feel lighthearted and joyous, do not talk of your feelings. Cast no shadow upon the lives of others. A cold, sunless religion never draws souls to Christ. It drives them away from Him into the nets that Satan has spread for the feet of the straying.

Instead of thinking of your discouragements, think of the power you can claim in Christ's name. Let your imagination take hold upon things unseen. Let your thoughts be directed to the evidences of the great love of God for you. Faith can endure trial, resist temptation, bear up under disappointment. Jesus lives as our advocate. All is ours that His mediation secures.

"Think you not that Christ values those who live wholly for Him? Think you not that He visits those who, like the beloved John in exile, are for His sake in hard and trying places? God will not suffer one of His truehearted workers to be left alone, to struggle against great odds and be overcome. He preserves as a precious jewel everyone whose life is hid with Christ in Him. Of every such one He says: 'I . . . will make thee as a signet: for I have chosen thee.' Haggai 2:23.

"Then talk of the promises; talk of Jesus' willingness to bless. He does not forget us for one brief moment. When, notwithstanding disagreeable circumstances, we rest confidently in His love, and shut ourselves in with Him, the sense of His presence will inspire a deep, tranquil joy. Of Himself Christ said: 'I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.' John 8:28, 29.

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us." *Ministry of Healing*, 484-488.