

QUESTIONS 5-16-26

NUMBER ONE:

Upon listening to the audio for Joel's Article 43, he mentions three tests:

1. Foundation;
2. Temple; and
3. Litmus paper.

Reading the article, I did not find the third test, as there is no mention of litmus paper. Although it appears in the main conclusions, there is no conclusive definition provided. (Litmus Paper). This subject is presented at the end of article 15 of Joel.) I understand that the 144,000 are being subjected to the Litmus Paper and have characteristics determined by the measure, and also possess the Litmus Paper vision, like John the Baptist who judged the people. The 144,000 continue to have the same vision as John the Baptist. For me, there is still a very small understanding of this. I want to know more about it.

When we use bronze pots to prepare food, it helps to preserve the color and flavor as much as possible. Among the utensils in the sanctuary was the bronze basin for Aaron and his sons to wash their hands and feet when they ministered in the sanctuary. Exodus 30:18 I noticed a connection between the bronze basin and litmus paper. Corrections welcome.

HE—Brazil

ANSWER:

A truth we have addressed throughout the years are the 'three tests.' The three tests are represented repeatedly in various ways in the Scriptures, and our first point of reference is Daniel 12.

But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. ... And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be **purified**, and **made white**, and **tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:4, 9, 10.

"Purified, and made white, and tried" aligns with the three works of the Holy Spirit, who convicts of "sin, righteousness and judgment." They align with the courtyard, the holy place and the Most Holy Place, and the three angels of Revelation fourteen, and on and on. "Line upon line" these three tests represent justification, sanctification and glorification. When considering these three steps it is discerned that the first two tests are different than the third test. In Daniel twelve it is the "wise" who understand, but the wicked do not understand the "increase of knowledge." Daniel's "wicked" are Matthew's foolish virgins in contrast with the "wise" virgins.

There are several important prophetic characteristics in each of these three testing steps, but when considering them as tests, the third test is where character is manifested. In the parable of the ten virgins the character of the virgins is manifested at midnight and represents a test where there is no probationary time left. When the call is made, you either have the oil, or you don't. The third test is a "litmus test" where it is manifested what character you have developed through the previous two tests. With the first two tests there is opportunity to change course, but not at the third test. The third test is like a pregnancy test. You are either pregnant, or you are not. In this sense, the third test is a litmus test, for a litmus test, as with a pregnancy test simply identifies whether the

liquid is acidic or alkaline. I may have been too casual in identifying this in the article, and perhaps other articles, but it is one of those truths that have been fully established over the past few decades of study.

“When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for **eternity.**” *Testimonies*, volume 5, 216.

“When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep’s clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God’s law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, ‘I love thy commandments above gold; yea above fine gold’ [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act. **When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest,** as the principle of the three Hebrews was made **manifest** when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins **roused** from their slumbers, and it was seen who had made preparation for the **event**. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. **Character is revealed by circumstances.** Emergencies bring out the true metal of character. **Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest** whether or not there is any real faith in the promises of the word of God. **It will be made manifest** whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

“Testing times come to **all**. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals.” *Review and Herald*, October 17, 1895.

The third test is the Sunday law, which is the third angel’s message, but the one hundred and forty-four thousand are judged prior to the Sunday law, for they are then and there lifted up as an ensign. Their third test is illustrated at the Exeter camp meeting. The wise at Exeter left the meeting with “oil” to share with the world, but the foolish virgins who had assembled in the tent from Watertown, were left in darkness. The period of the midnight cry begins with the surprise attack of Islam upon Nashville, and it is there the candidates to be among the one hundred and forty-four thousand demonstrate (manifest) their character in the crisis that then leads to the Sunday law where Laodicean Adventism demonstrates that they have no oil and are spewed out of the mouth of the Lord.

Jeff

NUMBER TWO:

Good morning brothers: God bless you. I have a question. In article nine of the hidden history of verse 40, how is the Feast of Trumpets connected to the untying of the ass? Thank you. MC—Spain

ANSWER:

When we align the first twenty-two verses of Leviticus twenty-three with the final twenty-two verses of the chapter we are combining the spring feasts with the fall feasts. The spring feasts from the crucifixion to Pentecost applied “line upon line” the two twenty-verses of the fall feasts of the chapter produces a structure that bears the signature of Christ.

That structure identifies the first waymark of the line as the three steps of the death, burial and resurrection of Christ. The day of first fruits was the day of His resurrection, which had been preceded by the day of His death, and then the day He slept in the tomb.

The day He slept in the tomb marked the feast of Unleavened Bread, for Christ is the Bread of Heaven, and He did not rise that day, for unleavened bread does not rise. Leaven is a symbol of sin, and the Bread of Heaven knew no sin. A period of seven days began at the middle day of the three days of His death, burial and resurrection. That period is the seven days of unleavened bread, which concluded five days after His resurrection, which began on the third of those three days, and initiated the fifty days of the Pentecostal season.

In the history of the spring feasts the first waymark is made up of three days. Then five days later the feast of Unleavened Bread ended. Forty-five days later arrives at Pentecost. In the first waymark of three days, (that is His death, burial and resurrection) there is an offering of first fruits and at the end of the period on the day of Pentecost, there is another offering of first fruits, for Christ always illustrates the end with the beginning. The first fruit offering of His resurrection was the barley offering and the first fruit offering at Pentecost was wheat.

The first half of the Pentecostal season of 52 days, begins with a waymark made up of three days and begins with a first fruit offering followed by the final five of seven days of the feast of unleavened bread. Therefore, the beginning of the line is a waymark of three steps (death, burial and resurrection) followed by five days unto the end of the feast of unleavened bread. The spring feasts are set forth in twenty-two verses, and the number twenty-two is a symbol established on abundantly more than two or three witnesses. For this reason, the last twenty-two verses are also a symbol that is to be placed over the first twenty-two verses; “line upon line.” But doing so requires that His word is “rightly divided.”

When this is done, the spring and fall feasts are prophetically combined. This is a valid application for both lines are identifying the feasts that illustrate the work of redemption. Christ’s blood at the beginning period is employed in the judgment at the ending period. Sister White identifies that the work of judgment that Christ began, that is typified by the Day of Atonement is as essential to our salvation as was His death of the cross. The two lines of twenty-two verses are the identical number of verses, and they both address the beginning and ending of Christ’s work of redemption. The structure of the waymarks that are represented when the lines are combined demonstrates the identical beginning structure at the ending.

Pentecost was the early rain for the Christian church and the feast of Tabernacles is the period of the latter rain for the Christian Church. At Pentecost the Holy Spirit was poured out without measure upon the disciples, and at the Sunday law the Holy Spirit is again to be poured

out without measure. For this reason, the feast of Tabernacles, in the fall aligns with Pentecost in the spring.

The fall feast of Tabernacles is aligned with Pentecost of the spring feasts for they both represent the outpouring of the Holy Spirit without measure. The beginning the fall feasts is the feast of Trumpets, ten days before the Day of Atonement, which fell on the tenth day of the seventh month. Five days later the feast of Tabernacles begins.

When Christ walked among men He fulfilled all the spring types to the very letter, for those feasts testify of Him who designed the temple and all its rituals. Sister White informs us that after the resurrection, Christ first ascended to His Father, and when He descended He breathed upon the disciples the Holy Spirit, which she identified "as a few drops before the full outpouring on the day of Pentecost." His descent to breathe a few drops typified His descent as the mighty angel of Revelation eighteen on 9/11, when the Holy Spirit began to be measured or sprinkled upon those who recognized the arrival of the latter rain. The latter rain comes only upon those that recognize it. At the Sunday law the Holy Spirit is poured out without measure for between 9/11 and the Sunday law, His people will have been purified and prepared for the outpouring.

After His breathing the "few drops" of the Holy Spirit, He taught His disciples in person for forty days, until He ascended and told His disciples to wait in Jerusalem for the outpouring that came ten days later at Pentecost. The Pentecostal season as Sister White called it consisted of the first waymark of three days, followed by five days. His resurrection also marked the start of forty days of personal instruction followed by ten days of pressing together into unity. Christ's teaching of forty days leading to His ascension, the ten days before Pentecost identifies a third line to be placed upon the two, twenty-two verse lines of the spring and fall feasts.

Aligning the full outpouring of the Holy Spirit at Pentecost of the spring feasts and the full outpouring of the feast of Tabernacles of the fall feasts produces a structure that is made up of His ascension after forty days, which would align ten days before both Pentecost, Tabernacles and the Sunday law. Five days before Tabernacles is the Day of Atonement, which is preceded by ten days and the feast of Trumpets.

Ten days before the Sunday law that is typified by both Pentecost and Tabernacles we have Christ ascension. His ascension would then be five days before the waymark of the Day of Atonement, for Tabernacles came five days after the Day of Atonement. Ten days before the Day of Atonement, and the feast of Trumpets occurs, and it arrives five days before His ascension. The feast of Trumpets, His ascension after forty days and the Day of Atonement produce one waymark of three steps that is followed by five days unto Tabernacles. Therefore, the structure of the fall feasts is one waymark represented by three steps, which is the very same as the first waymark of the line, and both the beginning and ending waymarks of three steps are followed by five days.

The structure that is produced is a waymark of three steps followed by five days, followed by thirty days, that leads to a waymark of three steps (Trumpets, Ascension and Atonement) that is followed by five days to the Sunday law. Of course there is more to these things, but suffice it to say, the thirty days in the middle is a period that was part of the forty days when Christ was personally teaching His disciples before His ascension. The thirty days between the waymarks of three steps followed by five days at the beginning and ending of the prophetic structure leads to the feast of Trumpets, His ascension and the Atonement, five days in advance of the Sunday law.

Christ's waymark of three steps (death, burial and resurrection) that initiated the Pentecostal season came at the conclusion of three and a half years that began with His baptism. That period of His ministry began at His baptism which symbolizes His death, burial and resurrection, which is the three steps that make up the waymark at the end of the period of three

and a half years that initiate the fifty days of Pentecost. At His baptism He was driven into the wilderness for forty days that typify the forty days of personal instruction after His resurrection, that was typified by His baptism. He was tested at the end of forty days, and the period of thirty days in the middle of the structure represents three tests that lead to the third and litmus test at the feast of Trumpets.

The waymark at the ending that is made up of Trumpets, Ascension and Atonement is represented by the waymark of Death, Burial and Resurrection; and both are represented by the three steps of His baptism. Trumpets, Ascension and Atonement are identifying the warning message of a “trumpet,” followed by the “ascension” of the one hundred and forty-four thousand as an ensign that occurs in conjunction with the sins of the one hundred and forty-four thousand being blotted out, as represented by the “Atonement.” That waymark of three steps is identifying the ensign of Divinity combined with humanity. This identifies the feast of Trumpets as the symbol of the sealing, which only takes place upon those who have fully and forever put away sin. The feast of Trumpets is therefore the “crisis” of the parable of the ten virgins, when and where character is manifested based upon the possession or lack of “oil.”

This identifies the third of three tests of purification; the third being a litmus test where character is manifested. This also identifies two previous tests that precede the third and final test of the feast of Trumpets. It also marks the beginning of the proclamation of the midnight cry, for the wise and foolish are separated forever in the litmus and third tests. The period of the midnight cry was represented by Christ’s triumphal entry, and His entry began when two of His disciples loosed an ass for Him to ride upon.

Because the feast of Trumpets is the beginning of the proclamation of the midnight cry, an ass is there loosed, and the “ass” of Bible prophecy is Islam. Islam of the third woe is preceded by Islam of the first and second woes. All three woes represent the fifth, sixth and seventh trumpets in the book of Revelation. The three woes are governed by the principles of a triple application of prophecy, which identifies that in the first two of the three prophetic fulfillments, the prophetic characteristics of the third and final fulfillment at the end of the world consists of the characteristics established in the first two fulfillments. Islam strikes Nashville and marks the arrival of the feast of Trumpets, for Islam is the seventh trumpet, but the seventh trumpet is a combination of the fifth, sixth and seventh trumpets, thus: the feast of trumpets—in the plural.

The feast of trumpets marks the sealing of the one hundred and forty-four thousand, the beginning of the proclamation of the message of the midnight cry and the loosing of the ass of the third woe Islam when Nashville is struck with fireballs of destruction.

A main prophetic characteristic of Islam is when it is loosed and when it is restrained, beginning with the restraint placed upon Hagar by Sarah, and as represented in chapter nine of Revelation, the history of the world and the commentary of Ellen White. The loosing of the ass in Christ’s triumphal entry marks the loosing of Islam in striking Nashville.

Jeff

NUMBER THREE:

Hello Jeff: D and I were discussing the Nashville prediction this Sabbath afternoon and looking up the various *Spirit of Prophecy* statements in regards to the fireballs, etc. Among those passages there is the following one where Ellen White references Isaiah 29:19–24. The point that interests me is the fact that verse 22 states, “Jacob shall not now be ashamed. . .”

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him

that framed it, He had no understanding? *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning **the house of Jacob, Jacob shall not now be ashamed**, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, **Jacob shall not now be ashamed**, neither shall his face now wax pale.

But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Isaiah 29:16–24.

Very interesting connection.

“This morning I am pleading with God that His Holy Spirit will rest upon me today, as I shall attempt to speak at the sanitarium to the large number that shall be gathered together to hear the Word of the Lord.

“The Lord hath given me strength to speak to the people at the sanitarium, and I was sustained one hour. All seemed interested.

“We are favorably situated in a nice tent, well furnished. I thank the Lord I feel at home in the right place. We are well situated upon the ground. Good place for tent. We have two tents for our party—which are three of Brother James' family, Sara, and my workers—and one tent especially for me. Mabel White sleeps in one part of the tent on a lounge. I have a good bed in the second compartment. All is well regulated.

“Rode out in open buggy in the hottest hours of the day. My eyes suffered much. Have not been able to write or read without much difficulty. Before returning homeward, I grew faint and sick. Lay down, but could not get relief. Was sick, head sick, eyes sick, whole body sick.

“In the night I was, I thought, in a room but not in my own house. I was in a **city, where I knew not**, and I heard **explosion after explosion**. I rose up quickly in bed and saw from my window **large balls of fire. Jetting out were sparks, in the form of arrows**, and **buildings were being consumed; and in a very few minutes the entire block of buildings was falling**, and the screeching and mournful groans came distinctly to my ears. I cried out, in my raised position, to learn what was happening: Where am I? And where is our family circle? **Then I awoke**. But I could not tell where I was, for I was in another place than home. I said, Oh Lord, where am I and what shall I do? It was as a voice that spoke, ‘Be not afraid. Nothing shall harm you.’

“I was instructed **that destruction hath gone forth upon cities**. The Word of the Lord will be fulfilled. **(Isaiah 29:19–24) was repeated**. I dared not move, not knowing where I was. I cried unto the Lord, What does it mean? **These representations of destruction were repeated**. Where am I?

“In scenes I have represented that which will be; but **warn My people to cease from putting their trust in men who are not obedient to My warnings and who despise My reproof**, for the day of the Lord is right upon the world when evidence shall be made sure. Those who have followed the voices that would turn things upside down will themselves be turned where they cannot see, but will be as blind men.

“These words were given me: ‘Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and forever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.’ That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: **Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us**. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For thus saith the Lord God, the Holy One of Israel; **In returning and rest shall ye be saved**; in quietness and in confidence shall be your strength: and ye would not. Isaiah 30:8–15.

“This morning my heart is drawn out to God. I plead most earnestly for the Lord to relieve my eyes, which have been so constantly in use in preparing matter to meet the emergency that may arise at any time. I have the promise of my Redeemer. The Lord Jesus is our only hope.

“I cry unto Thee, oh my God. I beseech of Thee, heal my head and remove the pain from the nerves of my eyes. I come to Thee, Thou Chief of all physicians, to scatter the powers of Satan’s oppression, and let me find relief. Heal me, oh Lord. Thou knowest in Thy divine wisdom what to do to restore. Rebuke the power of the destroyer. My soul greatly desires health, that I may do the work that Thou hast entrusted to me to do. I have many words Thou hast given me to say to the people. Now Lord God, this Sabbath morning, I present my petition to Thee to be healed of my infirmities. I must not give way to unbelief.

“I come to Thee as my Great Physician. Thou hast bought the human family with Thine own precious blood, and I wish to present my individual self to Thee, the great, all-powerful Physician, and ask Thee to give me strength this very day, if it is my duty to speak to the people in the sanitarium church chapel. I cannot be sick. I must be healed of my brain weariness. Give me clearness of mind. Put thine own Spirit upon me, and let Thy healing virtue come to me. Thou art my Physician. Thou hast promised to hear us when we come to Thee believing.

“I cannot afford to be useless. I will go before those assembled at the sanitarium. This is Thy institution. Walk in our midst. Relieve the suffering ones of this institution, and may the truth of Thy Word awaken souls to be converted. I will not let Thee go except Thou bless me. I ask Thy blessing this very morning. Give me a message that will reach diseased souls.

“Truth, precious truth, help me to present the Word of the Lord to the believers and unbelievers.

“In the night season I had a presentation. I did not seem to be in my own home in St. Helena. I was, I thought, awakened in the night with **a great noise of cries of distress**, and I saw **the whole heavens lighted up. There were balls that looked like fire falling, and these balls looked as if full of arrows, and wherever they struck there were great calamities. Houses were set on fire, and no human effort could extinguish the flame. The earth quaked, and homes were falling with a crash.** I heard the distressing screeching and praying. There was confusion everywhere. I said to someone, Do look. **That is the most striking representation of what will be in the last day. Revelation 18. Voices were proclaiming the events taking place.** Read and understand, for it will surely be. Chapter 19 of Revelation will ere long be fulfilled. Revelation 21. **There were voices proclaiming the words of these chapters. With great power was the message given.**

“Let every soul now put away their magazines and other fictitious reading. The Word of God believed and practiced is the only hope of the world. This chapter was presented to John as a living reality. Read and understand verses 1–4, verses 5–7. Where are we in this earth’s history? Will we be deceived by Satan’s sophistry? Or will we believe the Word of God?

“I will praise the Lord, for He has given me His Holy Spirit; and it is Thou, oh my Saviour, who canst soften the sluggish, sinful hearts and wake up the people. I thank Thee for the power of Thy Spirit that Thou dost give me to present Thy words. Matthew, chapter 18.

“I thank the Lord He gave me strength to speak one hour and ten minutes, and I was not wearied. I praise the Lord for His great mercy and light and grace He has given me on this occasion. The Word, how precious it is! I will praise the Lord with heart and soul and voice, that He becomes my power, my efficiency, my front guard, and my rearward.

“As I looked upon the patients in their wheel chairs I felt so great pity. I addressed words of comfort to them.

“This morning I praise the Lord for hopefulness, for strength of body that He gave me to speak on the Sabbath. I love the Lord, and if I could I would proclaim to all the world with voice and soul that we have a Saviour, not one lying in Joseph’s tomb, but a risen Saviour. Praise the Lord!

“This day I am thankful to my heavenly Father I woke up singing ‘Hold the fort for I am coming, Jesus signals still, Wave the answer back to heaven, By Thy grace we will.’

“I am awakened at one o’clock a.m. Cannot sleep. I am praying and pleading with the Lord Jesus to arouse the sleepy churches to understand the great work that is to be done. We are as believers to press together. Titus 2.

“I am unable to sleep. It is ten o’clock. I had a short nap, and I was instructed that light had been given me and that I had written under special light the Lord had imparted. There were many things to come before the people. Collect these matters; the people need them. We are failing to blend mind with mind. Each is to draw nigh to God in much prayer and humbling of their own souls, confessing their own sins.” *Manuscript 126*, 1906.

In addition to the subject of the attack on Nashville I am considering two other related points. First, is the wording of Revelation 9:1. ‘And the fifth angel sounded, and I saw a star fall from heaven: and to him was given the key of the bottomless pit.’ As we know, the Pioneers taught that that star was Mohammed, but it dawned on me this afternoon, if I can explain this properly, that it is significant that this is the first obvious mention of Islam in the Bible, and it literally says, ‘a star fell from heaven’, and Sister White says that she saw ‘an immense ball of fire that came right from heaven and settled in Nashville.’ I am thinking that this is similar to the truth that ‘the name of the prophet corresponds to his ministry.’ **Does that make any sense to you?** Not that Mohammed’s name is mentioned in the verse, but that Islam’s first mention in the Scriptures describes what it will ultimately accomplish.

The next point is concerning verse 2. ‘And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.’ Again, as we know, the Pioneers taught, and I of course agree with them, that the darkening of the sun and the air represents the light of heaven, the gospel, being “darkened” by the heretical teachings of Islam. **But can we also look at this in a literal fashion?** I ask that question because, if you look it up, you’ll find that when a nuclear bomb is detonated, there is a literal “darkening” of the sun, not the sun itself of course, but the darkening of the earth’s atmosphere.

So, in conclusion, this seems to be additional evidence that when Sister White speaks of balls of fire falling on Nashville, it is a nuclear blast that is represented.

One more point is that when you look up the definition of “balls of fire”, you’ll find that among the various definitions, there is the meaning of a nuclear blast. I would appreciate your opinion on these matters. Thank you. D—Arkansas

ANSWER:

I am sure that Mohammed is the start that you are addressing in chapter nine. There is a historical figure associated with each of the seven churches, and each of the seven trumpets. The pioneer understanding is prophetically sound. Their identification that the smoke of the first woe blotted out Christ’s religion is valid, and a primary motivation of the followers of Mohammed. The three woes are represented by Mohammed, Ottman and Osama Ben Laden respectively, and are governed by the rules associated with a triple application of prophecy.

The third woe arrived with the third angel on September 11, 2001, and the prophetic characteristics of the first and second woe make up the characteristics of the third woe. The unexpected attack of 9/11 is an established attribute of Islam in God’s word, and 9/11 attests to this attribute of the third woe. Balaam’s testimony identifies three specific strikes in the history of the false prophet, who is the United States represented by Balaam. The second waymark of Balaam’s line is a doubling for it occurs between the two vineyards of literal ancient Israel and spiritual

modern Israel. October 7, 2023 the ancient glorious land was unexpectedly attacked by Islam, and at Nashville, in the very near future Nashville will be unexpectedly attacked by Islam fulfilling Balaam's second waymark, and upholding the principle that the second message is a doubling.

The question seems to be whether the established understanding of Islam as upheld by the pioneers, and clearly represented by both sacred charts of 1843 and 1850 might have other fulfillments. Miller is clear and correct when he identified that symbols have more than one meaning. The meaning of a symbol is based upon context, and the context of Nashville in the sacred writings of Sister White is that fireballs are to unexpectedly fall upon Nashville.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. Revelation 9:1-3.

At 9/11 the third woe arrived and it must contain the attributes of both the first and second woe. The unexpected attack of 9/11 came from heaven and it opened the "bottomless pit." Following 9/11 the dragon beast of globalism came out the bottomless pit to slay the two witnesses. The pit had been open by Islam and the two witnesses represented the two horns of the earth beast, and the "earth" is where the star landed. 9/11 was the "key" that brought the richest president into the history of the earth beast, for it introduced the globalist's agenda of immigration represented by the "locusts" upon the earth. I have no problem understanding that the characteristics of the first woe are represented in the unexpected attacks of 9/11, October 7, 2023, Nashville and the "earthquake" of chapter eleven. The question remains as to whether the "star" that fell from heaven represents a nuclear attack upon Nashville.

My research leads me to believe that the description of the fireballs upon Nashville are either a manmade weapon or divine judgments. When I apply them as manmade weaponry, I do not see the descriptions she sets forth as a nuclear attack. If they are human weapons, they are more aptly describing some type of incendiary device, that is employed in a fashion such as is carpet bombing. When she states that "in a very few minutes the entire block of buildings was falling. A nuclear blast is not a progressive "explosion after explosion." The "balls" looked as if full of arrows, does not describe the explosion and following mushroom cloud of a nuclear blast.

I think her description more likely fits what is called an incendiary cluster bomb. It might include dirty bombs as well, that would address the radioactivity threat, but nuclear bombs do not fall as a fireball. A nuclear explosion is triggered at a specific altitude (airburst) or on impact (ground burst). It uses conventional high explosives to compress the nuclear material, starting a chain reaction. The massive fireball only appears at the moment of detonation — it forms instantly as an extremely bright, rapidly expanding sphere of superheated air and plasma. The description of "large balls of fire" falling from the sky, with (sparks) arrows jetting out while they are falling, setting multiple fires before impact does not match how nuclear weapons behave. Nuclear detonations produce one (or a few) giant fireballs that form on the spot, not multiple burning objects falling and scattering fire as they descend. The vision sounds much more like incendiary bombs, firebombing clusters, or multiple conventional explosive incendiary devices raining down.

The fireballs of Nashville appear to either be a divine judgment such as Sodom and Gomorrah or human weaponry that is more consistent with multiple incendiary devices, or perhaps

some modern weaponry we are not familiar with. Were we familiar with the weapons Trump employed in Venezuela that incapacitated their army?

The two points I see in your comments and questions is the emphasis on the realization by the citizens that Laodicean Seventh-day Adventists knew, but said nothing. The shame and joy associated with the event is addressing the point that the Lord confirms who His people of prophecy are. His people are represented by one class who gave a warning, and would not be ashamed and another class that will be, for they did raise the warning message, represented by a trumpet. The prophetic distinction is set forth with Elijah at Carmel, and it was fire from heaven that made the distinction. Elijah's history represented the distinction made in Millerite history between the former covenant people and the Millerites.

It is there that the message of the midnight cry receives a Divine endorsement through an historical event. It begins with an unexpected attack upon Nashville and ends with an unexpected attack at the "earthquake" (the Sunday law) of Revelation eleven. The ass was loosed at the beginning of Christ's triumphal entry and led Him to the cross. The cross typifies the Sunday law, and the period of the midnight cry begins when the "ass" of the third woe is loosed to attack Nashville in the near future.

The other interesting point in my mind is that the period of the midnight cry is also the final period of the formation of the image of the beast that leads to the mark of the beast at the Sunday law. The fireballs of Nashville represent the starting point that she "was instructed **that destruction hath gone forth upon cities.**" The destruction of the cities begins in earnest at the Sunday law, when national apostasy is followed by national ruin, and Nashville's attack marks that period as where the "destruction" "upon the cities" begins. From Christ's triumphal entry to the cross was a matter of five days, not weeks, months or years. The midnight cry proclamation of Millerite history was from August 17 unto October 22, was sixty-six days. The fireballs of Nashville marks the beginning of a period when the cities are destroyed.

"O that God's people had a sense of **the impending destruction of thousands of cities**, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. '**Say ye not, A confederacy**, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—**Satan coming as Christ**, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret

societies. **Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.**

“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as **an overwhelming surprise.**” *Review and Herald*, September 10, 1903.

When she states that “destruction hath gone forth upon the cities” she aligns destruction with her other comments upon Islam.

“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, 217.

The four winds of Islam of the third woe, bear “destruction and death in its path.” In Revelation nine the character of Islam is represented by the name of the king that rules over Islam, and his name is set forth in both Greek and Hebrew as Apollyon and Abaddon.

And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. Revelation **NINE ELEVEN.**

Both names, either in Greek, (the New Testament) and Hebrew, (the Old Testament) symbolize the character of Islam, and the meaning of either expression of the king over Islam is “death and destruction.” The classic king of Islam is Mohammed, the first king, and therefore he reflects the classic character of Islam of the third woe, which is the last. His character (name) represents the destruction of the cities that begins with the fireballs of Nashville in agreement with the star that fell from heaven to earth, leading to the final implementation of the image of the beast in the “earth” beast as the true religion of Protestantism is darkened and replaced with the cloud of darkness represented by Catholicism, the symbol of the Dark Ages.

Jeff