

# Future News

Volume 11, No. 6

June, 2007

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, ‘Watch unto prayer,’ ‘Watch, . . . and pray always.’ A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.”

*Testimony to Ministers, 507.*

*Future for America* produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

*Future News*

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger  
kathy@pippenger.com

Author & Speaker—Jeff Pippenger  
jeffpippenger@msn.com

Editor—Bronwyn Peck  
calica4@hotmail.com

*Futuro de America*—Spanish

Al & Lupe Perez

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

*Future News*—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

*Future for America*—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London E-11-4-QE

Telephone: 0044-208-279-6903

judicium1844@hotmail.com

*Future is Now*—Germany & Portugal

Barco Barrios & Wolfgang Blaesing

Brahmsweg 15

D 20144 Hamburg, Germany

Telephone Germany: 49-40-226-905-90

Telephone Portugal: 351-236-551166

info@future-is-now.net

url: www.future-is-now.net

## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within 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 on the prophetic word includes 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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*Future for America* is a self-supporting 501c3 Non profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$4.00.

This publication is sent out free of charge. Your donations are greatly appreciated.

## Readers' Response

Jeff:

Tired of reading about the “daily”—go back to alerting us about end times. Thanks, JP

Sister JP:

I agree and disagree. It is unfortunate that Adventism is wavering on the subject of the “daily”, but the subject of the “daily” is most certainly an end-time issue. Jeff

Dear Jeff,

Greetings from Hawaii. We don't know each other yet, but I've talked by phone with Kathy and Bronwyn on a few occasions, and I've been receiving your newsletters and CDs for about a year or so. I'm the one who proofread and made corrections to the manuscript for your book, *The Daily Dispensation*, several months ago. I've been studying this issue of *The Daily* for several years now, and have had no doubt that the daily was paganism. Reading your book manuscript just confirmed exactly the conclusions I had come to over these past few years, as well as providing some new material that I was not aware of, but which just added to my already firm conviction that the daily was paganism. I had not even heard or read a single thing from anyone that held the other view, of the daily being Christ's sanctuary ministry, that had any substance or held any weight, but was all merely human reasoning—until just a few months ago.

I was very strongly urged to read Heidi Heiks' articles, *Understanding Aright the Daily in Our Firm Foundation* magazine. I have read five of the six consecutive articles dealing with the subject, in which he has very strong documentation to show that the daily is indeed Christ's sanctuary ministry. His documentation and evidence is so overwhelming that even after studying this issue for several years, and being firm in my conviction that it is paganism, I'm now for the first time confused. He seems to have evidence for the opposing view that is just as weighty as our evidence in favor of the paganism view. You are the only one I know of to turn to for some help in this matter. I know you are extremely busy, but this issue is so important that I believe that for the sake of myself and perhaps thousands of others who have read Heiks' articles, it would be extremely helpful if you would take the time

to read them, and perhaps spend whatever space is necessary in your upcoming newsletters to explain, clarify, and indeed refute his assertions, if they are in error. Those of us who are not as well studied on this important subject need the help of those such as yourself and Brother Peters, who have spent so much time researching and studying this subject, written books on the subject, and could be a great help to those of us who need to know the truth, but are not as well studied as you are.

I really hope, Jeff, that you will consider it an important enough issue to take the time to read Heiks' articles, and respond in your newsletter and/or web site. I have copied all six of the articles from the Feb. through July, 2007 issues of *Our Firm Foundation*, and put them in an easy-to-read format in a Microsoft Word document, with just the text (excluding pictures, etc.), and attached them to this e-mail for your convenience. Please take the time to read them and respond.

Jeff, I hope you will respond to me, and let me know your thoughts about this. I'll be waiting to hear from you. May God continue to bless your ministry for Him. In His service, JL—HI

Dear JL:

We are starting a prophecy school on Tuesday that ends 2 weeks later on the 22<sup>nd</sup>. I am going to address some of his falsehoods there—though I do not intend to take much time with it.

I interacted with his secretary some by email, but she was taking too much time, when Sister White counsels that we are not to have long discussion on truths that have already established. I broke off my discussions with her and have of course received much feedback about Heidi's private interpretations.

First off: Even if Heidi's history was correct, the fact that Clovis was baptized in 508 and or crowned then would not disagree with the pioneer understanding that Clovis is the symbol of the seven European kings that removed the religion of paganism from their countries. That being said, it is not only the pioneers who quote historians that disagree

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with Heidi by teaching that Clovis was baptized in 496, but even the Catholic historians uphold 496. My point is this: that era of history was dominated by Catholicism and virtually every historian that can be found is no doubt Catholic or influenced by Catholicism. I do not have much confidence in Catholic history, as I know they change things to meet their own agenda, but their historians agree with the historians the pioneers refer to. So even if Heidi has all this wonderful insight from the historians he refers to, there are other voices from that era that disagree with him. We must use historians and history to identify and confirm prophecy, but the prophetic word has to be the point of reference, not the historians. There are enough historical voices to uphold the pioneers understanding that I do not need to be shaken by Heidi's contentions. Particularly when Heidi's private interpretations destroy the foundations of Adventism and promote a position that is and has been held by fallen Protestantism since before William Miller. I have a hard time accepting that apostate Protestantism has always been correct on their understanding of the sanctuary, and that the Millerites were wrong. Although I do understand that the theologians of Adventism are governed by the theologians of fallen Protestantism, just as the Jews of Christ time were following the education of the Greek schools instead of the schools of the prophets. Not much changes in sacred history.

I have not read Heidi's articles, although you are the third person to send them to me. I have read his book that is on the same theme. In his book he is setting up the idea that the Sunday law that was passed in 538 is the true prophetic starting point for the 1260 years. With this contention he is not only rejecting the pioneers, but he is changing the Bible.

The Bible teaches the 1260 begins when the third horn is plucked up. Yes there are those

who contend that to be plucked up means to be forever destroyed, but a clearer understanding of the starting for the 1260 is understood when we acknowledge that Jesus is the first and the last, the alpha and omega, the beginning and the end.

Jesus expresses Himself as the first and the last in many different ways within His word. For instance, Jesus arranged that the beginning history of a prophecy parallels the ending history. The 2300 days begins on the third decree which is then followed by Nehemiah securing a fourth decree. The 2300 year prophecy ends on the third message, and we are now waiting for the fourth message. The beginning history of the 2300 years is the same as the ending history. This is Christ's signature as the first and the last, confirming the truth of the 2300 year prophecy in another way beyond the standard proof which Adventism uses to uphold the correct understanding of this prophecy.

The 391 year 15 day time prophecy of Revelation 9:15 begins when the last emperor of Eastern Rome surrenders his kingdom without a shot being fired, and ends when the last ruler of Turkey surrenders his kingdom without a shot being fired. The last emperor of Eastern Rome surrendered to the four great sultans of Turkey, and the last ruler of Turkey surrendered to the four great European powers. The beginning of the prophecy, parallels the end. There are no accidents in God's word. Joseph. A deliverer of Israel brings the family of Jacob into Egypt and Moses, a deliverer of Israel brings Jacob's family out of Egypt.

The beginning of the 1260 year prophecy starts when the leader of the Goths, who had been in possession of and controlling the city of Rome fled the city of Rome in 538. The end of this prophecy was when the pope, who had been in possession of and controlling the city of Rome was taken out of the city in 1798.

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There are other confirmations of this truth that we find when understand the role of the city of Rome in Bible prophecy, but needless to say: When Christ establishes a time prophecy he sets up a parallel history at the beginning and the end, and by acknowledging this fact, we (in agreement with the foundational understanding of this prophecy) identify that the starting point of the 1260 years was when the third horn, ie. the Goths fled the city of Rome in 538, and they were therefore plucked up. The plucking up is identifying the Goth's flight from Rome, not the absolute ending point of the Goths in history. This truth agrees with the book of Daniel, with history and with the pioneers of Adventism.

Heidi wants to identify the starting point as a Sunday law that was passed in 538 so that he can prepare an argument that will include a repetition of the 1260 year prophecy at the end of the world, in a day for a day fashion—which also is a direct attack upon the foundational understanding of Adventism. This application of time prophecies is also directly opposed to the many places where Sister White clearly endorses and identifies that when Christ proclaims that there will be time no longer in Revelation 10:6 that all time prophecy ceased. She deals with this fact many times declaring that we will never have another message that is hung on time. The brethren who are so closely following the unfolding of Heidi's foolishness are being set up to embrace a time message. I am not a prophet, but that is my prediction.

In his book he argues that the pioneers never made a distinction between the Hebrew words 'rum' and 'sur' that are both translated as 'take away' in the book of Daniel. He must make this claim to uphold his false view, for to insist on using the Hebrew definition of these two words exposes his position as deep, deep darkness. He therefore chastises the idea

that students of God's word would identify and apply the distinction between these two words, for he insists, to do so would be to oppose the pioneer understanding. Wow! Here is a man who is rejecting the pioneers, but faced with being exposed as a teacher of falsehood—he appeals to the pioneers.

The pioneers have been identified as an important point of reference, but never as inspired. We are to study the pioneers in an intelligent and informed fashion, but the pioneers are not the final word on the book of Daniel. If Daniel chose 'rum' in Daniel 8:11, and 'sur' in Daniel 11:31 and 12:11, (and Daniel did so) then it is up to us to acknowledge and apply that fact.

There is more to be identified about Heidi's false ideas but I have many things to accomplish before we begin this upcoming school.

Brother, it is true that there will no doubt be many who will loose their way because of Heidi and other men such as him, and some of us may have a responsibility to contend with such men's teachings, but it is also true that we are the very end of time and it seems very difficult for me to fathom how Seventh-day Adventist who are living in the very same world that I am living in today can't or won't recognize that the end of the world is here. If we would but recognize and acknowledge that fact, and also acknowledge that Seventh-day Adventist have only one calling—and that is to strive to be among the 144,000, then it would be impossible for that man or woman to not also recognize that only those who have fortified their minds with the word of God will be among the 144,000.

The word of God endorses the ministry of Ellen White and when speaking of the understanding that the 'daily' in the book of Daniel is paganism she stated very clearly in English, (not Hebrew or Greek) that those who

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gave the judgment hour cry had the correct understanding of the ‘daily’? See *Early Writings*, 74. Then concerning AG Daniells’ view of the ‘daily’ which is Heidi Heik’s view the ‘daily’ (that being that the ‘daily’ is Christ’s sanctuary ministry) she clearly stated that Daniell’s understanding came from ‘angels that were expelled from heaven’ and she stated that Daniell’s understanding of the ‘daily’ was “Satan’s wiles”. See *Manuscript Releases*, volume number 20, 19–22.

I have much work to do, and I never get it all done. How many times should we respond to this falsehood, when it seems so simple. Inspiration tells us that the pioneers were right on the ‘daily’, and that the view Heiks teaches came from the devil. The pioneer understanding is absolutely consistent with the Hebrew found in the book of Daniel and the pioneer understanding is in absolute agreement with the internal structure and the prophetic message found in the book of Daniel, without placing any human interpretation on Daniel’s chosen words.

Heik’s view denies the pioneer understanding and also demands that we teach that the words ‘rum’ and ‘sur’ have the same meaning, and that the words ‘chazown’ and ‘mareh’, (both translated as vision in the book of Daniel) have the same meaning, and that the words ‘quodesh’ and ‘miqdash’, (both translated as sanctuary in the book of Daniel) have the same meaning. Heiks and others who teach these words mean the same thing in Hebrew, expose the prophet Daniel as an author who was simply careless with his choice of the Hebrew words when he was writing the book that inspiration most often points out as the most important book to understand at the end of the world (along with Revelation). Give me a break Heidi?!? Daniel was inspired by the Lord’s spirit. He was not careless in his work as a prophet! The book

of Daniel has an importance in salvation history that demands that every word in the book is fully authorized as correct by Christ. (In fact this is so of every book in the Bible.) Sister White states plainly that it was Christ who spoke through patriarchs and prophets from the days of Adam until the close of time. To place Daniel chosen words in the light that Heidi’s conclusion does, is to identify not Daniel as a careless author, but Christ Himself. Furthermore when Sister White states that it was the voice of Christ that has spoken through patriarchs and prophets from Adam to the end, I would submit that William Miller was the patriarch of Adventist understanding, and that he participated in the development of the foundational understanding of Adventism.

Sister White informs us that angel’s guided his mind! Of the truths connected with the Millerite platform of understanding, Miller set forth the 2300 year prophecy, and Sister White endorsed his conclusions as correct, with the exception of his understanding of the sanctuary and his initial understanding of 1843. Both of these misconceptions are identified in the Bible. (“though the vision tarry, wait for it”—“sweet in thy mouth, but bitter in thy stomach”). They were misconceptions that allowed a predicted and necessary purification process to occur.

The other truth within the overall platform that Miller himself discovered and which was specifically endorsed by Ellen White is his understanding of the ‘daily’. Ellen White has informed me that Miller had been directed by holy angels, but that when AG Daniells promoted Heidi Heik’s view of the ‘daily’ his mind was directed by angels that were cast out of heaven.

As a simple man, I choose not to follow down Heik’s theological and historical ramblings and I give you fair warning that

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Sister White has told us that we are not to spend time in discussing truths that have been long established. To enter into a discussion such as that, when you have been warned not to do so is to walk upon Satan's enchanted land, and it is also to step away from your God given work. I think it is now time to stay right upon the wall doing our work, keeping our tools in one hand and our weapons in the other, for whether anyone wants to acknowledge it or not—the final shaking of Adventism is almost reaching its climax. Jeff

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. **A man that is an heretic after the first and second admonition reject;** Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Titus 3:9-11.

“The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. **There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain.**” *Review and Herald*, November 27, 1900.

“The Lord gave **the correct view** of [the daily] to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “daily” *Early Writings*, 75.

## MILLER'S PAGANISM

“I read on, and could find no other case in which it [the daily] was found but in Daniel. I then [by the aid of an concordance] took those word which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time that the daily shall be taken away’ I read on and thought I would find no light on the text. Finally I came to 2 Thessalonians 2:7-8, ‘For the mystery of iniquity does already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.’ And when I had come to that text, O how clear and glorious the truth appeared. There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well what is it that hinders Popery from being revealed? Why it is Paganism. Well, then, **‘the daily’ must mean paganism.**” William Miller, *Review and Herald*, January, 1858.

## GUIDE HIS MIND & OPEN HIS UNDERSTANDING

“God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. **Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people.**” *Early Writings*, 229.

## ACCOMPANIED

“Angels of God **accompanied** William Miller in his mission.” *Early Writings*, 232.

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## THE MESSAGE FROM HEAVEN

“Ministers who would not accept **this saving message** themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven and to persecute William Miller and those who united with him in the work. Falsehoods were circulated to injure his influence; and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to protect him, and they led him safely away from the angry mob. His work was not yet finished.” *Early Writings*, 235.

## HEIK'S AND DANIELL'S 'DAILY'

“And there was **Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were expelled from heaven. . . .**

“And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. **Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not,** whatever may be. This subject should not be introduced, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. . . .

“**I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year.** But the Lord forbids any more such hasty transactions until the

matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question. . . .**

The Lord will have to see in you a showing of a different experience, for **if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott.**

**Elders Daniells and Prescott both need reconversion.** A strange work has come in, and it is not in harmony with the work Christ came to our world to do; and all who are truly converted will work the works of Christ. . . .

And **those who are hungering and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger. Elder Daniells was in great danger [of] becoming wrapped in a delusion** that if these sentiments could be spoken everywhere it would be as a new world. . . .

“Yes, it would, but while their minds were thus absorbed **I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused.** I saw the result, and then there were given me



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cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth." *Manuscript 67*, 1910, 1–8." *Manuscript Release*, volume 20, 17–22.

"The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. . . . **Not a word is changed or denied.** That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. [The] pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

"Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world?—Letter 326, December 4, 1905, to W. C. White." *The Upward Look*, 352.

#### THE FOUNDATION AND PLATFORM ATTACKED

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these

messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. **I saw individuals approach the platform and examine the foundation.** Some with rejoicing immediately stepped upon it. **Others commenced to find fault with the foundation.** They wished improvements made, and then the platform would be more perfect, and the people much happier. **Some stepped off the platform to examine it and declared it to be laid wrong.** But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and **they were fighting against Him.** They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.' *Early Writings*, 259.

#### THE MESSAGE OF THE JUDGMENT HOUR CRY

"The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages.** It has been guiding me ever since it was given." *Review and Herald*, April 14, 1903.

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“God is not giving us a new message. We are to proclaim the message that in **1843 and 1844** brought us out of the other churches.” *Review and Herald*, January 19, 1905.

“**The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 371.

“**All the messages given from 1840–1844 are to be made forcible now,** for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**” *Manuscript Releases*, volume 21, 437.

“God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844.**” *Manuscript Release*, Number 760.

“We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906, **as He was with us in 1841, 1842, 1843, and 1844.**” *Loma Linda Messages*, 156.

“Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel’s message. God wants His people to know that we have the message **as He gave it to us in 1843 and 1844.**” *General Conference Bulletin*, April 1, 1903.

## THE FOUNDATION OF THE MILLERITE FOUNDATION

“In his analysis of the persecuting powers of God’s people throughout the ages he developed the concept of **the two abominations**, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was **the motif of the two abominations** that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

### Papal Trip to Mark ‘Baptism’ Of France

PARIS—John Paul II is coming to France this month—his fifth visit since becoming Pope in 1978—to celebrate the 15<sup>th</sup> centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation.

**It was as a result of that baptism—traditionally believed to have taken place in Reims in 496 A. D.—that France glories in the title of the “eldest daughter of the Church.” . . .**

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It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith.

Some have suggested that Clovis' baptism was also the baptism of France. . . . The kings baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ).

The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. . . . [C]elebrating Clovis baptism endorse the traditional view that his conversion marked the actual founding of France. "By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France," he wrote. "To remember Clovis is to recall monarchic religious and the divine rights of kings. . . .

Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a beautiful Bergundian princess who had been left a penniless orphan after the brutal murder of her parents by her wicked uncle, the king of Burgundy. A devout Catholic, Clotilda was to play a key role in her pagan husband's conversion to Christianity.

According to tradition, Clovis spiritual turning point came in 496 during the battle of Tobiac against the Alemanni (another invading Germanic tribe). When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, "God of Clotilda, if you give me victory, I will become a Christian." The Alamanni turned and fled.

Not long after this, during Clovis baptism, a second miracle reportedly occurred. The baptizing priest, who had been sent to bring the holy oil to the baptistery, was unable to push his way back through the hordes of Clovis' Frankish warriors crowding around the cathedral. The situation was saved by the sudden arrival of a white dove, which was seen to descend with a holy vial which it carefully placed in Clovis' hands.

In the 25 years of his reign, Clovis . . . managed to drive off the waves of barbarian invaders and greatly extend his realm's boundaries to the east and south, consolidating his power through an alliance with the Church. . . .

It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone.

"For me," de Galle said, "the history of France begins with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks. *The National Catholic Register*, September 8, 1996.

## Path of the Just Ministry

Over the past few years I have become to know brother Jamal Sankey. He has come to understand the prophetic message and also possesses the ability to teach the message clearly and effectively. *Future for America* has become comfortable with asking Jamal to help teach the message that we understand to be present truth. He has now begun a ministry to continue to serve in the capacity of spreading this end-time message. He has prepared a brief statement of purpose concerning the ministry and we will follow that ministry overview with an article which he has prepared for his first newsletter.

*Path of the Just* is set up to conduct meetings including but not limited to, weeks of prayer, evangelistic crusades, prophecy meetings, health and cooking classes, etc. We also are planning to hold medical missionary evangelist training schools in different localities away from the cities that would included both health and Bible training so that when we have mission trips we can utilize the students and give them more hands on training. Another goal of ours is to produce a quarterly magazine, called *The Sure Word*, which will be more focused on teaching truths than on promoting the ministry and what we have done or are doing. Our goal is to also network with other like-minded ministries to promote a more seamless Christlike oneness between brethren. In other words the focus of *Path of the Just* is on training God's people and by God's grace leading by example and not just precept.

In the time of harvest, Jamal Sankey, Director/Speaker,  
*Path of the Just Ministries*

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## The Budding Trees of Spring

Jamal Sankey

As Jesus went out and parted from the temple, having earlier entered into the streets of Jerusalem with triumphant procession, His disciples came to Him and directed His attention to its massive marble stones and adorning. “And Jesus said unto them”, in the hearing of others, “See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” Matthew 24:2. When the crowd went away Jesus retired to the Mount of Olives with His disciples and sat down to rest. “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world” and “what sign will there be when these things shall come to pass?” Matthew 24:3; Luke 21:7.

“Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth’s history.” *The Desire of Ages*, 628

In mercy Jesus blended the events of Jerusalem’s destruction and the events that would usher in His return to the earth “leaving the disciples to study out the meaning for themselves.” Yet it is evident from the questions of the disciples that they were looking for specifics; *when* will Jerusalem’s destruction be and *what* sign were they to look for that would mark His soon return to the earth in power and great glory. To the surface reader it seems Jesus deals with numerous disjointed events that would appear and reappear throughout history. Wars, deception, persecution, as-

tronomical events, etc., all appear to be quite vague in reference to their specific questions. However, to the prophetic student Jesus offers abundant evidence that both answers the disciples’ questions and sheds a flood of light on their own path way.

Before dealing specifically with the two questions of when and what, Jesus gives an overview of events that would transpire in the time period of His disciples. [As you read the following verses, it is suggested that you read them along with the accounts in Matthew 24:1-34; Mark 13:1-30 and chapter 69 in *The Desire of Ages* titled “On the Mount of Olives.”]

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: *for these things must first come to pass; but the end is not by and by.* Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. *But before all these*, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not an hair of your head perish. In your patience possess ye your souls.” Luke 21:8-19.

It is vital for us to see that Jesus is not speaking about disjointed events, but laying these events down in their order. For example, Luke 21 verses 10 thru 12 spells out the order for us in the words “but before all these.” [See Luke 21:10-12] In other words He was saying that nation would rise against nation, and kingdom against kingdom: And great earthquakes would be in divers places, and famines, and pestilences. *But before all these* earthquakes, famines, and pestilences, they would lay their hands on you, and persecute you, delivering you up to the synagogues, and

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into prisons, being brought before kings and rulers for His name's sake; and *then* fearful sights and great signs would there be from heaven. Here Jesus was being precise with His statements and we like the disciples are to "study out the meaning" for ourselves.

Christ then laid down a delineation of events that were calculated to answer the disciples' questions.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled." Luke 21:20-32.

As Christ prophetic eye pierced through the veil of time He laid out for His followers a series of events that were to begin with Jerusalem's destruction. [See chart]

THE DESTRUCTION OF JERUSALEM:  
70 A.D.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes." Matthew 24:15-18.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people." Luke 21:20-23. [See also Mark 13:14-16]

Jesus taught that the abomination of desolation that was to stand in the holy place was the armies Pagan Rome that were to besiege the city of Jerusalem.

"And the Saviour warned His followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction." The Great Controversy, 25

Many have erroneously placed this prophecy in the future because they correctly understand that the "abomination that maketh desolate" or "transgression of desolation" is the Papacy [see Daniel 8:13; 11:31; 12:11]. Yet Christ here taught the important truth that there are two desolating powers in prophecy that are to attack God's people, namely Pagan and Papal Rome.

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“And after threescore and two weeks shall Messiah be cut off, but not for himself: and *the people of the prince that shall come shall destroy the city and the sanctuary [Pagan Rome]; and the end thereof shall be with a flood [Papal Rome - see Revelation 12:13-16]*, and unto the end of the war *desolations* are determined.” Daniel 9:26

After prophesying of the destruction of Jerusalem in 70 A.D. by the Pagan desolating power, He then takes us through the “Dark Ages” to the deadly wound that was inflicted on the Papal desolating power in 1798.

THE DARK AGES & DEADLY WOUND:  
538 TO 1798

“From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. “Then shall be great tribulation,” He said, “such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” For more than a thousand years such persecution as the world had never before known was to come upon Christ’s followers. Millions upon millions of His faithful witnesses were to be slain. Had not God’s hand been stretched out to preserve His people, all would have perished. “But for the elect’s sake,” He said, “those days shall be shortened.” The Desire of Ages, 630

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24; see also Matthew 24:21, 22; Mark 13:19, 20 .

The times of the Gentiles is given to us in Revelation 11:1, 2. These times are referred to as being the 42 months or the 1260 days prophecy given to the Papacy which culminated in 1798. Jesus takes us from 70 A.D. to 1798 in verses 20 thru 24, and from there He leads us still further to the time period of the Millerites and the setting of the judgment, October 22, 1844, in verses 25 thru 28. [See chart]

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:25-28; see also Matthew 24:29, 30; Mark 13:24-26.

THE SUN, MOON, AND STARS: 1780,  
1833

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” Revelation 6:12, 13

Prophecy places the fulfillment of this in past history. “The signs in the sun, moon, and stars have been fulfilled.” Review and Herald, November 22, 1906. [See The Great Controversy chapters 17, 18].

“I saw that when the Lord said “heaven,” in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said “earth” He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

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

DISTRESS OF NATIONS: 1840

The shaking or distress of the powers of Europe at the time of the Millerites was the Islamic problem which can be seen in the prophecy of Revelation 9:13-15, this was a common understanding to the Millerites. William Miller wrote:

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“By losing the four angels which are bound in the great river Euphrates, I understand that God was now about to suffer the four principal nations of which the Ottoman empire was composed, which had in vain attempted to subdue the Eastern Empire at Constantinople, and made but little progress in conquering Europe, now to take Constantinople, and to overrun and subdue one third part of Europe, which was the fact about the middle of the fifteenth century.” Works of William Miller, vol. 2, 120

Uriah Smith wrote:

“As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding.” Synopsis of the Present Truth, 217

COMING IN THE CLOUDS: 1844

“And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and

lift up your heads; for your redemption draweth nigh.” Luke 21:27, 28.

Right here is where many will place the second coming and fail in following Christ’s prophetic timeline. Remember, Jesus is answering His disciples’ questions and has taken us from 70 A.D. up to 1840 in the previous verses of Luke 21. He has answered their first question of when the destruction of Jerusalem would be and He is now seeking to answer their second question as to what sign they were to look for. He now takes up a key point in His timeline before He gives them the sign to which they were to watch for, He refers to His coming in the clouds. Is this referring to His second coming? Or has He already come in the clouds shortly after 1840 and the distress of nations? Remember “events come in order,” and Luke has us looking up and lifting up our heads offering us the hope that our redemption draweth nigh after His coming in the clouds.

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened... *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom...*” Daniel 7:9, 10, 13, 14.

“[Daniel 7:13, 14 quoted] The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” The Great Controversy, 479

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Christ's timeline has now brought us to the investigative judgment beginning on October 22, 1844. From here we can see why He stated that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." We now have the assurance of knowing that there is no more time prophecies holding back His coming [See Revelation 10:5, 6]. The only thing keeping Him from returning are the fulfillment of prophetic events which are hinged on His people being prepared and having His character [See Revelation 7:1-4].

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." Christ Object Lesson, 69

#### THE SEPARATION OF CLASSES

Before we move forward and examine the final portion of Christ's prophetic timeline, let us look at another key component to His prophecy. As we go back over and look deeper at each event in the timeline there is a common thread that runs through them all, the separation of classes based upon how they related to "new light." Beginning with the destruction of Jerusalem we will see that two classes were formed. Then we will see that during the "Dark Ages" there was also the formation of two classes, and so on as we continue throughout history until the end of Jesus' discourse.

Prophetic history gives us insight into the events that transpired during the destruction of Jerusalem:

"Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. [Luke 21:20, 21 quoted.] After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor

Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape un molested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan." The Great Controversy, 30

We see here that within the once beloved city its populace was separated into two divergent groups, the Jews and Christians. This separation finds its roots in the Jews earlier history and is based upon how they received increasing light or "new light."

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place." Early Writings, 259



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Their rejection of John the Baptist led them to reject and crucify Christ which ultimately ended up in their rejection as a nation, and the formation of the two classes. It is these two groups that we see identified during the time of Jerusalem's destruction.

As the Christian church spread throughout the world it triumphed even under severe persecution, but when persecution ceased its glorious history was darkened by compromise.

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

"This compromise between paganism and Christianity resulted in the development of "the man of sin" [the Papacy] foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." *The Great Controversy*, 49-50

As the Papacy grew in power she met with opposition from God's faithful. This opposition increased eventually leading into the "Reformation" which again widened the two classes as "new" truths were being uncovered. During this time increasing persecution occurred which finally ended up with the Papacy receiving its "deadly wound in 1798." [See Revelation 12 and 13]. However the Protestant's reforma-

tory movement was incomplete. They carried with them many of spiritual Babylon's doctrines, which in the order of God must be removed by the use of a cleansing separation.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, *and yet is.*" Revelation 17:8.

Even with the Papal beast power wounded in 1798, its doctrines were still carried to the new world. As the lamb like beast of America grew in power [See Revelation 13:11], within her were carried the false teachings of Rome. A message of separation was needed that would arouse God's faithful to action and again furnish Him with a group that He could call His own.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

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

The everlasting gospel or judgment hour message was heralded in America by the Millerites and was used by God to bring about the needed separation and development of two classes.

"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who

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loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." Early Writings, 260.

"In the summer and autumn of 1844 the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." The Great Controversy, 426.

The class known as the "wise virgins" developed into what is known today as the Seventh-day Adventist church. Yet prophecy foretells a final cleansing within this church and the development of a special group known in prophecy as the 144,000. This group will reflect the character of Christ fully and usher in the final movements [See Revelation 14:1-5; 7:1-4]. But how are the 144,000 prepared?

#### THE BUDDING TREES OF SPRING

"And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31.

In order to answer the disciples last and most important question, Christ gave them a parable, He pointed them to the budding trees of spring:

"Christ had bidden His people *watch for the signs of His advent* and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." *He pointed His followers to the budding trees of spring*, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28, 30, 31." Ibid, 308

In order for us to understand this parable we must look at its parts.

"And he spake to them a parable; Behold the fig tree, and all the trees; *When they now shoot forth*, ye see and know of your own selves that *summer is now nigh at hand*." Luke 21:29, 30.

What does summer represent in the Bible? Harvest time. [See Proverbs 10:5; Jeremiah 8:20]. What is harvest time? The end of the world. [Matthew 13:39; Daniel 2:35]. Summer time is harvest time but we must understand that the harvest season is progressive in nature.

"And the feast of harvest, *the firstfruits of thy labours*, which thou hast sown in the field: and the feast of ingathering, *which is in the end of the year, when thou hast gathered in thy labours out of the field*." Exodus 23:16.

During harvest season the "first fruits" are gathered first out of the field; these are some of the sweetest and best of the crop. Then at the end of the harvest season the rest, and majority, of the crops are brought in.

Now that we have defined what summer is biblically, we need to biblically define what it is that brings on the summer and its progressive harvest.

"For *afore* the harvest, *when the bud is perfect, and the sour grape is ripening in the flower*, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches." Isaiah 18:5.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7.

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It is the spring time and its rainy or “latter rain” season that brings on the harvest. But why did Jesus focus on this point in order to answer the disciples’ last question, and what does this have to do with the development of the 144,000 and the final separation of classes within the church? It is crucial that we understand that the harvest is progressive, beginning with the first fruits, and that it is the “latter rain which ripens the harvest. Does prophecy portray the harvest as being progressive or in two parts? Yes indeed! We have only to read Revelation chapter 14 to see that the first fruits of the harvest are the 144,000 and that the final harvest are the saved at the end of the world. [See Revelation 14:1-7, 14-20].

#### THE LATTER RAIN - WHAT IS IT?

The question of what the latter rain is may strike some as odd. Most understand it correctly to be the out pouring of the Holy Spirit. Yet prophecy takes that vague understanding and makes it specific.

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3:19.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said: [Acts 3:19, 20 quoted].” The Great Controversy, 611

The term refreshing in the Greek is *anapsuxis* which means revival. We are told that to seek for revival should be our first work and that it comes from an increase of prophetic knowledge or “new light.”

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” Selected Messages, vol. 1, 121

“Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. “Blessed is he that readeth, and they that hear the words of this prophecy,” God declares, “and keep those things which are written therein: for the time is at hand.” When we as a people understand what this book means to

us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.” Testimonies to Ministers, 113

Moses likens the rain to doctrine in Deuteronomy 32:2, while Isaiah likens the refreshing to doctrine and knowledge.

“Whom shall he teach *knowledge*? and whom shall he make to understand *doctrine*? them that are weaned from the milk, and drawn from the breasts. *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:* For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and *this is the refreshing*: yet they would not hear. But the word of the LORD was unto them *precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little*; that they might go, and fall backward, and be broken, and snared, and taken.” Isaiah 28:9-13.

We are further told that John the Revelator records the messages that are to ripen the harvest of the earth:

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” The Great Controversy, 341

The messages are the latter rain, and if we were to take a closer look prophecy we would see that the three angels messages, and how we relate to them, are what will separate the tares from the wheat in the church. [See Matthew 13:24-30, 36-43]. The very way Revelation chapter 14 is written is based around this understanding. The 144,000 have had an experience with God based upon their understanding of and experience in the prophetic word and are harvested as the first fruits, they then give the messages that are to ripen the harvest of the earth and as a result the earth is harvested.

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Dear reader, if the latter rain is an increase of knowledge, why are so many opposed to the idea of new or greater light.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. *The work that God has begun in the human heart in giving His light and knowledge must be continually going forward.* Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. *Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.*

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, *we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain.* Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, “Watch unto prayer,” “Watch, . . . and pray always.” A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. *If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.*” Testimony to Ministers, 507

May will not receive the latter rain because they will not discern its manifestations. Even Jesus placed importance upon seeing the manifestations of the Holy Spirit. He said, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, *because it seeth him not. . .*” John 14:16, 17.

Are you in a position to recognize the showers of grace dear reader? Are you daily advancing in your spiritual walk with God? Does your study life consist of spoiled milk or are you eating the meat of His word?

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. *So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled.*” Luke 21:29-32.

We are the generation that will witness the latter rain and the cleansing of God’s church. “This generation shall not pass away, till all be fulfilled.” The budding trees of spring are what Christ points to as the harbingers of His soon return and end of the world. Are you watching?

“If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” Review and Herald, July 21, 1896