

# Future News

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## WORDS TO MINISTERS

**A**nd the angel that talked with me,' writes Zechariah, 'came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and, behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof... Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'

“These heavenly messengers empty the golden oil out of themselves, that the light may be given to the earnest searcher for truth. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ ‘And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.’

“Many of those whom the Lord has called to do a work for him in the ministry are loaded down with an accumulation of books. Buying books becomes with some a passion. Often these books lie on the book-shelves, scarcely touched. Some are read; but if the time that is occupied in studying these books were devoted to earnest prayer, if ministers would link their souls with the divine Teacher, and search the Scriptures, hungering and thirsting for the knowledge which comes direct from the inexhaustible Fountain, they would be greatly blessed.

“Those who depend wholly upon God do not need expensive libraries in order to gain an insight into the Scriptures. Many expensive books are not essential; and those who study these books to the neglect of the Bible are in danger of becoming confused in their ideas. Is it not a fact that those who possess the most aids, in the way of theological works, are the least prepared to hold forth to others the word of life? God has given us an aid, his holy word, and this is entirely safe; it may be depended on. The shepherds of the flock of God, who read and study the one trustworthy book, and pray for information from it, will find the heavenly messengers right at hand, ready to empty from themselves the golden oil.” *Review and Herald*, April 20, 1897.

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## 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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## Readers' Response

Future for America,

Regretfully, I am writing to inform you of the death of my father. He had been a faithful subscriber to your literature for many, many years until his eye sight failed. Please remove him from your mailing list.

As a matter of fact, it was he who first gave to my brothers and me your wonderful, life renewing literature. It was that gift that sustained my brother during his terminal illness, and I must say it was also the gift that in turn gave comfort to my dad during his final hours. I read to him from the Bible and excerpts from *Future News*. His eye sight was failing, but his mind was clear. He passed away on a Sabbath morning. That Friday evening, I told him that soon the sun would set and we would have worship around his hospital bed. Later that night, we played his favorite hymns on the CD player near the bed. He sang many of them and fell asleep singing "Great is Thy Faithfulness." The nurses said they kept his music playing all through the night and early Sabbath morning, he peacefully stopped breathing. He was 84 years old.

Although this is a sad time, I am happy. I know that Jesus is coming soon and he is laying some of his faithful children to rest until that great getting up morning. I want to be ready to meet Him and know that I too must make my calling and election sure. Thank you again for letting God use you.

P.T.—TX

Thank you to all the readers who have helped support the message of present truth in Africa. Please continue to support this African pastor and his ministry by marking your donation: Africa. Here is an email we received from him that we wanted to share with you. Some names have been omitted.

Greetings,

By the grace of God, we are back home after a marathon battle. Thirty four souls received baptism on Sabbath of 2007. The joy of it have sank all the bitter experiences we went through into insignificance.

The territory was demonic, the atmosphere was very tense. The glory of God descended heavily,

some possessed with demons screamed out the evil spirits as the Spirit of the Lord was present to heal and to save.

Ask any native of the region about\_\_\_\_, and you will be told of the Voodoos and shrines that greets your eyes and welcomes you as you enter the terrain. We were attacked mysteriously from all angles. Yet in all these manifestations, the Lord carried us through safely.

Thank you very much for your support. Those who will accept the message will do so, and those who will be skeptical will be may, so shall it be with those who will reject it.

But one thing I do know; is the judgment of the wise Gamaliel- "if it comes from God, no one can stop it" . Gradually, the Lord is paving the way. I am very confident of championing another "1888". I am just treading cautiously. Many eyes brows have been raised, many are asking why should such messages be concealed from us. The agitation is swelling by the numbers from one church to the other. Some of those who tagged me as an offshoot and a splinter are now confused, they have lost grounds. So far 172 souls have been baptized into the church as a result of this movement. The question now is "how can an offshoot be adding souls to the church membership?" It is one question they cannot answer. Some have taken to the wait and see status. For me, I am moving forward in the spirit of the pioneers. I know that the Lord will judge them one by one.

The field here is ripe. If there is somebody up there who wants to sustain and preach the last warning message to a perishing world, please let that person consider our ministry. Very soon we will not even need their prayers. This is the time to make it.

God bless you.

Dear Kathy,

Thank you for sending me the newsletters. Fact is, I received two. I passed one on to a friend that I've been sharing Jeff's DVD's with. I did go with my friend and stayed a couple of weeks to help her get settled. She has a very nice place and of course I miss them both. Please send me the materials listed below. Is Jeff scheduled to come here? Hope things are good for you. Thanks a lot.

C.L.—CA

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Hi Jeff and Kathy,

I do hope you are doing well. We keep watching the Boise and Blythe DVD's and listening to the Bible school audio tapes. We are so blessed and humbled that God would bring this precious *present truth* to us.

We are praying for you and your ministry. There is one man in our little church that is listening to the tapes and agrees. Keep beholding the Lamb of God and be strong and of a good courage. Satan is a defeated foe and Christ is our King and Redeemer. "We are laborers together with God." 1 Corinthians 3:9.

C—

Dear Jeff and Kathy,

Thank you for returning my call with your message. I am sorry I haven't been able to call you back before you left for your trip. Perhaps later I will try again.

We have our 8 year old granddaughter spending time with us on long weekends and she's such a blessing and sunshine to our home.

Sabbath afternoons, for almost a year now, we have been having Bible Prophecy Studies in our home. At first we started out with one other couple. Now two other SDA couples have been joining us on a fairly regular basis. The Bible has really been coming to *life* for each one of us as we use the Bible, the Spirit of Prophecy, and the 1843 chart, plus your materials—a real help and guide for us! The Holy Spirit has truly been present to give us understanding.

My husband is learning to present these things (the 1843 chart) in a clear way. Your presentations are sound and urgent, enlightening, and they challenge us to search for ourselves so they become our own experience. God's love is truly interwoven throughout the Bible, especially Daniel and Revelation as He counsels, warns, reproveth, and restores us. Thank you for blessing our home by your much needed ministry and for allowing the Holy Spirit to use you.

Would you kindly send us the following material? We are using God's Healing Way in our Sabbath afternoon study also. May our God continue to bless and keep you in your travels here and abroad. We are nearing Home. Your brother and sister in Christ.

M. & G.P.—

Jeff,

My daughter and I watched this program last night. It was absolutely the most fascinating. Science has proved Ellen White right again. God's people were told how to eat for a good reason. It does affect not only our children, but our grandchildren for generations. This program is an absolute must see for all Adventists. The program started out by examining identical twins who have the same genes. Why would one get cancer and the other not? What made one predisposed? In examining the genes they found that the "epigenome" of one was different than the other. It had been altered somehow. *Later they explained how diet was involved.*

Then unrelated to this particular study, another scientist was studying a group of people in Sweden who were very rare because their ancestors had kept health records for generations back, and what was more rare, if I understood right, is that these people had been isolated from all other food sources except what they could grow in their area. It was seen that the years of famine and the years of plenty affected the "epigenome" of these people and they passed it on to their children and grandchildren, and during the years of *plenty*, otherwise, *overeating*, the successive generations were predisposed to diabetes.

I can't explain it good enough, but they also noticed that women were affected when they were in the womb of their mother, and men were affected when they were in their late teens. *Other wise diet affected the sperm and the egg for generations to come not necessarily noticeable in the present generation.*

This scientist and the other scientists put their heads together and discovered some science behind it all. *Absolutely fascinating. All of our health institutions should have this video to share with their clients. Amazing.*

Here is the web site to order this DVD from:  
<http://shop.wgbh.org/product/search?terms=ghost+your+genes>

You can read about the program below:

NOVA: Ghost in Your Genes

In a provocative report from the frontiers of biology, NOVA explores new findings that call into question the long-held belief that all inherited traits are passed on by our genes.



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The fast-growing field of epigenetics investigates hidden influences that could affect not only our health today but that of our descendants far into the future. It now seems that our environment makes small chemical changes to our DNA without affecting the gene's overall makeup. To put it another way, epigenetics adds to our DNA another layer that acts as a control system of "switches." Experiential factors such as nutrition or stress may trigger these switches and turn genes on or off. These subtle changes can then be "remembered" and passed on from generation to generation, altering inherited traits. This means the lives of our grandparents — the air they breathed, the food they ate, even the things they saw — could have directly affected us, and that what we do could, in turn, affect our grandchildren. NOVA explores this fascinating new idea, interviewing top scientists in the field and following what could be a paradigm shift in the way we think about inheritance and genes.

Geneticist Randy Jirtle answers questions about how our lifestyles, via epigenetics, can impact the health of our children, and more. Dr. Jean-Pierre Issa examines the connection between epigenetics, aging, and cancer.  
L.N.—TN

The following email was printed in our September 2007 *Future News*. We asked for your response to this enquiry. We have included a few of the responses for the benefit of our readers. Thank you for participating in this discussion.

Hello Friend,

I hope this email finds you healthy and well. I just had a quick question for you. It may be very obvious but I haven't seen it yet. When referring to the daily of Daniel, William Miller says that it was only found in the book of Daniel and I understand that to mean that it was used as a noun unlike the rest of the places where it's found in the Bible. My question is this, what determines that it is a noun vs. an adjective? I understand that sacrifice is supplied...is that being removed from view then what is to help us see that it is a noun? Your help would be appreciated. God bless and keep you and yours.

Anonymous—

Anonymous:

We need to begin with a definition of the word "daily." The word that Daniel uses is *tamiyd* (Strong's 8548), which means "continual," "perpetual" or "daily." This word is often used in the Old Testament in connection with the daily sacrifice. As can be readily seen, in the context of the daily sacrifice this word is used as an adjective. However, Daniel does not use it as an adjective. He uses it as a noun. He is speaking of a power that has been continually or perpetually warring against God's people. It was paganism at the Tower of Babel, it was paganism throughout Babylon, Medo Persia, Greece, Pagan Rome, and it will be paganism (revealing itself in modern spiritualism) that will be a part of the makeup of Modern Rome in the final battle against God's people. There is a direct connection between Paganism and the noun that Daniel uses as "daily." Paganism has continually or perpetually warred against God's People and will continue to do so until the close of this world's history. The word, "*tamiyd*," which Daniel uses as a noun, applies perfectly to Paganism."

This is good to get people studying! I just happened to have finished editing Bud's 14 page study on the "daily." I think you have already printed it once. I'm going to post it on my own little website too. Blessings! PR—CA

To Anonymous,

Nouns name things. Noun means name (a-nonym-ous means without name). Some nouns: morning, necktie, idea.

Adjectives and adverbs are modifiers: they tell something about nouns and other words. Daily is an adjective, it modifies: daily newspaper, daily bread. This Hebrew word, *tamid*, means continual, or daily.

If you said, "I want a yellow.;" the immediate question is, a yellow what? The translators were faced with a problem: Daniel used *tamid* five times, but never answered the question, daily what?

KJV was first published in 1611; the book of Daniel was unsealed in 1798. Daniel's meaning was completely hidden from the translators, godly men though they were. They did their best to bring the Bible to all Englishmen, and how could they leave these sentences of Daniel unfinished? It is my belief that they conscientiously supplied

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the word they imagined belonged there, but now with the Holy Spirit's help we know that sacrifice was not the appropriate word.

In English we have many words which can be used either as noun or adjective or verb (see any dictionary for "mean"):

"I don't mean maybe!" (verb)

"You're a mean old man." (adjective)

"The arithmetic mean is the average of ..."  
(noun)

So it is legitimate for us to call a newspaper "The Daily." But the translators had no such option.

This list (from Direct Access) shows how many times tamid was translated various ways:

h8548 tamiyd          Total count: \*/104

continually 53

continual 26

daily 7

always 6

alway 4

ever 3

perpetual 2

evermore 1

never 1

employment 1

Thus you see that continual is the most usual translation, and it appears in the margin of most Bibles.

Notice the grouping in Daniel 8:13: "How long shall be the vision concerning

{the daily and

{the transgression of desolation

to give

{the sanctuary and

{the host

to be trodden under foot."

It is easy to see that sanctuary and host are godly entities being trodden under foot—by whom? —the daily, and the transgression. The daily is allied with evil to trample God's sanctuary and people; obviously, "sacrifice" is not a suitable object for "daily."

Charley Tompkins, egwcomments@gmail.com

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## Islam and End Time Prophecy

Comments: "On the subject of the Ishmaelite trumpets and Ellen White's New York Prophecy, I have been teaching this as well. How do you deal with those conspiracy questions that say Islamic terrorists are not involved, but it's an inside job? It tends to destroy Ellen White's prophecy and these teachings."

EB—from Brother Edgar Pulido's website.  
edgarpulido@theseventhunders.com

I don't know exactly what you have been teaching—but there are several ways to nail down September 11, 2001 as the beginning of the third woe.

### POINT ONE: A TRIPLE APPLICATION OF PROPHECY

When a prophecy is fulfilled three times or in three ways, then the first two fulfillments will identify the characteristics of the third and final fulfillment. This principle is based upon the fact that upon the testimony of two or three a thing is established. A triple application of prophecy also teaches the student something about Rome. I will give you two simplified and brief illustrations. There are three Elijahs in prophecy.

The first Elijah dealt with the three-fold power of (1) Ahab—the civil authority; (2) Jezebel—the corrupt church; (3) the prophets of Baal—the deceiving power that does the dance of deception.

The second Elijah, John the Baptist dealt with the three-fold power of (1) Herod—the civil authority; (2) Herodius—the corrupt church; (3) Salome, the daughter of Herodius, who does the dance of deception. There is more to this, but the first two Elijahs establish the third: God's people at the end of the world dealing with (1) the beast—the corrupt church, the papacy; (2) the dragon—

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the civil authority, the United Nations; (3) the false prophet—the deceiving power, the USA.

There is much to understand about the three Elijahs, but we are simply identifying a triple application of prophecy. Another easy one is Rome. There are three Romes. The first is pagan Rome, the second is papal Rome and the third is modern Rome. There is Nimrod's Babel, Belshazzar's Babylon and there is Modern Babylon. If we combine the characteristics of pagan and papal Rome we will automatically identify the characteristics of modern Rome. Likewise if we combine the characteristics of Babel and Babylon we will identify the characteristics of modern Babylon. Once you recognize this principle, then it is but a simple matter to go to the three woes of Revelation 9 through 11 to establish that the characteristics of the first two woes identify the third woe.

The prophetic characteristics of the first and second woes are many. I say that because I am going to set forth the characteristics of the first two woes as understood correctly by the pioneers of Adventism, but in so doing I am going to leave out some of the most important points for another time. You are forewarned that the following list of the characteristics of the first and second woes is limited.

The first woe, the fifth trumpet was Arabic Islam bringing war against and inflicting pain upon the armies of Rome. Their particular mode of warfare was to strike suddenly and unexpectedly. They were symbolized as both locusts and as war-horses. Their power was in their tails; the tail according to Isaiah is a false prophet.

I am not including the sealing reference in verse four, the 150 year time prophecy or the key of the first three verses, though these symbols are of course important.

The second woe, the sixth trumpet was Turkish Islam that was brought against the armies of Rome and conquered them. The first woe was to hurt the armies of Rome and the second was to kill the armies of Rome. Their particular mode of warfare was also to strike suddenly and unexpectedly, but in the history of the second woe gunpowder for the first time in history was to be used as a weapon, and it fact—the first time gunpowder was ever used in history was when the Ottoman power, the second woe, introduced cannons in their successful siege against pagan Rome's capital city of Constantinople, whose very last Emperor was Constantine the last. Their particular mode of warfare was also to strike suddenly and unexpectedly, but here they do it with explosives. They were also symbolized as both locusts and as war-horses. Their power was in their tails, which according to Isaiah is a false prophet.

It is interesting to note that the history identified by the pioneers as the history of the first woe is what Islam calls the history of the first great Jihad. Islam also calls the history identified by the pioneers, as the history of the second woe, the history of the second great Jihad.

I am not including other characteristics of the second woe such as the sealing process of Revelation 10, the 391-year-15-day time prophecy or Revelation 11, as well as a few other points. What we are saying is that the characteristics of the first and second woe will establish what the third woes characteristics will be.

The third woe will be modern Islam attacking the armies of Rome—the armies of the USA at the end of the world. Islam will bring an escalating crisis and produce, or at least contribute to the social and political environment that is necessary for the passage of a Sunday law in the USA. Initially it hurts

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the armies of Rome, but later it will kill the armies of Rome. Modern, or what we call radical Islam will accomplish their warfare by attacking suddenly and unexpectedly with explosives. Radical Islam will be directed by its tails, the imams of Islam that send out the suicide bombers—and when they do this they will believe, as Islam believes today, that since September 11, 2001, Islam been engaged in the third great Jihad, or as the prophet John would call it—the third woe.

This is simply one, of several strong arguments that point to September 11, 2001 as the beginning of the third woe. The other arguments strengthen this one, so let it be stated here that there is much more with which to defend what we have just stated concerning the third woe. If we have a correct application of the three woes, then other prophecies must also point to Islam in agreement with our suggestion that the third woe points to Islam.

#### **POINT TWO: BALAAM**

In numbers 22 we have the story of Israel's entrance into the Promised Land. We see there an illustration of the end of the world. In the story, we have the fallen prophet Balaam representing a blessing and a curse. He was hired to curse, but all he did was bless. He is associated with the children of the East, which are symbols of the descendants of Ishmael in prophecy and are the spiritual ancestors of radical Islam today.

So Numbers 22 tells that there is a symbol of Islam illustrated at the end of the world that is in opposition to Israel, but somehow brings a blessing and a curse. This is secondary evidence to the proposition that radical Islam has a role in end-time prophecy.

In the first woe, verse four, there is a command to not hurt those who have the seal of God. So the first woe speaks of a sealing time when Islam would not hurt God's people,

but would be hurting Rome. The second woe has the history of 1840 through 1844, which is also a sealing time and is emphasizing two points. First, Islam in this history will bring a blessing and a curse—echoing the symbol of Balaam; and second, Islam marks the beginning of sealing time of the 144,000.

#### **POINT THREE: THE FIRST AND THE LAST**

Christ is the first and the last. He is the God who portrays the end of a thing with the beginning of a thing.

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. Isaiah 44:6–8.

When it comes to illustrating the end of a thing with beginning of a thing, Christ has “appointed” the “ancient people”. We find ancient Babylon illustrating modern Babylon, ancient Israel Israel, ancient Egypt represented by spiritual Egypt and we have ancient Ishmael representing spiritual Islam in the latter days.

Islam as a symbol of prophecy has already been identified as a symbol by the pioneers—we are simply taking their work to its logical conclusion. The pioneers pointed out Islam and the Spirit of Prophecy endorsed the pioneers' work upon the trumpets at least ten different times. So building on the platform of the pioneers, we suggest that the third woe is the third great Jihad, and the third woe and the third Jihad will be brought about by Islam. We then add to that the symbol of Balaam as



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an illustration of Islam at the end of the world, while backing that up with Christ specifying that He has personally appointed the ancient people of the Bible to illustrate the end of the world, and then we have another supportive witness to the role that Islam plays in Bible prophecy. We are not finished.

#### **POINT FOUR: REVELATION CHAPTERS 9 THROUGH 11**

There is another lesson from the pioneer understanding of the trumpets. They identified the trumpets as symbols of the providential powers that brought down Rome. The first four trumpets bring down western Rome by 476 and the next two trumpets bring down eastern Rome at the battle of Constantinople in 1453. But the second woe, the sixth trumpet doesn't conclude until the ark is seen in the sanctuary by John, representing 1844. Therefore, in the history covered by the second woe, from July 27, 1449 until October 22, 1844, not only is eastern Rome removed in 1453, but papal Rome also receives its deadly wound in 1798.

The history that deals with papal Rome's deadly wound is located in Revelation 11 and it describes the history of the French Revolution and portrays the papacy's demise. It is after the French Revolution, portrayed in chapter 11 where we then find the announcement that the second woe is past.

One of the characteristics of the second woe not previously mentioned above was that the second woe history includes two powers that attack Rome. Both powers come from the bottomless pit, and Islam and atheism are those two powers. The atheism of the French Revolution is the dragon power of spiritualism, it is the new age movement, the secret societies such as the Illuminati and Masonry; it's the Kennedy's, the Clintons and the Bushes. The dragon power and the power of Islam are both involved in the work

symbolized by the second woe. So if someone wants to oppose what is being said about the triple application because they must see the Illuminati, the CIA, Bush, and the Jesuits as the ones who led out in the work of September 11, 2001, then we just need to remember that the history covered by the second woe includes a recognition of the work, not only of the power of Islam but also of—the dragon power. We must not get bogged down deciding which, or perhaps both, of these powers accomplished September 11, 2001. We simply need to identify whether there is sufficient evidence to mark September 11, 2001 as prophetic fulfillment, and if so, then what prophecy did it fulfill? And there is sufficient evidence.

#### **POINT FIVE: THE TIME OF THE END**

The characteristics of the Millerite history is that in 1798 the time of the end arrived and there was an increase of knowledge that came from the unsealed book of Daniel. The Lord then raised up Miller with a message that was later empowered when the angel of Revelation 10 descended. Then the Protestants closed their doors, and then followed the midnight cry, and then the closing of the sanctuary door. There is always a time of the end. What do I mean?

The time of the end is a term we deal with primarily concerning Daniel's last vision. It is in Daniel 12 that the characteristics of the time of the end are set forth. A prophetic book is sealed; and when it is finally opened there will be an increase of knowledge that will test the people of that generation. The point where the time of the end arrives is always the fulfillment of a prophecy, and most important perhaps concerning this point is that the fulfillment of the prophecy that marks the time of the end also sheds light on the upcoming sacred prophetic history.

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For the Millerites, the deadly wound received by the papacy in fulfillment of the many places in Scripture where the prediction of the papacy's demise is set forth was the "time of the end." For in Daniel 7:13, where the coming of Christ to the Ancient of Days was fulfilled on October 22, 1844, the judgment is clearly illustrated as arriving after the deadly wound was inflicted. Therefore 1798 is the fulfillment of a prophecy, but its fulfillment sheds light upon the next sacred history: that of the judgment time.

The prophecies fulfilled to announce the sacred history of Christ were those of His birth. In the history of Christ, the time of the end was at the birth of the Messiah. At that point, based upon Daniel 12 there should be an increase of knowledge, and there should be students of prophecy running to and fro in God's prophetic word. Of course the Bible does specify that at Christ's birth there were students of prophecy who understood their time of the end. The Shepherds, the wise men from the east and others represent those who were running to and fro in God's prophetic word during their particular time of the end, where a prophecy was fulfilled opening the door to the next epoch of sacred history. Ultimately, after the time of the end arrives, the message is sacredly formalized and proclaimed by John the Baptist, who Sister White compares with William Miller. And just as Miller's message was empowered when the mighty angel came down, John the Baptists' message is empowered when the dove comes down at Christ's baptism. Then the Sanhedrin then close the door of their probation, as did the different denominations against Miller. Thereafter the midnight cry of the Millerites is represented by the triumphal entry of Christ into Jerusalem. Then the door closes on the Jews, just as it did on the Millerites. It is always the same, and there is always a time of the end.

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Moses is a type of Christ. The time of the end in the history of Christ was the birth of Christ, and the time of the end in the history of Moses, a type of Christ, is the birth of Moses. Does the Bible provide evidence of an increase of knowledge concerning the deliverance of ancient Israel from Egypt with the birth of Moses? I think so: not only is Moses carried off to the schools of higher education, he is also patiently taught by his mother the true higher education. The Lord raised up Moses as the deliverer of ancient Israel, marking the fulfillment of Abraham's prediction, and from that point there was an increase of knowledge concerning the next epoch of sacred history in this line—the deliverance of ancient Israel from Egypt. Like Miller and John, Moses is given a message at the burning bush. On his trip back to Egypt Christ comes down, as He came down in the Millerite history in 1840, and as the Holy Spirit came down in the history of Christ. The angel brings the message of circumcision paralleling Christ's baptism and the message is anointed. Then Pharaoh closes the door to Moses message, and after that the plagues begin to fall, just as the Sanhedrin closed their door, only to be followed by the triumphal entry, and the Protestants closed their doors in the Millerite history: then followed the midnight cry. It's always the same. The history of Moses, Christ and the Millerites is prophetically identical, and there is always a time of the end.

In the history of the three decrees the time of the end was the fall of Babylon. This is established by the fact that Jeremiah's prediction of Israel's captivity in Babylon for seventy years began with the fall of Jerusalem, and ended seventy years later at the fall of Babylon. It was still some time before Israel would see the three decrees that would allow them to do their work, but the fall of Babylon

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at the end of the seventy years was a fulfillment of prophecy that upon its fulfillment sheds light upon the upcoming epoch of sacred history. When the seventy years were accomplished, it was then time to rebuild Jerusalem. Do we see anyone during that history who was studying prophecy and came to understand that the seventy years were finished, and therefore that the time of the end had arrived? Daniel himself, in the first two verses of Daniel 9, symbolically represents someone who is running to and from in God's prophetic word at the point in time where a prophecy is fulfilled that introduces and sheds light upon the next epoch of history.

These sacred lines of history are so abundant as to easily defend these characteristics and also to identify them as the waymarks of each of these sacred histories.

These sacred histories provide a prophetic blueprint of the end of the world that allows certain conclusions to be reached, that may initially seem hard to follow and understand, but can be recognized if there is a willingness to do so. These sacred histories are designed for the primary purpose of producing light for God's people at the end of the world. Let me give you an example on how these sacred histories establish truths, if we apply them correctly. There is always a time of the end.

The time of the end for the 144,000 was 1989, when the Soviet Union collapsed in fulfillment of Daniel 11:40. Here was a prediction whose arrival would identify that the work of placing the papacy on the throne of the earth at the end of time had begun. Here we have a prophecy that in its fulfillment marked the end of an era, and its fulfillment began to contribute light on the upcoming epoch of history—that of the mark of the beast. After 1989 we should see students of prophecy who are coming to understand the message in ever-increasing fashion along with

the formulation of a message that addresses the approaching epoch—the Sunday law testing time. Moses was given a message, Cyrus was given a message, John was given a message, Miller was given a message, and the 144,000 will have a message. That message will be empowered just as Moses', John's and Miller's message were empowered—when a heavenly symbol came down from heaven. The heavenly being that comes down and empowers the message formulated since the time of the end in 1989—is the heavenly being represented in Revelation 18:1–3 who lightens the earth with his glory.

The Bible teaches that upon the testimony of two or three a thing is established; here are four strong lines, and there are others, which identify that the first empowerment in the history of the 144,000 is September 11, 2001. The strongest of these is perhaps is the Millerites.

#### **POINT SIX: AN ANGEL DESCENDS**

What marked the coming down of the angel of Revelation 10 to empower the Message in 1840? It was the end of the time prophecy of 391 years and 15 days. Those days ended, as predicted in Revelation 9:14, 15, on August 11, 1840.

It was that point in history where Islam was restrained by the four great European powers. This fact is one of the strongest arguments in support of the pioneer understanding of Islam's role. The 391-year-15-day prophecy shows that the history at the beginning of the prophecy parallels the history at the end. Jesus is the first and the last.

When the prophecy begins, the last emperor of Rome is surrendering his national sovereignty to four powers without a shot being fired. The prophecy ends when the last ruler of the Ottoman Turks surrenders his national sovereignty to four powers without a shot being fired. The beginning illustrates the end.

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## Ishmael

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. Genesis 17:20. See also Genesis 25:12–16.

Ishmael brother's (Isaac's) family also developed twelve blood lines and they received a prophecy of the role they would play at the end of the world.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. Genesis 49:1, 28.

“At the last all the sons of Jacob were gathered about his dying bed. And Jacob called unto his sons, and said, ‘Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel.’ The future of his descendants was unfolded. One after another the names of his sons were mentioned, the character of each was described, and the future history of the tribes was briefly foretold.” Patriarchs and Prophets, 235. your father,’ ‘that I may tell you that which shall befall you in the last days.’ Often and anxiously he had thought of their future, and had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing the Spirit of Inspiration rested upon him, and before him in prophetic vision Ishmael also had a prophecy portraying the role of his descendants at the end of the world.

So the event that marks the empowerment of the Millerite movement in August of 1840 was the coming together of four European powers to decide the fate of Islam. Therefore, when this part of Millerite history is repeated, we should expect to see—not four powers, for the whole world is symbolically represented in the number four—but the entire world coming together to decide the fate of Islam—thus paralleling the work of the four powers of Europe in 1840. Immediately after September 11, 2001 the president of the lamb-like beast announced to the world that “we are now in a world-wide war with terrorism, and you are either for us or against us.” The third great Jihad had arrived, and on September 11, 2001 the world was brought together to restrain and decide the fate of Islam—just as has been prefigured in the history of the Millerites.

The mighty angel of Revelation 18:1–3 came down at that time with a little book open in His hand and the purification process of the wise and foolish candidates who are running to be among 144,000 was marked for all to see, who will. This is simply another argument to identify Islam's role in Bible prophecy, and to show that the third woe began on September 11, 2001. We have already noted others.

When you add this argument to the others you have a triple application of prophecy, the symbol of Balaam, Islam in the first and second woe, now with the added light that Islam is restrained when the angel comes down.

### POINT SEVEN: THE NUMBER TWELVE

The number twelve is a symbol of God's kingdom, twelve gates into the city, twelve disciples, twelve sons of Jacob. Ishmael was the father of twelve princes thus prophetically marking his descendants with some type of connection to God's kingdom.



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## Ishmael's Prophecy

And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:12.

Radical Islam is here described as the power that brings about the conditions where the whole world, under the authority of the United Nations, will agree to stand against her. Islam's hand would be against every man and every man's hand would be against Islam.

The number twelve teaches us that Ishmael has something to do with God's kingdom. The fact that he is Abraham's firstborn teaches the same truth. Ishmael was appointed in Bible prophecy as one of the ancient people in order to illustrate the end of the world. We know this is so because the pioneers identified Islam as a symbol of end-time prophecy and Sister White endorsed their understandings. Islam as a warlike power is an established subject of Bible prophecy.

The characteristics of Islam in Bible prophecy are very distinct and easy to establish. The role of Islam as illustrated in his spiritual forefathers is that they were and are the "troublers of the nations," which is consistent with the scorpions, locusts and warhorses of the first two woes. And it is consistent with the general understanding that each of the trumpets represents a power that brings down Rome. And it is consistent with one of the characteristics of the third woe which is called the angering of the nations in Revelation 11:18.

In Revelation 11 the angering of the nations takes place prior to the wrath of God, placing it before probation closes. The angering of the nations is a subject of prophecy. Nehemiah's work in finishing the wall took place "even in troublous time". The troublous times of Nehemiah are the angering of the nations in the third woe.

Pentecost parallels Nehemiah's wall building and the Pentecostal message was driven around the world through persecution—troublous times. The persecution of Pentecostal Jerusalem, the troublous times of Nehemiah all led to a closing door. The troublous times of Pentecost occurred in the history of Moses when the brethren were dancing around the golden calf. The troublous times are a subject of prophecy.

The second woe is past; and, behold, the third woe cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:14–19.

Joseph Bates wrote an article in the early days suggesting that the events of verse 18 all happen at the same time. Shortly thereafter Sister White penned the passage in Early Writings where she says that she saw that the angering of the nations and the wrath of God were "separate and distinct, each following one another." The angering of the nations takes place in the history that leads up to the close of probation.

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The history of Moses at Pentecost, the disciples at Pentecost and Nehemiah all represent God's people during a sealing time. These histories all point forward to the sealing of the 144,000, and they all teach about the troublous times that exist during the sealing of the 144,000. To identify Islam as the angering of the nations in Bible prophecy needs at least two or three witnesses. I submit that the first witness is that they have been identified by inspiration as a symbol of end-time prophecy, so it is therefore valid to expect to find them at the end of the world fulfilling their role, whatever that might be.

In connection with this argument, as each of these sacred histories identifies an illustration of the angering of the nations at the end of the world, they also teach that in their time period there is also an illustration of the sealing of God's people. Therefore, when we understand that in both the first and second woe there is a sealing time identified, we have another testimony that Islam's role in Bible prophecy takes place in the sealing time of the 144,000.

The history of Ishmael and his descendants identifies that in prophecy they are either a blessing or a curse. The blessing of Islam in the first woe was that they were given a command not to hurt those who have the seal of God. The wise men brought the blessing that allowed Christ an escape to Egypt. The Ishmaelite traders saved Joseph from his brother's deadly scheme. As another witness, Balaam emphasizes the blessing and curse in his prophecies; and in the first woe Islam protects the faithful Sabbath-keeping Christians while destroying the Roman Christians that were then keeping Sunday. In the second woe Islam brings a blessing to the Millerites in the time prophecy of Revelation 9:14, 15 whose fulfillment empowered the message.

Islam is a subject of prophecy and its role includes a blessing and a curse. Its role is accomplished in the sealing time of 144,000. Islam will be the issue that angers the nations, contributing to the logical demand for a one-world government to respond to an escalating crisis. When Islam is restrained the message is empowered, and the message then becomes a test. When Islam was restrained in 1840 the mighty angel of Revelation 10 came down and He had the little book of Daniel open in His hand.

There had been an increasing development of truth from the time of the end in 1798 up to Miller, and then within the movement itself. The increase of knowledge that began in 1798 was testing people, but in 1840 the testing process that ends with the closing of the door into the Holy Place. began. The history of Christ marks this, for as soon as Christ was baptized he was tested in the wilderness, and His people were then tested over the next period of time on whether they would accept the increasing light concerning the Messiah. Prophecy establishes upon the testimony of more than three that the testing time of 1840 through 1844 is paralleling the testing time of the 144,000 and the testing time of the Millerites began when the four great powers of Europe came together to decide the fate of and ultimately restrained Islam.

September 11, 2001 can easily be shown as the point when the entire world came together to decide the fate of Islam, and then launched a war of restraint against Islam.

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## **POINT EIGHT: POWER, SEAT AND AUTHORITY**

**POWER:** In Revelation 13:2 pagan Rome, represented by the dragon, gave three things to the papacy: its power, its seat and its great authority. Beginning with Clovis in 496 the kings of Europe gave their economic and military power over to the papacy again and again.

**SEAT:** In the year A.D. 330 Constantine moved the capital of the Empire from the city of Rome unto Constantinople and Rome was divided in two—east and west.

**AUTHORITY:** And in 533 Justinian gave the civil authority over to the papacy when he made a decree identifying the pope of Rome as head of the churches and also the corrector of heretics. In the year 330, the empire was divided and the ability to stay together as a ruling kingdom was gone. Shortly thereafter the seven trumpets of Revelation began to blow and Rome was then wracked with debilitating warfare. By the year 533, the year of the decree—the kingdom is falling apart due to the warfare that is being accomplished by the trumpet powers of Revelation. But there is also a religious crisis—is the church in Rome or that in Constantinople the premier church in Christendom?

With his kingdom falling apart Justinian identifies the pope of Rome as the head of the church and corrector of heretics. When Revelation 13:2 describes the giving of the power, seat and authority to the papacy, prophecy is teaching that what happened the first time the papacy took the world captive prefigures what happens the final time she takes the world captive. Therefore when you see the 10 kings of Revelation 17, who represent the civil authority at the end of the world, “agree to give their kingdom unto the” papal “beast,” then you ask the prophetic question, “Why did the dragon give its civil

authority to the papal power the first time?” What caused that event was the warfare produced by the trumpet powers of Revelation that was escalating toward the destruction of the kingdom, and in the midst of that crisis, in an attempt to solidify his political power, Justinian chose the pope as the head of the church and the corrector of heretics.

This history is repeated when the United Nations agrees to operate as the one-world government with the pope at its head. The United Nations will be forced to make this happen because escalating warfare is being brought from a trumpet power in Revelation and the warfare it is producing is bringing the world to its knees. That trumpet power is the radical Islam of the third woe. Once the civil authority is handed over to the papacy and she returns again as the corrector of heretics, the world will recognize that she has no concern to correct the heretics of Islam: she will turn on the heretics of Adventism—the faithful Seventh-day Adventists and those who are then beginning to listen to them.

It is the angering of the nations that provides the logic for the establishment of a one-world government. Identifying Islam as the angering of the nations agrees with their previous role in biblical and post-biblical history. It agrees with the prophecy suggesting Ishmael’s descendants would be crazy men that were against every other man. Islam, while angering the nations, will provide some type of protection for those being sealed. This is based upon the fact that in prophecy Islam is both a blessing and a curse.

At the prophetic level there is still another valid argument. The time prophecy of Revelation 9:14, 15 identifies that four angels were prepared for 391 years and 15 days to bring warfare and death to Rome. These four angels represent the four powerful sultans of the Ottoman Empire. They are released and

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bring Islamic warfare until 1840. They were restrained in 1840. At the prophetic level we find that at the beginning of the sealing of the 144,000 there are four angels in a restraining action against the winds of strife. In 1840 there was a restraining of the four angels of Islam in a fulfillment of the second woe trumpet; and when the sealing time of the 144,000 begins, four angels again restrain the winds of strife.

“Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.” *The Great Controversy*, 439.

### **The Four Winds will Stir up the Nations**

“Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads.” *Review and Herald*, June 7, 1887.

### **Their hands are loosening**

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them.” *Early Writings*, 38.

At this point, some might argue that in 1840 it was four symbolic angels representing Islam at war that were restrained, but that in Revelation 7 the four angels are restraining four winds, and that we have no justification for calling the four winds Islam—but we do.

“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.” *Selected Messages*, book 3, 409.

### **Islam is the Angry Horse**

Revelation 9:7

And the shapes of the locusts were like unto horses prepared unto battle.

Revelation 9:9

The sound of chariots of many horses running to battle.

Revelation 9:16–17

The number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions.

There are other strong arguments that support the identification of Islam in end-time prophecy and its association with September 11, 2001, but I hope this at least helps a little.  
Jeff

Dear Brother Jeff,

Our small group of brethren spent this Sabbath listening to your White Salmon messages. One brother in particular (who was not at the Monday night meeting that we had with you) is struggling with your explanation of Moab, Edom and the chief children of Ammon in Daniel 11:41. He does not see the word ‘people’ in the verse i.e. these shall escape from his hand, ‘people’ from Moab, ‘people’ from Edom and ‘people’ from the chief children of Ammon. He sees the wording stating that the complete entities of Moab, Edom &



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Ammon escape, so he does not see your logic in saying that some people from each of these entities escapes from the Papacy's hand. Am I making sense?

His other question was regarding your statement that probation closes for SDAs at the Sunday Law. His question is: Are you saying that those who are sealed at the Sunday law will live a sinless life and there is no more forgiveness for them? God's Blessings to you and your family,  
KB—CA

KB-

*Testimonies* volume 5, page 214 and onward speaks of those who are sealed. I am out of the country right now, so I will paraphrase this passage. She states: "Those who receive the seal of God will not have one spot or stain upon their character. . . It is left with us to remedy the defects of our character. . . When the decree goes forth their characters will remain pure and spotless for eternity." This brother's argument is one of the arguments that is consistently raised against this message. I have heard this question many, many times. I always turn to this passage in *Testimonies*, (but this is not the only place where this truth is identified). But my answer is this. No, I did not say that, "When the Sunday law arrives, those who receive the seal of God will no longer sin": Inspiration says that: "their characters will remain pure and spotless for eternity".

1 Corinthians 14:32 teaches that the prophets all agree with one another, and the next verse states that God is not the author of confusion. 1 Corinthians 10:11 teaches that the prophets were all identifying the end of the world. There are several passages in the Bible and Spirit of Prophecy that uphold these two principles.

Once we acknowledge these two principles, then we understand that all histories of the Bible are illustrating the end of the world. Sister White identifies another principle several times, and in one place she states about this principle, "All the books of the Bible meet and come to an end in the book of Revelation." The book of Revelation is the point of reference for the end of the world.

Therefore, if all the prophets are describing the end of the world, then all the prophet's testimonies must line up with the end of the world scenario that is set forth in the book of Revelation. In the book of Revelation there are three enemies at the end of the world, i.e. the beast, the papacy; the dragon, the United Nations; the false prophet, the USA.

When the different prophets describe the threefold enemy at the end of the world, they each approach the enemies from a different perspective. In Numbers 22, just before the children of Israel are to enter the Promised Land, (clearly an illustration of the end of the world) there are three enemies: Moab, Balaam and Balak. These are Moses' illustration of the beast, the dragon and the false prophet. Balak the king, is the ten kings, the civil authority, the dragon power of Revelation 16 and 17. Moab is the papacy and Balaam is the false prophet.

But in Revelation 16 the beast, dragon and false prophet are described as leading the world to Armageddon. In Numbers 22 they are not describing that aspect of modern Babylon. In Numbers 22 the three enemies are describing how modern Babylon infiltrates and attacks modern Israel, the Seventh-day Adventist church, just before the end of time. These are two lines of prophecy dealing with the same subject, but each line emphasizes a different aspect of the overall testimony of modern Babylon and its threefold manifestation.

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In Daniel 11:41 you have Daniel's illustration of the threefold enemy, but it is not emphasizing how modern Babylon leads the world to Armageddon, or how it infiltrates the Seventh-day Adventist church. Here Daniel is emphasizing those that come out of Babylon during the Sunday law crisis. You find a second witness to this in Isaiah 11:14 and onward where once again Isaiah employs, as does Daniel, Edom, Moab and Ammon as symbols of those who come and stand with God's people during the Sunday law crisis.

As a teacher I am not threatened by this brother's questions. Information is reinforced through the question and answer process.

I would add one other thought: our history, the history of God's people at the end of the world, has been illustrated over and over again in the Bible. When we look at these illustrations of God's people at the end of the world we find that in most of those historical illustrations there is emphasis upon the specific way by which the Lord teaches His people. God's people who accept the message of the Lord during those histories understand the method that He employs to teach His people, and those among His people who do not accept the message of their particular history, do not understand the method He always employs to convey His message. The method is called parables.

Parables are symbolic language, or prophetic language. God speaks to His people through the prophetic language in order to convey His testing message. The Pharisees of Christ day did not understand the parables, for though they had eyes, they could not see, and though they had ears, they could not hear. There are many people in Adventism today who cannot apply the prophetic rules to the Sacred Word. It is not that they have no ability to do so—it is because they refuse to do so. This is nothing new. Solomon tells us that there is nothing new under the sun.

The three enemies of Bible prophecy are illustrated over and over again. Yes, there are those who do not understand them, but that will always be the case. . .

God bless. Jeff

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“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.

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“From the light that God has given me, I know that His cause today is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities. There should be one hundred believers actively engaged in personal missionary work where now there is but one. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved.” *Medical Ministry*, 248.

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## 1843 & 1850 Pioneer Charts

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it is sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

We stock attractive facsimile of the 1843 and 1850 charts. They are printed on 35" x 48" soft, vinyl cloth. The charts are easy to roll up for travel or storage purposes. Each chart has four brass grommets on the corners designed to hang conveniently in your home, office, or place of worship. Because of generous sizing, the charts are readable and ideal as a witnessing tool. *Future for America* uses the charts in meetings to the benefit of both speaker and listener. Unlike most items, shipping and handling are already included in the price.

- **1843 Facsimile Pioneer Chart \$95**
- **1850 Facsimile Pioneer Chart \$95**

## Boise, Idaho & Blythe, California DVD Series

By Jeff Pippenger

“In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ’s soon coming was first heralded.” *Review and Herald*, April 2, 1908.

The Idaho meetings are a study of the “repeats” associated with the Millerite time period. The California meetings are a study connecting the 1843 chart to present day truth. While the sets are valuable in and of themselves, they are best when viewed as a whole unit. Each DVD set has the notes included on a reference CD for ease of copying and studying.

- **Boise, Idaho DVD series \$50.00**
- **Blythe, California DVD series \$50.00**

## Time Prophets DVD

By Jeff Pippenger

This presentation introduces the concept of dispensational prophets and shows how our messenger for today, Ellen G. White, fits into God’s great plan of redemption. While, only one DVD, the message is powerful and not easily forgotten. Nice compliment for a Sabbath afternoon.

- **Time Prophets DVD \$10**